THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
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OF LATTER DAY SAINTS

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

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EDITORIAL

To Broadcast From New Studio

The new radio building is completed and ready for use. Although the 1000-watt equipment is not yet ready, the new studio will be occupied for the broadcasting of regular Tuesday and Thursday evening programs, beginning January 6. A feature of the first program broadcast from the new studio will be an address by President Frederick M. Smith.

It is hoped that weather conditions will permit erection of the new antenna and installation of the old 250-watt radiocaster in the new building in time for the christening of the new studio.

Work on the 1000-watt equipment has progressed rather slowly, largely due to delays in receiving certain necessary materials. During the past week several important pieces of apparatus have been received, including meters, rheostats, and motor-generator storage battery charging equipment. The new Western Electric amplifier panel is now in operation, and many reports have been received commenting upon the improved transmission.

Before the new station is operated it must be licensed by the Government as a Class B Broadcasting Station. This means that the equipment must pass rigid inspection and tests by Government inspectors. There is possibility of some delay in having an inspection made, because of the insufficient number of radio inspectors for the vast amount of inspection work to be done.

The radio campaign committee asks that those who have not already made final reports on radio collections do so as soon as possible. Anyone who has not contributed towards the erection of the new station and who desires to do so should send their donations to Radio K F I X, Independence, Missouri.

ARTHUR B. CHURCH.

With public sentiment nothing can fail. Without it nothing can succeed. Consequently he who molds public sentiment goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible to be executed.—Lincoln.

We Are Workers Together With God.—No. 1

One of the illusions is that the nearer men get to God the less work they will have to do. Heaven has been pictured as a place of eternal rest, the monotony of which is relieved only by angelic symphonies when the hosts of heaven sing pæons of praises to God forevermore.

I recall a boyhood experience. It came during a religious revival service. The preacher in eloquent and impassioned terms was illustrating the future state of the ultra good. He drew a picture of a great white throne, upholstered and bejeweled, on which God sits, forever and forever—never vacating for one brief instant.

And around the throne were other thrones, similar yet inferior, in ever-widening circles, on which were seated the saints who had come up through much tribulation. Each had a harp in his hands. The one occupation of the redeemed for a never-ending eternity was just to sit and play and sing. The highest realization for eternity was one continuous songfest with no intermissions.

The picture changed. The minister then attempted to reveal the final condition of the damned. He told us how the lost souls were in a place of eternal activity, where men never ceased to work; just continued on, and on, and on. They were eternally doing something.

I recoiled from the illustration. I thought that either I had not heard aright or else the minister had his story crossed. I rebelled at the idea of thrones—metal, cushioned, material thrones. I shuddered as I contemplated an eternity of idleness and music. I said, "If this presentation is true, I'd rather take my chances in Hades, working, than sitting and singing, just singing, in Heaven. Music has its legitimate place in time and in eternity, but a never-ending chorus is without attraction to real men and women.

I cannot conceive of God sitting, forever sitting, on a material throne, content in receiving the continuous applause of sycophants and time servers—adulations of individuals content to thank God throughout eternity that they are better off than less-favored souls. I cannot conceive of God sitting

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at all in the sense in which we would use the term. God reigns—yes. And he occupies a throne. But how does he reign? And where is his throne? Is his an external government? And is his throne isolated and apart from his universe? Is it lifted up and separated from his creatures?

God's throne is within and not without his universe. He is enshrined in the hearts and lives of men and women—in the creative impulse of all living things. His throne is in brain, and brawn, and mind, and heart; in sun and stars; in towering peak and winding stream; in growing shrub and waving grain; in the cooing of a babe and the warble of birds. His glory is the conscious and voluntary response and cooperation of all sentient things. He reigns in a universe of intensified and manifest energy.

Whittier in his poem, "The brother of mercy," aptly illustrates the absurdity of the sectarian heaven. Pierro, the monk, is nearing the end of a long and eventful career. His lifelong effort has been to serve and minister to the needs of his fellows. He has been impelled by but one ambition—to work, and for others. He has never wearied in doing good. Now he is old and decrepit. His feet no longer carry him to service, and his hands fail him in an effort to minister. The will is strong, but the body is weak. A fellow monk comes to comfort him. Pierro, in retrospect, speaks thus of his earthly ambitions:

I loved the work. It was its own reward.
I never counted on it to offset
My sins, which are many, or make less my debt,
To the free grace and mercy of my Lord.

And the monk gave answer:

Thou shalt sit down
Clad in white robes and wear a golden crown
Forever and forever.

And Pierro replied:

I am too poor for such grand company;
The crown would be too heavy for this gray
Old head. And, God forgive me, if I say;
It would be hard to sit there day and night
Like an image in the tribune, doing naught
With these hard hands, that all my life have wrought,
Not for bread alone, but for pity's sake.
I love my fellows—the worst I know
I would do good to. Will death change me so
That I shall sit among the lazy saints.
Turning a deaf ear to the sore complaints
Of souls that suffer? Why, I have never yet
Left a poor dog in the strada hard beset,
Or ass o'erladen. Must I love man less
Than dog or ass in holy selfishness?

T. W. WILLIAMS.

(To be continued.)

Mistaken Identity

Thrice within three days from points two thousand miles apart there have come to our office inquiries concerning a document which purports to report a "prophecy given at the Stone Church, Independence, July 6, 1924, by Elder S. A. Burgess." These statements all agree in stating that a revelation will be given to the church through the President of the church at the coming General Conference; that power will be poured out upon the church, and peace shall come to the church as a cherishing fountain.

There evidently has been an error some way and possibly a confusion of names, for I did not at the Stone Church, July 26, 1924, nor at any other time or place, give this purported prophecy.

Together with others I have felt very marked impressions of spiritual power, especially the past two or three years, but I have been very careful with regard to making any public statement, as I have rarely felt commanded to say anything publicly. (Rarely, that is, in comparison with the evidence which it has pleased our Father to give me from time to time.)

It has happened many times in the past twenty-five years that I have received evidence that a revelation would be given the church, and an intimation as to its nature, which has later been confirmed in a rather startling manner. But I have always considered that such were given for the purpose of confirmation, and have never at any time made such evidence public in advance. Proper courtesy and a desire for order promotes such an attitude.

Furthermore, that which is presented to the church rightly should receive earnest and prayerful consideration; when and where it is presented. This is a duty as well as a privilege.

In the third place, inspiration has always seemed to me to be for the purpose of increasing our understanding, not as a substitute to relieve us of responsibility for meeting the issues which squarely confront us. The glory of God is intelligence, and revelations can come only to a thinking, praying people. A communication may be received by the prophet, but it is not a revelation to the members of the church until they are able to understand it and have evidence of its truth and divinity. A revelation is not a specie of magic nor a substitute for thought, but is a message from God, to the intelligence of his people. To receive it rightly, means we must thoughtfully and prayerfully consider the problems before us. Then when the Lord speaks we are ready by prayer for faithful consideration and to receive the divine assurance of its truth.

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Then there is a fourth reason, worthy of at least brief mention, and that is the very character of the present problem. Our late president and prophet, Joseph Smith, said and repeated that the Lord always reserves to himself the right to act independently. The record of the past shows many instances when he has done so. Especially has this been true when the prophet is himself attacked or is a party to the difficulty. This does not relieve us of our responsibility but does give an assurance of righteous peace under God.

It may be safe to add that we have felt a spirit of peace many times in the past three years, despite the seriousness of the situation; and an assurance that the power of God will be made manifest, and that in his own way peace in a wonderful measure will be brought to his church, to those who deserve it, who come up, if need be, by tribulation. The purposes of God cannot be frustrated. His purposes cannot be achieved by those who harbor ill will or fear toward their brethren. The love of God is infinite. We have for several years foreseen the glory of his approaching coming like a glowing dawn before the rising of a summer sun.

We should pray, but we should also study out in our own minds the problems before us and seek through the law of God to learn the truth.

Zion would doubtless have been redeemed ere this if the church as a whole, each of us, were truly ready; and if each of us were seeking with profound humility and even through humiliation, if need be, to learn and do the will of God; to seek to do the law and to him who gave it, so that with brotherly love righteousness may prevail.

We believe firmly in the gift of prophecy through the Holy Spirit. The Lord has comforted many of his people. Our faith will abide in him, seeking through the law and to him who gave it. But for this particular publication the undersigned is not responsible in any manner.

May peace with truth and righteousness cover the church as a mantle the coming year.

S. A. BURGESS.

"Only he whose soul holds the images of the star-lit plains, silent deserts, purple canyons, and the mountain tops at dawn—only he whose blood thrills to the pulse of the drum-beat, in whose memory the wild, free life of the open still calls, can truly sing of that untamed land that was the Indians' 'Earth-Mother' and of that proud people whom civilization could conquer, but whose spirit it could not kill."—Oliver La Mere, the Indian Poet.

The Spirit of the Song

At one of the reunions of the past season there was a marked effort on the part of the song leader to avoid music which could not be understood or interpreted by the congregation. From day to day the half hour or quarter hour of song service preceding the preaching services became more interesting, drew larger assemblies, and prepared the people to listen attentively to the preaching. This was particularly commendable, because this particular song leader understands and loves the classics in music and was denying herself that the people might have the benefit and become fused by the spirit of songs they could understand and sing. We comprehend this as intelligent service.

How different is the effect when a small group of accomplished musicians present productions difficult of interpretation, because there are a few pairs of trained ears which can understand! And have you noted how these who have been fed by the classical song seem to have had all they want and depart the service ere the preacher begins to deliver his message? Of course there is a place in our church services for a solo, duet, quartet, or anthem by the choir, but the character of these selections should be such as will feed the congregation, and not the few. We criticize the elder who delivers a sermon which is "over the heads" of his hearers and feel that he lacks judgment, even though there may be another elder or two present who gather comfort and great good from his sermon. The same criticism is merited by the music director who persistently directs or permits the song to be rendered which is beyond the comprehension of the body of listeners.

We meet the elder who likes to preach "big" sermons, if we are wise, by calling the elders, priests, teachers, and deacons together, or summoning a specially selected congregation, that he may say what he chooses and in the manner he chooses, and a large percentage of his hearers may get benefit. Should not we also get for the musician, who feels himself uncalled to speak in the lauguage of the bulk of the congregation, the select body of hearers?

Perusing a news letter from Brother J. L. Williams, of Bevier, Missouri, we find appended his opinion on a similar consideration, in the following language:

The installation of a 1000-watt broadcasting station contemplated by the church at Independence is one of the most important moves ever made by the church. If we could only be assured that at least one service in the week, preferably the Sunday night service, would use exclusively for the song service songs of our own, or other familiar gospel hymns, it would be splendid. Most of these hymns are sermons in themselves and fit a person to enjoy and get full benefit of

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the sermon which follows. That is the reason Station W C B D, Zion, Illinois, is the most popular station on the air. Their sacred concerts are one hundred per cent good old familiar hymns. With nearly six hundred other stations broadcasting classical music nearly every hour of the day and night, it is a relief to hear some of the good old hymns that never get old, and never die. Even jazz is a relief to the continuous, unmelodious, nonunderstandable, ever-persistent classics. The same talent devoted to the familiar hymns would appeal to the thousands, whereas the other music will appeal to only about one in a thousand. After listening to one of these ultra-classical programs preceding the sermon, one is not in the mood to listen to the sermon.

After all, we can only get benefit from that which we understand. A certain apostle who has always had a wide influence in the Christian church expressed himself in these words:

He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spoke with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret that the church may receive edifying. . . . If I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak it into the air.

We believe that the spirit of the song and of the sermon is important, and we know that the great majority of people interpret the spirit by the words, and if harmony of tone can be made to assist in the interpretation, let this agency be used. Let us study to become of like understanding, both by song and sermon, using the things we can interpret to lead us to those which we at present are not able to understand. The apostle's reflection might also be our conclusion:

I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

RICHARD J. LAMBERT.

The Religio of Toronto, Ontario, recently invited the blind inmates of Pearson Hall, that city, to an entertainment in the church on Loho Street, largely musical, which had been specially prepared for their pleasure. The Religio president, W. F. Clifton, received a strong letter of appreciation from the secretary of the Canadian National Institute for the Blind. The guests were called for and escorted home by motor cars, and great admiration was expressed for the efficiency of the arrangements.

The New Los Angeles Church

Elder Walter W. Smith writes from Los Angeles that the new church building is completed. They are now in the act of installing furniture and hope to have the building ready for formal opening about February 1. Meetings are being held at present in the Sunday school room. This is not the largest or most commodious church building that the church has, but it is probably the most modern and best equipped. The building committee has covered itself with credit, having completed the building some seven thousand dollars under the first estimate of cost. This is so unusual in the building enterprise as to attract attention and deserves commendation.

Brother Smith also reports that in addition to the central church they are maintaining five separate missions in the city and vicinity.

Burning of Des Moines Church

The evening *Tribune,* Des Moines, Iowa, for December 29, contains a few words about the fire which destroyed the Saints' church building located at 715 East Twelfth Street, mentioned in the HERALD for December 31.

From this account we glean that the church's interior is entirely destroyed, and the outer walls are mostly standing, though the south wall collapsed; and when it did so, George Purinton, a fireman, was thrown from a twenty-four-foot ladder and severely injured. B. W. Weaver, another fireman, was injured by falling plaster.

The loss is given as from $20,000 to $25,000, and the insurance in force as $3,500. The newspaper also makes this statement:

Only a few seats and the piano were saved, according to Reverend David E. Dowker, pastor of the church, who announced that $3,500 insurance was being carried. A new $30,000 church will be built soon, according to Bishop O. E. Clark, who had just finished services in the church yesterday, a short time before the fire broke out.

A letter from the pastor, Brother David E. Dowker, states that the blaze started about half past twelve o'clock, Sunday, December 28, near the flue. The branch met on Monday, December 29, and appointed a building and finance committee. Strong interest was manifested. They await adjustment of fire insurance, when serious work on a new building will be undertaken. The old church is a complete loss.

Bishop B. R. McGuire left Independence Saturday to consult with Des Moines Saints and look after business connected with the loss of the church.

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ORIGINAL ARTICLES

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

Know the Law

BY BISHOP ISRAEL A. SMITH

As stated in former articles, it has been our desire to have the present controversy decided after the members of the church have been advised as to the issues involved and the law bearing thereon as found in the standard books of the church and as interpreted by the established procedure of the Reorganization.

The discussion has taken a wide range—quite as wide as the discussion had before the council of April last. However, the April council has this extenuating circumstance to offer, and that is the discussion there grew out of various topics, but here it has been supposed to be limited to the supreme directional control resolution which, it is expected, will be presented in some form for adoption at the next General Conference.

Theocratic democracy, common consent, priesthood rights of the Presidency and their right to interpret the revelations, and numerous ramifications have been included by different writers. There is very much indeed wherein there is no real division, in my opinion. Men have different mentalities and hold different views or envisage the same things in different ways or colorings.

And out of it all no doubt there is some misunderstanding as to what others really believe on account of unfortunate methods of expression or misrepresentations carried by word of mouth. The writer may have done others some injustice, and he may possibly have failed to put himself in exactly the position he has desired.

But "getting down to brass tacks," in Dawesian parlance, there is no necessity for extended arguments and duplication of articles to prove that the Presidency has general oversight and general direction of the work of the church in all of its departments, when that has never been denied and has, in fact, been specifically admitted. To some this general oversight and direction is carried to the point where this quorum has powers of supreme administrative control (which means dictation), to the overriding of any and all officials, quorums, or councils who may differ from it, either as to the wisdom or legality of the things proposed.

To others, who grant to the Presidency the large powers of direction and control given in the law and the established practice of the church, as does the writer, this directional authority cannot be interpreted or applied as meaning that all other offices, officers, quorums, and departments are in all things subordinate to the Presidency, and that in case of any differences of opinion between officers, quorums, or departments in the course of the administration of their work the Presidency shall have the final word or decision in all cases.

My emphatic denial of supreme directional control to the Presidency applies also to the Presiding Bishopric and all other quorums and offices. My position simply is that in all matters affecting temporalities, the organic law, conference resolutions, and the practice of the Reorganized Church have placed upon the Bishopric the responsibility requiring the exercise of discretionary powers, which would be nullified by an ever-present supreme directional control over them by another office or quorum—hence the primary right of decision on these matters is properly lodged with the Bishopric, subject to such appeal in case of error of judgment or improper use of discretion as the nature of the case might require, in order that the interests of the church shall be conserved.

If the church is soon to decide the issues according to "the law and the testimony," it is incumbent upon all who would teach to meet squarely the material issues which now keep us apart.

The editorials on "Authority in church government" by A. B. Phillips are, we believe, representative of one side of the controversy. In order that HERALD readers may more closely examine and compare, we herewith present some thoughts from another viewpoint which are relevant and we believe important to a proper understanding of our situation.

We hold ourself answerable to the church for the validity of every argument, claim, or position taken by us in these columns, and believe that the works of others should be subject to close scrutiny without any thought of the personalities involved. For the reader's convenience we shall take up the points at issue as nearly as possible in the order in which they appear in the editorials. It should be understood, however, that space does not permit us to do more than touch briefly upon the more material points.

Is Common Consent Required?

Let us first notice the brother's position on common consent—a subject which has been quite well exploited in the past two or three years, we admit, but is still doing service. On page 1190 it is strongly implied that supporting the priesthood is common consent. After reference is made to the fact that God took Moses and the holy (Melchisedec) priest-

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hood from the midst of the Israelites because of the "hardness of their hearts," the brother states:

> This history proves that the authority of the holy priesthood may be taken from the midst of a people who refuse their support, the common consent which God asks of his people in this respect.

This has the tone of a threat. It is a weapon commonly used to exalt priesthood authority but has never been given a place in the Reorganization. Every member in this church by his very act of fellowship pays tribute to the authority of priesthood. Admitting that it is a foundation stone upon which the church stands, we certainly must demur to any interpretation of common consent by which it is not just as legitimate and honorable to refuse to support the priesthood, under certain conditions, as it is to support supinely all that may come from this source. God has a special work for the ordained men to do, but this church loses its identity when it indorses the "living oracles" and "obey counsel" doctrine so popular in Utah. All—"ALL are called according to the gifts of God unto them; and to the intent that all may labor together . . . for the accomplishment of the work intrusted to all."—Doctrine and Covenants 119: 8. All are called and all have access to the throne of grace through Christ's intercession. In our humble judgment, the power and progress of this work is not dependent upon a royal priesthood and a subservient laity. Neither do we incline to the idea that God's wrath will be so enkindled by a failure of common *assent* that the "little stone, which was cut out of the mountain without hands," shall be taken from the earth.

The Argument of "Rank"

After quoting the Doctrine and Covenants on precedence of authority in meetings where no previous organization exists and also among the "standing ministry" (122: 9), the brother by a parity of reasoning places bishops seventh in rank in church government. The "law" cited for this "fact" is found in the Articles of Incorporation. Preceding them in the list are: (1) Presidency, (2) twelve, (3) high council, then the quorums of (4) high priests, (5) seventies, and (6) elders.

The editorial then states:

> It will be seen that in these articles the temporal jurisdiction of the bishops is placed in the seventh rank, and is subject to "higher church authorities."

This is a strange argument! By it we learn that a quorum of elders ranks higher in "temporal jurisdiction" than the Presiding Bishopric, and that the trustee-in-trust is also subordinate to the quorums of seventy, high priests, etc. By the process of inductive reasoning the argument would have been conclusive had it gone one step farther and shown that "God has set some in the church, first apostles, secondarily prophets, thirdly teachers, and after that miracles . . . " (1 Corinthians 12: 28)—thus making the teachers third in rank in church government and giving the bishopric no rank whatsoever. If this does not follow, then in order to give the Presidency control over temporalities a rule of logic is applied to the Articles of Incorporation which is not permissible in interpretation of the Bible.

We seriously doubt that the Articles of Incorporation were ever intended to interpret the organic relationship of general church officers, but even if they did, why does the editorial read, "subject to higher church authorities," when the articles clearly state, "said bishops having temporal jurisdiction *subject to the general direction of the church, and higher church authorities"?* The brother's silence upon this provision in the Articles of Incorporation, that the bishopric is subject to the general direction of the church, happily avoids any conflict with the recently expressed position of the President that General Conference "should not presume to issue orders to any man or officer." Consistency still demands that the "rank" be observed and that the secondary jurisdiction of "higher church authorities" should not be given supreme powers in direction. The "open letter" affirms the primary authority of the church which makes its expression through General Conference, and we have already admitted the general direction of the "higher church authorities," so that our position is in full accord with the Articles of Incorporation.

In passing let us remind you that the Articles of Incorporation provide specifically as shown in our former article, that the "temporal jurisdiction" of "trustees-in-trust is vested in the Presiding Bishop and his counselors and not in quorums of elders or other quorums, "it being understood that no person can be trustee of said corporation except the Presiding Bishop of said church and his counselors."

Why have these patent facts been ignored when it is so important that the membership should KNOW THE LAW? (To be continued.)

Optimism is the motive power of a successful life. Without it labor lacks incentive and endeavor has no goal. Optimism is a form of faith—a faith in the possibilites of the future, a faith in the ability to overcome and achieve.

Optimism destroys suspicion and doubt. No height is too steep, no reward too great, to be won by youthful energy if it be impelled by the magic touch of optimism. Look forward. Look upward and press onward with the hope and confidence that all will be well.—*Glad Tidings.*

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Get Right With God.—No. 1

BY EDWARD RANNIE

The human family will never be free from difficulties until that "which is perfect is come"; and so it will be with the church as an organization. We should not complain about them; they are not to be pushed aside, but are to be solved, and if we do not solve them we admit our inability or our unwillingness so to do. We can solve them only in God's way, so our effort should be to get into cooperation with him, or, in other words, *get right with God.*

Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. —Matthew 11: 29.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.—Matthew 7: 24.

It would be a pleasure to any of us as members of the church if it could be truthfully said of us that we were "wise men," and we are told how we can earn such words of commendation. It will be because we do the things that our Lord commands us to do, many of which are recorded in the sermon on the mount.

If we are right with God we will have the mind of Christ (Philippians 2: 5), and when we are in that condition we will not cause contention or take part in it and hinder the work of the Lord as was done by the early Saints, which was one cause for their being driven out of Jackson County in 1833. (Doctrine and Covenants 98: 3.)

And no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be instructed to his care.—Doctrine and Covenants 11: 4.

Charity (love) is kind. Have we been kind for several years in our church troubles? Do we behave unseemly toward each other? (1 Corinthians 13: 4, 5.) If we do not keep the law of love, Paul says we are nothing, and Jesus says we *cannot assist* in the Lord's work. Would not that be a sad condition in which to find ourselves, not being permitted to assist in the Lord's work, being outcasts, and some one else taking our place?

The good King Benjamin preached a sermon to the Nephites a short time before he died. It occupies eleven pages in the Book of Mormon. When he had finished his wonderful sermon, he asked the people if they believed what he had been preaching to them, and the answer was:

And they all cried with one voice, saying, Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually.—Mosiah 3: 2, 3.

Those people were right with God. What a happy condition to be in! No jarrings or contentions; all moved by the same love that caused Jesus to give his life for the world. When shall we be like those Nephites were?

My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted and sorely chastened.—Doctrine and Covenants 64: 2.

They were *not* right with God. Jesus says if we will not forgive the trespasses of our brother, God will not forgive us (Matthew 6: 15). The things that we say and do indicate the condition of our hearts, and though they may be small and appear to be trifling matters, they are a sure index of our spiritual condition and tell whether or not we are right with God.

By this shall all men know that ye are my disciples, if ye have love one to another.—John 13: 35.

Love expresses itself in what we *do;* and if we do not do the things Jesus commands us to do, people will not know we are his disciples, and when in that condition we are not right with God.

The Holy Spirit will guide us into all truth (John 16: 13), and it is given to those that obey him. (Acts 5: 32.) Then we will be the light of the world. Then we will be right with God. The great work of the Lord cannot be accomplished without God's help, and he will not help us unless we walk humbly before him, and our righteousness must exceed that of the world. (Matthew 5: 20.)

Unless we are right with God, we will not make good use of our material wealth; we will be selfish, and it will be a poison to our souls and destroy our spiritual life, and so we will become completely separated from God.

We cannot carry into effect the law of stewardships and establish Zion, and have equality and so eliminate poverty and have no poor, unless we are right with God.

We cannot carry on in a successful manner our missionary work and reach the nations with the glad message of the gospel unless we are right with God.

Unless we are right with God, our pleasures will destroy us financially, and so we will have no money to carry on the Lord's work; and the end will be spiritual ruin and moral decline—we will lose all interest in the Lord's work.

If we do not get right with God and keep in that condition, he will do with us as he did at Nauvoo—cast us out and find another people to do his work. The Lord is patient and long-suffering, but he will not allow the world to sit too long in darkness, waiting for his people to stop their foolishness and get

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busy and do the work they covenanted to do when they entered the church.

The fact that nearly ninety-four years have passed since the church was organized and we have not reached the world with the gospel message, not even the United States and Canada, and have not established Zion, is evidence that we are not right with God. When the Nephites received the gospel, they put it into practice immediately and lived in that way for about one hundred and sixty years, and poverty was banished from the land. There were no poor among them, and they were the happiest people in all the world.

Get right with God should be our slogan, and our difficulties will disappear before the next General Conference.

(To be continued)

Who Shall Lead Us?

BY JOHN PILLING

The articles on church government published in the SAINTS' HERALD a few months since have been very interesting to me and have caused me to think about the church and its work and my attitude towards it. We have many different views, showing a lack of agreement and harmony, where peace and good will should prevail. So far as I am concerned I do not care whether the church government is autocratic or democratic, or whether it is a democratic-theocracy or a theocratic-democracy. The vital question with me is, Are we making progress? Are we moving towards the objective of the church—the establishment of Zion in reality?

There must be many things that hinder the progress of the church: One of them is the failure of the people to accept the counsel and wisdom of its authorized leader. Another is to place upon our leader such restrictive limitations as make him a follower and not a leader; and one of the surest signs of the lack of a leader, or the lack of following the leader, is for the church to resolve itself into a body of worshipers spending their time in differences and disunion.

I cannot imagine there is in the church one member who questions the right of our President to occupy his office, or that anyone can question his integrity or his character; but it seems to me that some think the President is not in close touch or communion with that divine power that leads and guides into all truth.

All of us acknowledge Jesus Christ as the head of the church, and that he has commissioned men in these last days to represent him, and that our President is commissioned of Jesus Christ to be the head of the church upon the earth at the present time; and as such he is surely entitled to divine guidance and direction for the progress and uplift of the church; and whosoever heareth and doeth his sayings and teachings, when they are not out of harmony with divine law, buildeth his house upon a rock; and they that seek to make his words and works of no account, are building their house upon the sand; and it appears to me that a number of very competent men have lost their love for the work of the church in the past few years.

We are taught that bread alone is not sufficient to sustain life physically and spiritually, but we must have the word of God coming to us now, and the word must come through the appointed one. God has spoken in times past, and we believe he will speak in the future, but it is very hard to believe he is speaking now, especially when we are determined upon doing our own way. Some of us are quite carried away by an oratorical display that is prefaced by, "Thus saith the Spirit," and overlook wise suggestions and directions that are likely to be of more value to us than the transient visitation of prophetic power.

The Lord knows the beginning and the end; and when we are counseled to do certain things, there is a necessity for them, and we are supposed to do, and not spend our time in arguing the matter. The Lord does not thank us for doing his word, because it is the best thing to do, and it is ourselves that need to be thankful for the way being shown to us, to demonstrate first and argue last.

The manager of a large corporation where I work sends word to the help through representatives, and the help must act accordingly, no matter if they have opinions of their own; and the person who does not obey the managerial word is considered to be hindering the progress of that corporation; and we may hinder the establishment of Zion because we refuse to do the things we are directed to do by Jesus Christ, through the President of the church. I have listened to great numbers of sermons about Zion, and I have sung the songs of Zion so much that I do not need to use a hymn book, and while these inspire hope, reality must come by direction.

The Book of Mormon teaches me that the gospel way begins in "mists of darkness" and ends at the tree of life. My scant knowledge of natural law leads me to believe that the church cannot rise any higher or go farther than its head, and if we are satisfied to remain in an indefinite, indeterminate condition of mind, we may be very happy in our innocence; but remaining so will not get us anywhere. And how shall I know or how shall you know which direction to go to the tree of life or to Zion unless we are directed by the appointed one?

I do not want the opinion of our President, ex-

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NEWS AND LETTERS

The Work Is Onward in New Zealand

We have Brother H. Peisker stationed with us to help establish the gospel, and although he has done much tracting and cottage preaching, there have not been any signs of an increase. We pray the seed sown will some day bear fruit. There are so many different forms of religion prevalent these days that people are becoming careful with whom they associate themselves, and others regard the churches as money-making concerns, so that they would sooner spend their time and money in pursuit of pleasure than be associated with them.

We have Sunday school at 19 Coleridge Street, Sydenham, every Sunday from eleven to twelve, and sacrament every first Sunday in the month.

We have preaching service every Sunday evening at the home of Sister Sanders, which is situated at the north end of the city. Mr. Sanders is not a member of the church, but is very favorably inclined to the cause, and we hope that some day he will yield obedience. Their four children come to Sunday school every Sunday, and they are to be complimented on their attendance, for they are also members of a Sunday school close to their home. We also have two other pupils who come quite a distance, and it is necessary for some one to bring them, as they are too young to come all the way by themselves.

We have commenced holding prayer meeting in our place every Thursday night, when all participate in testimony and prayer, from which we all benefit.

Brother Peisker visited the Saints at Lemuka, one hundred miles south, recently, and held a week's mission in a hall; but it was a failure, for the people would not attend, although he canvassed the town and advertised in the local papers concerning it. Yet they will crowd to hear a Hickson or a Wiggleworth, and we wonder why. Well, this gospel has to be preached for a witness to all the world, and we have to do our best to present it to the people; we can do no more.

We are pleased at the advancement the church has made in spreading the gospel via radio, and we hope some day to be able to tune in and hear the programs broadcast by K F I X. Our two boys have recently installed a crystal set, and they are able to listen to the concerts broadcast locally; but they are not satisfied with it and are looking forward to having a tube set and loud speaker so that all can hear at once. Mr. Bell, in the South Island (L A A) of New Zealand, has been the first to get in touch with America both ways, and also with England. This will mean a great advantage in the commercial field, and as the church is the pioneer of sermon broadcasting, we should keep ourselves in advance of all and present programs which are of the best, edifying to all who hear. I am sure the ones in charge will do so. Success to the radio.

We have given much thought to the controversy which has arisen and is ventilated in the HERALD of late, and trust and pray that before the next conference all differences of opinion will be obliterated and the machinery of the church in good running order again, oiled and directed by revelation from God and not left to be directed by human agency. I believe that the ones involved should follow the advice of Brother Griffiths in his last letter, and let God manage the affairs of this church as directed. We should not follow the tactics of the world in settling disputes; rather, we should come and reason (not argue) together.

Maybe God allows these controversies to arise so that the membership will make themselves conversant with his laws and revelations. We are going to commence a close study of the Doctrine and Covenants, and as we have a good and studious teacher in Brother Peisker, we mean to benefit thereby. A person is never too old to learn, as one old lady told me in the shop the other day when I was telling her something, and it is a true saying.

We are trying hard to procure a hall or building for our services, but it is difficult to get one handy. We have one in view in one of the suburbs, but have not decided on it yet.

I have invited an Adventist to our place on Monday night to talk over the Sabbath question, and we hope much good will come of it, for we are asking some of our neighbors in to hear it and have asked him to bring some of his members along.

I have the Book of Mormon loaned to a pastor of the Pentecostal assembly, the same people the Italian members of Philadelphia belonged to. We were pleased to hear of their acceptance of the truth when it was presented to them. May the good work roll on, Brother Fraccascia.

I have forwarded my subscriptions to the Standard office for the renewal of the HERALD, *Ensign*, and *Autumn Leaves*. I hope that it reaches you in good time, so that I shall not miss any of the papers. We always look forward for the American mails, as there is always something good in the church papers and periodicals for us to read and enjoy.

I ever pray for the advancement of the latter-day glory, and that peace and harmony may prevail in the leading quorums. Your brother in Christ,

J. C. BRADLEY.

SYDENHAM, CHRISTCHURCH, 19 Coleridge Street, November 16.

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cept in a casual way, about the political situation of our country; or his opinion about the restoration of economic conditions in Europe; or his advice on how to make money by banking or stock sales; or on how to be more proficient in my daily vocation; because I cannot see how he can understand definitely and accurately about these matters. But when it comes to the church, and matters concerning the welfare of the church, then he must be as one having authority and occupying in his appointed place. He should not require that any man should teach him, although it may be wisdom and good Christian attitude to listen to his coworkers, that they may act as a restraining influence, to prevent him from going beyond the understanding, or ability, of the people to keep pace with him.

NORTH DIGHTON, MASSACHUSETTS.

Owen Sound, Ontario

December 15.—For the benefit of the many who are acquainted with Elder J. L. Mortimer, we will say that he has been confined to his bed for the past two weeks. He is very weak and seems to be gradually failing. The doctors have no hope for him and think he cannot live long.

The branch is expecting Elder J. H. Yager to visit here in the new year. We hope to have a good time with him.

The membership of the branch are taking a deep interest in the coming annual business meeting. We are hoping our forces will become so organized that our branch will be more active in trying to reach those who are honest in this city.

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Denver to Columbus

My first stop after leaving Denver was at Independence, where I remained for a week. I was kept quite busy during my sojourn in the city of Zion; delivered three stereopticon lectures in the brick church on the south side to large audiences, and the people present seemed to appreciate the same. The writer was blessed with a good degree of the Spirit in the presentation of these lectures. Brother R. J. Lambert, who has oversight of church affairs there, gave me a kind reception and rendered what assistance he could to make the meetings a success.

I preached on Sunday morning at the Stone Church and also had charge of the social service there that day. During the Sunday school hour I was requested to make a speech to one of the large classes of young people in the Hedrickite building on the Temple Lot. Preached in Walnut Park's new church in the evening, which church is a great credit to the people who erected it. I was greeted by a full house and felt at home in their presence. I felt greatly blessed of the Lord in all my weak efforts that day to encourage and stimulate the Saints to continue in the grand work of the Lord in which we are engaged.

I met with hundreds of old friends whom I had met in different parts of the world; i. e., Australia, England, Wales, Canada, and different parts of the States. It makes one feel good to grasp the hands of those with whom he has been associated for so many years. Both young and old extended me a glad hand, and I truly appreciated the kindly feeling that was manifested towards me by those of like precious faith. We may disagree and criticize one another at times, but after all, there is no people that seems so near and dear to our hearts as those in gospel ties. The best of all is that we are very dear and precious in the sight of our blessed Lord and Savior, who intercedes for us daily at the right hand of his Father. How happy we should be to know that we have such a dear friend, who loves his Saints and, when he comes to earth as King of kings and Lord of lords, will receive them unto himself, that he can be with them and they with him through the millennial reign. Such a hope as we have as a people should inspire us to be very humble and faithful in performance of the duties he has enjoined upon us in his service. We ought to be able to say with the poet from the depths of our hearts, "It is good to be a Saint in latter days." "Storms may howl and clouds may gather; all must work for good to me." We must not lose sight of the fact that God must have a tried people and that those who will cling tenaciously to the rod of iron will be the ones who will have access to the tree of life in the midst of the paradise of God. In all this warfare and trying times that we are called upon to pass through, we must exercise requisite faith in God and in his precious promises and possess our souls in patience. In the darkest hour, if we will put our trust in God, there will appear a silver lining. Let us, therefore, trust implicitly in the promises of God.

My next stop was at Hamilton, where I preached one sermon and met our worthy brother, Richard Bullard. The next day Brother Snider took us in his automobile to Far West, where we visited the old temple lot. While standing on the corner stone, I was reminded of the mass meeting that was held there forty-six years ago this last summer, and of the wonderful sermon that was preached by William B. Smith, who was one of the first apostles in the church, and a brother to Joseph the Martyr. His subject was "The temple." I never heard such a grand sermon on this topic before or since.

Brother John M. Terry and I spoke on that occasion, standing on the same corner stone. It was a great gathering. The people living there were the descendants of the mob that drove the Saints away from Far West. Very few, if any, remain there now, because of death entering in or having moved away. There is now a new class of industrious people occupying the county.

I was instrumental, in company with Emsley Curtis, in opening up the work in Daviess County, where fourteen Saints were thrown into the well by the mob. Also organized a branch on the other side of the Grand River and one on the Croket. However, both branches have ceased to exist. Subsequently traveled with Brethren Alexander H. Smith, W. Bozarth, and others throughout that country. Many changes have taken place there since those days. We now have a number of branches in what is known as Far West Stake, and many good Latter Day Saints are to be found in the land from which the early Saints were driven. This is in part fulfillment of the prophecy that God would build up the waste places of Zion.

Preached one night on my way home at one branch in Chicago, the name of which I do not call to mind at this time. Brother Baldwin met me at the station and took me to his home. I spent the day with him. I enjoyed my visit with him and the Saints with whom I met at the church that night. Sorry that I could not remain in Chicago over the following Sabbath, as I was anxious to meet Saints in the other two branches. I had received word that one of my daughters was quite ill, and felt it my duty to get home as soon as possible. Found her much improved, and she has been gaining in health ever since.

Since coming home I have been kept very busy. Attended a priesthood conference at Cleveland and a young people's convention at Lock Four, Pennsylvania, both of which were a success. Have visited Canton, Akron, Barberton, Creola, and McDermott.

At the latter place, on last Sunday, Brother James E. Bishop and I dedicated their new church. There was a large crowd present, notwithstanding the inclemency of the weather. Much credit is due the people at this place for the effort they have put forth, as they have a very commodious building to worship in. They generally have a good many outsiders attending their meetings. The prospect of an ingathering of people there is very bright. Brother Clarence Current, branch president, is a faithful man, and he has associated with him a real active priesthood. So I say, we are looking for good results here, at McDermott. There were several present from the Pleasant Valley Branch, which is seven miles away; also a good number from Ironton Branch, forty-five miles distant. There was a splendid spiritual sacramental service in the forenoon; also a priesthood meeting. All seemed to enjoy themselves, notwithstanding it rained all day.

I arrived at Ironton Sunday night in time to preach in the beautiful new church that they have erected during the past year. The people here merit great praise for the accomplishment. It is an attractive building, both on the inside and out. This is an evidence that our people are trying to build up our church in the localities in which they reside.

Preached last night and will preach again to-night. Will leave in the morning for Syracuse, where one of the first branches was organized in these central States, where my parents united with the Reorganization in 1860, and where I was blessed in 1861. I remember seeing Apostles W. W. Blair, James W. Gillen, James E. Blakeslee, and other leading men in the church who visited us when I was a boy. The men named herein were young men in those days, all of whom have passed over the great divide. I am calling at Syracuse to see my brother William Henry's grave. He died sixty-five years ago. Hence to Parkersburg, Moundville, Wheeling, Wellsburg, West Virginia, Bellaire, and Steubenville, Ohio; then home to spend Christmas with my loved ones.

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My loving companion passed away one year ago to-day. This has been a great loss to me and my church work. It has made me feel very sad to-day, though I realize that her spirit is at rest in the paradise of God, and that she has been freed from the great suffering she had endured for many years. How blessed it is to die in the Lord and to leave an example to the world that is worthy of imitation and that stimulates associates in this world to live the life of a Saint.

I wish all a Merry Christmas and a prosperous New Year.

GOMER T. GRIFFITHS.

Santa Ana, California

Thanksgiving found the Santa Ana Saints with many things to be thankful for, which they evidenced by their early attendance at the eight o'clock prayer and praise service at the church on Thanksgiving Day. The latter-day gospel, a free government, health, and the friendship of Saints were among the blessings mentioned in their testimonies.

After experimenting many months on various lesson subjects the Religio has once more taken up the study of the Book of Mormon, ordering the new quarterlies for that purpose. The story of God's dealings with the ancient Americans will ever be fascinating to the people of our faith, and it well deserves to be.

Severe colds seem to be passing the rounds here like an epidemic. Brother Panky and his stepson, Dair Johnson, have just passed through a three weeks' siege of it, and are now nicely recovering.

When the young people's Sunday school class start anything they can always be relied upon to finish it—with credit. Not long ago they concluded that the Christmas offering and the social spirit of the branch needed a boost. A chicken supper was decided upon. Committees got busy—and set the pastor busy too, running errands because he couldn't be relied upon to make a chicken pie—with the result that about ninety people flocked to the church basement for a supper unexcelled and afterwards a fine entertainment. We cannot measure the social benefits, but nearly twenty-four dollars was added to the Christmas offering.

Santa Ana sends Christmas greetings to the other branches of Southern California; and may this spirit spread and intensify throughout the church. May the Christ spirit of peace on earth, good will to men fill the place of controversy.

Foraker News

WEBB CITY, OKLAHOMA.—Brothers Earl D. Bailey and James Thomas were the guests of Foraker Saints over the night of Tuesday, October 25. Also Brother Hubert Case and Apostle E. J. Geazer were with us over Thanksgiving, Brother Gleazer preaching Wednesday night, Thursday morning, and again that night, to audiences who greatly appreciated the messages he brought to them.

Thursday afternoon, after dinner had been dispensed with, a branch was organized by Brothers Gleazer and Case. This includes the Saints living about six miles southwest of here in a group, also the scattered members of the oil fields, in what is known as "Burbank's District." This included members from Shidler, Webb City, Denoya, Cooper, and Burbanks. The branch was given the name of Foraker, as that was formerly the nearest town, although Shidler and Webb City are nearer, and Lyman is about the same distance.

Brother F. F. Wipper came to this place and started the work about four years ago and is kindly remembered by many. Next Brother Alvin Christensen opened up the work here and baptized eight. He was then joined by Brother Hubert Case, and with their united efforts twenty-one were brought into the fold.

At the organization of the branch, Brother Christensen and Brother Case each spoke about fifteen minutes, giving expression to the joy they felt at seeing this organization brought about. A roll call was next in order, and it was found that there were more than sixty charter members. Priest Edward Workman was ordained an elder, and Reuben Workman a deacon. Both are fine young men. Elder Workman was chosen to take charge, with Brother George Swain as teacher, Sister Laura Storms secretary; Sister Mabel Workman organist. Elder A. Slover was sustained as elder and was recommended by Brother Gleazer to labor at Webb City and Shidler as time would permit.

Brother Slover and Brother Edward Workman have labored faithfully the last six months among this people. They have held services every Sunday and have built up an interesting Sunday school and Religio of about forty members. We feel that their work has been conductive of much good.

Thanksgiving night we had with us the Montague family of young people from Burbanks, also Sister Frances Wheeler from Hominy, who taught her first term of school at this place several years ago. She was gladly received by former patrons and pupils. Also Brother James Thomas returned with the Montagues and had charge of the singing, accompanied by Brother and Sister Christensen on the violin and flute, and Sister Workman at the organ. There were also present a Brother and Sister Defreeze, from Jenks, Oklahoma, and Brother and Sister Newman, from Washunda.

We feel that this was a day long to be remembered by the Saints who are now known as Foraker Branch.

Lamar, Colorado

December 11.—Wiley Branch recently enjoyed a visit from District President Bruce E. Brown and his wife. While they were here we observed the annual College Day by presenting an appropriate program. Four of Graceland's departments were creditably represented, and the numbers were favorably accepted by all present. Later in the week a pie supper was given for the benefit of the college.

Apostle F. Henry Edwards made a short stop here on his way to Denver. We regretted that he could not stay longer.

Thanksgiving Day services were held at the church, and a turkey dinner was served to about one hundred, including Brother J. R. Sutton and wife, who were with us several days.

Conference at Syracuse

SYRACUSE, NEW YORK.—Our district president, Brother P. L. Weegar, has been conducting institutes at several places in the State, and Syracuse was selected as one.

On October 4 and 5 Saints from Buffalo, Niagara Falls, Rochester, Sherrill, and Fulton, gathered with the Syracuse Saints and made successful Syracuse's first conference. We held meetings in our hall on State Street Saturday afternoon and evening and all day Sunday. Through the kindness of one of Sister Eleanor Whitehead's friends, all were permitted to get their meals at the same restaurant at reduced prices, having the banquet hall to ourselves without cost.

Brother James Pycock has been conducting a series of meetings here, meeting at the different homes. None can afford to miss his sermons, is all we can say. There was something worth while every time. He made his home with Brother and Sister Morris E. Whitehead for two weeks.

Brother Eugene C. Cole, eighty-two years of age, underwent a very serious operation a few weeks ago and was not

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expected to recover, but he was administered to by Brother Frank Mesle, and at this writing he gets out for a walk every day. All consider this a very wonderful thing.

Our departments are all working hard to keep "the ship sailing." Instead of holding their regular business meeting in October, the Department of Women invited all the Saints and their friends to the home of Pastor Arthur Richardson, to be entertained by Miss Elsie Elms, an Indian girl who is lecturing on "The true American." She entertained us by solos, readings, and a very interesting talk, after which the sisters served ice cream and cake. Miss Elms gave her program free of charge, as she is very much interested in the church and wishes to join our local department.

Young People's Convention at Rock Island, Illinois

The convention for Kewanee and Eastern Iowa Districts was held November 27 to 30.

We were very fortunate in having as our principal speakers, F. M. McDowell and Sister Blanche Edwards, who were with us throughout the convention and to whom we are indebted for the wonderful inspirational lectures we received, accompanied by an outpouring of the Spirit of God.

On Thursday evening, at the opening service, a musical program was given and enjoyed by all; also five-minute talks by representatives of the various branches were encouraging and foretold a good convention.

At half past eight each morning we were led in excellent prayer meetings by Brothers E. A. Curtis, F. M. McDowell, and E. R. Davis. With such themes as "Putting God into everything we do," and "Consecration," these services will long be remembered as spiritual milestones in our lives, for the Spirit was with us to a very marked degree.

At a quarter of ten Brother F. M. McDowell attempted to "steal Sister Edwards's thunder," as he called it. On Friday and Saturday mornings he delivered two excellent lectures on the "Social principles of the gospel," which outlined a life of service which would measure up to the stature of Christ. "Aim, problem, method, and principles," were the skeleton upon which he based his talk.

"What was the aim of Christ? He came that we might have life and have it more abundantly. Seek first the kingdom of God, and to establish his righteousness. Do we have that more abundant life now? Is the kingdom of God within you as well as among you? 'Thy will be done on earth as it is in heaven,' we pray, but is it done here? We stress too much the kingdom of heaven above as a selfish reward, but if the kingdom of God hereafter comes to me as a reward or gift without any relation to what I do for you, I do not want that kingdom. I could not be happy in it, for it is not possible for a man to be saved alone. Why do you call that man good? Whom has he saved? What has he done for some one else?

"The gospel of Christ has got to help this world to-day. In the last generation the world has been revolutionized, and people have been taken by millions and piled up in tenement houses, and children have been turned into the streets. If this gospel is to be of any use, it must meet the problems of to-day; it must solve the labor and capital problems, the international problems, etc. Some of the things we like in this world are modern improvements and inventions (some Latter Day Saints think we have a monopoly on consecration, but if they could appreciate the sacrifice and life toil of some of the inventors they would value them more highly), religious freedom (which has cost the lives of thousands of people), educational opportunities, scientific knowledge, etc., all of which have cost a nameless price. Some of the things we do not like are: vice, selfishness, disease, war, class conflict, etc. Has this church anything to do with this? Have we a right to discuss unsolvable questions in our Sunday school classes while the world is dying? The world has made the wrong use of the good things, the power, the wealth, etc., and as a result millions suffer; but by the right use of these things we can revolutionize the world. Our task, the social problem, seems to be the getting into the hearts of men the attitude which will cause them to use their powers for the establishment of the kingdom of God and the establishment of a better world. We can make this earth a hell or a kingdom of God, according to the use we make of wealth, power, etc.

"I want to harness the powers of the young people, their faith and vision and zeal, to make a better place out of this world. This church has not yet shown the way of human living together. When we do that, we need not worry about proving by Old Testament scriptures that our church was organized at the correct time.

"Christ gives us a program for the regeneration of the individual through faith, repentance, baptism, etc., for the changing of the attitude, the whole heart, into love. The secondary or social principles in this great game of living together are: Human life is sacred; men belong together and must work out their salvation together; private ambition must spend itself in the interests of humanity, and in service to it; and private power, property, and talent must be used to build a better world."

At eleven o'clock on Thursday and Friday mornings, Sister Blanche Edwards spoke on the subject of religious education. After a very interesting and enlightening talk upon the history of education in all ages of the world, with its varying objectives, such as culture, athletics, mental training, chivalry, etc., she gave this definition: "What life at its best and fullest demands from the individual, that education seeks to supply."

"It shall train their affections, their love, and their hatred, eliminate the bad qualities and develop the good. Do you want an education so you can get more pay for less work? This world is selfish to the core, and education must develop not only the intellect but the emotions and the will power, and character strong enough to stand firm and true.

"What is religion? It is surely something more than rituals and ceremonies and the recitation of prayers. I like to think of it in the terms of the life of Christ, the life of God in the souls of men—'Called to be colaborers with God.' Religious education is not a substitution for this divine feeling, the essence of religion. Some who can quote passages of scripture from all the books and discuss the organization of the church so easily have missed this divine essence of religion, because they have no patience with youth or love for humanity. Religious education is to so purify conditions everywhere that a child will have a chance of living right from childhood unto old age in unbroken reverence to God. Conservation, rather than conversion, as the Salvation Army has proved, is far better; for a child kept from evil in the right way can render a service incomparable to that rendered by one who, after the wild oats have been sown and the best part of his life wasted, is converted unto the right. Other people out in the world have been giving this problem their study; they are agreed that never in the history of the world was there such a need as there is to-day for a definite, organized plan of religious education, and they have not received the call which has been placed upon us, to consecrate, to qualify, to do!

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"The horrible facts in regard to crime, immorality, divorce, capital and labor quarrels, immigration, etc., are even more terrible when we realize the apathy of the American people. Is it of any use to hide our heads in the sand and say the problem doesn't exist? Some say that when this generation rises up, these things will be removed by education, but will they? The results of a most heartless, disinterested, scientific test of the school children of Indiana indicates they will lie, cheat, steal, if they are given an opportunity. They are little experts in biology, etc., but in morals they are falling farther and farther back. Is it not a great task?

"The solution of this problem lies within the province of our intelligence. All around us there are agencies that we can use if we will, and one of the finest of these is the school, not only the narrow education of now, but that which will cause the children to face their problems and solve them in terms of Christ. The Indiana test has a very hopeful ending, for after deciding that something was radically wrong, they began a system of education and training in Christian principles and honest living, and then they were secretly tested again, and ninety per cent qualified this time as ethically sound and morally correct. Children can be taught to be religious and to live as Christ would have them live, and this fact places an added responsibility upon our shoulders, for it is up to us to see that it is done.

"Another most wonderful agency in this great work is in the home. To the women has been given a wonderful responsibility, and some of the most important work of the world has been given to women, and no matter how efficient the church with its departments, and however capable the day school and college are, they can never do what the home can do. There is our great opportunity."

On Friday evening Sister Edwards gave a wonderful lecture on the theme of "Finding happiness." Even when children we were disappointed if our fairy tales did not end in happiness for the hero and heroine, and we felt cheated if our stories did not have a happy ending.

At a round table talk on Saturday afternoon Brother McDowell impressed us with the thought that it is not sufficient to forbid our young people to engage in harmful recreation; we must supply them with wholesome and interesting play and direct their surplus energy in the paths of right. Sister Edwards also suggested in an impressive talk that our Department of Women should meet the needs of the home, and while sewing, etc., the conversation should be above the petty gossip so common and destructive. So many beautiful things are within our reach to discuss and ponder that these busy hours can be made a source of inspiration and joy.

Brother McDowell addressed a good audience Saturday night on the subject of "Choice."

"Youth is the time to choose, a period of infancy, of growth. God has given a man twenty-one years of plasticity, and in those twenty-one years he can get lower than the beasts of the field, yet at one time he was a beautiful babe in his mother's arms. Happy is the man who chooses right—woe to him who chooses wrong. We must choose, for he who chooses not to choose has chosen. What you are ten years from now will be largely the result of your own choice. Young men and women have fought their way through college with every drawback in the world, poverty and physical disability, yet because of their choice and grit they have succeeded.

"What are our girls worth?" was the subject of Sister Edwards's most inspirational discourse on Sunday morning.

"There was a time when I hated the thought of being a girl. With the greatest of rebellion I gave up my tomboy ways. I could hardly be reconciled to being a girl and fought for every inch of my girlhood. My folks understood my keen desire to do something, and they influenced me to read the lives of great men and women and to realize that the poor, despised members of our branch were the salt of the earth. My reading caused me to see that behind every great man, often lurking in the shadows, there was a woman, supplying him with inspiration, with encouragement, hope, and strength, and then I began to realize that, in making me a woman, the Lord had chosen the better part, and I want to prove worthy of the great trust imposed in me. . . .

"What are our girls worth to the church, to this locality? England says, 'The wealth of England does not lie in her ships, her commerce, or in her industrial system, but in the purity of her girls.' What are they worth to God? To him who gave them that perfect body, alert mind, and wonderful soul? He only had one Son, yet he was willing for him to come down and suffer for the sake of these girls, that they might know a more abundant life. Then what are they worth to us? Just a little bit of sacrifice, of encouragement, of consideration, a chance to improve some of their possibilities? They are but human, but the majority will be true and loyal and will give back to you all that is within them."

Brother McDowell gave a soul-searching examination on Sunday afternoon, which caused us all to realize how far we were from measuring up to the stature of Christ.

At the Sunday night service, Brother McDowell was confronted with a full house. The audience contained many new faces and a large percentage of nonmembers who gave undivided attention to the speaker. On Monday night Brother McDowell spoke at Kewanee to a very attentive audience, and Sister Edwards addressed an interested audience at Galesburg.

We feel that the Kewanee District has been very fortunate this past year in having Apostle Gleazer at our June conference, and to make a tour of the district following the conference. Then at the reunion we had Presiding Patriarch F. A. Smith, Bishop J. A. Becker and wife, Missionary L. G. Holloway, and departmental worker, Mrs. J. R. Lentell. At the October conference we had Apostle J. F. Garver, and at the recent young people's convention, F. M. McDowell of the First Presidency and Sister Blanche Edwards, general superintendent of the Department of Women. Besides the above, we have had Missionary E. A. Curtis and District President E. R. Davis with us during the year.

Shellbrook, Saskatchewan

December 9.—Now that the days of strenuous farm labor have ended and sleighing is good, the meetings are again well attended, and both church and social activities are entered into with zest.

The social and bazaar planned to be held in November was postponed until a future date, owing to the lack of time to properly prepare for it. However, it has not been given up, and the members hope to make a much bigger and better affair of it by having it later.

Sacramental services were held last Sunday, followed by a good prayer and testimony meeting. Our pastor, Brother Roy Bowerman, spoke words of admonition to the members of the priesthood present, advising them to study more diligently the word of the Lord. He also gave much good advice and counsel to the Saints.

A joint meeting of the branch and Department of Women will be held Wednesday, December 17, at ten o'clock for the purpose of electing new officers.

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Home-Coming Great Success

DES MOINES, IOWA.—At nine o'clock a. m., December 14, the building on East Twelfth Street, where the Saints meet to worship, had within its walls more than three hundred men, women, and children—met for Sunday school and the annual home-coming. Soon were heard those many voices and many musical instruments raised in praise to our great King and Lord of lords and in honor of the gladsome occasion. The orchestra and choir did homage to their able leaders, Brother William Evans and Sister Evelyn Finch, both morning and evening. They are doing a great work, and it is hoped that they will be a part of each and every service during the New Year, for God is surely pleased with such noble service of music and song.

After the usual songs and prayer service, those of the primary department marched into their rooms, and Sister Vida E. Smith of Lamoni, granddaughter of the Martyr, spoke to the seniors and juniors in the main auditorium, using as her subject and quoting from our great inventor, Thomas A. Edison, "If the answer is easy, it's wrong." Her address was quite inspirational, and at times she held the audience spellbound. In closing the service of the hour, we sang that song given us by Sister Vida and loved so dearly by the Saints, "The old, old path."

At eleven o'clock our audience had increased to about four hundred and fifty people. Messages had come from some of the different ministers who had labored here in the past. President Elbert A. Smith preached to us, his subject being, "Workers together with God." And after the sermon one could hear spoken among the auditors such words of appreciation as, "He spoke as if God had inspired him"; "That was the greatest sermon I ever heard"; "To hear Brother Elbert, you can't help but feel that he is God's servant," etc.

At noon all were invited to the basement of the church, where Sister Bessie Oline, chairman of the social committee of the Department of Women, and her loyal assistants served a most wonderful dinner. All were asked to remain and partake of this feast, and most of them did so; and as is the general custom of Latter Day Saints, all made it a part of their purpose and duty to get acquainted with each other and to welcome all visitors, and all had a most pleasant time.

At half past two in the afternoon we went into a song, prayer, and testimony service, and the Spirit was present in great power. Many of the Saints told of the wonderful blessings God had bestowed upon them, and we were made to rejoice in their blessings. We were especially moved by the testimony of Brother E. K. Patterson, who resided in Chicago at the time Brother David E. Dowker was laboring there. He told of the time when he was called overseas in the World War and how Brother Dowker had spoken to him in prophecy and told him of the dangers ahead of him and of narrow escapes he would have, but said he would go through and return home unharmed, which he did. Later Brother Dowker told of a time when he had obligated himself to pay a certain sum of money, and the due date came and he did not have the money nor did he know where to turn for it, but a special letter from Brother Patterson, from a far distant city, brought the exact amount, with word that the Spirit had told Brother Patterson that Brother Dowker needed that particular sum of money. Patriarch Ammon White spoke to us by the Spirit, and later President Elbert Smith spoke to us by the Spirit, and as a consequence the Des Moines Branch is in closer relationship, and the spirit of calm satisfaction rests upon the church here.

For the Religio hour, Brother Stephen Robinson had arranged a wonderful program of special numbers, which were ably executed. His mother, Sister Elizabeth Robinson, sixty-nine years of age, sang a Welsh song in the vernacular, which was greatly enjoyed by the audience, and Sister Vida E. Smith addressed us again, using as her subject, "What does it mean to be a good sport?" offering us some wonderful and valuable suggestions as to our attitude in life. Doctor J. E. Slocum, of Webster City, then spoke to us, his subject being, "Lengthen your ropes and strengthen your stakes." His remarks were delivered in a manner which commanded great interest. Brother Ammon White delivered the evening sermon. His subject was "The Restoration," a subject which Brother White so ably handled that we were all anxious to hear more, which we were promised as Brother White is to preach for us during the next five nights. Thus came the end of what seemed a perfect day.

The mother-daughter banquet held Friday, December 12, was a red-letter day for the womanhood of the Des Moines Branch, as it marked the cementing of a closer relationship between our women and girls. The banquet was held at the Harris-Emery Tea Room under the direction of Miss Mabel Mussell, head of the department of girls in Des Moines.

Covers were laid for one hundred and ten guests, and a splendid program was enjoyed. Sister Bertha Emslie, our retiring president of the Department of Women, addressed us on "Motherhood and women's work"; and Sister Estelle Lentell sang "Little mother of mine"; Sister Margret Davis introduced the guest of honor, Sister Vida E. Smith, who gave us a truly inspirational talk on "Motherhood and womanhood." She touched upon the giving of "red roses" while mother is yet alive to appreciate them; and from her short stay with us in Des Moines, it is easy to understand why the young folks at Graceland love "Aunt Vida," for she endeared herself to all who heard her here.

Sister Thelma Dowker read for us "A woman's heart," by Sister Vida Smith, after which we listened to a quartet, representative of the four chapters of Orioles and Temple Builders in Des Moines, who sang "Sing along." Brother David E. Dowker made a short talk, and in conclusion, "The old, old path," written by Sister Smith, was sung *en masse*.

Evangelist Ammon White at the Annual Home-Coming

RUNNELLS, IOWA.—Sunday, November 30, was the beginning of a week's series of revival services at Runnells, the first day being the home-coming service to which all district membership was invited. A large gathering of Saints, representing almost every branch, was present to partake of the "feast" of good things which had been prepared.

The light and power of the Holy Spirit were present in the preaching of the word, also bearing witness to the hearers the necessity of keeping the law. In no uncertain way Brother White showed that we place a value upon everything. He told of a man who sacrificed the church and its opportunities for wealth and position but lost his family as a consequence. The children married nonmembers who never became interested in the church. The man made $100,000, but lost his family in the trade for it. He had named his price.

The near approach of the coming of Christ was emphasized, and many of the revelations of modern times explained from Brother White's personal experiences and the spirit of revelation. The counterfeit religions were exposed, and all Saints warned that Satan would work harder from this time until the end to deceive the people.

The prayer service was a spiritual feast, and many took

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the opportunity to rededicate their lives to the ideals of Zion as taught by the Presidency of the church and explained by Brother White.

Dinner was served to all in the basement of the church, a very excellent menu being provided.

Many times during the discourses of Brother White, we were admonished to make haste in our preparations for the gathering, for out of the chaotic conditions that now seem to prevail there would eventually come a people who would be united in purpose and spirit.

During the week several nonmembers attended, some who were acquainted with Brother I. N. White, Ammon's father, who first preached the restored gospel in the Des Moines valley, some forty years since.

Five Weeks of Meetings at Inman, Nebraska

Elder P. R. Burton closed a five-week series of meetings at the Saints' church, Inman, on Sunday night, December 21.

We think much good was done, though none as yet have united with the church. A great variety of subjects was discussed. Perhaps his six lectures on the habits, traditions, religion, and origin of the American Indian created as much interest as anything presented, and laid a good foundation on which to build an argument supporting the claims for the Book of Mormon.

Until the snow came, making travel by auto impossible for a time, the house was well filled every night. The last two weeks it was difficult for those in town to get to and from church.

A baptismal font has been installed in the church, and we hope when Elder Burton returns as planned, within a couple of weeks, there will be some ready to take the important step that will make them members of the "fold."

We ever pray for the success of the work.

LEVI GAMET.

Spokane, Washington

December 24.—The Saints from this section send the season's greetings.

We are glad to report that things are moving along very nicely in Spokane.

Our district conference was held here. We had the good fortune to have Apostle Roy S. Budd with us, and he gave us some good advice; preached the kind of sermons that if applied to our lives will bring us closer to a Zionic condition; and I, like many of the priesthood, feel that he left an impression for good with those who heard him. We want to say to Brother Budd, The latchcord hangs on the outside.

The local Religio furnished an excellent program of thirteen numbers; some real talent was exhibited.

The Sunday schools of Portland, Oregon, Spokane, and Seattle have entered into a contest; points are gained from attendance of main school, attendance of teachers, officers, collection, Christmas offering, and birthday offering. This has started quite an interest in our school.

Our Religio is on the increase. There has been some improvement since we have had the quarterlies, and the signs are that we are going to have a bigger and better Religio. We have a fine lot of young people who are interested in the church, not by say-so, but by doing-so; and I do not know of anything that is more encouraging than to see them get on the side of their God, for they need him in every conflict.

Cosmopolis, Washington

The work in Gray's Harbor Branch is still progressing in numbers and spiritual growth, and the attendance at Sunday school and preaching is steadily increasing.

The sisters of the branch have organized themselves into a branch of the Department of Women and are busy raising funds for a church. Their first effort was to make a quilt for the Tuberculosis Sanitarium at Elma, Washington. The plan was for each member to solicit money from their friends, and they in turn have their initials inscribed on the quilt. They gave a bazaar December 6 at the community hall in Hoquiam, where a number of games were played and the Saints enjoyed themselves. About $27.15 was realized above expenses.

Brother S. P. Cox of Centralia preached a fine sermon December 7, which the Saints enjoyed.

While the work is progressing nicely, we are wondering why the missionaries still think that Gray's Harbor is not on the map. A Christmas program is being prepared, to be given Christmas Day. There will also be a Christmas tree, and the Saints expect to enjoy the occasion.

Fort Collins, Colorado

December 31.—The choir gave a Christmas pageant Sunday evening, December 21. There were ten people in the play and hidden chorus, and ten grown people and nine children in the audience. The music was good, the parts in pageant were played well, and the entertainment really merited a larger crowd. The sentiment was fine, setting forth the true Christmas spirit that should pervade the whole atmosphere at this season of the year, and it is hoped that those who participated, as well as those who listened, were made to appreciate more keenly than ever before the true import of the celebration of this day of days.

Colorado has been having some real winter weather, and for this reason the services have not been well attended lately.

After several attempts to hold a business meeting proving unsuccessful, it was thought best to have election of officers for the branch on Sunday morning, December 28. Brother K. G. Brolliar was elected branch president, and the following were elected heads of departments: Sunday school, Sister Emma Savage; Recreation and Expression, Brother Clifford Cable; Departments of Women and Music, Sister Letha M. Tilton.

The monthly *Religio Review* continues to fill the place of the program hour at Religio the last Sunday of each month. There are about as many contributing editors to this paper as the HERALD has, and of course the subjects are varied, though perhaps not so enlightening as articles of other magazines.

Saved by a Nail

A little boy whose mother had warned him not to go on the woodshed roof disobeyed her and went anyway. He began to slip and in his fright prayed: "Please, Lord, don't let me slide off this roof. Never mind, Lord, I got caught on a nail."

How like life! We often find ourselves slipping, and we think that if we ever get out of the rut, we'll never do it again, but as soon as we "catch on a nail" we go back to our old ways. It is a good thought to remember that there will not always be some nail to prevent our slide.—Exchange.

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Pensacola, Florida

December 29.—A Christmas program was given December 23, and many expressed themselves as having thoroughly enjoyed it. The committee selected worked diligently to make it a success, and we are sure they feel well repaid for the efforts put forth.

Brother Bullard, of Independence, visited with us for a few days, and we surely feel benefited for having had him with us. He delivered a beautiful Christmas sermon Sunday, December 21, which seemed to increase the feeling of the blessed Christ spirit.

We also received a visit from Brother Rasmuson, of North Dakota, who proved to be a very interesting visitor. Stories of ice, snow, and the personal experiences of others always prove interesting, but on the other hand we surely must have interested him with our warm country and God's work here, as he is thinking of locating near here.

Sister Hollis Sandiford gave a very nice entertainment at her home for the church benefit. Pie and cake were sold, and lemonade was served free. Many enjoyed the affair, and it is hoped she will favor us with many others as enjoyable as this one.

We are expecting Brother J. Charles May to be with us soon, and we hope that the meetings we expect to hold will be the means of putting the gospel before many, as the need for the light of the one true gospel is greatly felt here. We pray that these meetings may be the means of bringing those into the church who so greatly need it.

On December 28 we elected Sunday school officers for the coming year, Brother L. J. McBride being chosen as superintendent and Brother Rudd senior teacher, other teachers to be appointed. The officers that served in 1924 did well, and we can look back and see the good things that were accomplished. We feel grateful and hope that the new year will be so filled with blessings that the Saints as a whole will be filled with rejoicing to see the beautiful work go onward so that at the end of this year we can say it has been a year of peace and good will.

Clitherall, Minnesota

BATTLE LAKE, MINNESOTA, December 30.—There have been no meetings held in Union Branch since the latter part of November, when District President George W. Day made a short visit. It is very unlikely that any other services will be attempted until spring. The best that can be hoped for is time to read the church papers and study the quarterlies, with the slim possibility of hearing a sermon over a neighbor's radio.

The branch president was much gratified a short time ago by learning of a neighbor's hearing a sermon by Brother Elbert A. Smith.

As the year draws to a close, it is natural to look back over the past months and count the losses, the failures and the disappointments, and to wonder what the incoming year will bring. To those who are overburdened by family cares, by labor that taxes their physical strength to the limit, and by the responsibility of church duties, the outlook is sometimes discouraging. If the success of the work rested entirely upon the efforts of weak humanity, the future would indeed be dark. But this is God's work, and he will not let it fail on account of the failure of his servants. His power and resources are without limit; he rules and overrules; and his work will triumph.

Visit to the Sunflower State

By permission of the Presidency I left home November 17, with my cousin who lives in Topeka, and we wended our way westward by auto to his home. While there he helped me hunt up the Latter Day Saints. I spent some time visiting with different ones and believe I fulfilled all of my promises except one, and that was a visit to Brother Lasley, if I get the name correctly.

I enjoyed myself well as one could who has to be dependent after years of active service, and never had to ask to be taken here and there, but went when I got ready and was a good walker.

During my sojourn I spoke in Topeka a number of times and enjoyed fair liberty. If the prayer of Jesus to the Father could be realized in our time, what a great blessing would come and how this church would grow in numbers! But, alas, we have not learned to live by every word that proceedeth out of the mouth of God, and it is unfortunate.

Jesus said, "If ye are not one ye are not mine," but sometimes we are like some married people, we keep up a fight, sometimes all our lives, to find out which is the one. It is too bad, and that is saying it mildly. We have the best organization and system of religion that ever graced this old world, and why can't we live it and make it effectual?

It makes one fearful, when he finds discord, of inviting his relatives to associate with our church people, and yet most of those are members who are business men and are well thought of, and people whom you cannot help but like and love. But what will an outsider say if he finds that we perpetuate discord? And especially when they have been disgusted with their own churches on the account of that affliction.

Topeka has a fine class of Saints, but they are like the rest of us—need help to make the grade that is before them. It makes but little difference who does the work, if we can agree and give the honor to him to whom it belongs.

And what I say in my report of this trip, is spoken with the best of feeling and gospel love for my brethren and sisters in Topeka. I hope they may make the grade that they are trying to climb and will be able to interest my relatives who live there. My people who live in that State are all Methodists, and as a rule so far as I learned are trying to live a good life, and in some respects set an example for those who make larger claims.

May the good Lord help us to get a vision of our calling and give us that strength and fortitude to demonstrate the working powers of this church. That is the thing that is most needed just now to make our work a success. It is certain that we need individual supreme directional control, of ourselves, if not made to feel it anywhere else. It is the all-important composition in making live Saints, and when that system is inaugurated by each individual there will be no backbiting or evil speaking or faultfinding, but love in its purity will flow from heart to heart, and God will be glorified and the world will have a chance to be saved.

"Be ye one" means more than just belonging to the same church. May the good Lord help us to see that is my sincere prayer.

A. H. PARSONS.

Elder Daniel Dierks, of Edgemont, South Dakota, came to the Sanitarium early in December, underwent an operation for the removal of tumor, and was discharged from the institution December 26. He is far recovered and is now convalescing nicely, but will remain in Independence until about January 10.

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Sandwich, Illinois

December 21.—I thought I would let you know of some of the activities of the Department of Women here.

About two months ago we decided to have a bazaar, so we set to work to accomplish the work that was necessary to make it a success. With the aid of some friends and Saints from Plano, we had a very nice display of fancywork, comfortables, and rugs.

We held our supper and bazaar December 17. Although a terrible sleet storm came the night before, we were very much pleased with the outcome, clearing a little over one hundred dollars. There are still four quilts and some rugs to dispose of.

We are very grateful to God for our success.

ELIZA WRIGHT.

Nauvoo, Illinois

January 1.—Sunday morning, December 28, was the coldest day of the season; the thermometers ranged from 20 to 24 degrees below zero. A solid mass of ice over a foot thick connects Nauvoo with Montrose, and automobiles are driving back and forth across Lake Cooper.

The Nauvoo boys returned home from Graceland to spend the Christmas holidays, bringing with them George Mesley and George Lewis of Australia, and Thad Howland of California, grandson of Emma Burton. The Australians had never seen snow before, so enjoyed it to the fullest extent. The first day after their arrival they walked across the ice to Montrose, blissfully ignorant of air holes. The young people initiated them in the joys of coasting, and although the guiding of a sled looked simple enough, they found to their dismay, when they tried it, that it was impossible to reach the foot of the hill without landing in the ditch.

The week was one round of festivities for the boys. They partook of two Christmas dinners on Christmas Day and were royally entertained at the different homes during the week. At the close of the Wednesday night prayer meeting, the young people were all invited to attend a watch party at the Lutheran church, where they had a very enjoyable time.

The Sunday before Christmas, evening services were dispensed with that the Saints might attend the pageant given at the Methodist church, entitled "The Nativity." On Tuesday evening the Christmas concert was given at the Saints' church, and the Methodist minister, who is blind, attended, and declared that he had received great good. The theme of the evening was the worship of the Infant King and was carried out in songs by the junior choir under the direction of Sister August Lee, and in the exercises and pageant entitled "Offerings of the year," given under the direction of Sister A. L. Sanford and Sister L. H. Lewis. The Graceland boys assisted with their talent; Thad Howland giving a violin solo, George Mesley a piano solo, and Bertram Lewis a reading taken from Ben Hur on the visit of the angels to the shepherds, at the time of Jesus' birth.

The following Sunday evening the Graceland boys furnished the program for Religio. Under the direction of Sister Irene Layton they gave the Graceland song, two piano numbers, a talk on Australia, also a talk on the benefits to be derived from Graceland, a reading from Hiawatha, and an amusing sketch entitled, "And hour in one of the dormitories."

At the annual election of officers Elder Amos Berve was sustained as pastor; Brother T. J. Henderson as Sunday school superintendent; and Brother A. L. Sanford was elected president of Religio. Sister Berve was also sustained as president of the Department of Women.

At a recent business meeting in Keokuk, Elder A. L. Sanford was chosen pastor of the Keokuk Branch. This necessitates a twelve-mile drive every Sunday morning for Brother Sanford. The Keokuk Saints have a nice little church building, but are few in number, and there are none holding the priesthood.

MABEL A. SANFORD.

Moorhead, Iowa

January 1.—The Sunday school at the Jordan Church has been discontinued for the winter on account of bad roads and cold weather.

But few changes were made at the Sunday school business meeting at the late election of officers. Brother Glenn Wilson was sustained as superintendent, to be assisted by Brothers Charles Hield and Charles Davis. Brother Chester Davis was chosen as president of the Religio, to be assisted by Brother Hield. We hope that both officers and teachers will be prepared to take up their duties at the opening of the New Year.

A fine Christmas program was given at the church Christmas Eve. It was made much more interesting by the help received from several of the young people who were home from their school and college work.

Brother Irvin Clark and family have moved from their farm near Orson onto the farm of Brother T. O. Strand, north of Moorhead. The Saints here will be glad to have them in their midst again.

Among our young people who are spending their holiday vacations at home are Sister Anna Larson, who teaches in Des Moines; Sister Nellie Larson, teacher at Humboldt, Iowa; Sister Helen McDonald of Magnolia; and Sisters Frances Strand and Fern Wilson, and Brothers Lloyd McIntyre and Arnold Adams, who are students at Graceland College.

Many are suffering with the grip during the last week. With sickness and the month of severely cold weather, the attendance at services has fallen off considerably.

The home of Brother and Sister Charles R. Hield was gladdened December 5 by the arrival of a fine little daughter who is known by the name of Shirley Jean. Sister Effie Hield, Brother Hield's mother, has been spending the last month with her son and family helping the little granddaughter to get a good start in life. She left Wednesday for Mondamin for a short visit with her brother, C. B. Woodstock, before returning to her home in Wisconsin.

The Department of Women held a very successful bazaar December 13 which resulted in quite an addition to the funds of their treasury. Also the young people of the church held a social gathering at the home of their Religio teacher, Brother Glenn Wilson, on the evening of December 15. The evening was spent in playing games, after which refreshments were served. The same group also held a watch party at the home of T. O. Strand on New Year's Eve. It was also a surprise on their daughter Frances, and Miss Fern Wilson. A fine time was enjoyed by all present.

Brother Jennings Coffman of Omaha spent his Christmas vacation with Moorhead friends.

Brother and Sister Charles Blackman and son, of Oakdale, Washington, who have been visiting friends and relatives during the fall season, are spending the last few weeks with a sister of Sister Blackman in Nebraska.

A quiet but beautiful wedding ceremony was performed December 25 at eight o'clock, by which Dorman Blair Jensen, only son of Brother and Sister Mark Jensen of Moorhead,

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and Delia Helen Schreur, daughter of Brother and Sister Dirk Schreur, of Gaylord, Michigan, were made husband and wife. The wedding took place at the home of the bride's parents, her father, Elder Schreur, officiating. At midnight the young people left Gaylord, reaching Moorhead Saturday noon. Receptions were held for them on both Saturday and Monday evenings at the home of his parents, in which about seventy-five relatives and friends participated. Many useful and beautiful gifts were presented the young people by Gaylord and Moorhead relatives and friends, as well as the best of wishes for their future happiness. The young people left Wednesday for Lamoni, Iowa, where they will make their home for the present, Blair to resume his work as instructor in the high school, and his bride to continue her studies at Graceland College.

Cherokee, Iowa

December 29.—Services this month have been well attended until the last two Sundays, when severe cold weather has kept many of the Saints at home. The Saints here have been wonderfully blessed by the absence of illness in our branch, for which we are very thankful.

The close of the year finds us as a branch still striving earnestly for the good of the Master's work. We can look back and see some mistakes, but we do not intend to let them be stumblingblocks in our path. We hope rather to profit from them and begin the new year with greater zeal than ever. We believe we have advanced some in the work the past year and are determined to make the new year a banner one for the branch. We have been promised great blessings if we are faithful, and we expect to see the promise fulfilled by obedience to the word.

Brother A. R. Crippen has been elected as branch president for another year. He has served in this office over twenty years and desired to be relieved at this time, but his good work in the branch cannot be dispensed with at present, as the unanimous vote for him indicated.

Brother Vernon Spence has been chosen superintendent of the Sunday school to succeed Sister Evans, who has served several years so successfully that she was given a hearty vote of thanks for her good work. Brother Spence is young and energetic, very earnest in his work, and will make a good leader for Sunday school work.

For the Department of Recreation and Expression, Brother Albert Haynes, who has served several years, was again chosen president.

The Sunday school gave a very fine program Christmas Eve under the able direction of Sister Ella Spence. The little folks did their parts well and were deserving of the praise they received. Santa Claus came and delighted the children as well as some of the older ones by his jolly antics.

Brother and Sister B. F. Creel, of the Nebraska Indian Mission, spent a few days here in the interest of the new church to be built on the reservation in the near future. The Department of Women and the Sunday school sent a box of toys and one of cookies to Brother and Sister Creel for the Indian children for Christmas. A box of cookies and candy was also sent to the Children's Home at Lamoni.

Elder E. L. Edwards, of Pomeroy, Iowa, preached for us Sunday morning, December 21.

We wish all the Saints a happy and prosperous New Year, and all the blessings that God may bestow upon his faithful children.

Woodbine, Iowa

December 31.—As the faithful old clock is about to strike the old year out and the new year in, we take a retrospective view of past improved and unimproved opportunities and wonder if our record for 1924 will receive the passing grade. Will our experiences of the past year strengthen or weaken us for service the coming year? Have we laid a foundation on which we can safely trust our future building? If we feel we have not done all we should have done, nor been all we should have been, as the New Year lingers on the threshold in her spotless white robe, may we resolve that as individuals and as Saints of God we will labor more strenuously and pray more earnestly that human weakness may not longer hinder the progress of the greatest work that has ever been committed to men. This is not man's work; God has simply intrusted it to our care. What shall we do with that trust?

As a branch, we are yet striving in our weakness to hold high Emmanuel's banner, that disturbed and discomforted humanity may see, perchance from afar or through a glass darkly, its beauty, which may draw them nearer and nearer to the Master until they, too, may come under its folds and rejoice with the children of God.

Among those who have spoken to our edification during the past few weeks are Brethren Joseph Lane, district president; S. Phillips, a student of the Iowa University; Charles Putnam, whose missionary labors have been extensive; and the local priesthood, who have with liberty preached the word.

We are pleased to report that our aged brother, Joseph Seddon, who has been ill for several weeks, is very much improved in health, and we hope to soon see him at church.

Two of our young brothers, Howard Reynolds and Frank Fry, have recently been called to occupy in the office of priest. May our faith and prayers sustain them in their new responsibilities.

An item in our last letter should have read "George Young and Oscar Deal were ordained to the priesthood," instead of "George and Oscar Deal."

Bevier, Missouri

December 30.—The past two Sundays, and in between, we have been having some real old-fashioned winter weather, with the mercury registering nineteen below December 28.

The annual business meeting of the branch was held December 29, at which time officers were chosen for the coming year. The election resulted in the election of Brother Ben S. Tanner as branch president, Brother Carl Weeks superintendent of the Sunday school, and Brother F. L. McKane president of the Religio. It was learned that the branch has spent over seven hundred dollars for repairs and improvements the past year, having paid all but $50. The Sunday school Christmas offering was $166, considerably less than half what it has usually been. This condition was caused by the closing of the mines ten months ago. Coal mining is the chief industry of Bevier, and many of the Saints have gone away—some permanently, while others will return when better conditions prevail.

It has been decided to hold the Wednesday evening prayer services in the homes of the Saints for the rest of the winter.

The "Messiah," broadcast from Independence, came in good and strong, but with much distortion and interference from other stations. There were four different stations besides K F I X, all close together, with only one degree difference on the dials.

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Independence

Stone Church

At the regular business meeting of the city of Zion held Monday night, January 5, delegates to the General Conference were chosen. Nominations were made from the floor, and the vote was taken, but the results could not be obtained for this issue of the HERALD. The names of the delegates will be given next week.

The following nominations for pastors in the various churches were ratified: C. Edward Miller and R. V. Hopkins, to assist the First Presidency at the Stone Church; R. J. Lambert at Second Independence; J. M. Baker, Liberty Street; Glaud A. Smith, to be assisted by Bishop B. J. Scott, Walnut Park; J. E. Warne at Englewood; W. J. Brewer, Enoch Hill; John Soderstadt at Spring Branch; and A. H. Parsons at East Independence.

Ordinations were provided for as follows: Elmer Tier, Glen Davies, F. W. Chappelow, and Marion Schafer, priest; John H. Miller, elder; and Henry A. Moriarty, sr., Everett Bowen, Samuel Edmunds, Delbert McClain, and Douglas Byrne, deacon.

The business meeting adjourned to the first Monday in February, when the remaining business will be taken up.

Next Sunday will be Book of Mormon Day at the Stone Church. Elder Joseph Luff will speak in the morning on "The new covenant," and in the evening a sermon will be given on "Prosperity in Christ." The whole day will be devoted to subjects pertaining to the Book of Mormon.

The Department of Women will hold their open monthly meeting Friday, January 9, at half past two. Mrs. Lora H. Strachan and the acting pastor of Zion, Brother C. Ed Miller, will be the speakers for this occasion. Sister Strachan will speak on the subject of the Kirtland Temple and Brother Miller on the outlook of the work of the coming year. Special numbers of music will be given. Special announcements will be made. The meeting will be in charge of Sister Alice Cowan, superintendent of the work of the women in Zion. All are invited.

Bishop Roderick May invites Independence Saints to attend the series of meetings being held in Lees Summit this week, especially those who can help with the music. Elders J. Charles May and Wilfrid D. Tordoff are the speakers.

The S. R. S. basket ball team, who are leading the Independence church league, will play the fast team from Jenkins' Music Company in Kansas City, in the dining hall Thursday evening. Our church league started with six teams this year, but two dropped out, leaving the four remaining teams quite well matched. Their present standing is: First, S. R. S. Class; second, I. X. L. Class; third, Bennett Blues; fourth, Walnut Park.

The watch party held at the Stone Church New Year's Eve was quite a success. The prayer meeting, which was called at eight o'clock, was followed about a quarter of ten by illustrated songs, a musical program, and talks by the visiting missionaries which were very interesting. At midnight the congregation sang, "Nearer, my God, to thee," which was followed by a prayer for the new year. In spite of the very cold weather, a good crowd was present for the whole service.

The church was crowded for the sacramental service Sunday morning, and a good meeting was enjoyed in charge of Acting Pastor C. Ed Miller. In the evening the installation program for the incoming officers of the Sunday school was carried out according to schedule, Elder A. Max Carmichael being the principal speaker. A week ago Apostle E. J. Gleazer spoke in the morning, and the Walnut Park Saints enjoyed a sermon from him Sunday night, January 4.

The recital given at the church last Friday night by Brother James R. Houghton, assisted by Miss Emma Snead, was very good, though the attendance was small. Those who did not attend missed a treat such as is not often offered to the people of this vicinity.

Sister H. B. Sterrett passed away on December 31 after an illness of some duration. She was born in Provo, Utah. The funeral was held at the Stone Church Sunday afternoon, January 4, with burial in Mound Grove Cemetery. She leaves her husband, Hosea B. Sterrett; her daughters, Mrs. Flo Whittemore, Mrs. Ida Crow, Mrs. Susan Story, and Miss Beulah Sterrett; two foster daughters, Mrs. Mable Williams and Miss Ruth Mikel; sisters, Mrs. Henry Carlow, Mrs. Laura Jenkins, and Mrs. E. E. Richards; and brothers, M. J. Phillips and Heber Phillips.

The wedding of Mrs. Minerva R. Smith and Edward F. Yerrington was solemnized at the Nurses' Home, 1215 West Van Horn Road, Saturday evening, January 3, Elder Ralph Farrell officiating. The bride was attended by Miss Doris Nelson, and Mr. George Gates, brother of the bride, served as best man. The Home was decorated with palms, ferns, and premier roses, a bank of which formed an altar in the library. About sixty guests were present. Mrs. Yerrington has had charge of all the patients' records and has assisted with laboratory work at the Independence Sanitarium for the past three years. The couple will make their home in Dallas, Texas.

Liberty Street

The watch party held at the church New Year's Eve, sponsored by the Silver Wing Chapter of Temple Builders and the Sons of Zion, served two purposes, as it was made the occasion for the celebration of the pastor's birthday. The watch party was preceded by a prayer service in charge of the priesthood.

At the close of the prayer service, with due ceremony a large birthday cake was presented to Brother Baker, which was decorated with the proper number of candles. Refreshments of cake, fruit, and candy were served, and all had an opportunity to sample the very fine birthday cake.

A musical program was given, and Elder John Peterson showed lantern slides of the South Sea Islands, where he was a missionary for some time. These pictures were much enjoyed and were attractively presented by Brother Peterson.

Just before midnight Brother Lewis Resch presented Brother Baker with a purse of $35, the gift of the congregation.

On New Year's night the history class gathered at the home of Foster Baker, son of Pastor Baker, and went in a body to help their teacher celebrate his birthday. The evening was passed in conversation and music, and readings by the little granddaughters of the Bakers. Then a cake, again decorated with candles, was presented to Brother Baker, and as Sister Baker also has a birthday soon a second cake was presented to her. They also received a copy of the Saints Hymnal and Zion's Praises bound together in flexible leather, with their names stamped on the front in gold.

A good crowd was present at the first sacramental service of the year. Because of much illness and bad weather, making it impossible for some of the older ones to be present, the sacrament was sent out to quite a number on this day.

Apostle J. A. Gillen preached in the evening on "Going to the Father." The congregation was large and unusually attentive.

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Second Church

Our baptismal font has been in frequent use of late. Sunday Elder H. E. Winegar brought a candidate for baptism.

The lower auditorium has been redecorated, Elder S. H. Fields donating his services and improving the appearance of the room very much.

Elder William Bath gave the people one of his best sermons Sunday evening on the restoration of the gospel, or the gospel in the last dispensation. His proofs were abundant and handled masterfully, filling the entire hour to the enlightenment of all.

Sacramental service at eleven o'clock under the direction of A. K. Dillee was one of good spirituality and great interest. Bishop Becker's presence and strong testimony added much to its interest.

Sister John Eggun of Utah was in the congregation Sunday morning and spoke in testimony appreciative of the conditions which she found in Independence. She is en route for Holland to join her husband, Elder John Eggun, at present doing missionary work there.

East Independence

The first sacrament of the year was well attended, and the Saints were very much encouraged and strengthened. Quite a few visitors were present. Elder J. J. Teeter spoke in the evening to a fairly good-sized audience.

Next Sunday Elder W. H. Kelley will speak both morning and evening. After the morning service a priesthood meeting will be held, at which time they will be addressed by Brother C. Ed Miller.

Since becoming one of the local congregations of Zion, the Saints of East Independence feel greatly strengthened and encouraged through the services of the brethren at the central place. The Religio seems to have taken on a new spirit, and Sunday night there was a good attendance, and a very nice program was given.

Sister Gladys Teeter, who is attending school at Graceland College, spent the holidays with her parents, but has now returned to Lamoni to resume her school work.

Englewood

There was a splendid attendance at sacrament service Sunday morning, January 4, to enjoy the meeting, which was in charge of W. H. Deam and J. V. Roberts. Brother Roberts preached in the evening to an attentive audience. The attendance at Religio was also very fine. Not many have been coming to church the past few weeks because of the bad weather. The church is old and poorly built, so it is cold and uncomfortable to attend church in the winter. The Saints are working hard to raise funds to build a new church.

The women will hold their first meeting after the holidays next Wednesday.

Spring Branch

The new officers have taken their respective places for the new year, and with the cooperation we have had in the past we are expecting our present year to be better than the past has been.

Brother Winslow served as superintendent of the Sunday school over three years, and under his supervision the membership has grown from a few to about ninety. The school presented him with a gift to show their appreciation of his work. Brother John Soderstadt, our worthy pastor, was also presented with an appreciation gift from the group.

The year has been quite successful financially. Our goal was to raise $100 for Christmas offering, and $119.34 was collected.

Frances Tankard and Mildred Reynolds were the only two with a perfect attendance for 1924. The superintendent of the Sunday school surprised them by presenting each with a gift.

Wednesday we had a good prayer meeting, also good attendance. The sacrament service was also well attended, a good start for the new year. The evening of January 4, Brother Rolle delivered an interesting sermon which was much enjoyed.

Brother Bean, one of our earnest workers, has gone to Saint Louis, we hope only temporarily.

Lamoni Stake Items

LAMONI, IOWA, January 3.—The low temperature of the last two weeks in Lamoni has established a new record, the mercury going the lowest in thirteen years—27 below zero. The ground was covered with snow, and Christmas was in every way a typical one.

The Christmas program by the Sunday school was given on Sunday evening. A mixed program was rendered this year, principally by the beginners and primaries, and a variety of splendid numbers were given.

The local post of the American Legion, of which Brother H. H. Hopkins is commander, had charge of the community tree. The large electrically lighted tree shed rays of cheer from December 15 to January 2. The four-degrees-below temperature of Christmas Eve made it necessary to dispense with most of the program planned.

An octet bravely battled with the elements in an effort to entertain the crowd which had gathered with Christmas carols, but the jingle of bells soon supplanted the music and old Santa arrived in his sleigh with the treats for the kiddies.

Many homes in Lamoni were made happy by the return of husbands and fathers from their missionary fields for the holidays. Among them we note C. E. Harpe, E. E. Long, G. R. Wells, E. R. Davis, D. T. Williams, J. F. Garver, J. D. Stead.

Elder L. G. Holloway recently returned from holding a series of meetings in Bucknell, Iowa, where he reported a splendid interest and attendance. Brother Holloway baptized three adults, all of whom were very influential citizens and left a number of others investigating the work.

On account of a broken tube the services last Sunday morning were not broadcast, which was doubtless a disappointment to many who are in the habit of listening in. They missed a splendid service. Elder Holloway preached on the development of character necessary before the individual can appreciate the gift of eternal life. Two very fine solos were rendered by Lena Wells and Fields Jones, both of whom were here for the holidays. Lena is teaching in Norway, Iowa. Mr. Jones is a former Graceland student, now enrolled in the Horner Institute, Kansas City.

Elder E. R. Davis was the speaker in the evening.

President McDowell is spending his vacation in the Sanitarium at Independence where he underwent an operation. Elder W. E. Prall of the Lamoni stake presidency is also at the Sanitarium for physical examination.

Brother Oscar Anderson leaves next week for Des Moines to take his seat in the Iowa Legislature. He was elected last November on the Republican ticket as representative from Decatur County.

At a Sunday school business meeting held recently the following officers were elected for the coming year: A. M. Carmichael, general superintendent; A. E. Lewis, superintendent senior department; Roy Cheville, superintendent intermediate

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department; W. E. Hayer, superintendent junior department; Nellie Anderson, superintendent primary department; Olive Elefson superintendent kindergarten department; Verna Brackenbury, superintendent of beginners; general secretary, John Roth; treasurer, Burton Hynden; librarian, Mrs. J. A. Gunsolley; chorister, Mrs. W. H. Blair. Assistant secretaries, librarians, choristers, and pianists are subject to appointment.

Help This Saint Get Employment He Needs

FAIR OAKS, INDIANA, January 2.—If there are any Saints out West who know of a place for us to locate near a branch where we can attend services and work on a farm, please let us know, as we have to change climate on account of our two small children. We are going to sell out here next month and want to go some place where we can work in the country, on a farm if possible.

When writing please tell us what wages my husband could receive. He has farmed all his life and can do anything there is to be done on a farm, and he can give the best of references. He is working for John Lawler on a large ranch now.

MRS. CHARLES THOMPSON.

Kingston, Missouri

The New Year has rolled around once more, with its snow and zero weather. The extreme cold has lessened our attendance some, but nevertheless our annual business meeting was held and officers were chosen for the coming year. Brother Charles Wood was chosen president, in which office he has served faithfully for several years.

The budget plan proved to be quite a success with us the past year. The church, Sunday school, Religio, and Department of Women funds were all made a common fund throughout the year, which has proved to be a success in many ways.

Our Christmas entertainment went off nicely, and all seemed well repaid for the efforts made to please the little folks.

Our holidays were saddened by the death of Mrs. Charles Cravens, who had been a sufferer for years.

Fargo, North Dakota

January 2.—The annual business meeting of the branch was held New Year's Eve, Elder E. E. Weddle being sustained for branch president. Other officers were elected at this time for the branch and Sunday school. After the business session the Saints were invited to the home of Sister C. M. Brown where a watch party was held. The evening was pleasantly spent and delicious refreshments were served at midnight. All went home feeling desirous of living more faithful during the new year in order to accomplish more for the Master.

Brother George Day, district president in Minnesota, spent Sunday, December 7, here, making all feel more faith and interest in the work by his earnestness and encouraging words, both at the communion service where the Spirit was richly felt, and at the preaching service in the evening.

On Sunday, December 21, Elder J. E. Wildermuth, of Aurora, Illinois, visited the Saints, delivering an interesting Christmas sermon. He seemed happy to meet with old-time Saints.

A Christmas program was given by the Sunday school Friday evening after Christmas, which was followed by an address from Elder Thomas Leitch, our district president.

Sister Emma Oakes of Canada has been a visitor for a few weeks. Saints were made to rejoice to find her still strong in the faith after being isolated for fourteen years.

Sisters Walter Harpster and Dora Harpster, of Audubon, Minnesota, were visitors Sunday, December 28. The Saints are always glad for a visit from isolated members.

KFIX

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters.

SUNDAY, JANUARY 11, 1925

11.00 A. M., From the First Independence L. D. S. Church

Hymn.
Prayer.
Anthem: "Remember now thy creator in the days of thy youth," Adams.
Sermon by Eder H. O. Smith.
Hymn.

SUNDAY, JANUARY 11, 1925

7.30 P. M., From the First Independence L. D. S. Church

Organ solo by Robert Miller.
Hymn.
Prayer.
Organ solo by Robert Miller.
Contralto Solo: "How beautiful upon the mountains," Harker.
By Mrs. S. A. Burgess.
Organ solo by Robert Miller.
Sermon by Bishop James F. Keir.
Hymn.

TUESDAY, JANUARY 13, 1925

9.00 P. M., From the L. D. S. Radio Studio

String Quartet by
Orlando Nace.
Mrs. Orlando Nace.
Milford Nace.
Delta Nace.
Soprano Solo:
(a) "Carry me back to ol' Virginny."
(b) "Robin Adair."
By Miss Bernice Griffith.
Contralto solo by Miss Josephine Smith.
Address by President Frederick M. Smith.
Duet:
Miss Griffith, soprano.
Mr. Ross Evans, tenor.
Contralto solo by Miss Smith.
String Quartet: "A song in the night," Baldwin.
By the Nace family.

THURSDAY, JANUARY 15, 1925

9.00 P. M., From the L. D. S. Radio Studio

Piano solo by Miss Blanche Traynor.
Soprano Solo:
(a) "Within the garden of my heart," Scott.
(b) "Down in the forest," Ronald.
By Mrs. E. C. Harrington.
Quartet by Walnut Park brass quartet.
Address by Apostle E. J. Gleazer.
Soprano Solo: "As in old gardens," Risher.
By Mrs. Harrington.
Piano solo by Miss Traynor.
Brass quartet: "Soldiers' chorus," from Faust.

KFFV

Broadcast by Graceland College for the Reorganized Church of Jesus Christ of Latter Day Saints. Wave length two hundred and eighty meters.

SUNDAY, JANUARY 11, 1925

11.00 A. M., From the L. D. S. Church

Hymn.
Prayer.
Anthem: "The lost chord," Sullivan.
By the Lamoni-Graceland Oratorio Society.
Sermon.
Hymn.

MONDAY, JANUARY 12, 1925

7.30 P. M., From Graceland College Studio

Musical program by Graceland College Studio of Music.

THURSDAY, JANUARY 15, 1925

7.30 P. M., From Graceland College Studio

Educational program by Graceland College Studio.

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MISCELLANEOUS

Conference Notices

Lamoni Stake, at Lamoni, Iowa, beginning Thursday evening, January 29, and continuing through February 2, 1925. Ethel A. Lacey, stake secretary.

Seattle and British Columbia, semiannual conference, at Centralia, Washington, February 14, to continue over Sunday. Auxiliaries will meet Friday, February 13, at 10 a. m. and 2 p. m. Branch clerks will be furnished necessary blanks on which to report membership number including December 31, in due time. It is urgently requested that all who have done missionary work within the district during the six months ending December 31 will promptly report direct to the undersigned immediately after said date, and not wait until their arrival at the conference. Do not include in this report work done in the branch as a branch official. Frederick W. Holman, secretary, 406 North Thirty-sixth Street, Seattle, Washington.

Southeastern Illinois, at Mount Vernon, February 6, 7, 8, beginning Friday evening with an entertainment. General Conference delegates will be chosen Saturday. Regular services will be held all day Sunday. All are cordially invited and urged to be present on Saturday for the business meeting. We are expecting an apostle to be with us. Every branch in the district should send a statistical report to the secretary, Arthur Henson, district secretary, Mount Vernon, Illinois.

Southern Missouri, at Springfield, February 7, at 10 a. m. Sunday school convention will convene February 6. We hope to have a good representation, as General Conference delegates are to be chosen and district officers elected. All reports should be in the hands of the district secretary, Benjamin Pearson, Tigris, Missouri, not later than February 1. J. C. Chrestensen, district president.

Northern Montana, at Bozeman, January 31 and February 1, 1925. A good attendance is desired. Mrs. R. M. Esgar, district secretary.

Kirtland Auditorium

A person designating herself as "a sister in the one true faith," and with "Boxholder, Rural Route No. 3, Wheatland, Missouri," as the only and insufficient address, sent me two dollars in currency. This evidently was meant for the Kirtland Auditorium Fund. We would like to hear from this sister so that we can give her credit and send receipt. James E. Bishop, treasurer of Kirtland reunion committee, 226 Edgar Avenue, Steubenville, Ohio.

Southern Ohio District

At the last district conference action was taken looking to the preservation of the Old Pine Church. This building is a landmark in the history of the church in this district. There are no members living near to it now, but it is thought wise to keep the building in repair, with the hope that some day soon it can be used again. The Bishop of the church has been consulted, and he took the matter up with the Bishop's agent of our district, with the result that I, the undersigned, have been appointed to collect moneys to be used in repairing the church. All items will be receipted for and recorded, and a report made to the Bishop's agent and by him to the district conference. All who have anything to donate, please forward same to T. R. Beatty, Route 1, Richmondale, Ohio.

Addresses

F. G. Pitt, 4699 Central Avenue, Saint Petersburg, Florida.

Our Departed Ones

JAMES.—Mrs. Uriah James was born in New Diggins, Wisconsin, January 27, 1856. Married Uriah James April 26, 1876. Baptized at Hollandal, Wisconsin, in 1907, by J. O. Dutton. Died at her home at Mineral Point, Wisconsin, November 10. Leaves five sons, three daughters, three brothers, and three sisters. Funeral from the home November 12 in charge of A. H. Shehoenfeld, with sermon by J. O. Dutton.

BURR.—Charles H. Burr was born in Forreston, New York, July 16, 1841. He went to Walworth County, Wisconsin, at the age of fifteen, where he resided till 1861. He served for three years and three months, and shortly after returning home married Martha A. Safford, to which union one daughter was born, Mrs. Jay Hare, of Plano, Illinois. Moved to Plano in 1900, where they have since made their home. Baptized May 8, 1881, By F. M. Cooper, and served the church for several years in the capacity of elder. Ordained a seventy April 15, 1894, and served as a missionary many years, being an able representative. Died in Plano, Illinois, December 7, 1924. Leaves wife, one daughter, three grandsons, and four granddaughters. Funeral from the Plano church in charge of O. A. McDowell, with sermon by W. A. McDowell.

McCORMICK.—Benjamin W. McCormick was born at Brownsville, Ohio, March 6, 1849. Baptized April 10, 1869, by John Wagner at Gleneaston, Ohio. Ordained a priest in May, 1877. Married Amanda Narcisa Davis January 12, 1870, who preceded him three years go. Died December 9, 1924, after a prolonged illness from asthma and other complications. Leaves five sons and one daughter. Funeral December 11 at the home of his son at Englewood, a suburb of Independence. Sermon by Joseph Luff. Interment in Mound Grove Cemetery.

FIFIELD.—Vera Laurel Palmer was born May 27, 1888, in Spencer, Kent County, Michigan. Baptized April 25, 1918, by A. Whitehead, and she lived faithful to the work, being a blessing to all who knew her. Married Lewis Fifield November 18, 1911. Died November 28, 1924. Leaves husband, two children, father and mother, one sister, one brother, and other relatives. Funeral service in charge of Reverend Flandero, of Dolores, Colorado. Interment in Dove Creek Cemetery.

BISHOP.—Elizabeth Bishop was born July 14, 1849. Baptized in 1893. Died at her home in Ava, Missouri, November 2, following a stroke of paralysis October 26. She was the wife of Elder Nathaniel Bishop. Funeral services in Ava, with interment in the local cemetery.

CRAVEN.—Alice Jane Snider was born near Kingston, Missouri, August 19, 1870. She was baptized June 10, 1883. On December 24, 1890, she married Charles J. Craven, to which union five children were born, one dying in infancy. After suffering for over twenty years she died at her home December 12, 1924. Leaves husband, four children, five grandchildren, an aged mother, and one brother. Funeral sermon by O. Salisbury. Interment in Kingston cemetery.

CRAIG.—Sarah J. Craig, wife of James Craig, died November 24, 1924, at the age of seventy-seven years, three months, and three days. She married James Craig July 14, 1865, to which union eight children were born, of whom three are now living. She was baptized about fifty-five years ago. Leaves, besides her three children, her aged husband, who is now in the latter part of the eighties. Sister Craig was a sister to Ella R. Devore, who has been known throughout the church and the islands of the sea. Interment in the Nauvoo Cemetery, near Glen Easton, West Virginia, with sermon by O. J. Tary, assisted by Jasper Dobbs.

FRANKLIN.—Thomas Nelson Franklin was born June 10, 1864, at Henefer, Utah. Baptized September 20, 1878. Married Pearl McCord May 12, 1897. Died November 25, 1924, at his home at Kirkman, Iowa. Leaves wife, four daughters, and one son; two brothers, two sisters, and many friends. Funeral from the Methodist church at Harlan, Iowa, in charge of the Methodist minister. Sermon by W. A. Smith. Interment in Harlan Cemetery.

LANG.—Stella Catherine Moran was born December 2, 1891, at Omaha, Nebraska. Baptized at the age of ten years. Married Frederick L. Lang, February 9, 1911, to which union four children were born. Died at Phoenix, Arizona, November 6, 1924. An infant son preceded her but a few weeks. Leaves husband, three children, mother, two sisters, six brothers, and many friends. Funeral sermon by Walter W. Smith.

MORROW.—Doctor Albert H. Morrow was born in Wisconsin, January 5, 1855. Married Miss E. E. Bullard, with whom he spent many years of happy wedded life. One son and two daughters were born to this union, who, with his companion and four grandchildren, remain to mourn his death, which occurred as a result of a fatal accident in Oklahoma City, December 7. Funeral services were from the undertaking parlors in his home town, Chickasha, Oklahoma, December 11. Prayer by J. H. Norris and sermon by J. M. Terry.

BOYER.—Ella Boyer was born June 4, 1862. Married A. Boyer December 21, 1882, to which union three children were born. Her husband is not a member of the church but is friendly to it. Died October 22, 1924. Leaves husband, three children, mother, two brothers, one sister, and a host of friends. Funeral sermon by J. C. McConnaughy.

McCARRISON.—Eileen Grace McCarrison was born September 28, 1924, at Kansas City, Missouri. She died December 20, 1924, her mother having preceded her October 14, 1924. Leaves father and a grandmother. Services were in charge of J. A. Tanner, with interment in Mound Grove Cemetery, Independence, Missouri.

PERRY.—Charles Howard Perry, the five-month-old son of Alma and Anna Perry, died at their home in Columbus, Ohio, December, 1924. Parents and two sisters survive, two brothers having preceded him in death. Interment in Vales Mills Sunday.

BAIL.—Mary Bail, wife of the late Isaac Bail, died at her home near Vales Mills, Ohio, Sunday, December 7, 1924, at the age of eighty-one years. She was baptized many years ago. She leaves two sons; her husband, two sons, and one daughter preceding her in death.

ROSS.—Mary Alice Tyler was born near Puryear, Tennessee, December 15, 1873. Married Robert Ross December 20, 1891, to which union ten children were born, two of them dying in infancy. Baptized in early womanhood, and lived a faithful life. Died after a lingering illness December 6, 1924. Leaves her companion, eight children, eight grandchildren, and a host of friends. Funeral at half past one December 9, at Foundry Hill Church, of which she was a member. Sermon by J. E. Vanderwood, assisted by J. R. McClain. Interment in Foundry Hill Latter Day Saint Cemetery. The beautiful floral offerings showed the esteem in which Sister Ross was held among her neighbors and friends.

KELLER.—Fredericka Keller passed to her reward December 13, 1924. She was born in Grosingersheim, Wurtemberg, Germany, August 25, 1854. She came to America with her husband in June, 1880, locating at Lamoni,

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Iowa. In 1891 the family moved to Nebraska, where they lived until they came to Independence in 1919. She was baptized in 1893 and was sincerely devoted to this church the remainder of her life. Of her immediate family there remain six sons: Paul, of Great Bend, Kansas; Fred, Ernest, and Albert, of Eustis, Nebraska; George, of Elwood, Nebraska; and Theodore, of New Raymer, Colorado. And four daughters: Henryette and Julia Keller, Independence, Missouri; Mrs. Mark Faunce, Oklahoma City, Oklahoma; and Mrs. Gilbert Hedrick, of Atchison, Kansas. In the passing of our beloved sister we lose a devoted Saint, an affectionate mother, and a kind and sympathetic neighbor. We find comfort in the thought that for such there is a crown of righteousness. Funeral services were conducted from the home on West Short Street by Brother James F. Keir, December 16. Burial at Mound Grove.

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

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EDITORIAL

Regarding Joseph Smith's Trusteeship

A WORD OF EXPLANATION

Many comments have been made on the articles entitled "The true philosophy of church government." I have no intention to review these in detail, at least not at present.

However, one misunderstanding may require correction. In my third number I mentioned the fact that at one time Joseph the Martyr was trustee in trust for the church, i. e., was appointed by the church and recognized by the State to hold church property in trust for the church. This remark came in quite incidentally in the beginning of an argument to the effect that the church does not recognize an arbitrary line between the spiritual and "temporal" affairs of the church, the latter to be administered by an entirely independent executive. The fact that the church appointed Joseph, the chief spiritual authority, as trustee in trust in "temporal" matters went to establish that argument, and was cited for that purpose and no other.

This incidental remark seems to have been taken up by writers in the HERALD as indicating a desire to displace the Presiding Bishop and put the President in his stead as trustee in trust. It is made the excuse to recount the Kirtland Bank failure, to assure us that under the trusteeship of Joseph Smith the church went into the bankruptcy courts, etc.

After referring to my remark, together with the statement that Joseph the Martyr did handle some of the biggest financial undertakings of the church (quite other than the Kirtland Bank), one of the writers in the HERALD for November 26 says:

> While not directly asserting that the President should be trustee in trust for the church as well as supreme director, a precedent is cited that *could mean nothing else.*

The reasoning in the foregoing quotation is faulty, and the conclusion wrong. To illustrate: I now remind you that for a period of time the church had no trustee in trust at all, and possibly had no property to hold in trust. When I have cited that historical fact and precedent, can anyone logically affirm that I "can mean nothing else" than that the church should dispense with trustees, and possibly property? The conclusion would be as logical in the one case as in the other and equally wide of the mark.

I did not say or think, nor do I now say or think, that the President should supplant the Bishop as trustee in trust. And I can join Bishop I. A. Smith and his esteemed father in the conclusion that the properties of the church should not be held by one man as an "unlimited and irresponsible agent." I doubt the propriety of the great bulk of church property being held in the name of one man, whether president or bishop.

It is not at all necessary to make the President trustee in trust in order to secure directional control in executive matters. That argument is gratuitous. The trustee in trust of any institution accepts his trust to be executed in harmony with the law of the institution. The trustee in trust of the church holds trust subject to any power of direction that the chief executives of the church may have. That is common sense; and the late President Joseph Smith was wont to say that law is but common sense applied. A missionary is a trustee, a steward, responsible to God and to the church for the execution of his trust—that does not mean that he is answerable only to General Conference and would violate his trust if he were to be directed by the responsible church officers.

Since no one to my knowledge has proposed that the President shall supplant the Bishop as trustee in trust, that matter is not in controversy, and the dolorous items relative to Joseph the Martyr have no bearing on that point, at least, and might well have been spared.

Nor was it really pertinent in any event to recount the Kirtland Bank failure. Even though a president may have been involved in failure in certain business ventures, would that argue that he should not have been trustee in trust? and that no one of his order should not be trustee? If so, how about failures involving bishops? Will they bar bishops from trusteeship? The Kirtland Bank is not the only ven-

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ture in business that has either failed outright or lost the church money. The brethren have drawn a sword which is very sharp on both edges. It will cut both ways. I suggest that it be returned to its scabbard. Let us discuss principles; not alleged failures of the brethren, living or dead.

It is not necessary in our own paper to leave Joseph the Martyr in a bad light when it may be somewhat relieved. The "anti-Mormon" press, even the *Ladies' Home Journal*, will do that without expense to us. It is only fair to add to the many matters cited regarding the Kirtland Bank, one fact for some reason not mentioned, i. e., that Joseph withdrew from it and severed his official connection with it some time prior to July 7, 1837. (See Church History, vol. 2, p. 93.) Moreover, he indicated very plainly that matters both within the banking association and in the community were being run, not according to his advice, but exactly contrary to it. Read carefully what he said on that point:

> At this time the spirit of speculation in lands and property of all kinds, which was so prevalent throughout the whole nation, was taking a deep root in the church. As the fruits of this spirit, evil surmisings, faultfinding, disunion, dissension, and apostasy followed in quick succession, and it seemed as though all the powers of earth and hell were combining their influence in an especial manner to overthrow the church at once, and make a final end. Other banking institutions refused the "Kirtland Safety Society's" notes. The enemy abroad and apostates in our midst united in their schemes, flour and provisions were turned towards other markets, and many became disaffected towards me as though I were the sole cause of those very evils I was most strenuously striving against, and which were actually brought upon us by the brethren not giving heed to my counsel.
>
> No quorum in the church was entirely exempt from the influence of those false spirits who were striving against me for the mastery; even some of the Twelve were so far lost to their high and responsible calling as to begin to take sides, secretly, with the enemy.—*Millennial Star*, vol. 16, p. 11. (Church History, vol. 2, p. 93.)

He should not be held altogether responsible for the ultimate failure of an institution from which he had withdrawn, particularly when things were being run contrary to his counsel.

As to the alleged bankruptcy of the church under his trusteeship, we may at least remember some mitigating circumstances. The church had recently been driven from Missouri. They had lost practically all. Their properties had been confiscated. They came as ragged outcasts to Illinois. Emma, the wife of the prophet, crossed the ice-bound Mississippi River on foot, with "Little Joseph," later to be the president of the church, clinging to her skirts. She fairly well typified the condition of the whole church. To get a foothold again and a place to rest and live, they obligated themselves for the purchase price of lands, materials, and provisions, and set about building anew in the midst of poverty and sickness. Under such conditions Joseph was made trustee in trust. One writer in the HERALD of November 26 says that the record does not show the reasons for such selection. May it not then be fair to presume that there *were* reasons? Who can judge them when by his own confession he does not know them? In any event, is it any great wonder that the church did come to the verge of bankruptcy within one year after Joseph was appointed, as is alleged? Probably the condition was no worse than at the time of his appointment; or at other previous times under the trusteeship of the bishop.

The brother did not cite his authority for the statement that the church was in the bankruptcy courts. An account is found in the Utah Mormon publications, which are not always considered good authority; but accepting them as being, so far as we know, correct on that point, we might note some of the reasons that they quote Joseph as assigning:

> Whether I would or not, I was forced into the measure by being robbed, mobbed, and plundered, and wasted of all my property, time after time . . . thereby having been obliged to contract heavy debts to prevent the destruction of myself, family and friends, and by those who were justly and legally owing me, taking advantage of the same act of bankruptcy, so that I could not collect my just dues, thus leaving me no alternative but to become subject again to stripping, wasting, and destitution, by vexatious writs, and law suits, and imprisonments, or take that course to extricate myself, which the law had pointed out.—History of the Church (Utah), vol. 4, p. 595.
>
> In consequence of the utter annihilation of our property by mob violence in the State of Missouri, and the immense expenses which we were obliged to incur, to defend ourselves from the cruel persecutions . . . we were reduced to the necessity of availing ourselves of the privileges of the bankruptcy law.—Church History (Utah), vol. 4, p. 600.

But there is a brighter side. Under his trusteeship and presidency they came to a degree out of their penury and want and built a fine and populous city (as the times went), surrounded by well-tilled farms wrested from the wilderness. A prejudiced nonmember visited Nauvoo in 1844, just a short time before assassination ended the Martyr's trusteeship, and was so impressed by what he saw that he wrote the following to the *Times and Seasons:*

> When I was told that this place was five years ago a wilderness, with only about a dozen log cabins, scattered over the whole extent, I could scarce believe my senses. On every side I saw extended around me the beautiful cottages, the smiling flowers, and the well-cultivated gardens of the enterprising inhabitants. Here and there I saw the lofty mansions of the more wealthy, towering like the oaks of the forest, above their more humble rivals; and giving a beautifully variegated appearance to the entire place. Over the whole of the vast city of four miles square, I saw the beautiful mansions (mostly composed of brick) of its twenty thousand inhabitants. It is indeed a beautiful place and viewed from

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the river makes a most splendid appearance. The prairie also, for many miles back, is cultivated almost like the Garden of Eden, by its industrious inhabitants—and all this the work of five years! I could scarce believe it; and yet my eyes could not deceive me. History records no parallel; a few despised, persecuted, banished people, flying from the terrors of religious intolerance, manifested by some of the citizens of this boasted republic, to commence, carry on, increase, and build up such a city as this in so short a space of time almost exceeds belief.—*Times and Seasons*, vol. 5, p. 548.

The failure or success of Joseph as trustee has little bearing on the question as to whether president or bishop should be trustee. In fact, over a period nearly twenty times as long as that covered by his occupancy as trustee, and under several successive administrations, the Utah Mormons have demonstrated that a church can keep out of bankruptcy with its president as trustee in trust. But their example means little to us as precedent, and on quite other grounds I should consider the question and *not* advocate supplanting the bishop and making the president trustee in trust. The matter need not to be discussed in the HERALD in the light of detailed reports of alleged failures on the part of Joseph the Martyr, or President F. M. Smith, or Bishop E. L. Kelley, or Bishop B. R. McGuire. Such a discussion could only confirm in the minds of nonmembers their already poor opinion of Joseph Smith and his people: and might in time even nauseate ourselves.

As to those gone on before, let us of this generation, whose contribution to the welfare of this church is yet to be weighed in the balances of history, step lightly on the graves of our dead. They worked amid persecutions and distresses not known to us. And to that man who ran the gamut of joy and grief, from the glory-crowned Hill Cumorah, through the Gethsemane of Missouri and Illinois, to the bloody cell at Carthage Jail and an unmarked grave at Nauvoo—to that man, Joseph the Martyr, we may well say, Rest thou in peace.

ELBERT A. SMITH.

It is the selfish man who dislikes to pay his bills. "The safest way to secure honesty," said John Locke, "is to lay the foundations of it early in liberality, and an easiness to part with to others whatever they have or like themselves."

According to this, the kindergarten offers "the safest way to secure honesty," for there children are trained "early in liberality," and they learn to enjoy sharing their most precious possessions. Are the little children of your community building this safe foundation for honesty? If there is no kindergarten to which they can go, why not have one opened?

Junior Department Mount Zion Sunday School, Independence, Missouri

On Sunday morning, November 30, 1924, we were permitted to visit the junior department of the Mount Zion Sunday School, at Independence, Missouri, which is held in the Institute Building on the large campus recently acquired by the church. The ages of the children meeting here are about nine, ten, and eleven years.

This is another one of the newer movements in religious educational circles of the past few years. The children meet at a quarter of ten and are held straight through to a quarter of twelve o'clock.

When we arrived they were having a teachers' meeting. We understood this teachers' meeting is held every Sunday morning from a quarter after nine to a quarter of ten. The grade sheet which is used by the school was being talked about, as I gathered, when I entered the room. The Mount Zion Sunday School is experimenting upon a quite elaborate system of grading and reporting to the parents. We commend to anyone who is interested in this question of sending reports home, that he write to Brother C. B. Hartshorn, Box 256, Independence, Missouri, who is superintendent of the Sunday school, to inquire about their method. We were permitted to speak a few minutes at this meeting and used the time in talking over the problem of encouraging worship upon the part of the children themselves in the classroom.

At the beginning of the school the children gathered in the large room on the third floor for opening exercises. From here they separated, each class to its own room, about fifteen in all. They spent almost an hour in the classroom before returning to the assembly room. We were taken around to each room by the department superintendent, Brother Thiel, to spend a few minutes in each. These indeed were interesting moments for us. Each teacher was busy; not a moment was going to waste. In one room we found ourselves falling into the calamity of being asked, "Who made God?" Some bright boy was wanting to know the cause of the Cause. We were afraid that he might chase us too far and so we begged off.

In one room the girls were intensely interested in looking at some pictures of Kirtland Temple. In another room the boys were building up a chart containing names of the books of the Bible in order. In the last room we attended, which we understood was the youngest class which had just been promoted from the primary department across from the Stone Church, the class consisted of both boys and girls. Heretofore all the classes had been separated

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according to sex. Brother Thiel told me that they were attempting to experiment with such a class to see how it worked out.

This is indeed a problem which we answer too largely by our prejudices rather than by really valuable experience. It is hard to trace through every reason why the Sunday school is more prone to divide these children than does the week-day public and private schools, but it does seem to be.

One could not help but be impressed with the great opportunity which these teachers had and, too, with the great responsibility. Childhood is indeed a short time in which to pass on the religious heritage of our race and church to him in order that he may as soon as possible take up the burden and carry it further than we have. We are wanting the ongoing of the race. Nowhere do we hear people saying to the child, "The church does not need to progress. It is good enough as it is, so take it as it is." The quiet presumption in every classroom is that the child must go on to perfection and that he must carry the race on. Oh, that we could sense this responsibility more and more! This is a day of preparation. Not only should the teacher know the rules of pedagogy, but he must also know the content of his lesson. This every teacher can do, whether he knows anything about pedagogy or not. He can store his mind with many, many experiences of himself and of the race, which he can pass on to the child in an interesting and story-telling fashion, if in no other way.

But let us turn to our narrative, after this digression to speak upon the responsibility of teachers. At the end of the class hour, the children were marched back to the room upon the third floor for a general program. Here several classes gave contributions to the program by readings and piano solos. This occupied about a half hour and seemed to be well enjoyed by the children. We were again permitted to talk a few minutes. We spent our time emphasizing the Golden Rule Sunday which was to be had the following Sunday. The first Sunday in December was specially set aside to give donations to the oriental waifs.

The discipline of the whole school was very good. Every one of the classes seemed to be in very good order, and while there were the usual fitful moments of non-attention on the part of some of the children in the large assembly room, the superintendent, Brother Thiel, seemed to have things very well under his finger. Both he and the assistant superintendent, Sister Strachan, seemed to be on to their jobs. Most likely their chief task is that of keeping up the morale of the children and encouraging and inspiring the teachers to greater and greater heights. Indeed, the great job of church supervisors to-day is that of training for leadership. This is not the task of any one Sunday school superintendent or any one Religio superintendent in any given local. It is a task for all agencies, Sunday school, Religio, Department of Women, and the church to combine upon. Everywhere would we encourage our department workers of all the departments to study, to enter into classes themselves in order to prepare for their task, and personally we would encourage the constituency of the department in Zion to insist upon having the full time of a man or woman to help them carry on their work. The boys and girls of that place are worth it. Unless we can keep King Immanuel's banner floating there with our children, we can't expect to do it any other place; and in Independence, when all is said and done, we feel that the chief emphasis is not so much upon proselyting the outsider as that of passing on our religious heritage to our children.

A. MAX CARMICHAEL.

Workers Together With God.—No. 2

There come to mind some western Iowa experiences of a quarter of a century ago. The early pioneers of that virgin country were under the necessity of taking the land in its raw state, and by dint of hard and continuous work, transforming it into meadow, and field of grain, and hay, and growing things. They worked early and late. They looked forward to the time when their work days would be over and they could retire to the city and live in ease and rest.

And in due time this hope was realized. The children grew to manhood and womanhood. They married, secured land, built homes, and set out as their parents had done. The old home farm now seemed too large for father and mother. There was too much work. But they were out of debt. They had money in the bank. They could afford to retire. And they did. They rented the farm, secured a town home with modern conveniences, and settled down to rest. The wife who, throughout the years had attended to all of the household duties, now hired a maid who waited on her as she had waited on others in the old days. The husband, relieved of the care of stock and all the multitudinous duties incidental to farm life, was free to follow his bent.

All went well for a time. And then the monotony of the thing began to pall on them. They got tired of doing nothing. Life lost its charm. Their step lost its elasticity. The gladness went out of their lives. Idleness brought its train of physical ills, and these two healthy people, who could work the day long on the farm, now became invalids. They might

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have continued active and full of vigor until they reached a ripe old age had they continued the old life, but within a few years they were laid away in the city on the hill.

Those who form the flotsam and jetsam of life, the misfits and the discontented, dream of a day when the struggle for existence will be over, and when, by some sort of miracle which they cannot explain, the essentials of life will be forthcoming without effort, and work will be a thing of the past. Many of us visualize a Zion of rest and perpetual enjoyment, where all the luxuries of life may be obtained for the asking and life will be one long sweet rest.

Life is action. Life is expression. Repose is but an incidental compliment. Inaction is death. Living things move. Dead things lie still. Jesus said, "My Father worketh hitherto, and I work."—John 5: 17. David, the sweet singer of Israel, exclaimed, "The heavens declare the glory of God, and the firmament showeth his handiwork."—Psalms 19: 1. And "O Lord, how great are thy works." "Thou hath made me glad through thy works; I will triumph in the works of thy hands."—Psalms 92: 4.

If you think that God does not work, go out into the open some bright moonlight night. Hie away as far as you can from the habitation of man—the farther the better. If it is possible, go into the desert, where the hush and the silence of the uninhabited place will make you feel as though you already are in eternity. Then lift your eye to the sky and study the teeming universe of stars, and planets, and solar systems, all the work of God, not only in creation but in continued activity, and portraying, as they do, the tireless energy and activity of God. Then try, if you can, to visualize an eternity of rest.

Go afield in the springtime, when all creation seems aglow with life. Note the growing bush, the unfolding grain, the budding fruit, and then answer the question, Does God rest? Solomon knew the value of labor when he said:

> Go to the ant, thou sluggard; consider her ways, and be wise; which having no guide, overseer, or ruler provideth her meat in the summer, and gathereth her food in the harvest.

In the preface to the Holy Scriptures, God is represented as saying to Moses:

> Wherefore, look, and I will show you the workmanship of mine hands, but not all; for my works are without end, and also my words, for they never cease. . . . The heavens they are many, and they cannot be numbered unto man, but they are numbered unto me, for they are mine; and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works; for this is my work and my glory, to bring to pass the immortality and eternal life of man.

God is at work in the bloom, the bud, and fruit; in the blade, and stalk, and grain; in the vegetable deposit, and the mold, and the coal, and slate, and stone; in the molten heat, and the chill, and then the precious metals. Oh! God works and his works never end. Work and existence are synonymous with him. And one of the imperative commands from God to man is that he work out his own salvation.

And will God exact works for time in order to fit us for an eternity of idleness and inactivity? Is donothingness the inspiration of service? Must men work, and moil, and toil, and sacrifice, and serve in order that in the sweet by and by they may be lifted up and elevated to a place of idleness and be served rather than serve? Will men work for time in order that they may be idle for eternity? Will men work so that they may later be idle? or is not work, constructive work in the now, but preparation for more extended service later?

John the Revelator indicates that men in time and eternity are going to be judged and rewarded according to their works. He states:

> And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.—Revelation 20: 12.

My Father works. And I work. *Work out your own salvation.*

T. W. WILLIAMS.

(To be continued.)

K L D S Call Letters for New Broadcaster

A telegram from President Frederick M. Smith advises that he has been successful in obtaining from Mr. Herbert Hoover, Secretary of Commerce, the desired call letters for the new 1000-watt church broadcasting station. It is fortunate that the church has been able to secure call letters which are of such vital significance to our organization.

Permission has been received to operate the new broadcasting equipment on a reduced power of 500 watts until such time as the inspection of the station can be arranged and Class-B license granted.

Many people have entered the new "Slogan Contest," and not a few of the slogans suggested consisted of words beginning with the call letters K F I X. These slogans cannot, of course, be considered, and the Slogan Committee requests that all who would like to suggest slogans using the call letters K L D S, send them as soon as possible to the Slogan Committee, Radio K F I X, Independence, Missouri.

ARTHUR B. CHURCH.

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ORIGINAL ARTICLES

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

Know the Law

BY BISHOP ISRAEL A. SMITH

Our last article set out the following points:

1. That neither the Presiding Bishopric, the Presidency, nor any other quorum, has *supreme* directional control of the matters coming under their jurisdiction, for there exists a right of appeal to appropriate councils.

2. That the common consent which God requires of his people does not mean the same thing as majority assent, or to support all that the priesthood does or proposes.

3. That the Articles of Incorporation do not prove the subordination of the Bishopric or determine the rank of general church officers.

Authority to Officiate Depends on a Proper Calling and Setting Apart

In numbers 1 and 2 of the series of articles under consideration, a number of quotations from section 104 of the Doctrine and Covenants, upon the subject of priesthood, are presented:

Two Heads

2. All other authorities, or offices in the church are appendages to this priesthood; but *there are two divisions, or grand heads*—one is the Melchisedec priesthood, and the other is the Aaronic, or Levitical priesthood.

Melchisedec Priesthood

3. . . . The Melchisedec priesthood holds the right of presidency, and has power and authority over all the offices in the church, in all ages of the world, *to administer in spiritual things.*

4. The presidency of the high priesthood, after the order of Melchisedec, have a right to officiate in all the offices of the church.

Aaronic Priesthood

8. The second priesthood is called the priesthood of Aaron. . . . The bishopric is the presidency of this priesthood, and holds the keys or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant of Aaron. But as a *high priest* of the Melchisedec priesthood *has authority to officiate in all the lesser offices*, he may officiate in the office of bishop when no literal descendant of Aaron can be found, *provided* he is called and set apart and ordained under this power by the hands of the presidency of the Melchisedec priesthood.

The foregoing is used as authority for the following claim in support of supreme directional control:

That authority over every office in the church, and the right to administer in all offices of the church, is held by the First Presidency.

Even if this conclusion be granted, still it will not support the claim of supreme directional control, or that the Presidency is supreme or absolute over any one or all other quorums. All that anyone can reasonably get out of what has been presented from the Doctrine and Covenants is that the Melchisedec priesthood (not confined to the Presidency alone, but including all quorums therein) has power and authority over all the offices in the church, provided there is a proper calling, setting apart, and ordination unto such power.

For example, an elder may, by virtue of his higher priesthood calling, officiate as a priest, teacher, or deacon, provided he is properly delegated to exercise such powers. But this provision in God's law does not authorize every elder to exercise supreme directional control over the work of every priest, teacher, or deacon. There must be some bestowal of authority supplementing the priesthood calling before a member of the higher priesthood may officially function in an office in the lesser priesthood. I have found no rule in the law or practice of this church authorizing an officer of the higher priesthood to dictate (or exercise supreme directional control) over the normal functioning of the work of an officer of the lesser priesthood—not even by the Presidency of the higher priesthood over the presidency of the lower priesthood.

Does Authority to Ordain Give Power to Direct?

Remember every presiding bishop of the church has been a member of the high priesthood, which priesthood (not the First Presidency alone) has "power and authority over all the offices in the church." The fact that the Presidency may call and ordain a member of the high priesthood to officiate in the office of bishop, when no literal descendant of Aaron can be found, is poor argument to prove that the Presidency is supreme over all the administration of the bishopric. The authority to ordain, following a proper call, does not carry with it the power to exercise supreme control over the future work of the one thus ordained. If so, then members of the Quorum of Twelve or of the High Priests' Quorum who ordain the Presidency should be permitted to control the Presidency in all of their work. What proves too much proves nothing at all.

Thus the arguments based on section 104, used to support supreme directional control by the Presidency, might just as consistently, or rather inconsistently, be advanced to prove supreme directional control by the Quorum of Twelve, the seventies, or the high priests.

The Doctrine and Covenants says all the quorums of the high priesthood, following a proper call, setting apart, and ordination, may exercise power and authority over all the offices in the church; the supreme directional control document presumes what the Lord never intended when it says that the First Presidency alone, and in its own right, has supreme

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direction and control over all the offices in the church.

Revelations for the Church

On page 1210, HERALD of December 17, considerable space is devoted to answering an assertion "recently made that the right of revelation does not inhere in the First Presidency, but in every member of the church." The editorial then apparently tries to make the one thus partially quoted, whose identity is not disclosed, affirm the "notion" that any member may receive revelations *for the church.*

The brother has no difficulty in discerning here a "grave error," and he attacks fearlessly. The reader has already noted, doubtlessly, that receiving revelations *for the church* is not mentioned in the partial quotation, so that there seems to be much ado about nothing. At any rate, it is a mistake to suggest that those who are opposing the introduction of supreme directional control are seeking to deny the President the exercise of an established function of his office in receiving revelations to be presented for the action of the church.

Surely, the entire church can stand unitedly upon the following testimony by President Joseph Smith in the Temple Lot Suit:

> . . . The right of revelation did not inhere in the First Presidency, because the right of revelation inheres to every member of the church who is possessed of the gift, but the gift to receive revelations for the church and its guidance inheres in the Presidency of the church, and whatever purports to be revelation is still tested, as has been the custom; that is, whatever purports to be revelation for the doctrine or government of the church, or affecting either in any material issue, before it becomes authority, must be presented to and acted upon by the presiding quorums of the church—the Presidency, the Twelve, and the Seventy especially.—Page 72, Transcript of Record.

In our judgment there are two extremes which the church should avoid. The brother in the editorial under consideration has called attention to one. The other is to attach divine significance to all that emanates from priesthood sources, or to accept as revelations to guide in the government of the church that which does not follow the prescribed course; that is, be tested in the quorums, as affirmed by the one who for fifty years received and interpreted the revelations for the church.

"All Are Called According to the Gifts of God Unto Them."

Bishop Phillips, on the grounds of efficiency or "safety," has indicted as a fallacy the position of those who have "assumed" that in departmental functioning the head of a department is safer than the head of the entire organization. I have no hesitation in tying myself up to this alleged "fallacy," as I haven't been convinced that it is not sound philosophy. When I travel on a railroad, I would much prefer to have the regular train dispatcher or an experienced engineer in control of my train than have it taken over by the average railroad president. If our position is a fallacy, why have department heads with special callings, qualifications, and training?

The second alleged "fallacy" which it is said we "assume" is that one who is not safe if placed over a department, may properly function as the head of the whole church. This is too far fetched. We have said nothing to suggest it. Carrying along our comparison in the previous paragraph, we cannot imagine anyone saying that because a railroad president is not to be trusted in dispatching trains or running an engine, that he, therefore, is unqualified for the responsibilities of his high position.

"Scope" of Conference Resolution Is "Confined"

In this connection General Conference Resolution No. 386 is introduced by Brother Phillips as follows:

> That the Presidency is the leading quorum in the church. That the duty of presiding over the church devolves on that quorum. That it is the prerogative of the president to preside over the whole church, to bear the responsibility of the care and oversight of the work of the church, in all its different departments, and *through the constituted officers of the church* in their various callings, *according to the laws, rules, and regulations in force and recognized by the church.*

Here is a statement taken out of the middle of a document, and, because of its very general provisions, it is used in support of a proposition that goes far beyond its wording. In addition to this criticism, we invite attention to paragraph four of this document, the same being a report of action of joint council of Presidency, Twelve, and High Priests:

> 4. The scope of the present council is *confined* to an inquiry into the calling, duties, and prerogatives of the First Presidency, Twelve, and the Quorum of High Priests.

Now I submit that our brethren are not justified in taking a general statement of this kind from a document dealing with matters wholly foreign to the work of the Presiding Bishopric, wherein neither they nor temporalities are mentioned, and giving it a construction relating directly to them. Since the "scope" of that council was "confined" to other questions, we object to their action being interpreted to include the work of the Presiding Bishopric. As officers of that council, we have Joseph Smith, Heman C. Smith, and Henry A. Stebbins, every one of them being on record in no uncertain terms as against the "supremacy" of any quorum of the church.

Furthermore, please note that the Presidency's "care and oversight" is to be exercised through the

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constituted officers of the church "according to the laws, rules, and regulations in force and recognized by the church." Opponents of supreme directional control freely admit and will honor and sustain the Presidency in their "care and oversight of the work of the church . . . according to the laws, rules, and regulations in force and recognized by the church."

Presidency of 1894 Claimed No Supremacy Over Temporalities

What were the rules and regulations in force and recognized by the church when this resolution was passed? I refer you to the General Conference Minutes of the following day (April 13, 1894,) when the Presidency, Joseph Smith and W. W. Blair, and Robert M. Elvin, secretary of the High Council, submitted a recommendation from the High Council, which clearly indicates that when Resolution No. 386 was adopted the officials of the church did not "recognize" any one quorum as being *supreme:*

It is evident that the Lawgiver intended that there should be in the church such a distribution and equipoise of authority (right to act) and powers, that the people, the membership, the mass of the believing body of the church should be afforded ample safeguards against such assumption of right to dominate and dictate as would result in leading the church into unrighteousness, sin, bondage, and destruction.

For this purpose, the leading quorums of the church hold check and countercheck on each other, holding equal authority in decision, subject to the decision of the whole array of quorums in General Assembly; such equal decision, however, having relations to such subjects of consideration and determination as belong to their co-equal jurisdiction and action; *matters which lie within the immediate sphere of each quorum respectively, being free from the interference and domination of the others.*

This care of equalization of powers runs, also, into the relation of separate branch, district, and stake authorities, where immediate jurisdiction lies with local councils, in local affairs, thus preventing injury from an undue dictation on the part of *separate general church authorities*, as is clearly shown in the sections of the law cited as authority in this paper. . . .

JOSEPH SMITH,
W. W. BLAIR, *Presidency.*
ROBERT M. ELVIN, *Secretary.*

The above interpretation of the law recognized by the church, having been presented the day following the adoption of Resolution No. 386, should forever silence anyone from endeavoring to interpret this General Conference action as meaning that one quorum is "supreme" or "absolute" above all others in both spiritual and financial affairs. All through its history the church has recognized certain "equalization" of quorum powers and the divinely established system of checks and counterchecks governing quorum and official powers, but now comes Supreme Directional Control which, for the first time, makes the bold claim that one quorum is "supreme."

Trusteeship for Benefit of Entire Church

We think the Saints should be asked the question, and they should give the answer careful and prayerful consideration:

Do the tithe-paying members of the church desire that there shall be no check upon the use of the tithing and other funds?

If they believe a check should be provided, in the name of reason, I ask, shall the funds be placed under the control of those who under the law are responsible, or under the control of those upon whom there is not a line or word in the law to show that financial responsibility has been placed? Who is the most apt to exercise a sound and a wise discretion in such matters, they who could be held to account for a wrongful use, or those who are strangers to the trust? In this connection, it is well to bear in mind that the trustee is responsible to his beneficiary—in this instance, the church—not one of the church officers or quorums.

If the church believes that it is wisdom to give the Presidency supreme power over its funds, then, in the name of consistency, let it be attempted in the only way that may be open—make the Presidency the trustees, giving them presiding bishopric functions, and change our charter provisions and conference resolutions in accordance with such change, as well as the Doctrine and Covenants, *if it can be done.*

Checks and Balances in Government

We have always believed there were checks and balances in our church government. We still believe there should be, but if this rule is adopted there will be at least one quorum without restraint or check in any way—it will be "supreme" and can dictate in all matters, spiritual and temporal. Without in any way discrediting those who constitute the Presidency, may I say that I do not believe the man lives upon whom some sort of check is not salutary where rights of others are involved. It is the universal experience that checks should be provided in institutions where humanity has a part to perform.

We are told that God raised up wise men to found the American Government, which has been provided with very effective checks and balances. Our chief executive is President of the whole United States and has large powers of direction and control, but he is not "supreme" therein. Should he undertake to clothe himself with "supremacy," the attempted innovation might receive the support of some of our citizens, but it would surely be met with formidable opposition from other sources who would arise in defense of the established order of government. Whatever the result might be, all will admit that

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such a change could not now be made without destroying the system of checks and balances in the Constitution which God raised up and inspired wise men to write. Then the question which we should ask ourselves is, "Would not God provide for the government of his church on earth even a finer system of checks and safeguards?" I believe he would, and I believe he has.

Are All Laws Spiritual Unto Us?

I wish to deal briefly with an argument made by at least two, if not more, of the proponents who have written articles in support of supreme directional control. The authors of "True philosophy of church government" and "Authority in church government" have set up Doctrine and Covenants 28: 9 to prove that all the work of the church is spiritual and none of it temporal, as follows:

> Wherefore, verily I say unto you, that all things *unto me* are spiritual, and not at any time have I given unto you a law which was temporal, . . .

If I were not convinced of the entire good faith of these my brethren for whom I have always had the greatest respect and admiration, I might be inclined to classify this attempt as quibbling. In all sincerity, have these brethren considered the qualifying words at the end of the first printed line of this quotation? If God did not intend to take away from the general statement some portion of its universal application, why did he use the words *"unto me"?*

I answer this as follows: Surely God, being spiritual, can give nothing that to him is not spiritual; all he does and says is spiritual and eternal; but to hold on this slender thread that God has not provided a law for temporal application is most remarkable, indeed. He has referred in revelation to the divisions of his work as "spiritual and temporal"; also "The church has been directed to accede to the rendition of the bishopric with respect to the *temporal law.*"—Doctrine and Covenants 129: 8.

Has the Lord left one "division" of his work entirely unprovided for? The Prophet Nephi says:

> I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them. —1 Nephi 1: 65.

Has the Lord directed the church to accede to the rendition of the bishopric with respect to the temporal law when there is no temporal law for the bishopric to interpret or the people to obey? The attempt to bolster up supreme directional control by arguments of this character is virtually a confession of the poverty of their cause.

Brethren, read the Lord's statement again. Most strange is it that for us poor mortals, bound and fettered on every hand by conditions relating to time—not eternity—God has made no provision! Personally, I do not think much of our brethren's argument on this score. I will admit, however, that when time is no more, Gabriel has blown his trump, the dead in Christ have arisen, and he reigns whose right it is to reign, then, *then* there will be no temporal law *unto us.*

(To be continued.)

"What the World Needs"

BY FRANK B. ALMOND

> Is there no balm in Gilead; is there no physician there? why then is not the health of the daughters of my people recovered?—Jeremiah 8: 22.

The world is full of problems and panaceas. From every side we hear discussions of momentous political questions, of important civic affairs, of labor troubles, and the general social unrest. From pulpit, platform, and press the latest statistics on divorce, vice, and crime are flung at us. No orator of any importance can keep from assailing us with the phrase, "Never in the history of the world were conditions so tremendous in their import as they are to-day," and then giving us a long string of figures, showing that in practically every activity of man the present generation has reached a high-water mark. To all of which, of course, we agree.

The church is continually being urged to meet the challenge of the time; to arise in the might of her divine appointment and lead the world to a higher social unity. Everything is talked of in terms of "the group," the "social unit," "society," "the parliament of man, the federation of the world!" Instead of the individual call to each individual to repent—*he, himself*—of his own sinful life that he might be saved; we are hearing of a new gospel, according to the newer ideals of to-day, calling on men to amend *each the whole world's* wicked existence and be saved by making a new constitution! A thing, as Carlyle says, different and distinct altogether.

Doctor Charles E. Jefferson expresses this idea so well that his words will stand reiteration:

> Preaching in many pulpits has grown increasingly impersonal. Sermons have become more and more discussions of social questions. To urge upon the individuals in the congregation an immediate surrender to Christ as Lord, seems to certain preachers somewhat irrelevant and to others quite ill-mannered. It is a problem-loving age, as the magazines and plays and novels testify, and it is hardly to be wondered at that the pulpit should be swept along into this roaring torrent. The subjects uppermost in current literature climb into the pulpit, and before the preacher is aware of it he has become a professor of economics, a lecturer on sociology, a writer of pulpit editorials, a social reformer, a clerical philanthropist, an instructor in the literature of modern move-

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ments, or a practitioner in the art of mental healing. His favorite subjects are Trades-unions, Socialism, Immigration, Child Labor, Juvenile Courts, Democracy, Industrialism, Sanitation, Labor and Capital, Trusts and Syndicates, Factory Legislation, Civic Reform, Overcrowding, Sweatshops, Conservation of National Resources, Woman Suffrage, Christian Science, and Old Age Pension. Men all around him are discussing these matters, and the preacher feels that he also must make his contribution. The individual counts less and less, and the world looms more and more. The preacher is interested in man, but not in men; in humanity, but not in the particular persons into whose faces he looks on the Lord's Day.—In the Building of the Church, page 84.

There is danger, grave danger, here. To become so enamored with the "big" plans for saving the world, that the worth of the individual soul is lost, and a man is thus looked upon as a straw, a grain of sand, an infinitesimal spot in the plan of world engineering—this is to lose the very hope for which the gospel of the Lord Jesus Christ was revealed to us. It makes us liable to the terrible indictment of which a poet writes:

> Who thought to take the world upon my back,
> To carry it o'er a chasm of social ill,
> And end by letting slip through impotence
> A single soul, a child's weight of a soul,
> Straight down the pit of hell!

I venture to assert that the world to-day needs more than a social program; more than a League of Nations; more than a new system of laws governing the relations of capital and labor; more, even, than a perfect economic system. *The world to-day needs the power of the word of God!* And I dare to add that the world is rotting away morally and politically to-day, because men have lost the preciousness of the Bible and are more concerned in solving the latest cross-word puzzle than in discovering what God has revealed to them concerning his will.

Build your man-made plans for world redemption, if you please! Elaborate all your vain schemes for the alleviation of poverty and the banishment of war! But have we forgotten the age-old cry of the prophet, strengthened by a thousand years of later experience? "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."—Jeremiah 10: 23.

In our self-congratulation on the marvelous steps we have taken in modern discovery and achievement; in our restless hunting for more worlds to conquer; for bigger, swifter, and more easeful ways of living—would it not be well to pause for a moment and take our directions afresh? Are we really on the right road? Are we indeed on the highway of peace, and is life satisfying to any of us?

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.—Jeremiah 6: 16.

Back to the Bible

Twenty-five hundred years ago there ruled over Judah a king named Josiah. He began to reign at the early age of eight, and it is recorded of him that he walked uprightly before God and "turned not aside to the right hand or to the left." At the time he ascended the throne, the world powers of his age were profoundly agitated, and the political atmosphere everywhere was surcharged with the sultry premonitions of coming storm. Egypt was restless, and was seeking foreign alliances against threatening foes. Nineveh was being crushed by Cyaxares and Nabopolassar. Gog and Magog were emerging on the field of history in the north, nomad Scythians, from whom later on were to descend Genghis Khan and Tamerlane with blood and fire and every conceivable horror stalking in their train. Judah itself was torn by moral dissensions and by public and private corruption. Everywhere, even in the temple in Jerusalem, were exhibited the marks of the depths of religious depravity and uncleanness into which the nation had sunk. Idols and vessels of service to Baal and Asherah stood upon the sanctified altar of Jehovah, and sacrifices the most horrible and filthy were offered up to them.

It was then, when righteousness had reached its lowest ebb, that Hilkiah came to Shaphan and said, "I have found the Book of the Law in the house of the Lord."—2 Kings 22: 8. No more memorable discovery was ever made in the annals of human history. The restored book was carried to the king and read aloud in his presence. Josiah was startled by the contents of the revelation. He put on sackcloth and ashes, called the priests and the people together, and standing on a platform "read all the words of the book of the covenant which had been found in the house of the Lord."

The result of the reading was a solemn agreement to walk in the ways of Jehovah. The temple was cleansed, the emblems and symbols of their idolatry were destroyed, the sun-chariots were burned in the fire, the altars on the hills and in the groves were thrown down, and the shrines of Moloch and Baal were swept away. A new enthusiasm swept over the people, and for the first time since the death of Solomon, Israel found its self-respect and honorable place among the nations.

Here on a small scale we have revealed what the Bible has done and is yet capable of doing in the history of men. It has quickened and intensified religious activity, has stimulated and prompted national reform, has inspired and kindled literary genius, and has aroused the energies and ambitions of multitudes. Such was the case with the rising of Luther and the Reformation.

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Picture, if you can, the Stygian blackness of the dark night of apostasy. For one thousand years the word of God had lain in the musty dungeons of Rome, a sealed book, in the undecipherable hieroglyphics of a language unknown to the common people. In its place had developed a system of worship as gross, as immoral, and as depraving as that of Baal and Asherah in the groves of ancient Judah. Trial by ordeal, the pernicious doctrine of predamnation, auricular confession, the sale of indulgences, the burning of heretics, adoration of images, the invocation of saints, vice and pomposity among the clergy, worshiping toward the east, and infant baptism—these and a score of other like practices had made of Christianity an evil and deadly thing. Here was indeed the fulfillment of the prophecy of Amos:

> Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it.—Amos 8: 11, 12.

Here was another period when the sacred books were hidden, shut up, practically lost to mankind. But they had not perished; they were found and restored again. One of the pictures of the early Reformation which I enjoy is that old picture of Martin Luther standing before a copy of the Scriptures carefully chained to a wall in a crypt. I am of the opinion that it was not the fastening of his denunciating Theses upon the cathedral door that opened the flood gates of the Reformation, but the translating of the Bible into the language of the common people. Wyclif, Tyndale, Erasmus, Reuchlin, Luther, Melancthon, and the Westminster divines —these are they who found the Old Book in the temple, rescued it from an enormous rubbish heap of traditions and decrees, and restored it to the world. And from that great work modern history dates its beginning.

Those, indeed, were great days! When men and women counted it a privilege to die at the stake or on the block for the sake of the old Bible. With bloodthirsty malignity the evil genius of Rome used all its powers to keep the Bible a sealed book. It organized its Inquisition with its octopus-like tentacles reaching into every home, stretching fair maidens upon the rack of torture, and using every means that devil-inspired man could devise to keep the restored revelation from fulfilling its mission. But, compared with the power of the Bible, their efforts were vain and futile. The light was not to be quenched; it was to rise on and on until the dawning of the day when the restored gospel should be revealed in all its pristine glory.

To-day no Inquistion threatens; no deadly menace prevents men from reading and distributing the Bible. The attempts to destroy it are of a different and a deadlier nature. Lofty indifference, modern interpretations, scientific theories, expository works, and the crowded, rushing life of to-day which keeps not one single moment for the quiet contemplation of the things of God—these are the rubbish under which the Scriptures are hidden to-day. Where is the home that has its family altar and the daily reading of the Bible? Where is the individual, who, harassed and torn with trouble and distress, still turns to the Old Book for comfort and guidance? Where are the great religious leaders who have not yet succumbed to the temptation of preaching politics and philosophy and are still weaving their sermons from the rich gold of the sacred Word? Where is the church that is calling men back to the old paths, to the paths of loyalty and steadfast devotion to the divine plan as revealed in the Scriptures?

The Bible Will Not Be Superseded

In this modern age, when "of the making of many books there is no end," when every allurement is placed before us to spend our time in a thousand ways other than the reading of the Bible, it would be well for us to know that:

> The grass withereth, the flower fadeth; but the word of our God shall stand forever.—Isaiah 40: 8.
>
> For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.—Romans 15: 4.
>
> These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—John 20: 31.

Hope, life, and peace—in a weary, disillusioned world! In a world that is expectantly waiting for the next war to break upon us, the horrors of which shall have had no comparison! Quietness and assurance—in a world that is all bustle and noise! Hope—in a world that has lost all hope, whose one purpose is to "eat, drink, and be merry; for to-morrow we die!" Life—in a world that is burning the candle at both ends! These are the rich promises the Bible holds out to us to-day! Are they not worth the taking?

O builders of modern civilization; philosophers seeking for the golden secret of knowledge; politicians, with your schemes of world betterment; inventors and scientists, searching for the means of making this short span of earthly life a little more comfortable and easy to those who have money; men and women laboring for the pittance of cash that shall stave off the day of death which comes to you soon at the longest—can you not hear from the dim and distant shades of time the voice of the Master of men?

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If thou hadst known, in this thy day, the things that belong to thy peace! . . . Heaven and earth shall pass away; but my words shall not pass away."

Though the sun and moon and stars shall cease,
And the beauty of the earth decay,
Yet the word of God—O blessed be his name!
It shall never, never pass away.

May I not, then, appeal to the home folks who shall read these words, to take the Old Book from its long resting place in the corner, dust its worn covers, turn its faded pages, and read therein the things that shall bring peace to your souls. In it you shall find consolation in the hour of trial; in it you shall find the inspiration and the vision to see beyond these earthly years; in it you shall discover the secret of the power to overcome. It shall be to you as the "light which shineth in a dark place, until the day-dawn, and the day-star arise in your heart."

Get Right With God.—No. 2

BY EDWARD RANNIE

Cooperation

In a family containing a henpecked husband or boss-ridden woman there will be neither success nor happiness, and they are headed for the divorce court. Success and happiness are found in the home where the spirit of cooperation exists, and their absence is a sure indication that to the world they are man and wife and to themselves they are strangers to the spirit of love which is the basis of family life.

In our Government, where cooperation does not exist between the officers, there will be strife and contention; the people will be the sufferers, and the benefits to be obtained through the operation of the Government in a great measure will be lost. It is not enough to follow the letter of the law; unless we are in the spirit of it, great loss is sure to follow.

When Abraham Lincoln was removed from the office of president by death, he was succeeded by Andrew Johnson, and in a short time there was strife between him and Congress. Bills were passed by the latter, and the President vetoed them because he believed they were inimical to the people of the South who had recently been in rebellion against the Government; that they would foster the spirit of hate and so delay the time of good will and fellowship between the two sections. Congress repassed them, and they became laws of the Nation. The result was far-reaching, and the whole Nation is the loser to-day because of it. Both acted within their lawful rights; Congress had a right to pass them, the President had a right to veto them, and Congress had a right to repass them. "The letter killeth, but the Spirit giveth life"—there was no cooperation between them and so the whole Nation suffered because of the obstinacy manifested by both of them, Congress and the President. A more recent manifestation of the same spirit occurred between President Wilson and the United States Senate. Under the Constitution, the President had a right to negotiate a treaty with foreign nations, and under the same Constitution the Senate had a right to reject it. Both sides were obstinate, the whole Nation was in a state of turmoil, and four years after it happened we find ourselves as a Nation not free from the results of that contention. What was the trouble? There was no cooperation between the two branches of the Government. A little more forbearance, a little more consideration for the feelings of others, a little more of that Spirit of Christ that he manifested towards his brethren and the world, would have saved our Nation and other nations a great deal of worry and anxiety and trouble.

It is just as true in regard to our church work. If in the spirit of Christ we cannot cooperate in our work, we cannot accomplish the great program that our heavenly Father has marked out for us, and we are more than a generation behind now. The First Presidency, the Twelve, and the Bishopric are the chief actors in the great drama, and the remainder of the priesthood and the people take sides according to their knowledge or prejudices.

There are two conditions of unity necessary for cooperation; unity in thought, and if that cannot be attained, then unity of action. William Jennings Bryan made the statement, "Where two men always agree at all times on all questions, they must be idiots." Men do agree in many things; in fact, it would be hard to find a person that did not agree with us in some particular thing. When men agree in things, it should be an easy matter to work together, but the supreme test comes when men do not agree in all things, that then they can work together harmoniously and accomplish the task committed to them. It can be done. Yes, it has been done. Abraham Lincoln had three men in his cabinet who in some things were against him and even intrigued against him to defeat him for the presidency the second time he was up for election; and on one occasion two offered their resignations, and he would not accept, and told them to continue at their work. Lincoln's great ambition was to save the Union, and he knew the other men were just as much concerned as he was; they were men of ability, and he wanted their service, and a difference of opinion in some things was not a sufficient reason to lose their great ability and service in saving the Union.

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The late President Joseph Smith was another wonderful example of active unity; he worked with men, but in all things they did not agree, and sometimes the lines were quite sharply drawn. But it did not separate him from the brethren, and no doubt he often thought that if the Lord could work with them, and he knows all about them, surely he (the President) ought to do the same thing.

Jesus worked with men that were not only weak, but were also wicked. He did not try to get rid of Judas; he ate his last supper with him, and when Judas had his work finished he went and hung himself. And ardent, impetuous Peter, who cursed and swore and denied his Lord, was not turned out by Jesus. Oh, no! He knew the integrity of Peter's heart, and he also knew his weakness. Jesus trusted him, with all his faults, and when his work was done he wore a martyr's crown and no doubt was hailed by his Master as one worthy to be with him. How strange, how different we are from Jesus! The more the brethren showed their human weaknesses, the more they stumbled, the more he loved them, because then they needed his love. And with us poor weak creatures, when we disagree with our brother we drive him out and perhaps do not give him even a pleasant look. Paul said, "For we are laborers together with God." Does he not know what kind of men they are when he calls them? Would he have called them unless he knew they could work together? If we refuse to work together, what does it show? Why, most certainly that we are not right with God.

A Crisis

There have been two serious crises in the church, and we are facing the third one now, and if we cannot pass it successfully the Lord will have to call others to do the work he asked us to do.

The first one was when polygamy crept into the church and destroyed it so completely only a small remnant could be found to begin reorganization. Joseph Smith, President of the Reorganization, tells how polygamy had its beginning in a very innocent and childlike way. (See biography of Joseph Smith in Life of Joseph the Prophet, by Edward Tullidge, pages 798, 799, 800.) The Lord had forewarned the church of the evil power creeping in to destroy the church, "a thing which is had in secret chambers, to bring to pass even your destruction, in process of time" (Doctrine and Covenants 38: 4). The Lord trusted to the priesthood of his church to protect it from the evil he saw coming, but they failed to measure up to the standard of courage and righteousness, and so the evil foretold overthrew the church.

The second was when the Lord wanted to bring about the Reorganization. The Lord had told one or more of the elders that when they met in the General Conference on April 6, 1853, they should organize the church. Zenos Gurley, sr., in writing of those days, said that for two days they had tried to organize in obedience to the Lord's command, but they could not—each one was determined to have his way or no organization would take place. Men who before had worked together were now opposing each other. Elder Gurley said he became so sad and discouraged that he prayed to God to take him out of the world. They continued to fast and pray, and finally God came to their rescue; angels ministered to them, the Holy Spirit was given to them in great power, and they accomplished the task that the Lord had given them to perform. He also told them that he had withheld his Spirit from them to let them know that they did not have wisdom of themselves to do the great work intrusted to them. A full account of what happened and what was done is found in Church History, volume 3, pages 218, 219, 220. It was a great crisis through which the little band had passed successfully, and so started the Reorganization with the Lord's stamp of approval upon it. It was on their knees that they conquered and in the spirit of humility that had possession of their souls while they made the heroic struggle to save his church.

We are passing through a crisis; it has been on for several years. Are we going to be as brave and humble as was that little band at Zarahemla, Wisconsin, or will we let our folly, pride, and contention destroy the strong organization and self-sacrificing army of loyal men and women who have given their all on the altar of sacrifice? To your knees, O Israel, and plead with our blessed Lord that he will come to our rescue and save us from the sad fate that overtook the church in an early day. We need his help to get right with him so we can safely ride through the storm.

(To be continued.)

The Power of Influence

No stream from its source
Flows seaward, how lonely soever its course,
But some land is gladdened! No star ever rose
And set, without influence somewhere! Who knows
What earth needs from earth's lowest creature? No life
Can be pure in its purpose and strong in its strife,
And all life not be purer and stronger thereby.

—Owen Meredith.

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NEWS AND LETTERS

Sacramento, California

December 31.—Our branch has had much activity in the various departments this fall and winter. Our city missionary, Elder George H. Wixom, delivers splendid gospel sermons and has maintained a good attendance, especially Sunday evenings.

The Department of Women gave a jolly costume party on Halloween, with prizes, games, and refreshments.

A pleasant surprise planned for the birthday of our aged Sister C. W. Blair during the Sunday school hour early in November had to be indefinitely postponed on account of her illness, but the lovely basket of flowers was sent to her at her home. She has passed the crisis now and is improving slowly.

The junior church has been established here for the eleven o'clock service each Sunday excepting sacrament Sunday, for over two months now and seems to be an excellent venture. The junior choir, with the branch chorister, renders an anthem, and two or more program numbers are provided, followed by a sermonet by Brother Wixom or, in his occasional absence, by one of the local brethren. Apostle D. T. Williams has visited us twice and also ably occupied his time. All our young people over twelve years are asked to sing in this junior choir, if only for the song service. This reaches some who cannot attend the rehearsals and gives all a part in the service. A few of our girls are doing nice solo work, both vocal and piano. The Zion's Praises is used for congregational singing. The juniors also sing with the adult choir in the evening service, and though not taking part in the anthem, they are becoming familiar with the hymns used from the Hymnal.

A Christmas tree party for Orioles of the past and present, and their friends, which included all our young people from twelve to middle age, with girls' leader, Sister Zayda Hook, as hostess, was given recently. Each one brought a small gift for the person whose name was previously assigned him, with a bit of original poetry attached. These were placed around the tree, and after a brief community sing Santa Claus arrived, and as the names were called the recipient had to unwrap the gift and read the poetry. Much fun was occasioned by the various toys and verses. Refreshments were then enjoyed. Toy balloons were sent home to the youngsters under twelve.

Our choir of adult and junior treble voices gave the Christmas cantata, "The awakening" (Baines), with the chorister, Sister Birdie Clark, directing, and with organ and piano accompaniment, on Sunday evening, December 21. Many expressions of appreciation were received. Brother Wixom spoke on "The wise men of the east," showing in a brief sermonet how we may become wise men of the *west*.

On Tuesday evening, December 23, the Sunday school children gave the cantata, "The Christmas secret" (Lorenz), under the direction of Sister C. H. S. Bidwell. Clever scenes and costumes, and parts well done, with Santa Claus, a beautiful tree, and pop-corn balls for all, made a delightful evening.

Our Department of Women have made a splendid showing with their bazaar this year. Sister Pauline O. Napier had full charge of this work, taking it up about eight months ago. Free space was secured in a prominent down-town location for three days, and they cleared close to $270 for our building fund. The sisters from Rocklin Branch joined us one day and also did well.

All elections have been held this month with the following elected as leaders for the new year: Elder George Daley, pastor; Elder C. E. Ball, Department of Recreation and Expression; Mrs. C. H. S. Bidwell, Sunday school; Mrs. J. A. Austin, Department of Women; Miss Zayda Hook, historian and branch correspondent.

Two district officers here, Elder W. H. Dawson, vice president, and Sister Birdie Clark, chorister, plan to attend the rally at Stockton next Sunday. They with a few others attended the splendid two-day arbor meet at Irvington, so ably written of by Brother Elbert Smith. Brother Dawson has purposely given up much of his local work that he may devote more time to his district work.

Our faithful and efficient pianist, Sister Ella Knox, has been quite ill over the holidays but is expected to be with us again soon.

Sister George Dahl, a faithful little mother of five of our bright Sunday school girls and one cradle roll boy, is confined to the hospital through an operation for gallstones and has requested the prayers of the Saints that she may be restored to her family.

Brother Wixom is spending the Christmas holidays with his family in San Bernardino.

Elder C. W. Hawkins of San Jose has been visiting with Sister Hawkins at the home of their daughter, Mrs. W. H. Dawson, for several weeks. Sister Dawson is quite recovered from her long illness and is again attending the meetings with her family.

El Reno, Oklahoma

We start the new year with our sails set for the breezes of advancement of peace, headed for Zion fully redeemed. Surely El Reno will be represented among the wise virgins.

The wings of some of the northern storms have reached us and given us ice and snow and zero weather—rather severe—but with our natural gas and coal we keep warm. None of our services have been omitted for any cause.

The last night of the old year was spent in a very spiritual and enjoyable combination meeting. The first forty minutes were occupied in earnest prayer and testimony; then the meeting was changed into a budget business meeting, at which officers were elected for the branch, the Sunday school, and the Religio. Altogether it was a meeting of unusual unanimity and spirituality. Brother Gath C. Lewis was unanimously continued as Sunday school superintendent. He is doing good work. Brother Louis Dalton was put in charge of the Religio. He ranks among our best workers in willingness and ability.

Our Sunday school gave us a splendid program on the night of December 23 to avoid interfering with our prayer service. The program was well adapted and unique, some numbers being very fine. Sister W. A. Connell had the general arrangement in hand, willingly assisted by others.

Considering the fact that we are few in number, our branch has done well financially, having sent $150 to the Bishop for Christmas offering besides meeting other heavy expenses.

Brother James M. Needham was baptized on December 17 and confirmed under a good spirit. When he heard the Good Shepherd's voice, he followed, and the Saints gave him a hearty welcome into the sheepfold, where he feels at home.

Brother Eugene Connell, who is taking a course at Stillwater College, is home on a vacation, highly enjoying the

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church services and home associations. He returns to complete his course.

There is a general urge here to a higher and better life during the coming year, a general determination to labor harder for perfection made manifest here.

We greatly appreciate the scores of tokens of gospel friendship and Christmas cheer received by us during this Christmastide. Truly the work is the Lord's and will triumph. J. M. TERRY.

San Francisco, California

December 29.—The committee who has charge of the building of our assembly hall on the rear of the church are earnest and active. They gave a dinner December 4 which was well attended and which added considerably to the amount on hand for that purpose.

We had our regular sacramental meeting December 7 and had among our visitors that day Brother Frank Rushton, son of Apostle John W. Rushton. He is a sailor on the Submarine 31, now anchored in our bay.

On December 14 Elder George S. Lincoln was the speaker in the morning. District President J. D. White, and a number of other visitors were present. Elder John B. Carmichael, president of Oakland Branch, preached for us in the evening.

Our regular priesthood meeting was held December 8 and adjourned until the 15th, as much matter of interest was being considered.

The regular business meeting and election of officers was held December 17. Brother John A. Saxe was elected president for another year, and Brother Nelson was chosen as president of the Religio.

On December 19 the Sunday school had the annual Christmas tree. The church was beautifully decorated, and the tree was decorated with the usual lights and trimmings. The entertainment was first class. Brother Ben Parks was Mrs. Santa Claus, dressed in the height of fashion. His acting of the part of a woman was splendid and was greatly enjoyed by all.

Elder E. B. Hull, who has been sick with a bad cold, is almost well again and has resumed his church duties.

Rhodes, Iowa

January 7.—The home-coming of the Rhodes Branch on December 21 was a happy, peaceful occasion. Notwithstanding the extreme cold weather and bad condition of the roads, there were a goodly number in attendance.

Sister Bessy Laughlin, who is now a resident of Magnolia, with her daughter and son, was in attendance; also the young people of the branch who are away attending school came home, bringing with them other young people whose homes were too distant to go home for the holidays. Allan Houghton, of Madison, Wisconsin, came with Roy Cheville; and Ada Roush, of Wray, Colorado, came with Ruth Richeson; also Blair Roush, who is attending school at Iowa City, came to spend the holidays with his wife and babies at the home of his father-in-law, C. M. Richeson. Sister J. B. Roush, sr., of Wray, Colorado, spent one week with her son and daughter at the home of C. M. Richeson. These were all out-of-the-district visitors. There were also several visitors from Des Moines, among whom were District President Henry Castings, Stephen Robinson, district superintendent of the Religio, Pastor David Dowker and family, and Doctor Frank Hull.

Patriarch Ammon White was the speaker both morning and evening. A warm dinner was served by the sisters of the branch in the basement of the church, of which about one hundred partook. A very spiritual social meeting was held at two o'clock, there being many inspiring and uplifting testimonies borne. Brother White remained over Monday with us and preached a wonderful sermon that night, a sermon calculated to inspire faith and confidence in the ultimate triumph of the work. Preceding the sermon, Leo Holmes, of Montour, a very worthy young man, was baptized by V. G. Lents. We thought this, together with the wonderful sermon, a fit ending to our home-coming services.

At our annual business meeting December 20, all the old officers and heads of departments were sustained except the Sunday school and Religio superintendents. Fred Cheville was chosen as president of the Religio and Walter Pitcher as Sunday school superintendent.

There has been considerable sickness in the branch the past month. Brother C. M. Richeson was called to Montour to administer to old Mr. Butler on December 3. Mrs. Butler is a member of the church, but her husband is not. However, he has never opposed the work. Brother Richeson stayed with him all night, and when he took leave of him the next morning the old man whispered, "When I get well I will be baptized." But it was too late; he passed away the next day.

Elder Leonard Houghton, missionary, made a flying visit to Rhodes to see his son Allan, who was spending his vacation with Roy Cheville. We regretted very much that he could not remain over Sunday with us, but he was anxious to get back to his field.

A splendid sacramental meeting was enjoyed by the Saints the first Sunday of the new year. The Holy Spirit was present to a very marked degree. One of our brothers, whose health has been failing for more than a year, was administered to, and while he was not healed we feel that God recognized and approved the act by the wonderful presence of the Spirit that rested upon the brethren and the congregation during the administration and throughout the meeting. The doctors give him no hope, and if our heavenly Father does not see fit to heal him we thank him for a faith that can take denial and remain steadfast. Brother Luing holds the office of priest and has always been a faithful worker in the church. We ask the Saints to pray for him that the Father may rebuke the disease and prolong his life for future usefulness in the church.

It was with deep regret and sympathy that we learned of the destruction of the Saints' church in Des Moines.

Fremont District

TABOR, IOWA, January 1.—Fremont District is still alive, though we have not reported much of late. The various locals celebrated the Christmastide with appropriate programs and festivities. Here at Tabor the young people gave us "The wondrous night"; and the tableaux presented of "The shepherds on the hillside," "The Three Wise Men," and "The Christ Child," gave us vivid pictures of that occasion so long ago and what it has meant to the whole world, making us realize anew the gospel light and the wonderful opportunities we have as a church. We and our children learn much from dramatizing these scenes from the life of Christ.

New Year's Eve Elder A. M. Chase gave us a treat with his lantern pictures and lecture of the Passion Play. This brought out a nice congregation of Saints and nonmembers who seemed to thoroughly enjoy the program.

Immediately after this the annual branch business meeting was held, one feature being the election of officers for the

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branch and the departments for the coming year. A good spirit was present, and we think our corps of workers accepted their various duties with renewed vigor and good resolves.

An hour following the business meeting was occupied with appropriate recreational activity, and a program in which all, from the children to adults, took part with much enjoyment. Light refreshments, consisting of hot cocoa, wafers, and popcorn balls, were then served. This brought us to the last half hour of the old year. All took their seats, forgetting their fun, and a brief time was spent in a devotional service, in which all felt the impress of the Spirit, and a nonmember child called for the singing of his favorite hymn. For closing, the old familiar hymn, "Joy to the world, the Lord will come," was sung, during which the doors were opened to speed the Old and welcome the New Year. After benediction and hearty handclasps, and good wishes for the New Year, all went to their homes, feeling that the time had been profitably spent. MRS. A. M. CHASE.

Wichita, Kansas

January 7.—One of our Sunday school classes, composed of a group of sisters, under the leadership of Sister Bertha Kanady, has been organized into a real working class. Feeling that something more was necessary than just meeting in class on Sunday—their plan being to do some real constructive work—they are now meeting once monthly outside of Sunday school to discuss problems that arise and might arise daily. They have set aside the time between nine and half past nine when the entire class, and all others that care to, unite in secret prayer to God for wisdom and a greater vision of the work that lies immediately before us and for an earnest and fervent desire to accomplish the work as it pleases Him in whose work we are engaged. This class has also purchased a number of copies of The Call at Evening, and are placing them in circulation; sending them any and everywhere they might be read.

The writer is very much interested in the young of the church and had longed for the time to come when we could have a young people's day in our branch. Finally our ambition was realized, and all officers of the branch consented to give their hour to the young people on November 30. We had an early prayer meeting at half past eight, in which we felt the spirit of devotion and consecration. The Sunday school was in charge of a young person, and just before the closing one of the girls from the junior department read a paper on the apostasy which she had written in connection with her class work.

The eleven o'clock hour was used by two young people, the writer being in charge. The speakers were Sister Zelia Cook, who gave us a thirty-minute talk about "The girl in the church." Her talk was much appreciated by all. The second speaker was Brother Byron Jennings, who gave a thirty-minute talk on the boy problem. This talk was also very beneficial.

The Religio hour was in charge of the young people, and a program was rendered which everyone present enjoyed.

At eight o'clock two more of the young people occupied. Sister Helen Hague gave a talk on "The ideal junior department of education," and Brother Lawrence Brockway spoke on "The ideal department of education."

This was the first young people's day ever had in this branch, but we hope it will not be the last. We are planning now for a young people's convention of the Southwestern Kansas District.

On December 5 a banquet was held in the basement of the church. This was the first of its kind we have had in the branch and was made possible by the Department of Women, under the able supervision of Sister Bessie Dace, superintendent. Our regular quarterly business meeting followed, and the four young people previously mentioned, with others, were elected to responsible positions in the departmental work. Apostle F. Henry Edwards was with us for the banquet and remained a couple of days, preaching each evening. Apostle E. J. Gleazer also stopped over at Wichita and preached a fine sermon a short time ago.

There seems to be an increasing desire among the membership of the branch for knowledge and learning. With the help of our pastor, T. S. Williams, the Department of Women is meeting weekly and studying the church history. A study class has also been organized which meets on Thursday morning, and another class will be organized in the near future which will meet on Thursday evening for study. Much credit is due our pastor for the organization of these classes. We can remember when there was very little interest along organized educational work, but under faithful leadership we have advanced to higher grounds and feel a keen desire to continue until we shall reach perfect manhood in Christ Jesus.

Under the supervision of Sister Williams, a Temple Builder circle has been organized. They are using their weekly meetings for a study class. We also have one Oriole circle here. On Christmas Eve the Temple Builders gave a pageant at the church which was greatly appreciated. A treat of candy and fruit was given the children.

Stella Brockway, who is attending Graceland College this year, was home for the holidays.

All of the departments are moving along nicely, and we look forward to a year of growth and development.

E. L. BEDWELL.

Topeka, Kansas

The extremely cold weather the latter part of December and the early part of January has reduced our attendance somewhat, but not to a very great extent.

Bishop C. J. Hunt was with us Sunday, December 14, speaking both morning and evening. He also conducted a round table meeting before the evening services. Brother Hunt's chief topic of discussion was the financial affairs of the church. He is a very interesting speaker and presented us with many financial facts and figures regarding the church.

A good crowd was present for the first sacramental service of the year, and all enjoyed the very fine talk by Brother Surridge, from Bevier, Missouri, who is with us for a while. It is hoped he will bring his family and make his residence in Topeka.

It has been decided to hold the Wednesday evening prayer services in the homes of the Saints hereafter, at least during cold weather. Two meetings will be held, the membership being divided according to their location. One group will meet at the home of Brother Deller and the other group at the home of Brother Whipple. It is thought this will be an advantage in several ways.

A splendid Christmas program was given at the church the evening of December 21. It was greatly enjoyed by a large crowd, although the weather was bitterly cold. Those giving the program appreciated the very fine support given, which is necessary to make any effort a success. The committee in charge of the program deserves great credit for the results obtained, considering the limited amount of time used in preparation.

Appointments of Sunday-school teachers for the coming year were made January 4. There are at this time three

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classes studying the senior quarterly, the young people's class being the largest, several nonmembers attending, whom we are glad to have with us. The Sunday school is considering furnishing the rooms over the church to be used for classrooms. These rooms are vacant at present and could very well be used, as the church is crowded. It looks very much as if Topeka Branch will have to have more room if the attendance increases, as we hope and believe it will during the coming year.

A city-wide religious census was conducted in Topeka one day early in December by a committee comprised of members from practically every denomination represented here, our branch furnishing two canvassers. In all there were about seventeen hundred canvassers who spent two hours' time collecting data on the religious preference of about sixty-seven thousand people. The names of parties canvassed were then turned over to the pastors of the various denominations, according to the denomination specified as preference. Several names in this manner were thus turned over to us, out of which it is thought we may locate some members. But it seemed impossible to keep our list separate from the Utah list, so it is not yet known how much benefit we will derive from the campaign. However, if we locate but one, it will be worth the effort.

We are pleased to report at this time a great improvement in the condition of Brother Leonard Pitsenberger, who has been seriously ill for several weeks. He seems to be on the road to recovery, and we hope he will be able to meet with us again soon.

We wish a progressive and prosperous new year to all the Saints, and a great advancement for the cause of Christ in 1925.

Colorado Springs, Colorado

January 6.—The sacramental service last Sunday was a wonderful meeting. District Missionary Curtis and District President B. E. Brown were with us during the holidays, for which we were indeed grateful.

On November 29 the Saints planned a surprise for Brother and Sister Brown. The Saints gathered at their home while they were out calling; then they were called home on the telephone. They hurried home, and when they entered the house Brother Brown could almost have been knocked down with a feather. Sister Brown went on into another room where another surprise awaited them, for the Saints had given them a shower of groceries. All reported a fine time.

The Tuesday evening before Christmas the Sunday school gave their Christmas program, which was indeed very appropriate for the occasion, and all who took part in it deserve high commendation.

On the 29th of December the young people gave a surprise party for Sister Lola Rogers, who has since left for Independence to enter the Sanitarium to train for nursing, carrying with her a beautiful ivory comb and mirror to remind her of the young people of Colorado Springs.

Work is progressing as fast as possible on the new church addition, though we have been handicapped by the extreme cold weather.

We are sorry to report the loss of Sister Thelma Gardner, who has moved to Denver, where Mr. Gardner has found employment with Brother E. J. Williams.

Brother R. S. Salyards, jr., was with us during the holidays. Those who know him will be interested to know that he is improving to the extent that he will soon be well again.

We have been exceptionally blessed and pray that others may enjoy the blessings of God as we have. May all of God's people enjoy a happy and prosperous New Year is the prayer of the Saints at this place.

Kirtland, Ohio

It is nearly three months since the writer came to Kirtland, the Gateway to Zion, to take up the work of the bishopric in this district. We have found the field an inviting one, with a host of splendid Saints, most of whom are showing their faith by their works to the honor of the cause which they have espoused.

Brother and Sister Pitt left early in November for Florida, but visitors continued to come to see the temple until nearly Christmas, when cold weather checked their coming.

The Kirtland Auditorium has been in frequent use of late. A father and son banquet was held in December under the auspices of the Y. M. C. A., which was a real community affair. Ex-State Senator Kimball of Ashtabula was the principal speaker, and Brother T. G. Neville sang. The Department of Women also gave a banquet and bazaar just before Christmas, which was a financial success, and which with other receipts enabled them to pay $400 and interest on the branch's part of the auditorium fund. The building has also been opened for recreational activities.

Recent elections have placed Brother Ebenezer Curry as branch president to succeed Brother John Lewis, who because of business cares felt unable to continue; and Brother John Collins as Sunday school superintendent to succeed Brother Ernest Wilson.

Sunday services are held in the temple, and the quiet order observed is refreshing and inspiring. Few fail to feel the divine presence there. Saints everywhere in their assemblies should learn that lightness of speech, with noisy confusion, is incompatible with the Spirit of God. A splendid sacramental service was held January 4, in which Brother Robert Miller, president of the Lakewood, Cleveland, Branch, assisted.

For some time a mission has been conducted by the local brethren at Geneva, where there are about four families of Saints and an interested group of nonmembers, some sixteen or more. It is planned for the entire mission to attend the temple service here on the 11th. Two are ready for baptism. Brother T. Thomas has charge of the mission.

District President T. G. Neville has visited several times among the branches of late and will soon make a trip to Barberton. He and his family have charge of the Kirtland Hotel.

Plans are already being laid for the great reunion to be held here beginning August 13. The committee met here January 3 and continued its sessions on the 4th. Present: F. J. Ebeling, chairman; James E. Bishop, secretary-treasurer; W. J. Sherman; Robert Miller, T. G. Neville. By invitation Bishop Charles Fry met with the committee, and action was had which placed him on the committee and elected him secretary-treasurer, subject to the approval of the reunion.

The responsibilities of the reunion were divided as follows: Dining hall in charge of F. J. Ebeling; refreshment tent, T. G. Neville; tents and camping, R. Miller; music, T. G. Neville; advertising, E. A. Webb and C. Fry; recreation, J. A. Jaques; to arrange program for spiritual and educational work, James E. Bishop and Charles Fry.

The Doctrine and Covenants class at the temple is now following a course of lessons outlined by the bishop of the district.

The bishop has had considerable to do in hearing court cases of late, having heard two at Barberton, Ohio, and one at Grand Rapids, Michigan. There are others pending.

Many are looking forward to attending the General Conference in April and are hoping for an adjustment of all difficulties and a forward movement for the work. May the Lord's blessing rest upon the church. CHARLES FRY.

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Holden Stake News

Atherton

Brother W. S. Macrae was with us in our business meeting December 17. Brother George Blackmore was chosen pastor; D. R. Hughes, superintendent of the Sunday school; Noble N. Wilkensen, superintendent of Recreation and Expression; Sister Post, superintendent of the Department of Women, and Sister Schwab, director of music.

A farewell party was held at the home of Brother and Sister Schwab last Monday evening. They are leaving Atherton for new fields of labor. The Saints appreciate the assistance of Brother and Sister Schwab in the upbuilding of the work at this place. What is our loss will be others' gain.

Some of our members attended the institute held at Holden, and all are well pleased with what was accomplished at the meeting.

Lexington

Since our last items appeared in the HERALD, we have had some fine services. We have been visited by Brother R. E. Burgess of Knobnoster and Brother Richard Bullard of Independence, but most of our preaching was done by the local priesthood, Brethren W. T. Beard, Finis Beebe, J. E. Johnson, and J. A. Brendel having occupied.

Brother Macrae, of the Holden stake presidency, was with us when we held our election of officers for this year. The following were elected as heads of departments: J. A. Brendel, pastor; W. T. Beard, superintendent Sunday school; Fred Furness, Religio superintendent; Lola A. Johnson, director of music; and Priscilla Irvin, superintendent of the Department of Women. We are expecting a record-breaking year in 1925.

The mines are working here now, the first time since April 1. This has much to do with the work here, because most of our people are miners. We had a wonderful Christmas program entitled, "White gifts for the King," by Jessie Brown Pounds. The gifts that were given through the program were given to eight different families. This is our first program of this kind and was a real success. The Judean drawing and setting was by Irvin Gaffin, one of our boys.

We had a fine sacramental service January 4. The Spirit was poured out upon almost everyone present, and all rejoiced because of its influence. Brother Brendel spoke at the evening hour.

Knobnoster

We have recently received visits from Elders F. A. McWethy, of the stake presidency; I. M. Ross, of the stake bishopric; D. R. Carmichael, president of the Religio; and C. L. House, of Houstonia. An increase of spiritual power is evident at the various services of the church.

Three cases of scarlet fever are reported in the group. The cases reported are the two eldest sons of Doctor and Sister B. L. Moore, and Madeline, the youngest daughter of Sister Hattie Enfield. All are convalescing nicely. The sacramental service December 7 was lightly attended on account of the inclemency of the weather, but a fine spirit prevailed.

Marshall

D. J. Krahl, president of the Holden Stake, was with us Sunday, December 28, at our annual election of officers. Levi Phelps was again elected pastor. Walter Smith, superintendent of the Sunday School Department; Will Ridge, of the Religio Department; Sister Clara M. Thayer, clerk; Sister Ralph M. Ridge, publicity agent. Brother Krahl delivered a very edifying discourse in the evening, which was enjoyed very much. We wish he would come oftener.

Brother Alvin Knisley returned to his home in Independence, Missouri, for Christmas with his family, after a series of meetings here which was well appreciated.

There was born to Brother and Sister C. Wilson Beard, December 26, a fine little son. Sister Beard was Miss Lois Ridge before her marriage.

Elder H. G. Thayer, who has been on the sick list for some time and missed so much from the services, was able to attend our New Year's sacrament service. Elder Levi Phelps spoke in the evening to a goodly crowd.

Sedalia

Our annual business meeting was held December 18, with Stake President D. J. Krahl present. G. W. Rodger was sustained as pastor; R. F. Moorman, Sunday school superintendent; M. A. Ferguson, Religio superintendent; Mrs. J. E. Farber, superintendent of the Department of Women; Elder A. A. Weaver, acting deacon; R. F. Moorman, acting teacher, also musical director; Sister Wyle Zuber, pianist; Sister Farber, reporter and publicity agent.

A Christmas program with tree was held at the church Christmas evening. The children all received presents and treats.

The Saints here feel that we have received many blessings during the past year as individuals and as a body of God's children, and with God's help have been able to make considerable progress in the work. All are desirous of rendering more and better service to their heavenly Father and to their fellow men during the coming year.

The Central Business College here offered a six months' scholarship to each church in the city. Our scholarship has been awarded to Miss Bernice Kirkhart, who will start in at once.

Elder R. E. Bozarth has been in the Missouri Pacific Hospital in Saint Louis the past week.

New Year's Eve Saints and nonmembers met in the lower room of the church to watch the Old Year out. After a splendid prayer service in charge of Brother C. L. House, the evening was spent in social games and conversation, closing with song and prayer after the midnight hour.

Brother and Sister R. F. Moorman and Brother and Sister Lloyd Cunningham have a new son added to each of their households, the former on December 11 and the latter on January 2.

The Saints gathered at the home of Mr. and Sister Connelly to help them celebrate their fifth wedding anniversary on December 13.

Holden

The stake presidency were sustained as pastors in charge of the central church of the stake at a business meeting held on December 7, and Robert Dillon, Freelin Hampton, and Mrs. J. L. Fender as superintendents of the Departments of Sunday School, Recreation and Expression, and Women. Brother H. E. Moler was chosen as director of music.

Evangelist I. M. Smith of Warrensburg gave us a wonderful discourse on December 14. The entire church should have heard it. Brother Smith is always welcome here.

A stake departmental institute was held in Holden on Friday and Saturday, January 2 and 3. The stake superintendents had charge of the special work of their departments, as follows: Sunday school, C. F. Scarcliff; music, Lola A. Johnson; Women, Mrs. I. M. Ross; Recreation and Expression, D. R. Carmichael. Twelve class periods were held by each superintendent. The periods were so arranged that one person could take the work of two departments if desired. Two devotional services were held, in which the Spirit's influence was keenly felt. The voice of the Spirit was heard commending the work of the institute. The attendance was not large. Those who participated expressed themselves as greatly benefited and better equipped for their

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work. Apostle E. J. Gleazer is announced to begin a series of meetings here on next Sunday, the 11th.

Bishop C. J. Hunt was with us Sunday, the 4th, assisting in the communion service of the morning. In the afternoon he delivered the sermon at the funeral of Sister Kate Urfer.

Bradner, Ohio

January 6.—Christmas was observed in the usual manner at the local church on Christmas night. A splendid program was given consisting of two cantatas entitled, "All aboard," and "Open heart," both of which were beautifully carried out. There were also several songs, recitations, and dialogues by the little folks. Brother and Sister E. L. Ulrich and Brother and Sister T. Slye form a quartet second to none, and their rendition of "Silent night" was most impressive. Brother Casper Bihn, our blind Saint, sang several solo parts in the cantatas in a most pleasing manner. A generous treat was given all who attended.

Individually and collectively the local Saints have made a New Year resolution to work with more zeal than ever before for the upbuilding of the church and Zion, and to dwell in perfect unison one with the other, that the Spirit of God may ever dwell in our midst.

The Department of Women, with Sister Franklin Slye as president, has given its pledge for service the coming year. The department is putting forth every effort to establish a library at the local church, and the work has progressed slowly. We hope in the near future to see our efforts rewarded.

Our prayer meetings are impressive and well attended, and the many testimonies are from the heart.

Religio is held each Friday evening. After the study of the lesson from the Book of Mormon a short program is usually given. The program committee has decided that among other diversions a number of debates will be held, that they may give added interest to our young people.

Our local missionaries, Elders E. L. Ulrich and Walter Wirebaugh, have again entered their respective fields of labor after spending the holidays at home with their families. Brother Ulrich is at Springfield, Illinois, and Brother Wirebaugh at New York and vicinity.

Bloomsburg, Pennsylvania

January 2.—On New Year's Eve quite a number of the Saints held a watch party at the home of Patriarch A. D. Angus. The time was spent in short talks by Brothers Angus, Walter Lewis, and Robert Clubston; a recitation by Sister Thomas Jones; songs by Sister Clugston and Thomas Jones; and a violin solo by Lillian Lewis. A short season of prayer was had also.

Brother Angus was forced to retire from the active ministry owing to rheumatism which is still very bad at times. For the last three years New Year's Eve has been spent in this way with our disabled brother to try to cheer him in his affliction. The blessings were mutual.

Haverhill, Massachusetts

January 1.—The work here is in good condition, and all are taking an active part in the work. Everyone is looking forward to the coming year being a very successful one.

At the annual business meeting of the branch the following officers were elected: L. E. Jordan, president; H. A. Thayer, S. Poulas, and F. E. Hatch, priests; A. Wengel, teacher; B. O. Randall, deacon; Susie Jordan, organist; and Ella Thayer, chorister. F. E. HATCH.

Southern Wisconsin District Conference

The conference of the Southern Wisconsin District met at Madison December 13 and 14. There was a good attendance, though it would have been greater had the weather continued mild and had sickness not been so prevalent.

Brother J. O. Dutton was chosen to preside over the conference, to be assisted by J. F. Garver and W. A. McDowell. The opening prayer was by Brother Garver, after which a special number was sung by Sisters Sylva Dennis, Mary Woodstock, and Minnie Carpenter. The usual order of business was followed.

Nine out of the ten branches in the district reported. Brother Dutton in his report as district president gave the condition of each branch and reported the general outlook to be encouraging, but on account of the small missionary force in the district, many calls for work could not be filled. A summarized report of the priesthood was read, which showed a fairly good degree of activity. Financial reports were read and accepted, together with the report of the auditor. These reports included the reunions of 1923 and 1924.

Brother Christy reported verbally for the Department of Women, owing to the fact that Sister Hield was not present and had been unable to prepare a report. Sister Christy had also been active in the women's work but was not able to attend conference.

The district Sunday school superintendent, owing to sickness in the family, was unable to attend or make her report in time for the conference. Brother N. E. Hield, district superintendent for the Department of Recreation and Expression, reported concerning the work and showed that great effort has been made to instill into the locals a greater understanding of the value of this work. Also as district librarian he reported an effort to get good reading into the hands of Saints and friends.

Two resolutions were passed as follows: Resolved, that hereafter we have no business meeting at the reunion other than the organization meeting at the beginning, and that all reports of the finances or other reporting be made at the following district conference.

The second was: Resolved, that we rescind our former action providing that the ministry report each month to the district president and that we return to our former rule that the priesthood report once in six months. This seems to be more satisfactory to the majority, and we believe just as good as far as the interest of the brethren is concerned.

The advisability of changing the place of the reunion for 1925 was discussed and a committee elected to decide the matter later on.

The election of the usual district officers was taken up, with Brother Garver in the chair by invitation.

The five delegates for General Conference were chosen as follows: Leonard Houghton, W. A. McDowell, J. O. Dutton, E. J. Lenox, Mrs. J. O. Dutton.

The June conference in 1925 will be held with the Soldiers Grove Branch, the time being left to the presidency.

Brother J. F. Garver preached in the evening.

Sacramental service was held Sunday morning at nine o'clock in charge of J. O. Dutton, H. W. Woodstock, and G. E. Noble. This service was followed by preaching by W. A. McDowell; at two by W. Christy; at a quarter of eight by J. F. Garver.

A vote of thanks was extended to the Madison Saints for their care of the conference. JULIA N. DUTTON,
District secretary.

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Independence

Stone Church

Sunday was Book of Mormon Day at the Stone Church, being sponsored by the Religio. The Religio has for some time been emphasizing the study of the Book of Mormon, which culminated at this time in a series of meetings. Brother John Lloyd, president of the Religio, presided, and in the morning Elder Joseph Luff preached on the Book of Mormon. In the evening Pastor C. Ed. Miller gave a lecture on the Book of Mormon, illustrated with slides, paying especial attention to criticisms that had been raised against the book and its teachings. Special musical numbers were also a part of the program.

The Presidency has invited the young people in Zion to attend a special meeting at the Stone Church on January 20, at which time items of interest will be presented. All should attend.

President F. M. Smith is still in the East, but he is expected to return soon. President F. M. McDowell is still in the Sanitarium recovering from an operation, but it is expected that he will soon be moved to the home of relatives in the city.

Apostle John F. Garver is resting in the Sanitarium under the care of physicians, treating for intestinal trouble which has appeared at different times before in his life, but which has not received proper attention. He is thought to be making good progress.

It is expected that the radio programs next week will be broadcast from the new studio. It will be some time yet before the new 1000-watt station will be put in operation, as some unexpected delays have been suffered. The aerials are completed, so all will be in readiness for the new station when it is completed and approved by the Government. The station has been given the new call letters of K L D S.

Several sad deaths have occurred in this community this week. Sunday evening Sister W. T. Rushton, mother of Apostle John W. Rushton, fell in her home, which resulted in her death Monday morning about eight o'clock. She had been listening over the radio to the sermon of Bishop James F. Keir, and was up later than usual. As she was preparing to retire she fell in some way. She was unconscious for some time after the fall but did not pass away till the following morning. She leaves besides her husband, Apostle John W. Rushton, her only son; and her daughter, Mrs. Frances Issott, of Leeds, England.

About three o'clock Saturday afternoon the neighbors of Sister Abbie Horton found her lying on her bed dead. Evidently she had passed away several hours before. Sister Horton was eighty-eight years old and lived alone. When the neighbors saw no sign of fire in the house, they investigated to see if anything was the matter with her and found that she had passed away.

Mrs. Horton was born December 8, 1836, on Bunker Hill in Massachusetts, but came to Independence many years ago, where she has always been active in church work. Her husband was for many years caretaker of the Stone Church, and Sister Horton acted as secretary and historian of the Sunday school many years and was always active in other work. She was for many years considered one of the best singers of the choir and belonged to that organization until she was eighty years old. Two years ago she graduated from the Independence Institute of Arts and Sciences, and was very proud of her achievement. Sister Horton leaves no immediate family. Funeral services were conducted at half past two Tuesday, January 13, with interment in Mound Grove Cemetery.

The death of Sister Mary J. Warnky, seventy-six years old, widow of our old missionary F. C. Warnky, occurred Sunday night at the home of her daughter, Mrs. H. H. Murdock, in Kansas City. The funeral service was held from the home of her daughter in Independence, Mrs. William Erickson, 703 South Fuller, Tuesday afternoon at three o'clock. Sister Warnky was born in Council Bluffs, Iowa, but moved to California with her parents when she was a small child. She married F. C. Warnky December 18, 1865, and they came to Independence in 1878. Brother Warnky died four years ago. She leaves eight children, thirteen grandchildren, nine great-grandchildren, three sisters and three brothers.

Second Church

Young people to the number of sixty-five were in attendance at the eight o'clock prayer meeting, and they were active in testimony and song. This has come to be a precious hour to many of the young in Second District, and to some outside who visit there regularly.

Elder T. C. Kelley was the speaker at the morning hour, and he had a good hearing of appreciative Saints.

At half past one Elder Alvin Knisley brought two candidates, children of the Saints, to the church for baptism. These Saints reside between Raytown and Leeds where Brother Knisley has been working recently. Confirmation was bestowed at the afternoon social service.

Before the hour for the evening service had come, the auditorium was filled with Saints and friends who desired to hear President Elbert A. Smith in his lecture, "Milestones in the life of Christ," which is illustrated by many fine pictures. Accompanied by songs from the balcony by our quartet of ladies' voices, this lecture had a strong appeal, and should be reproduced in many places.

Walnut Park

The Walnut Park Quilting Society reports for the year 1924: Membership, 13; receipts, $159.35; paid to building fund $100, choir music $5, radio $5, church debt $5, clinic $1.50, incidental expenses $35.04; balance $8.81; Mrs. Ellen Kepley, president; Mrs. W. H. Christie, secretary.

Apostle J. F. Curtis spoke Sunday morning, chiefly of what he had seen in Palestine, Egypt, and Rome during his recent missionary journey. In the evening Bishop A. B. Phillips spoke, giving us facts from his research in Bible history.

Group 27 will serve a chicken dinner in the church basement Friday evening, the 16th, from six to eight o'clock, to raise money for the building fund. They will arrange for a large crowd, and everybody is invited to an excellent meal. Tickets fifty cents and twenty-five cents. A program and social time will follow, where everyone in Walnut Park is expected to get acquainted with everyone else there, especially with the new officers.

Liberty Street

Sister George Gould is in charge of the organization of normal classes in this group. Two classes have so far been organized, one for the study of the Old Testament and one for the New Testament. The classes meet Tuesday night at the church, and any who wish to avail themselves of this opportunity are invited to attend, for if these classes become too large others will be organized.

Elder J. W. Peterson gave a very fine sermon Sunday morning on "The sealed book." He brought into his discussion some very interesting Indian traditions to support his argument. In the evening Apostle J. F. Curtis lectured on his trip through the Holy Land, which was very greatly enjoyed by a large audience.

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East Independence

Brother William Bath was the speaker Sunday morning. The Saints were glad to have him with them again. He will leave for his mission field the coming week, and in his sermon related some interesting experiences he had been having in his missionary work. Brother Joseph Stowell was the speaker in the evening.

Mildred Kathleen, the little daughter of Brother and Sister Frank Minton, was blessed at the Sunday morning service by Brothers J. J. Teeter and A. H. Parsons.

Spring Branch

Sunday morning Bishop J. A. Becker preached on the subject of the family budget, and in the evening Brother R. S. Salyards occupied. Both sermons were very interesting. All meetings of the day were well attended.

Sister Mattie Wells and Brother Irvin A. Hartley were married Saturday evening, January 10, Brother John Soderstadt, the pastor, officiating.

Englewood

Some very fine services were enjoyed by the Saints of this congregation Sunday. Brother J. E. Vanderwood was the speaker in the morning, and Elder William Bath in the evening.

Brother Joseph Farrow has been chosen as superintendent of the Sunday school, and all are looking forward to a successful year. Sunday morning Sister Eva Nelson was chosen as superintendent of the Department of Women.

Enoch Hill

Sunday speakers at Enoch Hill were Pastor W. J. Brewer in the morning, and Brother F. Nadin at seven o'clock in the evening. A goodly portion of the Spirit was felt, especially at the morning service, which the Saints greatly appreciated.

Shut-in Missionary Compares Former Days With Present

The 28th of December is an anniversary day with me; it is a day in the year 1877 which marked the beginning of my church life, having been baptized in Dodge County, Nebraska. Being a "shut-in" for the winter I will be a little reminiscent.

The church and the world are different; whether they are better or worse I will not discuss; people's opinion will be largely based upon their prejudices or lack of knowledge rather than on known facts; and whether conditions are better or worse, our obligations to God are just the same, to abstain from doing wrong and to shun the very appearance of evil.

There were no telephones in 1877. This modern necessity was still in the toy age, and it was several years later that it came into practical use. There were no electric lights; the first I saw were four years later in a city of thirty thousand, and these just in one store. No electric street cars were in use; they came in the Central West about ten years later. No radio, automobile, or flying machine had been seen.

In the church we numbered about ten thousand, and a few missionaries were under General Conference appointment. But a small army of local men were doing yeoman service in their respective localities. The minutes of the General Conference of April, 1877, gives the names of thirty-nine that were appointed. At that time the Bishop made quarterly reports, and they were published in the HERALD. At that conference, for the three months ending March 31, the Bishop had received in tithes and offerings $1,318.78, a very small amount for sustaining thirty-nine men; about enough for one under present conditions.

What they lacked in money they made up in faith. Missionaries found their own way to their fields. Men going to the Rocky Mountain Mission would go to Omaha, Nebraska, which was the chief branch of the Northeast District, and would travel among the several branches, alone or in company with the district president, and when he had received sufficient financial help, some good sister would fill a market basket with good things to eat, and he would go on his way rejoicing.

It is *different* now. Was the missionary any better then than now? Did he have more faith? Was he more zealous? Let the Lord judge; I will not! Does the spirit of sacrifice belong always to the church, or is it only for pioneer days? What think you, reader?

During this span of life, amid all the changes in the world and the church, I have tried to do my "bit," twenty-five years in local work, twenty-one years as a missionary, and one year and a half an invalid at home. During this time I have tried to carry the gospel message of good cheer and hope into the homes and hearts of the people; I have tried to discipline my own soul and compel it to conform its thoughts and acts to the ideals of Jesus Christ. What have I learned? First: that the individual or home that makes an honest effort to make their lives conform to the teachings of Jesus Christ will find happiness and peace and no heartaches because of regrets for a misspent life. Second, that in youth, middle age, and in old age the man that holds the priesthood who is diligent, humble, studious, full of love toward his fellow man, and has faith in God and his message will be blessed in his work, it matters not where his lot may be cast, and he will learn that God does not confine his blessings to times and places and official position, but to the faithful and diligent servant pursuing the path of duty.

In October, 1923, because of sickness I could not receive an appointment, and was a "shut-in" last winter and only partially recovered during the past summer, and on the 13th of December I had a recurrence of my trouble and will be a "shut-in" again this winter. I am not entirely deprived of the enjoyment of religious service, because we have a small radio set and so get the benefit of the Stone Church services.

To latter-day Israel scattered abroad in the world and my yoke fellows in the service of the Lord, after forty-seven years of service in the work of the Lord, I am still in the faith that I received in my youth. EDWARD RANNIE.

INDEPENDENCE, MISSOURI.

Portland, Oregon

The men of the church at Portland, who call themselves "The Gophers' Club," have finished digging the basement under the church and have the cement work well under way. They expect to have the basement finished before conference. The Department of Women did valiant service by furnishing food for the diggers. They contemplate having a cafeteria or some other kind of dining room for the benefit of conference attendants.

A chicken dinner and bazaar was held by the Department of Women at the I. O. O. F. Hall Wednesday, December 17. About $80 was realized from the affair.

"Balancing the Christmas ledger" was given by the Sunday school Tuesday evening, December 23, in charge of the superintendency of the Sunday school. The parts were all well presented, and the entire program was very impressive. A large audience was present, and many expressed their appreciation and approval of the program.

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KLDS

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters. . . . . .

SUNDAY, JANUARY 18, 1925

11.00 A. M., From the First Independence L. D. S. Church

Hymn.
Prayer.
Anthem: "Incline thine ear," Himmel.
Sermon by Bishop James F. Keir.
Hymn.

SUNDAY, JANUARY 18, 1925

7.30 P. M., From the First Independence L. D. S. Church

Hymn.
Prayer.
Soprano Solo: "God shall wipe away all tears," F. Flaxington.
By Mrs. Corrinne Haines French.
Duet: "Thou art our Father," Briggs.
By Mrs. French, soprano.
Mrs. Lulu Lentell, contralto.
Contralto solo by Mrs. Lentell.
Sermon by Apostle J. Frank Curtis.
Hymn.

TUESDAY, JANUARY 20, 1925

9.00 P. M., From the New L. D. S. Radio Studio

Piano duet by Pauline Siegfried and Nida Vincent.
Quartet: "The lost chord," Sullivan.
By Miss Thelma Vincent.
Miss Elizabeth Okerlind.
Mr. Roy Cato.
Mr. D. O. Cato.
Soprano Solo: "My task," Ashford.
By Miss Thelma Vincent.
Quartet: "Moonlight and music," Pinsuti.
Address by President Frederick M. Smith.
Piano Solo: "Rosebud," Von Blau.
By Miss Nida Vincent.
Vocal Trio: "On music's wings," Mendelssohn.
By Miss Nida Vincent.
Miss Thelma Vincent.
Miss Elizabeth Okerlind.
Soprano Solo: "The morning wind," Bransconde.
By Miss Thelma Vincent.
Duet: "Rocked in the cradle of the deep," Lariendeau.
By Miss Lillabelle Allen, piano.
Mr. Lavern Allen, trombone.
Quartet: "My faith in thee," Wells.

THURSDAY, JANUARY 22, 1925

9.00 P. M., From the New L. D. S. Radio Studio

Violin Solo: "Adoration," Borowski.
By Alta Lois Jenner.
Violin Solo: "Gypsy dance," Ernst.
By Frank White.
Soprano solo by Miss Mary Joan Parks.
Accompaniment by Miss Brinda Ritter.
Violin Solo: "Concerto No. 1," First movement, Seitz.
By Verna Mae Jenner.
Address: "Squabs for the sick."
By F. H. Holman, editor of *American Pigeon Journal.*
Violin Solo: "Resignation," Sauconier.
By John Owens.
Group of soprano solos by Miss Mary Joan Parks.
Violin Solo: "San Amour de Breniawski," Haesch.
By Uarda Newson.

KFFV

Broadcast by Graceland College for the Reorganized Church of Jesus Christ of Latter Day Saints. Wave length two hundred and eighty meters. . . .

SUNDAY, JANUARY 18, 1925

11.00 A. M., From the L. D. S. Church

Hymn.
Prayer.
Anthem: "Seek ye the Lord," Roberts.
By the Lamoni-Graceland Oratorio Society, with obbligato.
Solo: "God is our hope," Herbert Bopting.
By Frances Norris.
Sermon: "The world of to-day."
By Elder W. E. Prall.

MONDAY, JANUARY 19, 1925

7.30 P. M., From Graceland College Studio

"March Grotesque," Sinding.
By Naomi Davis.
Vocal selections by Pearl Darrington.
"Andante con variations, Sonata Op. 31," Beethoven.
By Mrs. Helen Clifford.

MISCELLANEOUS

Conference Notices

West Montana, at Bozeman, January 31 and February 1, 1925. A good attendance is desired. Mrs. R. M. Esgar, district secretary, 817 South Third Avenue, Bozeman, Montana.

Clinton District, at Fort Scott, Kansas, February 6 to 8, 1925. Please send all reports to the undersigned, 329 West Hickory Street, Nevada, Missouri. Mrs. A. C. Silvers, district secretary.

Mobile, at Mobile, Alabama, February 6, 7, and 8, 1925. The first meeting will be at half past two Friday, the 6th. Edna Cochran, secretary.

New York and Philadelphia, at Philadelphia, February 21 and 22, 1925. Ordained men and officers mail reports to E. Teal, secretary, 318 East Tioga Street, Philadelphia, Pennsylvania. Elizabeth Teal.

Central Illinois, at Taylorville, Saturday and Sunday, February 7 and 8. Joseph Price, district secretary, Taylorville, Illinois.

Southern California, at San Bernardino, 10 a. m., January 31, to continue over February 1. N. T. Chapman, district president.

Addresses

Ralph W. Farrell, 826 West Lexington, Independence, Missouri.

Conference Minutes

FLORIDA.—With Alafiora Branch, at Dixonville, Alabama, December 13 and 14. District President W. A. West and Elder J. Charles May presided, with C. T. West as secretary and Sister Helen McCall for chorister. The following officers were elected for the coming year: A. D. McCall, president; C. T. West, secretary; W. A. West, Sunday school superintendent. The retiring district president was given a rising vote of thanks for his many years of faithful service in the presiding office. Delegates to General Conference were chosen. Preaching was done by T. C. Kelley and J. Charles May. Conference adjourned to meet at the call of the district president. C. T. West, secretary, Milton, Florida.

SOUTHERN OHIO.—At Second Columbus Branch, September 27 and 28. Floyd Rockwell was in charge, associated with James A. Gillen and James E. Bishop. Statistical reports were read from each of the fifteen branches, showing a total membership of 1,559. Bishop's agent's report for six months ending August 31 shows a total of tithes and offerings collected, $1,929.83. The action of the Presidency regarding the appointing of James E. Bishop as president of the district was approved. Floyd Rockwell, who was district president subject to the action of the Presidency, was elected second vice president, and Sister Ethel Kirkendall was recommended to the head of the Department of Women as president of that department. Apostle Gillen preached Sunday morning. The prayer service Sunday was good, and all were strengthened and edified. A vote of thanks was given the Second Columbus Branch for their hospitality. Sarah E. Batchelder, district secretary.

MOBILE.—At Bay Minette, Alabama, October 10, 1924, District President Alma Booker presiding, assisted by T. C. Kelley and N. L. Booker. Statistical reports were as follows: Mobile, 153; Bay Minette, 74; Escatawpa, 127; Nonresident, 275. Ministerial reports were read from A. G. Miller, J. G. Parker, J. N. Hancock, and H. M. Aebli. Oral reports were given by T. C. Kelley, Alma Booker, N. L. Booker, and W. L. Booker. Reunion committee reported on finances: Collected, $448; paid out for reunion expense, $444; balance on hand, $4. Committee was instructed to make provision for buying a new tent for next reunion. Motion of a previous conference, leaving the choosing of time for conferences with district president, was rescinded. Preaching during conference was by T. C. Kelley and W. L. Booker. Conference adjourned to meet at Mobile, February 6, 7, and 8, 1925. Edna Cochran, secretary, Mts. Route A, Box 39, Ocean Springs, Mississippi.

Vocal selection by Job Negeim.
"Valse Perrist," Seybold.
By Rae Lysinger.
"Ave Maria," Bach-Gounod.
By Aliene Brackenbury.
(a) "Valse chromatique," Godard.
(b) "Juba dance," Dett.
By Gertrude White.

THURSDAY, JANUARY 22, 1925

7.30 P. M., From Graceland College Studio

Twenty-five-minute prelude.
By Alphi Pi Literary Society Orchestra.
Talk on agricultural theme.
By Miss Eva Lewers.

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Brother Joseph Luff has opened an office at 815 West Lexington Street, for the practice of medicine again. His hours will be from 1.30 to 4 p. m. except Sundays, when they will be from 1.30 to 2.30 and from 4 to 5 p. m. Absolutely no more consultations at his residence or at other hours than above announced.

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

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REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, $2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

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EDITORIAL

Workers Together With God.—No. 3

In the previous numbers an effort was made to show that God works and Christ works. Evidence was given that work is the normal and universal order of the universe; that action is not only the inspiration but the goal of life.

Why does God work? What is he working for? Does he labor for reward or strive for self-exaltation? Is he stimulated to activity with a consideration that it will enhance his glory? Is God working for personal honor or emolument? Are his efforts directed to some personal realization or gratification? All will answer, No!

God works to bring about the full unfoldment of all his creations. He works that suns may shine, and trees grow, and men live. He gives of himself that others may have and become. He associates himself with the whole universe. His activities encompass all of his creations. He never thinks of himself, or by himself, or from all others. With God work is life, the very life of life.

God works for the whole group. He cannot, he will not, be happy alone. He is not a recluse. He is continually breaking in on man. He likes company. He yearns for fellowship. He wants to be with men. He desires to work with men. And he yearns for men to work with him; not for him, but with him. He is always reaching down and lifting men to his plane of living. And the great desideratum is found in this glowing recital of John: "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Revelation 21:3.

And God does not husband power or glory. He makes, and gives of himself in the making. He creates a race and is complimented in that men are like him.

And Jesus works. He works not for self. His inspiration of action is the salvation of the race. And this salvation comprehends, not immunity from work, but expression and life. Jesus does not spend his energy to develop idleness in man. Jesus has not "paid it all—all the debt I owe." He works to bring others to work with him. He works to inspire men to "work out their own salvation."

Jesus came to earth to make friends of fishermen, to have converse with Samaritans, to consort with publicans and sinners. A study of the life of Christ will reveal him as an indefatigable worker, a veritable dynamo of activity. He went about doing good. He was about his Father's business. The boss who stands over a group of men with whip and lash and forces them to work does not emulate Jesus Christ. The man who rolls up his sleeves and sets to, with his might, saying, "Come on, boys," emulates this Master Workman. I could adapt myself to a vision of God with his sleeves rolled up and with chisel and hammer busy at work, but I cannot grasp the idea of a God at rest.

If we are to be workers with him we must be like him. Men cannot work with Jesus Christ unless they work as he works. It then behooves us to study the life and character of this Master of Men. We may bear his name and still have nothing in common with him. We may claim to be his ministers and yet not know him. "Workers together" implies fellowship, brotherhood, palship. Men cannot work together unless they speak a common language. "Workers together" would dispense with the overlord and supply group consciousness and activity.

Henry Van Dyke illustrates this idea of working together with God in the following lines:

Every mason in the quarry,
Every builder on the shore;
Every chopper in the palm grove,
Every raftsman at the oar.
Hewing wood and drawing water,
Splitting stones and cleaving sod;
All the dusky ranks of labor,
In the regiments of God;
March together toward his triumph,
Do the task his hands prepare.
Honest toil is holy service;
Faithful work is praise and prayer.

T. W. WILLIAMS.

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The Young People

There has been a great deal of discussion throughout America concerning the young people of to-day, reaching from those who apparently think the young people are depraved to those who would place them in charge of the whole world. This includes the repeated anecdote of the boy who was so impressed that he went home and told his parents they must not mind what he did, as he was suffering from adolescence.

But it has remained for Professor Calvin O. Davis, of the University of Michigan, to make the direct investigation of what the young people are really thinking to-day. He states, according to *Collier's Weekly*, of December 13, 1924, that ten thousand students in one hundred seventy-five junior high schools in nineteen States, included in the North Central Association of Colleges and Secondary Schools, have answered a questionnaire of some ninety-six questions, with interesting results.

The work was assigned as home work. No answers were signed. Each student was free to answer any question or not, as he or she chose. The answers to most of the questions were about evenly divided between boys and girls and included the expression of boys upon girls and girls upon boys and each upon themselves.

To the question, "If you were seeking a leader among the boys or girls of the school, what five qualities would you demand of your leader?" with both boys and girls "scholarship" led with fifteen per cent of the vote. (If each gave five qualities, then twenty per cent would be a maximum vote.) "Personality" received nine per cent and was second; third came "honesty," with about eight per cent; "cleanliness," "sociability," and "a good mixer" ranked close to "honesty," with about six or seven per cent for each.

The boys and girls were alike, writes William G. Shepherd who writes the review, in placing honesty third. Both agree upon the first three qualities. The boys put "cleanliness" fourth, and the girls "a good mixer" fourth. The boys put "character" fifth. The girls placed "cleanliness" fifth.

Mr. Shepherd comments on the low rank of honesty and the strange ideals of leadership. This shows why a well-dressed politician, a man with social grace, succeeds.

Another point that he does not make is in the placing scholarship first. We would not for a moment depreciate the great value of scholarship. But is it not possible that it has been overemphasized by our young people, and that President Elbert A. Smith is right when he calls attention to Paul's classification, "Add to your *faith, virtue,* and to your virtue, knowledge." The right kind of scholar will always add virtue to faith. The right kind of faith is after all fundamental in life and is the basis for character.

"What is the best thing that your school does for you?" Thirty-one per cent replied, "Education"; eighteen per cent "character."

"What are the chief moral qualities exhibited by pupils?" Only forty per cent attempted to reply. Thirty per cent of them placed "honesty" first; the other seventy per cent were for "fellowship," "clean habits," "cooperation," "good sportsmanship," "high ideals," and "courtesy." According to this, only about one thousand three hundred voted *honesty* as the chief moral quality.

"Has your school a good moral tone?" Five thousand did not answer; eighteen per cent of those who did answer thought not. This included about one thousand young people. Eight-two per cent of those who voted, answered affirmatively. That included four thousand five hundred.

Ten per cent of the girls placed as the most regrettable practice of the boys, "swearing"; twenty per cent, "smoking too much"; four hundred, "crap shooting"; and only sixty-seven girls complained of immoral sex habits. About ten per cent thought the boys drank too much, and half that number complained of the "telling of vulgar stories." With these figures, what the boys wrote on their own shortcomings agreed. Mr. Shepherd comments that the boys' opinion of themselves agrees with the girls' opinion of them, and vice versa. Apparently they know each other pretty well.

Ten per cent of the boys who dared to answer placed "profane language" as the most regrettable quality of the girls; twenty per cent of the girls said the same thing. An even number of boys complained of "smoking" by the girls, but still a larger number mentioned "cosmetics" as bad practice, while only one hundred seventy-two out of two thousand complained of "overdressing." One hundred ninety boys thought the girls "ran out too much at night." Three hundred eighteen, "too much flirting and petting." Only fifty-four mentioned "drinking" or "vulgar stories."

Of the girls, in speaking of themselves, forty-five out of over two thousand mentioned "drinking," and one hundred, "vulgar stories."

About ten per cent admitted that there were invidious factors in school that tended to undermine conduct. They mentioned "environment" and "discipline." Forty-five per cent of both the boys and girls favored a course dealing with marriage, home, and parenthood. Fifty-five per cent of both were

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opposed. This out of a total of five thousand two hundred ninety-eight answering.

On the opinions of the ideal person of the opposite sex, the girls placed "a good mixer" first; second, "good morals"; third, "good habits" and "neatness"; and fourth, "honesty."

The ideal girl, according to the boys, must be "good looking." [This may account for cosmetics in excess, of which the boys complain.—S. A. B.] That was by far the leader. Second, we have "intelligence." Third, "personality"; fourth, "honesty" and "truthfulness." Mr. Shepherd makes the comment that, all the way through, honesty is always coming third or fourth. But we may well note that the replies are the direct result of teaching, which places high if not highest values in social consciousness, fellowship, cooperation, and thus naturally greater stress is placed by the young people there than in the old-fashioned virtues, like honesty and truth. It is even possible that such social ideals account for the vicarials or help in part in the consciousness of the young people for that for which the word *character* has formerly stood, modified, however, to bring its principal stress on the social aspect.

M. R. Werner in "Ladies' Home Journal"

Many of the Saints are exercised over the history of Brigham Young now appearing in the *Ladies' Home Journal* from the pen of M. R. Werner, and we have numerous requests for an exhaustive reply to the errors and inconsistencies of this so-called history.

We are advising the Saints to be patient about the matter, for it should be handled in the most effective way possible, so that the errors may have a wide and adequate correction. This is not the first time in the history of the church when misrepresentation has appeared in the public press, to the discomfiture of the Saints, and to become restless is likely to interfere with an opportunity for proper correction being made.

Let the Saints become conversant with what the *Journal* is permitting to pass through its columns; let them solve each question raised by this biographer who is so unfriendly to Joseph Smith and his work; let them improve every opportunity to correct these wrong impressions, but always in the spirit of Christian forbearance, remembering to revile not again, and when the proper officials of our organization are able to gain the best opportunity for a complete reply, the day of peace to your minds will come.

There is not a great deal of new ground taken by this man Werner, but it will make an excellent opportunity to rehearse some of the old and essential truths for the consideration of fair-minded people, of whom there are many. R. J. L.

OFFICIAL

1924 Christmas Offering Closing Date

In accordance with our custom of previous years, we are fixing the last day of February for the closing of our Christmas offering books in this office. In accordance with the notice recently published, the offering should reach us promptly after December 25. However, we are not closing the books until February 28, so as to allow sufficient time for the reports to reach us from the Saints abroad. It will not be sufficient to get a receipt from your local solicitor or bishop or agent of your district before the closing date. The funds must be in this office at that time; otherwise, its receipt cannot be acknowledged in the *Blue Stepping Stones* as 1924 Christmas offering.

Sunday school superintendents, secretaries, treasurers, and all others concerned should act promptly, as waiting until another day may result in disappointment to you and those who have intrusted their offerings to your care.

Very sincerely,

BENJAMIN R. MCGUIRE,

January 14, 1925. *Presiding Bishop.*

Dawn

By James E. Yates

Expired the year! And time swings on;
Old days and doings now are done;
We've told the moments one by one,
  And what to-day the talley?
The New Year dawned with portent fraught;
Its days await our deed and thought;
Shall we climb to heights we ought,
  Or linger in the valley?

Behold the lights on yonder crest!
Behold a dawn, of all the best!
Its luster may surpass the rest
  For the forward going;
For you awaits its golden days,
For you its stars are all ablaze,
For you, its moonlit nights, and ways,
  And all its suns are glowing.

Arise, and meet on-coming hours!
Arise, and know your master powers!
Be daunted not in sun or showers—
  Descry yon newest light;
The New Year new achievement brings;
Afar, afield, its glory flings,
While prospect's voicing fairly sings:
  Gone, the distant night!

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ORIGINAL ARTICLES

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

The Confidence of Christ in His Church

BY FRANK B. ALMOND

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.—Luke 12: 32.

A sister in the Denver Branch recently returned from a visit to Independence. In relating her experiences among the Saints there, she said that while in the Stone Church during sacrament meeting she was struck with the marks of weariness and careworn pain upon the faces of the leading men of the church.

The members of the Presidency, Bishopric, the Twelve, and local men of prominence in church affairs—all seemed haggard and worn as if they had passed through nights and days of unceasing, harrowing toil. Deep lines around the eyes, hair turning gray and thin, the mouth set in stern repression, shoulders stooped and bowed with burdens too heavy to bear—these are the marks our brothers in Zion are carrying to-day, showing the evidence of the crisis in the church.

The present controversy is no child's quarrel, to be patched up over night by a few smooth words, or pushed aside and pigeonholed for future generations to consider. On both sides one hears the general comment that the issues at stake strike at the very bedrock upon which the church was built. Both parties to the controversy confess that without a proper and righteous settlement the progress of the church cannot continue.

No wonder is it, then, that earnest men, loyal, every inch of them, to the gospel and message of the restored church, fighting for the principles they believe to be right, are ageing under the stress of this critical hour! It would be strange if they did not. And it is a cause of deep gratification that we have in the church men of such deep convictions, such manly courage, such stern devotion to their ideals, that they will permit no personal and private affection to stand in the way of such ideals, even though it should tear their hearts asunder.

From many sides we have become distracted by the murmurs of discontent with things in the church. "The church is drifting into apostasy!" Remarks such as this are being made, and we wonder where is the simple faith of godly men and women. Is the church really in a bad way? Are there no signs of promise? Can we find nothing but discouragement and gloom from the present situation?

Some have even gone so far as to say, "As long as this contention continues I will not pay tithing or in any way support the church." God pity that man! Has he forgotten Peter, who denied his Lord in the hour when he needed him most? Is he also numbered with those who "all forsook him and fled" in the dark hour of the Master's trial? Cares he not for the commendation of his God, or is his faith built upon the shifting sands of human weakness? Has his vision become so stultified that he cannot see, even in this shaking and trembling condition, the almighty purpose of an unchangeable God? God pity him!

We need to-day, as we have needed in the past, men of simple loyalty to the cause of Christ; men who cannot be shaken by the storms of the latter day; who, in the midst of these troublous times within and without the church, can still see that

Standeth God within the shadow, keeping watch upon his own.

It seems as if to-day, from the dim and distant ages of the past, the voice of the prophet speaks once again to us:

Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. . . . I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? . . . But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name. And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

This same prophet reminds us also that Jesus, who gave his life for his church, "shall not fail nor be discouraged, till he have set judgment in the earth." He it is who stands before us contemplating his great work with perfect calmness and confidence; he, in spite of what men may do, is sure of himself and his work. "Fear not, little flock," he says; "I *have* overcome the world." Not *will* or *may*, but he *has* overcome the world. Here, then, is no cause for discouragement, but for courageous persistence in the work of the gospel. It is for us to recognize that the zeal of the Christ shall never be extinguished, nothing shall break his strength, until he has carried truth and right to universal sovereignty.

"Church of the living God! in vain thy foes
Make thee, in impious mirth, their laughing stock,
Contemn thy strength, thy radiant beauty mock;
In vain their threats and impotent their blows—
Satan's assault—Hell's agonizing throes!

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For thou art built upon th' Eternal Rock,
Nor fear'st the thunderstorm, the earthquake shock,
And nothing shall disturb thy calm repose.
All human combinations change and die,
Whate'er their origin, form, design;
But firmer than the pillars of the sky,
Thou standest ever by a power divine;
Thou art endowed with immortality,
And can'st not perish—God's own life is thine."

Let us, then, trust Christ with his church. Let us realize that under the turmoil and stress of the present hour the church is moving forward to the inevitable fulfillment of her destiny. That destiny cannot be hindered, "vain what man may think to do." It is written in the irrevocable Word of God:

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah, for the Lord God Omnipotent reigneth. Let us rejoice and be exceeding glad, and let us give glory unto him; for the marriage of the Lamb is come, and his wife hath made herself ready.

Blessed are they which are bidden to the marriage supper of the Lamb.

The Centralization of Power

BY THOMAS S. WILLIAMS

The value of leadership in which the power of the group is centralized cannot be determined by looking for examples of failure. Their weakness may be due to a chief who had no capacity for leadership. The worth of leadership can be decided only by comparing group effort *with* and *without* leadership. A casual glance at history will show that groups without leaders *never* succeed; those with poor leaders *seldom* succeed; and those with good leaders *usually* succeed.

The abuse of leadership is no argument against it. While history will present many cases where authority has been misused, it will also produce a like number where good leaders have been rejected. Leadership in its final analysis is the focusing of responsibility. It is the centralization of power. It can be no less than supreme directional control. It is the place of the leader to vision the next step and to make its attainment possible. It follows that he must be a man of greater vision than the group to permit him to function as such.

This brings us to the question, Can the group lead? We have already pointed out that it is only the well-led group that wins. It is impossible for unity to be established without the directing hand of a powerful leader. While the Israelitish nation was under the leadership of men like Moses, Joshua, and Samuel, men in whom the administrative power of the group was centralized, they were a people of unity and strength. Without a chief of this character, they were in bondage to other tribes.

The idea that one man is as good as another and equal in the sight of God is true so far as we as individuals are concerned. The most humble member stands as high in the love of God as the president of the church. But that idea carried over into the duties and prerogatives of the members and officers of the church is the taproot of division, disorganization, and anarchy.

People are so constituted they cannot follow a leadership diffused among two or three groups of equal authority. They must have that authority centered in one group as a nucleus around which unity may be concentrated. The triumvirates of Julius Cæsar, Crassus, Pompey, and Octavianus, Antony, Lepidus, and the French Revolution show clearly the impossibility of several men of equal authority establishing unity. In each of the cases cited, we see unity brought out of chaos by the centralization of power in a great personality.

The idea that Christ, and he alone, is my leader may work all right when we "have all come to a unity of the faith." But when we see so many differing interpretations of what the mind and will of Christ may be in a given situation, I am made to see the hopelessness of such a policy. Have not the Protestant denominations these many years been saying, "Christ and he alone is my leader"? Where are they to-day? The condition of our church to-day is sufficient argument to prove the need of a leader who will be the accepted interpreter of the mind and will of Christ. Even a mob, when its purpose is well understood by each of its members, must have a leader to lead them to their objective.

History shows a trend towards centralization of power. We find it in the political world and in the organization of business. Political history begins, first, with human groups gathered according to family ties and tribal relations; second, the uniting of tribes into small states, these states later being organized into great nations, as we have them to-day. The trend of the present points toward a sort of world court in which the political power of the whole world will be centered. Each of these forms of government have been established in the face of much opposition. We read in American history of the contender for "state rights," and to-day the advocate of "America for Americans."

The organization of business has gone through the same process; that is, small groups are united in great trusts and combinations. In all these the power of the group is centralized in the head of the institution. In the field of cooperative business, the tendency is towards delegated authority. While many of the failures in this field are due to misplaced confidence, yet a large number are due to a

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lack of confidence in the men directing the business.

Says Henry Ford:

> There is a tendency to *mistake disorganization for democracy.* Some people are so *afraid of the misuse of authority that they are afraid to grant any authority—which is a big mistake.* In business we find it *best to grant complete authority and to interfere only when that authority is abused.* Great wealth is not so likely to be ill used as is small wealth, and so it is with authority. In our own company we find most of the abuses of authority and petty injustices among the straw bosses and foremen. The justice which begins at the top sometimes gets distorted on the way down. All other considerations aside, it is simpler and easier to be just than unjust, and the busier a man is, the more responsibility he has on him, the less leisure he has to be unjust.—*Colliers,* July 26, 1924.

The source of our trouble is found in the spirit of the times, and not within the church itself. In all fields of human organization the same conflict rages: in the political field, in organized industry (the internal conflict in trade unionism is to be noted), and in the world of religion. The present conflict is an L. D. S. expression of the same struggle. We hear participants in the present church controversy using a vocabulary familiar to all groups: Constitutional and legislative rights; sharing of offices; appointment and selection of officials; remedies for their misconduct; powers of representation; rights of assemblage; free speech; free press; equality before the law, etc.

The spirit of the times finds expression, first, in the conflict between the old and the new. While the writer recognizes that precedent has had and will continue to have a very important place in church government, yet the solution of our present problem can only be realized by a common recognition that we are in a changing world and that change is and will continue to be one of the chief characteristics of a progressive civilization.

Revelation is fundamentally a basic principle of the Restoration. If progress is to be made, it must continue as such. The church is not only tied up to the past by conformity to precedent, but there must be an avenue through which present needs must receive consideration. Revelation offers that avenue. Revelation presents a wide place in the path of progress upon which the new must be built. Conformity, if carried too far, will limit the power and function of revelation as a means of growth, development, and progress. Those who raise the cry, "Back to the faith of our fathers," must not overlook the place of revelation in that faith.

The revolt against authority is another expression of this modern spirit. This is found in all institutions. It is the chief cause for the decay of all group organization. It is the principal reason for the weakness of family life which finds its expression in the adolescent crime of to-day. It is the dominant spirit of anarchy which is in evidence in propaganda against all organized society. It is the outstanding weakness of Protestant Christianity to-day. It is this same spirit which may prompt a man to say, "I have no superior officer." It is an attitude which fails to recognize social responsibility. It is a modern expression of the attitude which prompted men in Paul's day to say, "I have no need of thee."

The first requisite of efficient organization is leadership. Men of positive leadership have had a very important place in progressive civilization. Nothing progressive has ever been achieved without leadership. A group which recognizes growth as one of its fundamentals must have a leader of vision to lead the way.

With the growth of groups in number and complexity of organization comes the greater need for delegation of power. Centralization is not the malicious creation of an aspiring autocrat, but the natural result of a growing intricate organization. Where we have large groups, we must have delegated authority.

The evils of centralization can be safeguarded by the choice of men worthy of that power. The solution of our problem is not in the restriction of the power of leadership, but in the selection of men best qualified to act, and in giving them the prerogatives of leadership. The other course is opening the door to anarchy.

Apostle McConley Closes Work in Australia

From His Letter to First Presidency

Since Brother Ellis left, I have been assisting in a series of missions in the environs of Newcastle, associated with A. C. Barmore. Some interest, but nothing phenomenal.

Reports from different parts of the mission for the month are encouraging. . . .

The new reunion ground at Tiona is being prepared for use by Elders J. W. Davis and S. W. Ballard, assisted by a corps of volunteer workers from among the Saints in the Northern New South Wales District. The jetty has been finished, a tram line built and installed on it, a 4000-gallon water tank installed, and a permanent cook house 24 by 24 with a cement floor is now under construction. Brother Davis has been the life of this project. . . .

I leave Sydney for Auckland, New Zealand, on S. S. *Maheno,* January 10, arriving at Auckland January 14. Leave Auckland, S. S. *Tahiti,* January 27, arriving in Honolulu about February 6. Will leave Honolulu the latter part of February for Los Angeles, California. MYRON A. MCCONLEY.

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Know the Law

BY BISHOP ISRAEL A. SMITH

In our two preceding articles we set out the following points:

1. That neither the Presiding Bishopric, the Presidency, nor any other quorum, has *supreme* directional control of the matters coming under its jurisdiction, for there exists a right of appeal to appropriate councils.

2. That the common consent which God requires of his people does not mean the same thing as majority assent or to support all that the priesthood does or proposes.

3. That the Articles of Incorporation do not prove the subordination of the Bishopric or determine the rank of general church officers.

4. The right of the higher priesthood to officiate in a particular office is contingent upon a proper choosing and setting apart to so occupy.

5. The right to ordain following a proper call does not carry with it the power to exercise *supreme directional control* over the official functioning of the one ordained.

6. General Conference Resolution 386 does not support supreme directional control except by a strained and private construction.

7. The church would not act consistently to give the President supreme directional control over the Bishopric while the law of the church and the land hold these latter *personally accountable as trustees of its properties.*

8. While God has said "all things *unto me* are spiritual," yet he has given *us* the temporal law and also "that which was deemed sufficient for the time to govern the church and its ministers, both of the spiritual and temporal *divisions* of the work."—Doctrine and Covenants 129: 8.

Need Our Standards Be Reinterpreted?

I have this confidence in my brethren on both sides of this question, that they are conscientiously supporting the major issue as they see it. Our chief difference in viewpoint arises over the recognition or failure to recognize and evaluate the evidence having a direct bearing. Possibly there is some over-weighting of evidence as well as stressing and overemphasizing some points to unwarranted proportions. We hope that those who are kind enough to read these articles will, for the work's sake, weigh carefully each paragraph and judge it by the word already received by the church, and the interpretations and practices of record.

On page 1210 of the HERALD for December 17, 1924, on "Authority in church government," now under examination, we find this language:

> Clearly, no official or member has the right to impose his own notions concerning church laws, in opposition to the Presidency who are directed to teach the laws which govern the body.

Again,

> He should not publicly force upon the church membership his adverse notions, thus causing confusion and disruption in the church.

Let us ask, whose "adverse notions" are causing confusion? Who are forcing or imposing their private opinions of church laws upon the church? Speaking for myself, and I believe I speak for my associates as well on this point, we stand unwaveringly upon the interpretation of our former President and the practice of the Reorganization.

In my judgment, this confusion referred to is the result of an attempt to reverse the recognized administrative policy of government by councils and by coordination of quorums, to one of absolutism or supreme control vested in one individual. (I say one individual because one of the First Presidency is on record against a tri-headed institution.) The administrative policy of this church has already been interpreted by conference action and years of practice, and we should expect the church will continue to stand by these interpretations so that our attitude of the future will square with our record of the past, and our trumpets shall give no uncertain sound.

If there is a "disruption in the church," as the brother seems to fear, the responsibility should attach to those who are advocating the new order of church government, and not to those who, in the "open letter," called upon the church to stand faithfully by its standards as heretofore interpreted. Which of the documents now before the church is the subject of contention? By their fruits ye shall know them. I do not recollect that the "open letter" has been the object of a single published attack up to the present time. On the other hand, the supreme directional control document has been a storm center of opposition and protest from all quarters of the church. As an assumption of power and control by one quorum over the others, it has brought about the condition against which the church was warned in the following prophetic declaration:

> It is not in accordance with sound reason, that either quorum would have the right of absolute dictation over the authority and jurisdiction of the other two ruling quorums, these all three having been made equal by organic law. The assumption of arbitrary power and control by either one of these three bodies, declared in the organic law to be equal, would give rise to opposition and active protest, and confusion would inevitably result.—Joseph Smith, SAINTS' HERALD, March 13, 1912.

Who Is to Have Charge of Temporalities?

Page 1233, the editorial under examination, after quoting from Doctrine and Covenants 68: 2 says:

> The fact that other bishops were in due time to be installed who should "minister according to the first" shows that the Presiding Bishopric were not given sole charge of the temporalities of the church, for the temporalities were to be under the charge of all the bishopric.

The language quoted will admit of an entirely different construction and one quite in harmony with past teachings and practices. The Reorganization

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has and does place its temporalities under the charge of the Presiding Bishop and his counselors, and has ever held them accountable for the receipts and disbursements of its funds as established by the following. The Lord authorized the Bishop to "choose and appoint bishop's agents" (Doctrine and Covenants 117: 10) who, with the several bishops, were to be "under a presiding head acting for the church." (Doctrine and Covenants 129: 8.)

> The church declared that the bishops or bishop's agents of districts are responsible to the bishop of the whole church for all moneys or other properties received by them for the church; . . .—Conference Resolution 81.

Also:

> That they are *ex officio* agents for the bishopric, and should account to the bishopric; and in disbursing general church funds should do so by the direction of the bishop.—General Conference Resolution 238: 5.

In view of these plain, uncontrovertible facts, how can anyone teach that the statement, other bishops "should minister *according* to the first" means that they have equal responsibility with the Presiding Bishop? Webster defines *according* to mean: "Agreeing, in harmony, in conformity with."

That is, those holding the office of bishop are to work "in conformity with," or as the revelation says, "under a presiding head acting for the church." All former leaders, both of the spiritual and temporal divisions of the work, are emphatically in accord with our position on this point in reference to temporalities. It is not longer open to interpretation. As an element in church government it has long been settled, though a new philosophy may, of course, creep in, as evidenced by the present attempt.

The Revelations to Guide the Bishopric

An instance showing the strained construction which must be put upon single passages of scripture to find support for this new theory—that the Presidency shall control the finances—follows the argument just discussed.

We give below the entire paragraph, but only the part in italics was quoted by the brother:

> In regard to the gathering and the work of the bishopric in regard to the law of tithing and consecration, I made inquiry what should be the attitude of the church in regard thereto. *To this question I was answered, that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to.* In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to, and their action and determination should govern. I inquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for in the law—the Presidency, the Twelve, and the Seventy.—Doctrine and Covenants 126: 10, April, 1902.

Continuing, the editorial says:

> Some years later, in harmony with this instruction, *"the advice and action of the bishopric, taken as a whole,"* resulted in the preparation by the Order of the Bishops of a book entitled, The Law of Christ and Its Fulfillment.

The eleven words in italics, just quoted, fit in nicely with the brother's theory, but hardly do justice to the context. That which in the revelation is the object of the sentence in the brother's explanation becomes the subject. The Lord said that something was to "guide the action and advice of the bishopric." The editorial says "the bishopric, taken as a whole," did something pursuant to this instruction. Taking such liberties with the word of God can hardly be justified in discussing *authority in church government.* The text does not say *the bishopric taken as a whole* but the *revelations taken as a whole*—quite a different thing. Possibly the brother has fallen into this error because he was seeking confirmation for his premise that one bishop has as much charge of temporalities as another. He would place the president in charge of finances, or give him supreme control over the bishopric. The fact that the Lord said: "that the temporalities of the church were to be under the charge and care of the bishopric, men holding the office of bishop, *under a presiding head"* (Doctrine and Covenants 129: 8), and the fact that General Conference has said (Resolution 81) that bishops and agents are

> responsible to the bishop of the whole church for all moneys or other properties received by them for the church;

by some strange process of reasoning means to this writer equal authority of all bishops, with final responsibility and control centering in the President.

Let us follow the editorial one step farther upon this particular point. The brother says:

> In harmony with this instruction, "the advice and action of the bishopric, taken as a whole," resulted in the preparation *by the Order of Bishops* of a book entitled, The Law of Christ and Its Fulfillment.

The index, at page 123, shows it to be the product of the Presiding Bishopric only, and with one exception all from the pen of Presiding Bishop E. L. Kelley. We fail to see this "preparation *by* the Order of Bishops" claimed by our brother.

"Subordination" Foreign to Spirit of Reorganization

In an attempt to prove that in temporalities the authority of the Presiding Bishopric is subordinate to that of the Presidency, the editorial cites Doctrine and Covenants 104: 32:

> Wherefore the office of a bishop is not equal unto it [president of the high priesthood], for the office of a bishop is in

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administering all temporal things: nevertheless, a bishop must be chosen from the high priesthood, unless he is a literal descendant of Aaron, etc.—Doctrine and Covenants 104: 32.

The word *wherefore,* at the beginning of this passage, indicates some reason before given. The preceding sentence is:

From the same [the high priesthood] comes the administering of ordinances and blessings upon the church, *by the laying on of the hands.*

Balanced against this the work of the bishop as he *administers in temporal things* is not of equal importance. To this we heartily accord. In the article printed in SAINTS' HERALD of August 6, 1924, entitled, "Let the facts be known," we pointed out that the prime object of the church was spiritual—the redemption of man. Growing out of this, and collateral to it, is its temporal activities. The Lord took great care to distinguish beween these divisions of the work. We take issue squarely with those who would erase the lines thus distinguished and identify all our business and social relations as equal with "the administering of ordinances and blessings upon the church, by the laying on of the hands."

No one so far as I can learn has ever claimed that the bishop was equal to the president in *spiritual matters.* We emphatically deny, however, that this or any other passage in Doctrine and Covenants gives the president supreme directional control over temporalities, or that the Lord has made the bishop subordinate in his work to the presidency, as claimed by this writer. Both the word *subordination* itself and the spirit of it are foreign to the Reorganization. Should the "rank-and-file" army plan, where each is subordinate to the officer immediately above him in rank, come into the church under the cloak of "supreme directional control," it will haunt us day and night as did Banquo's ghost.

"Proof" Which Does Not Prove

To further show the paucity of the evidence supporting the supremacy of the president in temporalities, we call attention to one more passage cited by this editorial which he claims "indisputably supports this position":

Bishops can possess no authority which is outside of or superior to that which is exercised by the presidency of the high priesthood of the church.—Adopted unanimously by the Twelve, and sent to the First Presidency, March 25, 1918.

Our readers may be interested in learning more of the source of this citation. The right of an apostle to ordain a bishop was under examination by the Quorum of Twelve. An opinion was drawn up, and signed by Gomer T. Griffiths, John W. Rushton, Paul M. Hanson, committee. From the middle of the concluding paragraph and beginning at the middle of a sentence, this "authority in church government" finds something which "indisputably supports" the claim that the "presidency holds chief authority or directional control" over temporalities! We are quite willing to let the reader draw his own conclusions after reading the entire sentence:

The bishops being classified with the high priesthood, which is presided over by the First Presidency, and the First Presidency being ordained by the Quorum of Twelve, it would appear that the bishops can possess no authority which is outside of, or superior to that which is exercised by the presidency of the high priesthood of the church, We, therefore, conclude the Quorum of Twelve does have the constitutional right to ordain bishops in common with all other officers of the church.

Very clearly a question of priesthood ordination is involved. Not even a hint is made in this letter of the Twelve to establish the *supremacy* of the Presidency in the administration of finances. No "superiority" or "outside authority" is claimed or intended by past or present members of the Presiding Bishopric. This is some more proof which does not prove. Another instance of this kind is found in his use of a passage of scripture (Doctrine and Covenants 126: 10) which directs that a joint council of "Presidency, Twelve, and Seventy" be appealed to, should it be thought that the bishop is guilty of maladministration. If his theory be sound, *why should not the president be appealed to* and he function in his high office to protect the liberties of the people, since the law, as seen by the brother, makes the president the *supreme* controller over temporalities? It is because God made no quorum supreme of itself, and his way is best.

The Millennial Star and Temple Lot Suit

An effort has been made to show that in publishing the "open letter" the general officers who signed it have not respected General Conference resolutions. We do not concede the point. But is the brother willing to be measured by his own standard? Under the rule Jesus gave to the accusers of the woman caught in the act of wrongdoing, we question the right of the brother to do any casting. We have already dealt with his position that one bishop has charge of temporalities as much as another, which is absolutely at variance with General Conference actions known as Resolutions 81 and 238. Your attention is now called to another instance of disregard of General Conference enactments. Note the language of General Conference Resolution 378:

Resolved, that in our judgment much of the church history contained in the *Millennial Star* and also in *Times and Seasons* is of extremely doubtful character, and cannot be safely relied upon; therefore it should not be employed as *authority in matters affecting the government of the church.*

Some purported history from the *Millennial Star*

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is next introduced to show that the Bishop of the early church was to act in joint council with the Presidency and High Council and pay certain orders "under the inspection of the First Presidency," and that they were to otherwise supervise finances.

The introduction of this discredited witness in contravention of the General Conference orders is hardly in order in an editorial on "Authority in church government," according to Resolution No. 378 just cited.

The Temple Lot Suit

The editorial under analysis also errs in trying to show that the Presidency directed the Bishopric in the Temple Lot Suit. On page 1234 of the HERALD for December 24, 1924, Bishop Phillips, in an effort to prove his position that the authority of the Presidency is supreme over the Bishopric in financial supervision, quotes as follows from the writings of the late Joseph Smith:

> That we failed because the church did not begin soon enough, was not the fault of the Bishopric. Some blame may possibly attach to the Presidency for not urging procedure long before, but the Bishopric proceeded as soon as authorized to do so.—SAINTS' HERALD 45: 709.

Brother Phillips then follows with the question:

> Had not Joseph Smith recognized that the authority of the bishopric was not equal to that of the presidency in temporal affairs, the blame must have attached to the bishopric instead of the presidency.

This identical argument has been advanced upon other occasions to justify the new doctrine of supreme directional control. Reference to the editorial by the late Joseph Smith clearly sets forth the fact that it was General Conference which directed the Bishop, and not the Presidency as alleged, and when seen in its true perspective this incident of history scarcely serves the recent use of it in supporting the claim of the Presidency for supreme powers in the administration of finances. If space would permit I would quote the whole editorial, but the following is sufficient to set forth the main thoughts presented:

> The subject of the Temple Lot again came up on April 14, at the session for 1896, at Kirtland, when the following was adopted:
>
> "Resolved, that the First Presidency and Bishop be appointed a committee to protect the interest of the church in the Independence Temple Lot property."
>
> The Presidency was consulted by the Bishopric on all measures adopted and steps taken in regard to the Temple Lot, and the effort to secure the place, both before the death of G. A. Blakeslee and thereafter. The President was present at all the important consultations with attorneys, and at the trials both before the Missouri court, at Kansas City, and the court of appeals, at Saint Louis; and is satisfied that all was done that could have been done to secure a fair presentation to the courts of the claims of the church to the property in question. That we failed because the church did not begin soon enough, was not the fault of the Bishopric. Some blame may possibly attach to the Presidency for not urging procedure long before, but the Bishopric proceeded as soon as authorized to do so; AND FOR THE FAILURE TO SUCCEED AND THE COST OF THAT FAILURE IN MONEY, THE CHURCH AS A WHOLE IS RESPONSIBLE, ONE AS MUCH AS THE OTHER.—Joseph Smith, SAINTS' HERALD, November 9, 1898.

The part capitalized was omitted from the quotation given by Brother Phillips. Had the quotation not been ended in the middle of a sentence and had it started with the authorization of General Conference, there would be no basis for the claim that the Presidency's power and responsibility were supreme to the Bishopric in the prosecution of this suit. It was a delegation of authority jointly in regard to the matter.

Besides, there is this thing which distinguishes the Temple Lot Case from all other matters under discussion in regard to the Presiding Bishopric: The Presiding Bishopric were not and never had been trustees of the Temple Lot. This property had never been in the possession of the Reorganized Church, and since it was an action brought to get possession of something which had been held for many years by another organization, it naturally required General Conference action to authorize the institution of the suit.

Joseph Approved Himself Unto the Flock

The course of the editorial next gives consideration to the "special charge to the Twelve" contained in revelation 114, given October 7, 1861, in which it says "the twelve will take measures *in connection* with the bishop, to execute the law of tithing; . . ."

Section 122: 5 is then cited to show that this was a temporary or special charge on account of the immaturity of the president. In the article, "True philosophy of church government," HERALD of November 5, 1924, this same line of reasoning is pursued. The author here concludes "that when he had approved himself he would have a voice in temporal matters." Let us examine the subject closely. The language, "in connection with the bishop," does not necessarily mean that one should have "chief directional control over temporal affairs." If so, it is a rather extraordinary *"connection"*—a patented product, so to speak.

This argument is based on inference and private interpretation of scripture. The same deductive process of reasoning would lead to the conclusion that seventeen years later when, at the age of forty-six years, Joseph Smith drew up the "Basis of adjustment" interpreting this very revelation (section 114) which provided that "discretionary power" over temporalities "must rest in the bishopric only,"

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the President still had not approved himself. Or again, would the brother have us believe that when this was reaffirmed by General Conference in April, 1888; recognized and explained by the revelation of 1894 (section 122); and interpreted by the Joint Council of Presidency, Twelve, and Bishopric, of the last year named (Doctrine and Covenants 123: 24), that the President in his sixty-two years had not come into his own place as having "chief directional control over temporal affairs"? To convince the brethren of their error we need but to quote a little more of the citation to Doctrine and Covenants 122: 5 wherein it says "the end designed by it (revelation of 1861) having been reached." Therefore, Joseph *had* approved himself on or before April, 1894.

The brother's argument does not hang together, because it is wrong. Truth harmonizes with truth, but error cleaves apart. The late Joseph Smith, as president of the church, worked for a half century or more "in connection with the bishopric," *but not one day as chief directional controller*, either before or after 1894.

According to the indictment of the article under examination, our interpretation and conclusion is a "farce." I am happy to know, however, that my position harmonizes with that of my father, who had very decided views upon this very question. He said:

> There was a greater element of danger to the general church in the way of putting its properties into the control of the President than in the Bishopric rule. The control of the finances of the church added to the spiritual control would be an element of mischief to the general body, if the President was an ambitious and unscrupulous man, as the rules applying to the care of the finances under the Bishopric would not apply to him, and he would in a way be an irresponsible agent.—Joseph Smith, HERALD, May 29, 1901.

Since the element of time has been made a factor by these two writers, we take special note that this was written seven years after Joseph is said to have "proved himself" and came to "have a voice in temporal matters."

As late as September, 1912, he wrote:

> *I do not control the church finances. . . . I do not have the right to do it . . .—Zion's Ensign*, August 12, 1912.

We hold it to be self-evident that in interpreting his own duties, either before or after 1894, in the language of Saint Matthew, Joseph Smith speaks "as one having authority, and not as the scribes."

Censorship of Press by Presidency Condemned

The fourth article on "Authority in church government" is a discussion about admitting controversial articles to the HERALD columns, and the rights of the Presidency to determine what should be published. Reference is made to the action of the joint council of 1894, the minutes of which make up section 123 of Doctrine and Covenants. We believe that verse 25, which he quotes, as giving censorship powers to the First Presidency, is *limited to the matter of tracts*. This opinion is supported—

Firstly, upon the similarity of language and purpose in verses 14 and 25. Verse 14 setting out the object, "to write tracts on such gospel topics," and verse 25 being an enacting clause.

Secondly, because of the Presidency's interpretation and action since that date, as we shall soon show.

Thirdly, because it is in harmony with conference action Resolution 351 which states: . . . "editorial or other management of the HERALD is not comprehended in their [Presidency's] official calling, . . ." and

Fourthly, for economic reasons. The publication and distribution of tracts is expensive. Only those most likely to be in demand should be published, and duplications should be avoided.

In support of our second proposition, we refer you to an editorial by President Joseph Smith published March 9, 1898, about four years after the joint council action cited. Under the title of "Controversial articles in HERALD," he writes:

> Some of our readers object to anything of a controversial nature appearing in the HERALD. This idea is, in our opinion, a greatly mistaken one, for several reasons. Truth does not suffer from investigation; error alone flourishes in the dark, and resists examination.
>
> The policy of crying down discussion is one of the Devil's favorite themes. He is pleased when people are willing to glide along easily and dreamily without knowing just where they are, what they are doing, or where they are going. It is the people who think and act from an understanding of law that he is afraid of.

Similar sentiment is expressed by President Smith eight years later in an editorial on the same subject. At the General Conference of 1907 he stated his position on the subject of *approval of tracts* at some length. Even in this matter of tracts, President Joseph Smith was inclined to give some degree of freedom to the ministry in the field, reasoning wisely that, "if they can be trusted to preach, why can they not be trusted to write? What is the difference?"

Again in 1909 he said:

> The Presidency does not assume to dictate nor to interfere in such cases, reserving only the same right of criticism that *justly attaches to other readers* of such sermons, when printed.

The criticism made against the Board of Publication as we understand the language, "to seize control of the HERALD and prevent this supervision, . . . " has been ably answered by the board in these

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NEWS AND LETTERS

Young People's Conference in Pennsylvania

PITTSBURGH, PENNSYLVANIA, December 14.—The first young people's conference held at Lock 4, Pennsylvania, November 15 and 16 has passed into history. At this time quite a few of the young of all ages assembled from the different branches of the Pittsburgh District, and we feel that the Lord was pleased with the effort shown and the desires expressed.

We were honored by the presence of Brother Cecil Neville, who was holding meetings at Lock 4. Brother Charles Fry, who was the pastor of the Pittsburgh Branch for a number of years and who has not been in this district for a long time, was with us. And last, but I assure you not the least, Brother Gomer Griffiths, Daddy, as we call him, who confesses to the fault of being able to smell a conference for several hundred miles, was also here.

How we all love these men. Every good thing is of Him who is good, and blessed is the child of God who shall bring forth the good things of God, for he who doeth this is like the first small ray of the morning sun, coming on by leaps and bounds, and the good thing which he has started shall thunder on through the ages of time.

December 5 to 8 we were given a pleasant surprise by the presence of one of our loved brethren, James A. Gillen. This is the first time Brother Gillen has ever visited the Pittsburgh Branch, and those living here who had never met him said they felt as if they had met a long-lost brother whom they had always known.

Brother Gillen is one of those who, when we shake his hand, causes our hearts to beat a little faster; and as we bid him good-by, we can realize in a small way how the Lord must have felt just before he left this world, as he looked upon those he loved with a love that is beyond human imagination.

If all of these men could realize the desires and determinations that their presence and words give to God's children in these the latter days, they would look to the Lord and shed tears of joy. I feel the presence of the Spirit as I write this.

Those who are to take part in the Christmas entertainment to be held Sunday evening, December 21, are very busy indeed. Last year the Sunday school in their entertainment gave us two very beautiful playlets, whereas this year's will be given more along the line of song, speech, and recitation program.

The Department of Recreation and Expression are also doing a wonderful work. They are giving the individual an opportunity for individual expression which will not only assist them in life's work, but will give them courage and desire to assist in the Lord's work, which is man's greatest goal.

Oklahoma City, Oklahoma

December 23.—The Saints here were privileged to hear a good sermon from Brother Hubert Case on the 16th, also recently some very fine sermons from Brother Samuel Simmons, and last Sunday evening an interesting one by our pastor, Brother Edgar Dillon, who has been giving his time to church work and recently made a trip to Tulsa and other places in the interest of the church.

Sister Dillon, who is head of the Department of Women for this district, used the opportunity to do organizing in her department.

Brother E. L. Kemp, who some months ago came here from Wichita, Kansas, was elected president of this branch for 1925. Brother Kemp is a young man, and it is hoped he will be able to impart some of the vigor of youth to the branch.

Chatham, Ontario

Since our last letter election of officers has been held in all departments, and things are now squared for a good start in 1925. The old branch officers were all sustained, and all reports showed a good healthy condition existing. The only change in officers was in the Sunday school, where Royal Wood was chosen as superintendent, to be assisted by Joseph Clatworthy and Mansell Jones. The Christmas offering this year was twice as large as it was last.

The officers elected for the Department of Recreation and Expression are: Vernon Pritchard as president, with Thomas Vince and John Jones as assistants, Brother Jones to have charge of the work among the boys. At this meeting it was decided to change the name of the society back to Religio. It was also decided to take up the study of the Book of Mormon. Since the election of officers the attendance has increased remarkably, having an attendance of over forty at the last meeting, mostly young people. At the next meeting a mock parliament is to be held. A monthly paper is also being arranged for, to be read each month, or sooner, if enough news is available. The paper is to be called *The Enlightener*.

The annual Christmas tree was held under the auspices of the Sunday school December 23. A good crowd was present and enough was taken in at the door, in the form of a silver collection, to defray all expenses. Santa Claus was in attendance and distributed the gifts from the tree. The first Sunday of the new year, the attendance at Sunday school was very encouraging.

On December 17 occurred the marriage of Miss Anna Babcock of Chatham Branch, to Mr. Joseph Smart, of Merlin, Ontario.

(Continued from page 59.)

columns. The indictment is as weak as the claim of "supervision" we have just analyzed. The inference that "any department or unauthorized group" has assumed control is as unwarranted in fact as it is unkind in temperament. The Presidency are not only represented personally, but functioning in the present editorial policy. Not one sentence of proof has been offered to show that under the policy one department or group is controlling or given advantage.

This article concludes our direct examination of the editorials, "Authority in church government." We have tried to meet frankly and fairly every material point the brother raises in support of the new order of church administration. If we have failed to meet every issue squarely, it is likely due to a variation in our standards of evaluation. Of this one thing I have become convinced, after much study and prayerful consideration of all the claims advanced for supreme directional control, that the right has nothing to fear through careful examination and analysis. Our fathers did not build with straw nor was the house placed on a foundation of sand.

(To be continued.)

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Minneapolis, Minnesota

January 11.—The Minneapolis Branch started off the new year with a rush. The officers for 1925 are: C. A. Kress, branch president; Elders Lundeen and Darby, counselors; Robert M. Lister, branch treasurer; Leon Judson, branch clerk; A. M. Smith, Sunday school superintendent; Leslie Delapp, Religio superintendent; Sister Kress, head of the Department of Women; and Brother James Spargo, head of the Department of Music. The business meeting on December 29 was well attended, and a fine spirit of unity was manifest. Everybody seemed pleased with the work of the past year and sustained the ones who previously held the various branch offices, except that of leader of the Religio, where they selected Leslie Delapp, who has been doing so well in his work as teacher of the young people's class in Sunday school. Provision was also made for a committee to make local arrangements and preparations for the reunion next summer. The building committee reported that they are arranging for a loan to pay the bills which have come in because of the work of enlarging the church building, which is now completed.

The sacramental service on January 4 was a noteworthy one with which to begin the year. Two brothers, Leslie Delapp and DeWayne Fisher, who had been recommended to the branch at the business meeting for the office of priest, were ordained at the start of the service. Immediately they were called upon to perform their duty by taking part in the service of the sacrament. This was followed by a period of prayer, marked by the number, brevity, and appropriateness of the supplications offered. The Spirit was further manifested in the rapidity and earnestness with which the testimonies of the Saints were given. Many times several were on their feet at once, and hardly a moment dragged. The theme of the testimonies seemed to be, "I am thankful that some one crossed my path and brought me the gospel tidings." They also recognized the great possibilities of the new year and evidenced a great desire to move forward and make the most of the opportunities that presented themselves, profiting by the failures of the past and looking forward with hope to the future.

The election of the remaining officers in the Sunday school and Religio took place at the regular sessions of those departments on that day. Sister William Shakespeare was chosen as assistant Sunday school superintendent, and Sister Sadie Johnson as musical director. The other offices were likewise well filled.

Elder William Shakespeare addressed the congregation on Sunday night, giving words of encouragement and enlightenment to all. Brother Shakespeare is the missionary for Minnesota District, and it is a pleasure to hear him speak whenever he is in the city.

A priesthood meeting was called for Monday night, and a goodly number were present. The discussion lasted over two and one half hours, and was participated in by nearly everyone with profit. Regular meetings of the priesthood are to be held on the first and third Mondays of the month, and plans are being formed for getting them organized for more effective service.

The cottage prayer meetings on Wednesday night were well attended and actively supported. Many were here able to pray and testify who would have liked to on the Sunday before, but were denied on account of the large number present and the limited time. These meetings are to continue this year as before, except that the central group, around the church, are to meet in the church every Wednesday, while one day out of the month the entire branch meets at the church.

Missionary services are also being held in homes of Saints and others during the week; one on Friday night was certainly well attended, while Brother Kress spoke for two hours, explaining the principles of the gospel and the church.

Sunday, January 11, found another good gathering at the church services. Brother Kress spoke to the Saints in the morning, giving words of suggestion and counsel for the work of the coming year.

The young people's Sunday school class is becoming more active and is taking an increased interest in church work. There is a live bunch of young folks here, and great things may be expected of them, with the right kind of leadership, and that they have. Brother Leslie Delapp was reelected as the class teacher, Wesley Elvin was elected president, Carl Smith vice president, and Edith Shakespeare, secretary-treasurer.

The Religio meets at half past six on Sunday evenings, and in the study period has classes in the Book of Mormon and other subjects presented in the quarterlies, while in the latter half of the session a program of some kind is usually put on by Religio members, and occasionally outsiders. On the 11th, Leslie Delapp, the president, had all the newly elected officers on the platform with him and introduced each to the congregation, explaining the purpose and duties of each officer. Now they are all ready to move forward to a successful year in the Religio Department.

Mondamin, Iowa

January 12.—At a meeting of the Little Sioux district reunion committee at Logan, Iowa, on January 9, the 1925 reunion was located at Woodbine, Iowa, and the date fixed as August 21 to 30 inclusive.

By friendly agreement, considering the good of the membership of both districts, the joint reunion of the Gallands Grove and Little Sioux Districts has been dissolved and each will hold separate reunions this year.

At the next district conference, to be held at Logan, Iowa, in March, the consideration of a permanent location for the reunion will be a special order of business.

C. B. WOODSTOCK.

East Saint Louis, Illinois

January 5.—On Sunday morning, December 14, Elder Charles E. Smith talked on the Book of Mormon. He used the blackboard, and his charts and digrams were very interesting and instructive. Branch President H. W. Brunkhorst was the speaker at the evening service. Elder W. C. Carl occupied the pulpit on Sunday morning, December 21, with Elder George F. Barraclough in the evening.

The Christmas program was held on Christmas night, and it surely was worthy of the many nice things said about it. The entertainment was in the form of a play, "The Messiah cometh," from the pen of Sister Elsie Barraclough, who also was chief director. The scene of the play was in the home of a rabbi who lived in Bethlehem and of course had, as the chief feature, the birth of Christ. The work of Brother Prosper Carl, who took the part of the old Prophet Simeon, was especially commendable. Also was that of his wife, who played the part of Leah, the wife of the rabbi, and Sister Irma Smith who played the part of Ruth, wife of Jehoiakim. The young sisters Ella De Laney, Thelma Wright, and Loretta and Grace Carl also took their parts well. But why say this one or that one was good? They were all excellent. Santa Claus made his appearance after the play and gave candy to all present.

Brother Roy Stricklin preached on Sunday morning, December 28, and Elder George F. Barraclough in the evening.

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The young people of the branch all gathered at the home of Brother and Sister Barraclough on Friday night, January 2, after Religio was dismissed, and enjoyed a very nice time.

Our sacramental service Sunday morning, January 4, while a little slow, was quite spiritual. Several of the young people testified and expressed their desire to move forward in the work. The little babies of Brother and Sister Roustio and Brother and Sister Robert Dickens were blessed by Elders Barraclough and Smith. Elder W. C. Carl preached again Sunday night.

Central Chicago

CHICAGO, ILLINOIS.—This branch has taken a new lease on life. Work is being taken up with interest in all the departments, and new classes have been formed in the Sunday school with some of the younger girls as teachers.

Enthusiasm for a new church building is high, the young people in the choir offering to pledge themselves to give a hundred dollars each.

The annual business meeting was held last Monday evening, the Department of Women giving a dinner at six o'clock to insure a larger attendance. Between sixty-five and seventy people were served a splendid supper for thirty-five cents for adults and twenty cents for children. About thirteen dollars was cleared. One of the priesthood considered it such a success from a social point of view that he suggested we have another soon.

Brother J. J. Oliver remains our presiding elder for the coming year, with Brother Alfred Lester as presiding priest, Brother Carpenter as teacher, and Brother Kimball, deacon, Brother George Kerr was chosen branch clerk, Sister Nina Campbell chorister, Faye Bell pianist, and Mrs. Edward Thoman correspondent. The Sunday school superintendent is Stephen Lester, assisted by Sister William Bell, and Brother Keir is head of the Department of Recreation and Expression.

We extend our heartfelt sympathy to Brother Henry Keir, Sister Bell Simmons, and Sister Schram for the suffering which has lately been their portion. At the same time we extend congratulations to Brother and Sister Alex Keir on behalf of their little son, Gene Edward Patterson Keir, and to Brother and Sister Swanson, parents of little Shirley Swanson.

We are glad to have our missionary, Brother Baldwin, and his wife back with us. We pray that ere the year has passed much will have been accomplished in Central Chicago Branch.

Hutchinson, Kansas

January 14.—There are only five families of Saints in this place at present, but we are using our best efforts to keep the work going, hoping and praying that in the near future more will be gathered in.

Our branch officers for the coming year were elected on January 4, Brother E. E. Mettlem being chosen president.

On January 14 we had the pleasure of having with us our district Sunday school superintendent, Brother Bedwell, and his wife, also Sister Haag and Brother Brockwell of Wichita. They left some very encouraging thoughts with us. May the Lord bless these young people and help them in their work.

Though we are only few in number here, we feel the Lord is blessing us for the efforts we put forth. May the blessings of love and charity remain with us, and may we all be found ready when the Master comes. Any Saints passing through this city will be welcome at 624 B West.

MRS. A. H. THOMPSON.

Omaha, Nebraska

January 14.—Our pastor, Peter S. Whalley, has received a few very pleasant surprises since our last writing, which he wishes the correspondent to tell of to the readers of the HERALD. The first came in the nature of a purse of $134, which was presented to him by the members of the branch, to apply on the Ford coupe he had recently purchased. The members feel that this Ford car will be worn and spent in service to them by the good pastor and his wife.

In the midst of the Christmas playlet, put on by members of the Sunday school, good old Santa, rotund, red-cheeked, jolly, stopped in his lines, and with some appropriate impromptu words presented Brother Whalley and his wife with a purse containing twenty-five bright, new, shining silver dollars, in honor of their twenty-fifth wedding anniversary which happened to be on that date, December 23. As soon as his bewilderment diminished, Peter was getting ready with a speech of acceptance, but Santa, stepping back to the stage, went on with the play, which, by the way, was an unqualified success. Sponsored by Howard Elliott, Sunday school assistant superintendent, backed by Superintendent Rose Adams, coached by Sister Cloe Fleming, accompanied at the piano by Sister Anderson, and put on by a group of forty young people, it was witnessed by a delighted audience, somewhat smaller than usual, because of the severity of the weather. The proceeds, about twenty-five dollars net, were for Christmas offering.

Many church members come to our Omaha hospitals for treatment or operation. Brother Whalley wishes them to send him word of their presence here, and he will be glad to visit them, to administer or comfort, as they may desire. Phone Walnut 2439 for his home, or Harney 7954 for the church building, where he does much of his studying.

The La-Da-Sa Choral Society has had a month of great activity. Most of their attention was centered about the Christmas cantata mentioned above, though they have gotten a good start on the cantata "Daniel," one part of which is to be given this month. On the evening of December 28, Brother Walter W. Head, president of one of our largest banks and last year president of the National Bankers' Association, made a forty-five minute talk to the group, about fifty young people being present. Quite a number of older members came also and enjoyed Brother Head's address. A man who has made a success in life, as the world, even, counts success, must have for his guiding principles some fundamentals which, when explained to younger people, might also become theirs and contribute to a like success on their part. Brother Head counts the duty of the young threefold: first, to develop and maintain a sound, healthy body; second, to train and exercise a common-sense, alert mind; and third, to combine the use of all these blessings into a life of service to those about us. He is daily thankful for having been reared in a Christian home, not merely one which professes a belief in Christ, but one in which the teachings of Christ were taken as a daily guide to conduct and relationships. After Brother Head's address, the choral society sang "I give my all to Jesus," an anthem peculiarly expressive of our church beliefs regarding stewardship.

A New Year's watch party was given the young people of the branch by Sister Ed. Edwards, at which time they were given opportunity to make the personal acquaintance of Mr. Hart Jenks, who last spring married Sister Ruth, daughter of the hostess. Mr. Jenks is a student and teacher of the dramatic art, and as an entertainer is very happily proficient. The young people enjoyed a rare evening of

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pleasure. Mr. Jenks had promised to give a talk on Shakespeare at the meeting of the La-Da-Sa Choral Society on Sunday, January 4, but, learning that his classes at the University of Nebraska were meeting earlier than he had expected, he could not stay over for the evening meeting. So arrangements were made with Sister Adams, our Sunday school superintendent, who is always ready to cooperate in any good thing, with the result that Mr. Jenks gave a most delightful talk of thirty minutes in the Sunday school period. From his close study of Shakespeare, he draws many valuable lessons of life, lessons which may become daily useful, as guides to conduct and thought. Mr. Jenks has promised to come again to us, and adults, adolescents, and children will welcome that event.

Sister A. W. Hulmes and children of Independence are visiting her parents, Brother and Sister B. M. Anderson. Brother Hale W. Smith, who is now superintendent of schools in Little Sioux, Iowa, spent Sunday, January 4, with us and helped to preside over the sacramental service. This latter was of a very high order, a song by the Spirit, given through Sister Adams, being especially encouraging. The little church was filled to overflowing, as it is quite regularly, for the Sunday school sessions. This condition has brought about a unanimous movement among the members to center attention the coming year on an effort to build the upper auditorium. The teachers of the primary department are starting the ball rolling by giving a dinner at the church to-night, preceding the teachers' and officers' meeting and the prayer service.

Officers of the branch for the year are same as last year, Brother B. M. Anderson presiding, and Brother Whalley acting as pastor. Sister Adams will conduct the Sunday school, with Howard Elliott and Cecil Burton as assistants. Brother Lee Borders, president of the La-Da-Sa Society, heads the Department of Recreation and Expression; and Sister Anderson is in charge musically. Department of Women elects to-morrow.

Sister Thomas Kinney has had to go through another hospital siege. The sufferings of this sister in the past three or four months have been severe, and the prayers of the Saints should intercede for her relief. With this exception, the members of our branch are in fair health.

Jeannette Perkins, Ruth Rydberg, and Ed. Edwards were baptized last Sunday morning, the beauty of the services being still more enhanced by Sister James Kelley's singing of a charming arrangement of "Lead, kindly light." Sister Kelley, who spent several months in Oklahoma City, has returned, and is visiting her sister, Mrs. G. R. Grenawalt. She and Brother Kelley expect to leave for Chicago next Saturday, where Sister Nelle will study the vocal art for a period of several weeks.

Pastor Whalley is enjoying a newly acquired membership in the Advertising and Selling League of the city, a body of several hundred men of the business world. At their weekly dinners they hear addresses from men of achievement, of national fame, or special prominence. Brother Whalley will enjoy and profit by these contacts, which tend ever to broaden and enlighten and to make alert, and bring in touch with modern trend of thought and influence.

Ross, Wyoming

December 31.—I am a lone Saint and do not take any of the church papers, because the mail is so uncertain out here that we do not get our mail very regularly. However, Sister Elsie Keathy, of Bazine, Kansas, sends me a roll of HERALDS quite often, and it is a great comfort to me to read them.

There is no church or Sunday school out here, as it is so thinly settled. It makes one appreciate the papers all the more.

I wish the Saints a successful and happy new year.

KATIE E. STAPLES.

Ackworth, Iowa

January 13.—After several attempts on the part of our branch president to get the scattered Saints together, we finally met at the home of Brother Frank Robertson last Sunday afternoon for our annual business meeting. Brother Anderson was reelected president of the branch for the coming year. Other business was transacted, and a good spirit prevailed. Brother Anderson gave a most spiritual and effective talk in which he said that 1925 is to be a year of sacrifice and devotion on the part of the Saints. He also told how he had sacrificed many times to keep the work going the last two years in Sandyville Branch, and had felt greatly blessed in his efforts. He feels greatly encouraged in taking up the work for the coming year, and we feel that if the work is not successful it will be no fault of his, for he surely is an instrument in the hands of God, and we as Saints always feel strengthened and encouraged after having him with us. We hope and pray that each one of us will manifest the same zeal and courage to occupy in our place of duty to advance the work in this part of God's vineyard.

The Saints were made to feel bad when Brother Anderson told them he had lost his last summer's savings in a Des Moines bank that had failed. His little son, Howard, had $50 there also, which was lost. All who know him will deeply sympathize with him.

On account of bad roads, cold weather, and scattered members, we have not been having Sunday school and other services regularly this winter, so there is not much news. However, we are not discouraged and feel that this is the work of God which will be carried on over the head of every opposing element. Let us each work harder and pray and fast more and make this the most successful year of our Lord.

Ottumwa, Iowa

The evening of December 21 a pageant portraying The Nativity was given here, each scene being preceded by a vocal selection. The first scene was "The Annunciation"; the second, "The visitation"; third, "The manger." During the third scene a robed procession bearing lighted tapers and singing "Adeste Fideles" was very effective. Preceding the pageant a very clever play was given by the children, entitled, "Santa's living toys," as well as several recitations and musical numbers. The newspaper gave the program half a column before the program and the results following.

The church was full at a quarter after seven and after that many stood up. The lighting effects added much to the effectiveness, and this was in charge of Brother Thomas Richards. The committee in charge of the program were Sisters Elizabeth Hughes, Margaret Epperly, Jemima Green, and Brothers R. E. Lewis, John Baker, with Lilyas McMickle and Lillian Baker as accompanists. All the narrators wore special costume. A silver offering was taken at the close of the program, which was turned over to the Christmas offering. Also each child received a special treat from Santa, which we felt they more than deserved because of the way they all played their parts. There were some nonmembers who assisted in the program, and all who took part deserve credit for its success.

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At the election of officers for the Sunday school Brother John Baker was reelected as superintendent, with Brother Glen McMickle as his assistant. The Department of Women officers for the coming year also have been chosen, Sister E. Hughes being the leader. Just lately this department gave $200 to our building fund. They had a supper and bazaar in December which was a success. Also the day before Christmas some of the good sisters took full baskets to Saints who were in need, which brought joy to these homes.

This is the close of a fairly successful year in this branch. Thirteen were baptized, and the spirituality of the work has increased. We were able to show a balance of $50 on our budget after all expenses were paid. Some was given to the building fund.

The sacramental service this month was well attended and a good spirit was enjoyed. Brother Albert Erskin preached a sermon Sunday morning, January 11, which was enjoyed. The prayer services have been of a very high order of late.

The Saints of Ottumwa wish all the Saints a happy and prosperous new year.

Duluth, Minnesota

January 7.—The Saints of Duluth gathered on December 7 with that at-one-ment which invites the Spirit of God. Although no gifts were manifested, the spirit of unity was there, and many heartfelt prayers and testimonies were given which will help to sustain all through their journey of life. Pastor C. B. Freeman spoke the evenings of December 7 and 14, bringing the gospel to the Saints and friends in this part of the Lord's vineyard.

Brother George W. Day, our district president, was here and made a visit, speaking in the evening of December 21. Also Brother W. E. Shakespeare was with us, stopping off on his way home from Two Harbors.

The annual business meeting was held December 22, with Brother Day presiding, C. B. Freeman assisting. All of the officers were sustained, as also were the heads of departments, except that of the Sunday school, Sister Freeman, wife of the pastor, being chosen as head of that department. With cooperation on the part of the Saints, we are looking forward to a year of progress, striving to reach a higher standard of perfection.

Christmas Day the Sunday school gave a fine program, and the people were well repaid for the effort they put forth to come and attend. One tableau was presented by Eldon Ousgard, portraying the manger with Mary kneeling by the crib, four shepherds standing watch while one was kneeling to present a gift. All the lights but one were out. The one light was fixed to represent a star. The tableau was very fine, and Brother Ousgard is to be commended. Although young in years, he is willing to serve his Maker. May the young consecrate their lives to this noble work.

Our pastor spoke the evening of December 28, with Brother P. G. Schnuckle holding forth in the morning. Sacrament service was held the fourth of January, when the Spirit was felt to the degree that unity was prevalent. Many prayers and testimonies were offered, with a desire to do better this year than last. May each one who has named the name of Christ stand ready to qualify for service, not only being hearers of the word, but doers also.

We wish God's people a prosperous new year, and one of love, hope, and charity, especially charity, which preventeth a multitude of sins; that contention might cease and all prepare for that great day of the coming of our Savior to claim his own.

New Westminster, British Columbia

January 8.—The Saints here are very much alive and are doing what they can in the Lord's work.

A little over a year ago the Department of Women of the branch undertook to purchase a lot on which to build a church. The price was $500. Needless to say, the goal was reached, and to-day the lot is the property of the church. This was not done without much hard work, but when the sisters undertake to do anything for the church, hard work is a pleasure, especially when it is done in unity and love.

Some may wonder what we did to raise the money. First an Easter concert was given. Then a refreshment stand was maintained on May Day at the crowning of the May queen. Following this there was a sale of home cooking, a dining tent at the fall exhibition, and a Thanksgiving supper and concert.

The branch is planning ways and means of raising money for the church building. A start will be made by having a Valentine tea and concert next month, which no doubt will be a success when we consider for what we are working. Some of the brothers have been spending their half holidays on Wednesday clearing the lot, which is a fine corner in a good locality. The men were also kept busy washing dishes at the dining tent.

We are fortunate indeed in having Brother Samuel Pope as our branch president, for he is an enthusiast in church work, and the priesthood are willing helpers, so the membership also are enthused.

Columbus, Ohio

January 11.—A joint sacrament meeting was held Sunday afternoon at half past two by the two Columbus branches. Brother Bishop, district president; Brother French, president of Second Columbus Branch; and Brother Anderton, president of First Columbus Branch, presided over the meeting. About one hundred and fifty were present, and all but a few bore interesting testimonies. The Spirit of the Lord was with us, and one prophecy was given, through a sister, to the church in general, telling of the great work we all have to perform on this earth.

There were present eight charter members of the first church organized in the city of Columbus. Brother French and Brother Matthews each spoke of the organizing of a branch in our city and of the trials and hardships they went through to get enough members to start a branch. Through the faithfulness and perseverance of these first few members Columbus now has two branches and one mission, with a mission also at Mount Vernon, Ohio, with about four hundred and fifty members in all.

The churches are all growing, and all are working for that one great end which we all hope to gain.

Successful Christmas Activities at Groton

GROTON, CONNECTICUT, January 8.—A large gathering of Saints and nonmembers were present at the Sunday school Christmas entertainment held at the home of Branch Priest Thomas G. Whipple, Friday evening, December 26. Decorations were of laurel, hemlock branches, crepe paper, and a beautifully decorated hemlock tree, under the branches of which were gifts for the children. An interesting program was rendered, consisting of recitations, a male quartet, piano solos, reading, songs, and, much to the delight of the children, a visit from Santa Claus. The role was enacted by Brother Charles Alves, branch deacon, who surely was thor-

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oughly adapted for it. Many presents were given by the young Donley boys, and it was reported that the older lad, about twelve years of age, earned the money to buy them by carting wood and selling papers. After the entertainment all lingered, some to sing, play musical instruments, and join in genial sociability.

A letter of Christmas greeting to the New London Branch was received from District President W. A. Sinclair, which was very impressive.

Sunday evening, January 4, Bishop M. C. Fisher, of Somerville, Massachusetts, delivered a sermon to the Saints at the home of Brother David G. Tourtellot. Brother Fisher's talks are always received with interest, and the Saints enjoy his visits very much.

Interesting Watch Party and Club Meeting

DENVER, COLORADO.—The Mizpah Club and the Department of Women held a watch party New Year's Eve at the church. Among those present was Elder Bruce E. Brown, our district president. It was indeed a pleasant surprise, as not many knew of his coming.

The early part of the evening was given for prayer service, which was presided over by Elder Frank Almond. Numerous prayers and testimonies were offered in thanksgiving to the Lord. This was declared one of the most spiritual meetings that had been held in the whole year. The spirit of unity and good fellowship expressed was very inspiring, and all present felt greatly repaid for having been there.

After the prayer service all enjoyed an excellent talk by Elder E. J. Williams, our branch president. He gave a summary of last year's accomplishments and presented a constructive outline for the new year. It is hoped each and every one will do his part to carry out his plans, that we may improve over last year's record one hundred per cent.

We were next honored by a short talk from Brother Brown. He expressed his appreciation for the work the Denver Branch is doing and the efforts they are putting forth to spread the gospel. He desired to see us go into the new year with renewed vigor and integrity of heart, that we may enjoy greater success and have the Spirit of the Lord to be with us.

After this the meeting was turned over to the social committee and various games were played. Rrefreshments were served by the members of the Department of Women. After refreshments the new officers for the Mizpah Club were installed: James A. Morton, president; Gayle Noblett, secretary; Nellie Coven, corresponding secretary. They took the following pledge of office: "Relying upon divine help, I hereby promise to strive to be true to Christ in all things and at all times; to seek the New Testament standard of experience and life; to attend every meeting of the Mizpah Club, unless hindered by reasons approved by a good conscience, and to be of active service to the Master and my office at all times; to spread and promote the gospel as set forth by the Restored Church of Jesus Christ; to assist in building up the membership and attendance of the church and all its departments and to furnish whatever aid I may be called upon to supply; to consider it a privilege to serve the Master through the trust of my fellow members, and do therefore humble myself that I may go forth, trusting in the Almighty Father; to be a servant to him and for him in the presence of those about me, until I shall have fulfilled my term of office. I shall make every effort to fulfill and keep this pledge to the Father and my trust."

The Lord's blessing was then asked by Elder Brown, after which Elder E. J. Williams gave a talk on the young people's place in church work. It was a call for cooperation from the older members to promote the cause of the young people and help them find their place in the gospel service.

By this time it was a little after midnight and we were starting on a new year, so we were dismissed by Elder Clarence Bruno with the prayer that this year might be the happiest, the most spiritual and profitable in our experience.

NELLIE COVEN.

Fanning, Kansas

January 15.—The new officers have taken their places for the year, and with the cooperation of all we are looking for a better year in gospel lines.

Christmas was observed in the usual way. All pupils were treated to candy and nuts and oranges. The weather for the past month has been very stiff winter weather, and many say it is the old-fashioned kind. There has been good attendance considering the roads and the very cold weather. Many have to come several miles.

The Department of Women has been active and has helped quite materially along the financial line. Their leader for the year is Sister Emma Hedrick. At the business meeting it was voted to run on the budget system.

There is quite a good deal of enthusiasm expressed in regard to the basement of the church being finished and equipped with the necessary furnishings so as to hold the primary department of the Sunday school, also providing a place for socials, bazaars, etc. It is hoped that this can be done in the near future. Much of the work could be done by the membership.

Just before Thanksgiving Brother J. W. A. Bailey and Bishop C. J. Hunt, of Independence, Missouri, were here and delivered several sermons. Also two illustrated lectures were given by Brother Bailey, which were much appreciated.

Sister Vera Twombly, who is attending school at Kansas University, spent the holidays with home folks near Fanning.

Sister Sarah Blauser of Troy had the misfortune to fall on the icy walk, fracturing her right arm just above the wrist. She is getting along nicely.

Brother and Sister Samuel Twombly have been somewhat under the weather but are improving.

George Gater, a very old colored brother, has been confined to his bed for some time and is no better. He seems to be waiting to be called to rest. He is firm in the faith and feels that when the change comes all will be well.

Spiritual Meetings in Small Branch of Saints

ALLIANCE, OHIO, January 6.—On December 7 Patriarch A. R. Manchester with his wife and son, of Akron, Ohio, met with us. We had a very spiritual meeting. Through Brother Manchester a special blessing was given to our pastor, Elder R. A. Smith, also to Sister Leafey Gordon, to strengthen them for the work they are to do. We remembered a scene from the long ago, similar in many ways, when a few of God's chosen people withdrew themselves from the stress and worries of life and the turmoil of the busy streets of that great city, Jerusalem, into a quiet chamber and there waited upon God for the blessing which they had been promised. So we, a mere handful out of this city with its beautiful churches, were gathered in an upper chamber, and there God saw fit to own and bless us as his children, though few

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in number and our surroundings the humblest. Surely the words in the song of "Admonition" are true: "Unto honor I have called you, honor great as angels know," and our desire is to "heed our Father's counsel, and by deeds our purpose show."

December 14 Elder Joseph Biggs, of Kirtland, district Sunday school superintendent, met with us. He gave us a very good talk after the lesson period, commending us, in that all the officers were present and all the scholars except two. He also made some helpful suggestions. In the evening he was the speaker. He also met with us at our Wednesday evening prayer service. We enjoyed his visit.

Missionary William Patterson was with us over Sunday, December 21, speaking both morning and evening. Brother Patterson's sermons are always a source of help. After his sermon we heard such remarks as, "Wasn't that fine?" and, "I could listen all day to him."

We had a short Christmas program in charge of our young sister Vida Smith. It was very good.

Our branch priest, Joseph Gordon, is busy and happy putting out Angel Message tracts and Books of Mormon. He is employed on the Pennsylvania Railroad and recently sold two copies of the Book of Mormon and a set of tracts to three of his fellow workmen. They are reading them and are favorably impressed. His foreman, who has a Book of Mormon, says he believes it is true and wants more literature when he gets through reading this, while the man with the tracts is very enthused, telling others about them. Some eight years ago, while a member of the Christian Church, the Lord showed Brother Gordon through the administration of angels, that the Book of Mormon was of divine origin, which makes him very enthusiastic over the book.

Saints Speak on Chapman Letter

COSMOPOLIS, WASHINGTON, January 6.—The gospel work is still moving onward and upward at Gray's Harbor Branch. The attendance at services is three times what it was a year ago.

The Sunday school held a Christmas program on December 21, having a Christmas tree with presents for the small children. The exercises were well attended, many nonmembers being present.

However, the season of rejoicing was cut short by the death of Sister Alice Fischel, wife of Brother Acell Fischel. She died after she had been operated on for appendicitis. She leaves her husband, a small child, father and mother, and a host of relatives and friends to mourn her departure.

Quite a number have expressed a desire to be baptized soon, and we are expecting the waters to be troubled in the near future in a good cause.

Brother and Sister Liscome, and Brother and Sister Prescott, of Elma, motored down to Gray's Harbor Sunday to be with the Saints. Sister Liscome gave a remarkable experience of being healed recently after her friends had given her up.

The annual Sunday school election was held recently, and a full set of officers was chosen for the year, so we expect to see the work grow.

The Saints of this branch wish to indorse the letter of Brother N. T. Chapman, of Long Beach, California, who asks the church leaders to come together in humility and settle their own difficulties. We believe they can do this better than the membership could do. We would be glad to see all in harmony before General Conference convenes, so that a peaceful conference may be had. J. E. PHILLIPS.

Independence

Delegates to General Conference

The delegation selected at the conference Monday, January 5, to represent the City of Zion in the General Conference has been determined. Here it is, the names being given in the order determined by the vote: B. J. Scott, I. N. White, Ammon White, C. Ed Miller, R. J. Lambert, M. H. Siegfried, Joseph Luff, R. V. Hopkins, J. A. Becker, J. A. Gillen, J. F. Keir, R. S. Salyards, B. R. McGuire, Hubert Case, J. F. Curtis, E. L. Kelley, F. A. Smith, F. A. Russell, R. S. Budd, Richard Bullard, J. Charles May, P. M. Hanson, J. M. Baker, A. H. Parsons, E. A. Smith, H. O. Smith, E. C. Harrington, C. B. Hartshorn, J. A. Dowker, I. A. Smith, A. B. Phillips, H. C. Burgess, S. A. Burgess, J. W. Metcalf, George Jenkins, R. T. Cooper, C. J. Hunt, Alice Edwards, W. J. Brewer, E. E. Willard, H. A. Moriarty, J. J. Teeter, Lyman Fike, Mrs. Alma Tankard.

Stone Church

The Messiah Choir made the drive to Lees Summit Sunday night, January 18, to give the "Messiah" in the Memorial Hall. The effort seems to have been a success from every viewpoint. Over eighty singers took the trip, and there was a large crowd out to hear them. The choir made the trip on the invitation of the Saints in Lees Summit.

Sister Ethelyn Paul, wife of W. B. Paul who has for many years worked in the Herald Office, passed away Saturday morning after many years of suffering. Sister Paul was born in Coldwater, Michigan, but moved to Lamoni with her parents when she was still a child. She married W. B. Paul in 1899 at Lamoni and lived there till 1921, when they came to Independence at the time the Herald Office was moved to this place. She leaves besides her husband, her mother, Mrs. J. S. Roth of Lamoni; two sisters, Mrs. H. T. Turner and Mrs. C. E. Robinson, both of Independence; and a brother, Fred Harger, also of Independence. The body lay in state in the Stone Church Sunday from two o'clock until half past two, after which a short service was held. She was then taken to Lamoni for burial, where President Elbert A. Smith preached the funeral sermon. Sister Paul offered an example to others in the way she cheerfully bore her suffering.

President F. M. McDowell has improved so much that he was able to leave the Sanitarium January 20. He is hoping to be able to return home the latter part of the week. Apostle J. F. Garver is doing nicely, but has not yet been released from the Sanitarium.

Apostle John W. Rushton is in Independence, having been called here from California by the death of his mother. His nephew, Norman Issott, of Omaha, Nebraska, also attended the funeral of his grandmother.

Bishops B. R. McGuire and I. A. Smith went to Texas January 19 to look after church property. They will be gone a week or more.

Bishop James F. Keir was the speaker Sunday morning at the church, and his discourse was much appreciated by the usual large audience. In the evening Apostle J. F. Curtis preached another very fine sermon.

Miss Ola Stanton, of the Holden Home, spent two weeks vacation with Mrs. J. A. Becker in Independence.

Second Church

Young people to the number of sixty-five came to the prayer meeting again Sunday morning at eight o'clock. Attendance and interest at this meeting are increasing.

Bishop Charles J. Hunt was the speaker at eleven o'clock, and he had a large attentive audience, while the junior serv-

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ice in the lower auditorium was conducted under Brother Lane Bolt.

Elder J. D. Shower was the evening speaker. This was his first visit to South Side, but he had a good hearing and spoke highly of the attention given him.

Brother John Allison, who had been a sufferer for some time, passed away Monday morning. His funeral service occurred this afternoon, Elder H. W. Goold being the speaker.

Walnut Park

The chicken dinner the 16th netted $125 for the local church debt.

Bishop J. A. Becker preached Sunday forenoon, and after his plain talk probably no one in Walnut Park felt exempt from owing tithing—either little or much.

In the evening Patriarch Richard Bullard was the speaker.

Luther Lewis of Kansas City, a fellow workman of W. B. Haskins, attended church here Sunday and was baptized in the font at twelve o'clock. This is the second convert Brother Haskins has brought over from his place of employment to unite with the church.

Liberty Street

Last Sunday night Patriarch F. A. Smith began a series of Sunday night meetings, his first subject being 1 Corinthians 13.

In the morning Pastor J. M. Baker outlined the program for 1925. Both sermons were much enjoyed.

East Independence

After the sermon by Brother A. H. Parsons Sunday morning a priesthood meeting was held in charge of Pastor C. Ed Miller from Independence.

Brother Harry Friend was the speaker Sunday night.

Englewood

The women of this group have decided to organize a study class, to meet Tuesday afternoon for the study of the Doctrine and Covenants. Sister Molly Davis will be the teacher. This work promises to be very interesting.

We had with us Sunday morning Elder Hubert Case, and a large crowd was present to hear his very fine sermon.

In the evening Brother John Ely gave us a good sermon.

Spring Branch

The attendance at our Wednesday night prayer meetings has been fine considering the distance some have to come and the inclement weather.

Pastor John Soderstadt was the speaker Sunday morning, while Brother Arthur Peer occupied in the evening.

Sister Amos Joe, daughter of Brother C. E. Guinand, passed away at the home about seven o'clock Monday evening, January 19. She had not been well for about two months, but she was not thought to be in a very serious condition. The funeral was held Wednesday morning from the Stone Church at half paast ten. She leaves besides her husband a two-month-old child, father and mother, sister, and brother.

Manteno, Illinois

January 14.—The Department of Women of this branch gave a chicken supper in the hall Thanksgiving night which was a decided success, both socially and financially. After the sumptuous meal a short program appropriate to the occasion was given. The budget was helped out by the $25 received, but best of all was the presence of the Spirit of the Master and the good fellowship which characterized the entire evening. The Saints felt that this was one of the most enjoyable occasions of the kind ever experienced by the branch.

The Sunday school gave their Christmas entertainment on Tuesday evening, December 23. The night was ideal for the service, the earth being covered with ice and snow and gentle flakes still falling.

The hall was fittingly decorated in green and red, while the entire front of the building was transformed into a panoramic view of the City of Bethlehem, with additional panels showing a group of shepherds and the Wise Men.

The program brought out the Christmas story in song and recitation. The boys and young men of the Sunday school gave a short play entitled, "Cutting out Christmas."

On November 30 Brothers Axel Edstrom and Henry Van Nieuwenthuyze of Chicago visited our branch, and each preached a helpful sermon. We have heard much favorable comment, not only concerning the sermons, but also the personal enthusiasm of the brothers for the cause of Christ.

In November the Deselm Saints were again called to mourn the death of another sister from Wilmington, Sister Henry Allott, who lived only two months after the departure of her daughter, Sister Jean Kahler. Sister Allott was a sufferer for many months preceding her death and bore her affliction with patience and a firm trust in the God of her salvation. Loving care was given her by her husband, her daughter, Sister Della Heinen, and other relatives. The passing of this sister leaves vacant a place none can fill.

An all-day meeting of the Department of Women was held at the home of the local superintendent, Sister Mildred Rogers, January 7. The husbands were guests, and all enjoyed the cafeteria dinner and program following.

The Sunday school, assisted ably by the home department, went over the top with the Christmas offering. The stakes were set at one hundred dollars, but one hundred and forty dollars were secured. Sister J. H. McGuire served as chairman of the Christmas offering committee and deserves much credit, along with the other members of the committee, Brother Albert Rogers and Sister Jennie Bell.

Brother and Sister J. H. McGuire, of Hammond, Indiana, were week-end guests of Deselm Saints January 10 and 11.

Lamoni, Iowa

January 16.—Lamoni has been very fortunate in the matter of sickness this winter. Chicken pox and influenza have made great inroads in schools, but no serious cases have developed. Helen, the little daughter of Mr. and Mrs. E. C. Norris, granddaughter of D. C. White, has been the victim of a rather severe case of scarlet fever but is out of danger now and is recovering nicely.

On the first Sunday morning of the month, the time of the service after the passing of the emblems was mostly given over to the performing of sacred ordinances. One confirmation followed the baptism of Mrs. John Johnson, and their little daughter Doris was blessed. Mrs. Johnson has been spending the winter with her mother-in-law, Mrs. Mattie Johnson. Her husband is in the service of Uncle Sam, being a member of the marine corps. Two other children were blessed: Gretchen, little daughter of Brother and Sister Frank Harp; and William Clayton, son of Brother and Sister Alvin Ballantyne.

The monthly concert given by the Lamoni-Graceland Oratorio Society at half past seven in the evening was very fine and was followed by a sermon on "In his image," by Elder C. E. Wight. Brother Wight takes the stand that these word-

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refer not alone to a physical likeness but to an inherent power to grow to a likeness of the divine in spirituality.

Last Sunday morning Bishop A. Carmichael outlined "Our church program" in a talk on stewardships. In the evening Elder E. E. Long was the speaker. He affirmed his belief in the divine nature and virgin birth of Christ, quoting in support many passages from the three books of the church, and denounced in rather strong terms the modern theory that Christ was just a good man and not the Son of God, which is gaining in worldly popularity and, according to Brother Long, is making dangerous inroads into our own church.

At the annual business meeting of the branch the present officers were sustained for 1925. Brother Wight, in his president's report, took a very hopeful view of the work as a whole but condemned the attitude of watchful waiting assumed by some members of the priesthood, which caused them to be slack in performance of duty.

A series of meetings has been arranged for the week of January 25 to 31, Apostle E. J. Gleazer to be the speaker. The stake conference convenes the latter part of the same week in Lamoni.

Young People's Convention at Toronto

The young people's convention of Toronto District will be held in Toronto beginning Friday, January 30, at half past two and will close Sunday night, February 1. President F. M. McDowell and Elder H. A. Koehler will be in attendance. Other districts are cordially invited, and visitors will be cared for in the homes of the Saints. The church is located on Soho Street, near Queen, one block east of Spadina Avenue.

On Friday, class work, "Preparation for service," will be held at half past two in charge of President McDowell, who will also speak in the evening at eight o'clock, following a half hour song service.

On Saturday recreation will be conducted at two o'clock in charge of the Toronto local Religio. A banquet will be held at five o'clock, with Bishop A. F. McLean as chairman and Agnes McPhail, M. P., as toastmistress. Brother McDowell will preach again in the evening.

Prayer service will be held at ten o'clock Sunday morning, and Brother H. A. Koehler will give an address in the afternoon. Brother McDowell will preach in the evening.

The music throughout the convention will be in charge of the district chorister, W. M. Terry, and Elder H. A. Koehler, of London, Ontario. There will be solos at all sessions; also instrumental music and readings by the best talent.

Collections will be taken each evening, as the expense of the convention is to be met by voluntary contributions.

There is no age limit.

Phoenix, Arizona

January 13.—This branch had a pleasant experience last month in a visit from Apostle D. T. Williams. While here Brother Williams preached every night for a week on gospel subjects, and while the attendance was not as large as we could have wished, yet it was steady, and good interest was maintained throughout. All felt encouraged and strengthened by his efforts.

A bunch of our "Up-streamers," with their teacher, Sister Jennie W. Young, did their part in trying to keep Brother Williams young. Several auto loads went to Roosevelt Dam and visited the cliff dwellings, where they spent the night, comfortably and otherwise. On their return they all looked the part of having had a real outing, including Brother Williams.

In our recent elections our branch president, F. C. Coberly, succeeded himself. In the Sunday school Hubert A. Yates was elected superintendent, and in the Religio Ed McIndoo was sustained as superintendent. A splendid spirit of unity was manifested in all, particularly so in the branch election.

We have enjoyed the association of several from the land of Zion this winter. Among them are Brother and Sister Dildine, of Independence; Sister Townsend and two granddaughters, of Beloit, Wisconsin. Sister Townsend's sister, Sister Wetherel, arrived here last winter. Brother Charles Eaton, who was for many years director of the Independence Stone Church Orchestra, with his wife and her parents, Brother and Sister Jolly, are here primarily for the benefit of the health of Sister Eaton. Brother and Sister H. D. Ennis, and son Kenneth, of Saint Joseph, Missouri, are cheering us by their presence. Walter and Clarence Davis and their wives of Independence have acted like a tonic on the young of our branch. The influence creeps into the hearts of older ones, too. Our orchestra, which is directed by Elva Sturges, has been greatly assisted by the splendid help of the Davises' cornet, trombone, and violin. We are glad they decided to move to Phoenix.

The latest addition to our already fine collection of "from abroads" is Brother and Sister Keith Rogers, most recently of Yuma, Colorado. These are old friends, having lived here before, at which time Brother Rogers was our branch president. We gladly welcome them, but regret that their return was made necessary by the illness of Sister Rogers. Brother Rogers has accepted a position with the Alabama Freight Company. We trust that Sister Rogers, with the aid of our violet ray sunshine and mild climate, may soon be well on the way to health and strength.

Ruth Yates Millard, with her husband and two small daughters, has also joined us from northern Arizona.

Those who are acquainted with our branch will be sorry to learn that our faithful sister, Mary A. Putman, has been confined to her bed for the past five weeks with a return of spinal trouble and is still in a serious condition.

Our choir is progressing nicely under the direction of Sister Pearl Brannon, who is one of our most efficient and dependable workers.

Christmas Eve a beautiful pageant of flowers was given by the Sunday school, followed by the usual treats; and on the following Sunday evening the pantomime, "The search for the King," was effectively rendered, Sister Pearl Brannon being the reader.

Sunday, January 4, we had with us again Apostle D. T. Williams, who was en route to southern Arizona. The morning communion service was a spiritual feast to all. The voice of the Spirit through Elder Jesse Johnson to Brother Williams and the branch in general brought encouragement to all. Brother Williams, as the speaker of the evening, gave us in his usual forceful manner much food for thought. At the close of the sermon Brother Hubert A. Yates was ordained to the office of priest under the hands of Apostle Williams, High Priest H. D. Ennis, and Elder F. C. Coberly. The ordination prayer was rich with promise of future usefulness to our young brother, if he will move forward in the duties of his office and calling.

Our normal department is wide awake and busy with its duties of preparation for active usefulness. Would that all might sense the need!

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Experiences by the Way

By John F. Garver

I. Experiences in the Independence Sanitarium

I have often desired to write of experiences for the HERALD but have always been crowded for time, always on the go. Finding myself with plenty of time just now, I avail myself of the opportunity.

I am writing from my bed in the Independence Sanitarium. I am confined here three to four weeks, to allow the healing of an ulcer of the duodenum, and shall, Doctor Harrington says, have to exercise care for some considerable number of months. I am hoping, and expecting, however, to be at my work in the field again in a few weeks; even though I do have to "take it easy," so far as such may be possible to one of my disposition.

I am resting easy; had been distressed for some ten weeks, so it is I am appreciative of the freedom from pain. I am weak, however, from the rigidness of the diet I have been subjected to. This is my fourteenth day in bed and thirteenth on diet. It is a trial to remain idle, so I've secured the doctor's consent to write a bit now and then.

Surely "Our Sanitarium" is a wonderful place. This is my third stay here. First, eight years ago, exactly, when I was here for one month beginning the work of recuperation from broken health following overwork in the cause we all love so well. Second, one year ago, exactly, when some complications following the removal of my tonsils required me to stay on here for twelve days. And now for this present treatment. The spirit of the institution, whatever the personnel, is always the same. Surely God abides here.

My present disability, by the way, is not my first experience with this same ailment. Eight years ago, and fourteen, I had like attacks. We are determined this time to get the best of it. Hence the days spent here in quiet under the doctor's immediate observation.

A Lesson in Cooperation

Every experience has its lesson, and, preacher-like, I am sharing with friends this lesson in cooperation:

I have been hungry these days. So would you have been, dear reader, under similar circumstances. For the first two days, only one ounce of milk and cream—half and half—each hour of the day, seven to seven, inclusive—thirteen ounces in all. For the next three days, one half ounce more each feeding. For the next four, the same, with one egg and three ounces of cereal for the twenty-four hours. I say, you would have been hungry, too.

So it was, my stomach, torn to tears by hunger pangs, kept looking up into my face and crying out, "I'm hungry! I'm hungry!! I'm hungry!!!"

"I know you are hungry," I would reply, "but lie down and be quiet, you simpleton. It is no worse on you than it is on me. I'm lying down, too, don't you see, and being quiet."

But it would be only for a moment till he'd up and at it again, "I'm hungry! I'm hungry!! Can't you hear? I'm hungry!!!"

Morning, noon, and night, and during the night it was the same. Like Banquo's ghost, he just would not down. And finally, what from turning a listening ear to him and pitying myself a bit, I caught myself slipping. I, too, was about to rebel.

At this I rose up in my mind, and said, "See here, Mr. Stomach, who is suffering the most, you, or I, or Mr. Duodenum? Who is it that has this ulcer, anyway? Not you. Not me. It's Mr. Duodenum. Don't you think it is hurting him more than us? He is really sore. We are "sore" only figuratively speaking. Hadn't we better think of him a bit?"

Turning his face, as it were, in the other direction for a moment, for there lay Mr. Duodenum right next him, Mr. Stomach lifted again his shrinking visage to mine to say, "Yes, he does seem to be somewhat distressed."

"And whose fault is it?" I asked.

"Search me!" says Mr. Stomach.

"Haven't I been searching you?" says I. "And haven't I made a discovery?"

"Well, you needn't look so cross about it," he defended. "What have I had to do with it?"

A guilty conscience again needing no accuser. "What have you had to do with it?" I answered in rebuke. "Haven't you been yelping for something to eat from the hour you were born? And haven't you had it, sometimes in an amount and variety to make the whole body sick, duodenum included? And well or sick, hasn't he had to handle the whole lot?"

"Needn't lay all the blame on me," he cried. "Haven't you times without number shown yourself to be a man without sense when it comes to eating, as well as in many other things? Hasn't your fool appetite, and your overanxious hostess, or both, been too much of the time your only guide? And haven't you, since you were old enough to take solids, thrown the grub down at me like a bone to a dog, without so much as turning it over in your mouth? When have you ever consulted me as to my feelings? Anyway, 'weakling and whimpering,' I am only the weaker vessel!"

"Good for you, old man!" I called back to him in admiration. For I do like a good scrapper, even when he scores one on me. "Good for you! I was just coming to that. But, don't you know, it's not blame-hunting we are concerned with just now. It's cooperation."

"Well, what do you want me to do about it?" he growled. Though I knew he was willing, he is just like his master—that crusty old stomach of mine. His bark is worse than his bite.

"I want you to look at Duodenum again. Poor fellow, he is in mortal agony, and with good reason. It is get well, or out comes a piece of him. He is a good sport, though. Just saws wood and not a word, as he has always done, for always and always it has been the same with him—taking whatever we gave him and passing it on to the next fellow. And I'll leave it to you if under the circumstances he hasn't done well. Cooperation is his middle name, at whatever the effort or whatever the cost. Always he has cooperated with us for our sakes. Now we must cooperate with him for his."

And thinking it out a bit further, I added, "After all, it's for our sakes, too."

So we lay down quietly, Mr. Stomach and I, beside Mr. Duodenum. And now we three are working together diligently, each for the sake of all, and all for the sake of each. Neither of us could get along without the other. Neither two without the third. Together we can make a go of it. And it is when we are each hitting it up normally we can do our best. So it is that since Mr. Duodenum needed to come, but couldn't come in here without us, we are here with him, Stomach and I. And we well know he will keep on going about as he has always done with us. So here we lie quietly together now, for the sake of the great journey we shall finish together by and by.

And in our church work, don't you know, it is to be the same. We are interdependent. No one of us can disregard another without injuring that one and all the others, including ourself. Again, beautiful thought, either of us regarding another helps that one and all the others, including ourself.

So in the church we suffer together that we may learn together, and serve together, and triumph together.

It is the cooperation of love that is to win.

I shall write in my next of "Late experiences in the field."

INDEPENDENCE, MISSOURI, January 14, 1925.

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KLDS

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters. . . . . .

SUNDAY, JANUARY 25, 1925

11.00 A. M., From the First Independence L. D. S. Church

Hymn.
Prayer.
Anthem: "God is love," Shelley.
Sermon by President Elbert A. Smith.
Hymn.
Prayer.

SUNDAY, JANUARY 25, 1925

7.30 P. M., From the First Independence L. D. S. Church

Organ Solo: "Prelude and Fugue in A Minor," Bach.
By Mrs. Pauline Becker Etzenhouser.
Hymn.
Prayer.
Violin Solo: "Romance from the second concerto," Wienneowski.
By Miss Lillian Green.
Organ Solo: "Berceuse in A," Delbruck.
By Mrs. Pauline Becker Etzenhouser.
Trio: "The swan," Saint Saens.
By Miss Lillian Green, violin.
Mrs. Pauline Becker Etzenhouser, organ.
Mrs. Paul N. Craig, piano.
Tenor Solo: "Father all glorious (Ave Maria)," Kahn.
By Mr. George Anway.
Violin obbligato by Miss Lillian Green.
Accompaniments by Mrs. Pauline Becker Etzenhouser.
Sermon by Patriarch U. W. Greene.
Hymn.
Prayer.

TUESDAY, JANUARY 27, 1925

9.00 P. M., From the New L. D. S. Radio Studio

Walnut Park L. D. S. Orchestra

"Gilt edge overture," Bowman.
"Cecile waltz."
By the Orchestra.
Cornet Solo: "Lucky star polka," Heed.
By Irwin Moorman.
Rosamond Filson, accompanist.
Vocal Trio:
(a) "In the gloaming," Parks.
(b) "There, little girl, don't cry," Parks.
By Mrs. W. C. Norman.
Mr. W. C. Norman.
Mr. Irwin Moorman.
Address: "Osteopathy."
By Doctor J. Ed Stevens, of Kansas City.
"Nodding Poppies," Creighton.
By the Orchestra.
Piano Solo: "Nola," Felix Arndt.
By Miss Margaret Chapman.
"Chimes at Christmas" (Meditation), Greenwald.
"Crown of love" (Romance), Zameenik.
"Zenith overture," Bennett.
By the Orchestra.
Miss Iris Burdick, accompanist.
Mr. Orlando Nace, director.

THURSDAY, JANUARY 29, 1925

9.00 P. M., From the New L. D. S. Radio Studio

This program will be furnished by Mrs. Brinkman, contralto; Margaret Royster, violin; Hazel Cook, accompanist.
Miss Royster will play:
"The old refrain," Kreisler.
"Obertass mazurka," Wienneowski.
"Indian lament," Kreisler.
Address: "What is a boy worth?"
By J. Allen Prewitt, chairman of Boy Scout Council of Eastern Jackson County.

KFFV

Broadcast by Graceland College for the Reorganized Church of Jesus Christ of Latter Day Saints. Wave length two hundred and fifty meters. . . .

SUNDAY, JANUARY 25, 1925

11.00 A. M., From the L. D. S. Church

Hymn.
Prayer.
Anthem by Lamoni-Graceland Oratorio Society.
Solo.
Sermon: "Science and religion."
By Elder C. E. Wight.
Hymn.
Benediction.

MISCELLANEOUS

Special District Meetings for 1925

January 23, 24, 25, Ironton Branch, priesthood conference.
February 20, 21, 22, First Columbus Branch, business conference.
March 13, 14, 15, Lancaster, three-day meeting (c).
May 8, 9, 10, Nelsonville, Church school convention and dedicatory service.
June 12, 13, 14, Wellston, priesthood conference.
July 3, 4, 5, Columbus, convention of Department of Recreation and Expression.
September 25, 26, 27, Middletown, district conference (a).
October 16, 17, 18, Columbus, Department of Women convention.
November 27, 28, 29, Shawnee, priesthood conference.
December 18, 19, 20, McDermott, three-day meeting (b).

(a) Program for Friday evening and all of Saturday will be provided by the superintendent of the district church school.

(b) Program for Friday evening and Saturday will be provided by the district Department of Women.

(c) Program for Friday evening and Saturday will be provided by the district Department of Recreation and Expression.

Rules were adopted at Wellston in 1920 providing for special meetings at different branches. We have consulted with the district workers, and this schedule is the outcome. The meetings have been so placed that it will be possible for everyone to attend one or more of them. We ask for cooperation in this arrangement, feeling assured that good will result.

Meetings will commence Friday evening and continue all day Saturday and Sunday. Priesthood conference will be open to the general membership except as otherwise announced. James E. Bishop, district president, 226 Edgar Avenue, Steubenville, Ohio.

Young People's Convention

Toronto, at Toronto, 23 Soho Street, beginning Friday, January 30, at 2:30 p. m., and closing Sunday, February 1.

MONDAY, JANUARY 26, 1925

7.30 P. M., From Graceland College Studio

Musical program under direction of Joseph H. Anthony, Director of Lamoni Band.

THURSDAY, JANUARY 29, 1925

7.30 P. M., From Graceland College Studio

Musical prelude by Niketes Literary Society.
Talk: "Child labor legislation."
By Elder George N. Briggs, President of Graceland College.

Radio Flashes

Habana, Cuba.—I enjoyed very much the broadcasting from your station on Thursday, January 1, for which accept my sincere thanks. Reception was very clear and the music good.—Miguel Guierres.

Fort Meyers, Florida.—Heard your station several times while vacationing here at Crescent Beach on the Gulf of Mexico. Heard "Whispering hope" and "Where the rainbow ends," on the loudspeaker. Reception was wonderful. I open my winter tour January 3 in Cuba.—Wendell H. Hall—"The Red Headed Music Maker."

Saint Joseph, Missouri.—I have been listening in on your program which came in clear and loud. I wish to say that your program was the best I have ever heard. I especially enjoyed the reading entitled "The hour glass." I would appreciate it very much if you would send me a copy of that reading or tell me where I could obtain it. Please send me a card of your station at Independence which you announced you were sending out.—Guy A. Dennis.

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THE SAINTS' HERALD

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The church is one block east of Spadina Avenue. Take Queen car. F. M. McDowell and H. A. Koehler will attend. Music will be given by best of talent. Secretaries of branches are requested to notify secretary of committee as to how many are coming from each branch, before January 23. Visitors will be cared for in the homes of the Saints. Other districts are cordially invited. Expense of the convention will be met by voluntary contribution, which should be sent to Doctor C. A. McLean, 130 Roncesvalles Avenue, Toronto, Ontario. J. T. Whitehead, chairman of committee; Floralice Miller, secretary, 1252 King Street, West Toronto, Ontario.

Requests for Prayers

The Garafraxa Branch at Grand Valley, Ontario, has set apart Sunday, January 25, as a special day of fasting and prayer in behalf of Elder J. T. Thompson, who is lying ill at his home, that he might be healed of his affliction. They request the Saints everywhere to join with them on this day in his behalf. John H. Taylor, president; Mrs. R. G. Thompson, secretary.

Conference Notices

Southern Missouri, at Springfield, Dale and Kellett Streets, February 6 and 7, continuing through Sunday. We are to be honored with the presence of Presiding Patriarch F. A. Smith, which will be a rare treat for this district. He will continue with the Springfield Branch in special services for two weeks. J. B. Ansley, branch president.

Conference Notices

Central Texas, at Dallas, February 7 and 8. Each branch should be well represented, as delegates are to be elected to General Conference. Sheldon Armstrong, secretary.

Saint Louis, with Saint Louis, Missouri, Branch, Grand and Carter Avenues, January 24 and 25. Business session Saturday at 6:30 p. m., January 24, at which delegates to General Conference will be chosen and district officers elected. Mail all ministerial and statistical reports to C. J. Remington, district secretary. H. A. Higgins, district president.

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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Volume 72 *Independence, Missouri, January 28, 1925* *Number 4*

EDITORIAL

To the Youth Who Love the Church

What Is Love?

To the youth who love the church intensely, we address ourselves. To those youth whose supreme aim in life is the betterment of the church; to those youth whose every activity is centered around the one all-inclusive motive of making our church the supreme expression of the will of God among men; to those youth whose selfhood is organized around the only value worth while for lovers, that of making the object of their love more worth while; to those youth whose greatest inspiration is the refining and the perfecting of the object of their devotion; to such youth we address ourselves. For does anybody really love the church unless he also burns with enthusiasm and is fired with activity to make the church better than it is?

Love does not exist for the church just because we have been born into its folds; love for the church has not commenced when we merely have accepted its ministrations, have passively permitted it to teach us its precepts, to give to us its stamp of morality, to determine our conduct and moral conceptions; love does not even begin when we feel that we would take the initiative in making the church better; love only commences when we individually and mutually become the actors, and not merely the ones acted upon, when we become the actors in making the church better. No one loves until he begins to make better the object of his devotion. Loyalty? What is loyalty? No one is loyal until he becomes the actor in making the object of his loyalty better. Let no one stand in the way of our becoming lovers! Lovers of our church we would be; lovers of our church we will be, many interferers notwithstanding. We shall go forward to refine the object of our devotion. Into the refiner's fire we shall put it, and with the hammers of our individual and mutual intellects and spirits we shall ever refine it.

But to those youth who have supposed that they have loved the church because it has determined for them their moral concepts, because up to date it has been the guide for their feet; to those youth who have felt that they have loved the church because it may have in some instances provided them with "amusements"; to those youth who have supposed that they have been loyal to the church, because in some few instances some leaders have unconsciously if not consciously bought their supposed loyalty by providing "good times" (as if vital loyalty attaches itself so); to those youth who have felt that they love the church because they have docilely stayed within the boundaries of intellectual thought and socially purposeful activity which the church itself has provided them, and never wandered outside of its provisions for such intellectual thought and purposeful activity; to those youth who have felt that they have loved the church because they have never had the least doubt of any of its precepts; to those youth who have docilely and obediently accepted the limitations which it has put upon their "good times," the limitations which it, or at least some of its members have been wont to put upon their freedom of intellectual thought and intellectual discovery, the limitations which it or at least some of its members have been wont to put on conditions of their fellowship with both people inside the church and people without the church, we would also address ourselves. But we would first beg of you to examine the grounds of your love.

Love does not commence until we have begun to identify the object of our devotion with ourselves. The object of our devotion becomes ourself, our very self. "And they two become one flesh." When we begin to act as if the church was ourselves, *our self, us,* then we begin to love, and the intensity of our love increases as we tend more intimately to identify the church, its fortunes, its mission, its progress, its betterment, its reconstruction with ourself. We are the church. Let no person think he does not come within the purview of this address and plea who is under one hundred years of age. This address is to all who love or feel that they love the church. Betterment of life, reconstruction of self and objects of devotion, love, is youth. Let us go back to our thought that love for the church constitutes an iden-

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tification of ourself with the church, and of the church with ourself. The relation is reciprocal and social.

Let us stop for a moment to see what one does who loves himself, and hence what one does with the object of his devotion which he has identified with himself. Let us in the first place frankly admit that we are describing the activity somewhat dogmatically; but yet the activity which we will set forth as the characteristics of one who loves is to a considerable degree self-evidencing, we feel. One who loves, chooses an aim for himself, and for the object of his devotion which he has identified with himself. He struggles to attain that end. Even with the baby, self-feeling, self-regard, self-love begins with the setting out of an object to reach, an aim to attain, even though it is largely if not entirely unconsciously chosen.

But one who loves does not stop here; he does not stop with the attainment of an aim in life; he permits that aim to grow, to change, to be modified, to be amplified. With his increasing experience in attaining an aim, he constantly inspects the aim, analyzes it, criticizes it; in a word, is constantly revaluing his aim. This is self-criticism; and love does not commence its growing until self-criticism commences.

Growth of love for the object of one's devotion does not commence until criticism of that object commences. But this inspection, analysis, and criticism of one's aims, or the aims of the object of his devotion, is very apt to result in the discovery and perceiving of new aims or ends. It may even result in the discovery and perception of aims for oneself, one's object of devotion, which are unprecedented, which have never before by any other lover been so completely perceived and comprehended. This new perception of aims involves a new analysis, a new inspection, and a choosing from among them. A struggle to attain follows. This process is repeated over and over. This in a nutshell is self-reconstruction, a reconstruction of the objects of one's devotion. Love is not static; love is dynamic. Love is not decay and stagnation; love is growth. Love is not mere conformity to what is; love is reconstructiveness.

What a grand outlook for us who really love the church; we whose supreme aim in life is the betterment of our love; whose every activity is to be centered around the all-inclusive motive of making our church the supreme expression of the will of God among men. And since there are so many of us who really do love the church, look what a great social motive we have; see what a great cooperative purpose we have to tie us together.

We Must Love Together

This brings us to another question. Since there are so many of us who have identified or are in the process of identifying the object of our devotion, the church, with our very selves, how is the common object of our devotion to be bettered with so many of us working at it, and apparently with so many of us with different views regarding the church, with different views regarding outside influences affecting the church, with different degrees of training, with different degrees of ability? What a hodgepodge this bettering the church might be, ining, with different degrees of ability? What a hodgepodge this bettering the church might be, indeed; what a hodgepodge this bettering the church is proving to be, with so many of us working at it. It seems we also must closely inspect, analyze, criticize our methods of working together at bettering the church, at bettering ourselves, our very selves, if you please. If we are really lovers, we will do that; that is, inspect and criticize, refine and rechoose our methods of working together. Yet the process includes the very germ or nucleus of its own improvement. Working together! *Together!!* Indeed we must choose the aim of the church together; we must struggle to attain that end together; and if we would begin the growth of love for the common object, we must together permit that aim to grow; we must together inspect, analyze, criticize that aim; and thus will we together refine our aim; indeed, discover new aims, unprecedented aims; we will then together choose, and struggle to attain; we will together reconstruct. The mutuality of the process, the togetherness of the process is inescapable.

But there are different degrees or qualities of mutuality or togetherness. The ideal would be to permit each person to make his fullest contribution to the common process, each person training himself to his fullest capacity and then giving to the others his fullest capacity in activity and thought; each person willing to listen respectfully to every other person, even though he finds himself in disagreement with what the others may do or think; each person reverencing every other person for that other person's own sake; and finally, in other words, a great mobilization of thought in helping to determine the answer to our common problems. Every child who really loves the church wants his full opportunity to add his bit to the solution of the problems of the object of his devotion. But the mutuality, the togetherness, the mobilization is not complete unless each person so fulfills his opportunity that everyone else likewise can and may fulfill his full opportunity. And the mutuality, the togetherness is not effective, unless there is a mobilization. But on the other

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hand, the effectiveness of mobilization must not deter the freedom of each to make his fullest contribution. There must be freedom to inspect our common aims, analyze them, criticize them, revalue them; there must be freedom to discover new aims, new relationships; there must be freedom to choose and struggle to attain, and yet this freedom must be expressed mutually; there must be a "we-ness" about it all, not a "my-ness" and a "thy-ness," as set off against each other, but rather an "I-ness" and a "thou-ness" which are increasingly voluntarily organizing themselves around a mutual aim or value. But, alas, this is the ideal. It is very difficult to describe. To describe it fully is not our purpose in this article. We really do not even comprehend the process in all its completeness and perfection. We see but snatches of it, and yet we feel ourselves approaching it both in imagination and in actual practice at times. But yet as we approach it, it becomes clearer to us. It is all another way of stating the brotherhood of man acclaimed by Jesus. Love for one's brethren finds its expression in uniting with one's fellows in bettering a common object of devotion, one's home, one's family, one's church, one's country, when the union is effected upon the principle of permitting each to make the fullest contribution to the betterment. We are far from attaining this goal; but we are approaching it, at least in some quarters. A. MAX CARMICHAEL.

(To be continued.)

Extensive Pueblo Ruins Discovered

The United Press recently sent over the country a daily press dispatch which may mean a great deal to Latter Day Saints and students of archæology among our Book of Mormon workers. As the way is cleared to these ruins and the excavating progresses, it is likely that men interested in different branches of science will be on the ground. We wonder if it is possible that a live Book of Mormon believer could be placed in the party of explorers!

History Found in Sand of Nevada

LOS ANGELES, January 14.—Far back in the untraveled recesses of Nevada, near the junction of the Virgin River and Muddy Creek, a new buried city has been discovered—one which probably will prove among the greatest archæological finds in North American history, according to Governor James G. Scrugham, of Nevada.

Governor Scrugham is en route to the little town of Saint Thomas, nearest village to the ruins, after conferring here with Governor Hunt of Arizona regarding construction of a road from the Grand Canyon of Arizona to the discovery.

"We believe we are about to open up the largest Pueblo habitats ever found on this continent," Governer Scrugham said. "The ruins seem to stretch for six miles, fifty feet or so above the high water mark of the river. They are about a mile wide. The town's population probably was 15,000.

"Thus far, we have excavated forty houses; and eleven bodies, ten of them of women, have been exhumed. The man's body apparently was that of a high chieftain. Ancient pottery, estimated to be two thousand years old, was found with the remains.

"Walls of the houses were of adobe, plastered on woven rushes. The clay still retains the mold of tule leaves. The floors were paved with stones."

Correction

In the HERALD for January 21, page 50, appeared an unsigned editorial, "The young people." This editorial should have carried the signature of S. A. Burgess but the name was inadvertently omitted.

The Government of the Church.—No. 1

THE ISSUES CLEARLY STATED

In the following treatise we propose, as far as possible, to confine analysis to essential features of church government over which there exist material differences of opinion.

After listening to a number of addresses and reviewing articles appearing in our church papers, it is quite apparent that there are, at least, two pronounced schools of thought in the church. These schools present divergent views as to organization, functions, methods, and objectives. The chief advocates of both schools are agreed on a number of minor and secondary issues. Fundamentally they are far apart.

Positions of the Two Schools of Thought

One school stands for sweeping changes in organization and methods and affirms that the government of the church is through priesthood *among, and not of,* the people. According to the program of this group, *all* administrative activity and directional power will center in one man. Quorums and departments will possess no inherent and independent power of action, but will become mere appendages to the President of the church as the executive head.

The other school is opposed to centralization of power and affirms the order of church government as set forth in the New Testament, Book of Mormon, and revelations to the church. The advocates of this group maintain that quorums and officials possess inherent rights which are not contingent on mere *ipse dixit,* even of the President of the church. They stand for the coordination of effort and interaction of quorums and departments as revealed through, interpreted and administered by, the late Joseph Smith.

The issue is not alone a question of interpretation or terminology. Temperamental differences play a part and prevent converse, but the things which divide are organic. These two groups cannot both be

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right. Both may be wrong. One may be right and the other wrong. Each may be partly right and partly wrong. There is no possibility of these two groups working together harmoniously unless one or the other is converted; or, if both are wrong, that each may sense its error and make necessary adjustment. Any attempts to camouflage differences will but aggravate and prolong our trouble. Compromise should not, under any circumstances, be considered. To compromise with error for the sake of peace is treason to the truth.

I have been a member of the church for nearly fifty years. I have been an active minister for thirty-eight years. Not until quite recently have I ever heard any representative minister advance the doctrine that the government of the church is by priesthood *among, but not of the people,* and that supreme directional control, which carries with it the power to effectively discipline any or all who do not at all times acknowledge this control, is vested alone in one quorum.

Position of the Reorganization

Against this kind of doctrine the representative ministers of this church have waged a relentless and victorious crusade to the present. The Reorganization was born of revolt against centralization of power. The Word of Consolation issued in 1854 was a clarion call for democracy in the church. It was a manifesto against the doctrine of government by priesthood. It championed the rights of the people as against one-man power and made righteous warfare against the autocracy of the living oracles.

We cannot afford to surrender and relinquish the advantages gained through a half century of consecration and struggle. I am reluctant to believe that a majority of the officials and members of this church will indorse this strange document on church government now championed by a majority of the Advisory Council and which harks back some four thousand years for precedent and would substitute monarchy for democracy, make assent take the place of consent, and thus divert the church from its original and divinely ordained purpose. This would be tantamount to apostasy and must result in the rejection of the church.

Should such a catalysis happen to the church, but one course remains open to all true Latter Day Saints. We must carry on in God's own way and with a firm and steadfast faith that God, who restored the gospel in the beginning with all of its attendant powers and blessings and who sustained the remnant during the dark and cloudy day following the apostasy of 1844, will still maintain his own cause and continue to bless the labors of those who remain true to the faith once delivered to the saints.

The Issues of the Reformation

We are fighting over again the issues of the Reformation—the right of conscience—the right of free expression—the right to worship God without priestly dictation or official coercion. The situation calls for men courageous and unafraid, men who are willing to stand up and be counted, men who will maintain the truth without fear or favor, men who will not surrender their manhood or barter away their birthright for a mess of pottage, men who are willing to have their names cast out as evil and who will hazard everything, even to life itself, to preserve the rights of the people. Real men will be willing to endure all this, aye more, for the truth and the right to maintain it.

It is to be regretted that, in some instances, statement of fact and quotations have been assembled in such a way as to leave the impression with those who have not followed both sides of the question, that these were not indorsed by the other side. One of the well-known rules of debate is that one should not stress points of accepted truth as though controverted, and at the same time ignore or pass over lightly the actual issues in controversy.

Open Letter Advocates Not in Disfavor

So far as I know, not one of the "open letter" advocates has visited a Delilah, nor have we been shorn of the source of our power. No Philistines have, as yet, put out our eyes. The earth has not opened and swallowed us up, and we are still spared the scourge of leprosy. We are not so moved with frenzy or personal animus as to attempt to pull down the whole structure of church government upon our own heads and the heads of our friends in order to visit destruction upon a supposed enemy.

One writer was so extremely anxious to quote anything and everything as supporting supreme directional control that I would not have been surprised if he had included the twenty-third psalm, the sermon on the mount, the dissertation on love as found in Paul's first letter to the church at Corinth, and the excellent analysis of the atonement by Moroni; but then, our brother evidently knows that all of the "open letter" advocates accept this much of the Bible and the Book of Mormon.

The reader should not conclude that because some writers in defending or making apology for supreme directional control have quoted copiously from the organic law and from the writings of prominent men without making rightful application of these quotations, that, therefore, the proponents of the "open letter" are opposed thereto. These quotations, taken in their proper setting, disprove rather than support the program of centralization now advocated by the radical school.

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Admissions and Affirmations

Representatives of the group which would effect a complete change in our church government have made a number of affirmations and admissions which we herewith enumerate:

1. The church is a theocratic democracy.
2. The church is not of human origin and must not be subject to the caprice of men.
3. The church exists because God authorized it and not because man willed it.
4. The form of its government is of divine origin and determination, though it depends upon human cooperation.
5. To the church God speaks through the instrument of his selection.
6. The people may reject the message given.
7. The people may, at any time, reject the messenger.
8. The people may reject both message and messenger.
9. The people have the right, at any time, to initiate legislation.
10. The right of legislation is resident in every delegate, whether of the priesthood or the laity, male or female.
11. All proposed legislation should be freely discussed on the floor of the assembly and then decided by majority vote.
12. The command of God is authority to act. Divine direction is paramount.
13. The voice of God does not contradict itself.
14. There are recognized grades of official prerogative and responsibility in the church.
15. The Presidency is the leading quorum of the church.
16. The primary right of presiding over the whole church is resident in the Presidency.
17. It is the right of the Presidency to preside in council and set in order all the affairs of the church.
18. The presidency of the high priesthood after the order of Melchisedec has a right to officiate in all the offices of the church.
19. The President of the church is to be like unto Moses. He is to be a seer, a revelator, a translator, and a prophet. He is to have all the gifts of God which he bestows upon the head of the church.
20. That the Presidency is the leading quorum in the church. That the duty of presiding over the church devolves on that quorum. That it is the prerogative of the President to preside over the whole church, to bear the responsibility of the care and oversight of the work of the church, in all the different departments, *and through the constituted officers of the church in their various callings, according* to the laws, rules, and regulations in force and recognized by the church.—General Conference Resolution, No. 386.
21. Inasmuch as the Presidency is responsible for the direction of the affairs of the whole church, it is obviously proper that all the departments of the church ministry should work in harmony with and *under supervision of the presiding authority of the church.*—Committee Report adopted by Joint Council May 1, 1917.

Although the foregoing points have been affirmed by some of those advocating supreme directional control, we propose to show that a number of these would be impossible of execution if the church adopts the document on church government presented to the Advisory Council in May, 1924. Government by priesthood *among, but not of,* the people and supreme directional control and effective discipline vested alone in the First Presidency is quite another program from the foregoing.

We wish also to emphasize that these twenty-one affirmations, associated as they must be with all the other provisions of the law, are not, and have not been, controverted by the proponents of the "open letter." Others may have done so in the past. It may be possible that at some future time men may challenge even these. And they should have the unqualified right to do so without being subject to insult or contumely, or to have their motives impugned and their integrity assailed.

Affirmations Still Unanswered

The following points have been affirmed by us and thus far remain unrefuted and, in most instances, practically unchallenged:

1. The calling of the so-called Advisory Council composed of the First Presidency, members of the Twelve in America, and the Order of Bishops to transact business or to legislate in any manner for the church, was without warrant of law and is an invasion of the rights of legitimate councils and the General Conferences.
2. The action of the council in assuming to decide questions of church government was irregular, unwarranted, and unlawful.
3. The attempt to impel general church officials to abide the decision of this unauthorized council was an invasion of their official and inherent rights and an unwarranted usurpation of authority.
4. This council had no official standing under the church law and was without any authority or jurisdiction to represent any quorum or quorums or the church as a whole.
5. The calling of this council, the introduction of the document on church government, the demand that the members agree to abide the decisions of the council, was intended to bring the members of the leading quorums into line with the centralizing program, and this without precedent or provision of law.
6. It has been affirmed by us, and admitted by the advocates of centralization, that it was intended to put supreme directional control into operation at once and without the formality of waiting until it would be ratified by the General Conference. As proof we present the statement of the majority members of the Advisory Council as found in the SAINTS' HERALD, July 9, 1924:

"The chief executives of the church, the First Presidency, should not be discredited *in seeking to exercise functions* in accordance with the above principles [found in document on church government] in harmony with the law as laid down in the standard books of the church, but should be supported by the faith and confidence of the Saints."

7. It was not intended on the part of those in charge of the Advisory Council that the ministry at large and the general membership should know the content of the documents discussed and considered by the council, the President affirming that "it was understood that these documents should not even be loaned for reading outside, to say nothing about being distributed." Secret councils are not contemplated in the law. The government of God cannot be carried on behind closed doors.

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8. The law and procedure of the church provide for administration through designated councils and quorums and the body as a whole. God has clearly designated the councils having jurisdiction.

9. Supreme directional control abrogates quorum and official rights and makes councils and quorums nonessential in church administration.

10. Joseph Smith and Heman C. Smith were unequivocally opposed to supreme directional control being vested in any quorum or quorums.

11. The appointive power as now exercised and as it will be increased and extended under supreme directional control, is unwarranted, and subversive of the rights of the people.

12. Right of appointment when claimed by any official without the specific authorization of the church makes the one so appointed subservient to the one appointing and tends inevitably to one-man power.

13. Supreme directional control nullifies the coordinate rights and the interrelationship of the three leading quorums which the law specifically states are equal in decisions.

14. The bishop as trustee-in-trust is amenable to the law of the land and of the church under which the rights of individuals and the body are fully protected.

15. Supreme directional control over finances by the Presidency *or any other official or quorum* is illegal and invades the law of state and church as to trusteeship. It removes all safeguards as provided for in the law.

16. Attempts to place both spiritual and temporal control in the hands of one man or group of men have always resulted in confusion and jeopardized the rights of the people.

Major Points in Issue

Passing over, for the time, the minor points of difference, we present herewith the major points over which there are seemingly irreconcilable division:

1. The government of the church is by divine authority through priesthood.

2. The divine authority becomes operative through the consent of the governed—the common consent indicated in the law.

3. It is divine government *among* the people.

4. Supreme directional control resting in the Presidency as the chief and first quorum of the church.

5. Effective administration is imperative, and organic solidarity is maintained only by effective discipline. (Taken from Document on Church Government.)

The above statements are set forth by the majority members of the Advisory Council and are controverted by the "open letter" advocates. In contrast with the foregoing, the latter group affirm:

1. General Conference, the enactments of which combine both the inspiration of God and the will of the people, is the highest authority in the church.

2. To obtain the common judgment, and to insure the cooperation and support of the people, all general church programs and policies must be submitted to the General Conference for consideration and decision before being initiated.

3. The law recognizes two general divisions in the administrative work of the church, spiritual and temporal, and specifies "that the temporalities of the church are to be under the charge and care of the Bishopric." In temporal affairs the Bishop acts as trustee in trust for the church and is directly responsible to the General Conference.

4. All quorums, departments, and institutions within the church shall operate on budgets appropriated by General Conference. The Bishop shall limit expenditures to such budgets and General Conference appropriations.

5. We accept the Bible, Book of Mormon, and Doctrine and Covenants, which contain the constitutional law of the church, and recognize the rights and powers of the priesthood as therein defined. We declare for government in the church by lawful and orderly processes and hold that General Conference enactments are binding without exception upon members, officials, and quorums. (Taken from "An open letter.")

Growing out of the discussion, advocates of centralization have made a number of affirmations which we question. We will not enumerate these now, but will examine in later numbers.

The purpose of this series is to strip the discussion of all extraneous matter and to narrow down the issue to the vital points of difference.

T. W. WILLIAMS.

(To be continued.)

Where God Is Found

BY J. E. VANDERWOOD

To-day I saw among the woods and hills,
The hand of Nature showing forth her power;
I heard her voice come from the babbling rills;
I saw her beauty in the full-blown flower.

I paused in meditation, quite profound,
And scanned the superficial works of man;
When from the woods I heard the sweetest sound;
The song of birds chimed with the brook that ran.

I said within my soul, What further need
Have we, of evidence that God doth live!
For Nature offers us the richest meed;
If we will search her, she will freely give!

I said within my soul as one of old,
The fool, indeed, had said there is no God;
For in the works of Nature, we behold
The power of God, made manifest abroad.

As I beheld each leaf, each bud, each flower,
And heard the melody of brook and bird;
I said, The elements declare his power;
And in the woodland, here, his voice is heard!

Each blade of grass his presence doth declare!
Each leaf and bud reveals his matchless power!
Each rippling stream pours forth his praises fair!
Yes, reverently I view his works this hour.

For Nature in her opulence doth show
The works of God, in wonders great and true;
And he that views them thoughtfully must know
That God is thus brought clearly into view.

Thus in these manifold phenomena,
The presence of the God of love is seen;
And he who studies well this book to-day
Will cleanse his soul, in truth, and make it clean.

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ORIGINAL ARTICLES

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

Concerning the Faith of Our Fathers

BY D. T. WILLIAMS

I. Our Fathers on Leadership

We must guard with jealous care the liberty with which our Lord has made us free. The principle of "common consent" so prevalently spoken of in the church to-day is a sacred gift from the hand of God. We are all agreed to its value and importance. We sometimes differ as to the means and manner of giving it expression. Our predecessors in the faith were zealous in their protection of this vital prerogative. In the heat of their zeal, however, for their God-given democracy, they did not forget their heaven-appointed theocracy. This we shall note in the following testimony concerning the leadership of the church.

Counsel Accepted

"We will do well," says one of the contributing editors of the HERALD, Apostle T. W. Williams, in the issue of June 11, 1924, "We will do well to review the experiences and practices of the fathers of our work, who builded well." In this we are agreed, and in accord with the invitation herein extended, we set forth, with limited comment, a few statements from history which indicate very clearly the mental and spiritual trend of the fathers of the faith.

This counsel is freely given, and we accept it in the spirit of its bestowal. We would be very happy were we able conscientiously to follow the lead thus established in all matters seeking confirmation through the fluent pen of the editor. It is always pleasant to agree with our friends; but even with these we find ourselves at times at variance.

Pertinent to this discussion engaging the attention of many in the church are the matters of leadership and directional control, including the relations that should exist between the Presidency and Bishopric. On these subjects our fathers have spoken with definiteness and clearness. We purpose in these articles to inquire as to what was their mind in relation to these matters.

First, in the present discussion, we deal with the faith of our fathers on the matter of leadership.

In a second article we shall see what they have had to say relating to directional control.

And in the third and concluding discussion we shall discover their mind on the relations between the Presidency and Bishopric.

The Faith of Our Fathers on Leadership

Every intelligent Latter Day Saint knows that this church stands unreservedly committed to the superlative leadership of Jesus Christ. But on the other hand, the great body of this church is not ready to aver the church is without an earthly leader to represent and act for its ascended and triumphant Lord. We have the head of the church on earth as well as the head of the church in heaven; which fact has undoubtedly often been defended by our dissenting brother in dissertation and discussion.

It is hardly consonant with consistency for the contributing editor to invite us with a clarion call back to the "faith of our fathers" (which he seems to think we have deserted) in one editorial, and in another to belittle that same faith by insisting that, "Even though the term [leader] has been used by others, is no argument for its continuance." Certainly if it is wrong, no amount of usage can possibly make it right; but to contend that it is contrary to righteousness is to declare our predecessors in this particular, since they repeatedly used it, apostates from the true faith. If our brother's latter conclusion is justified, what becomes of the "faith of our fathers" to which our attention was previously so earnestly solicited? Is it to be considered a thing of convenience: to be used only where to us it becomes expedient and spurned when it does not suit our purpose?

The assertion that "We have no one man in all our communion to whom we should apply the term, 'Our Leader,'" is not at all in keeping with the previous history of this people. Nor, as we shall soon discover, is it in consonance with the earlier findings of the author of the language here quoted.

The following statement from the record of the past will certify clearly to the unbiased mind, who, if any, are departing from the faith:

William H. Kelley a Witness

William H. Kelley, for years the president of the Quorum of Twelve, has the following to offer in this connection:

> Under Christ, as set out in the New Testament, there were committed the Melchisedec and Aaronic priesthoods, with
>
> 1. Jesus as "the Apostle and High Priest," and Prophet.
>
> 2. *He was succeeded in office in the church militant, by James, "the Lord's brother,"* who was aided by two assistants, who were, in all probability, Jude and Silas.—Presidency and Priesthood, p. 83.

It has been contended, which is always admitted, that Christ is, and was, the Leader of the church. But it is set forth here that the Great Master had an earthly successor, who assumed by divine right the high place vacated in the church militant, and through whom he directed his body upon earth. We

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will make no effort to defend the position taken in this conclusion. With other similar statements, we submit it only as an indication of what was the "faith of our fathers" on this question. If Christ was the "Leader, Commander, and Witness," then we submit that the earthly successor would, with the aid of divine guidance, assume that role as far as was humanly possible. If, on the other hand, there was no power given to James through which he might qualify himself for this eminent place, he then in no way could have become the successor of Jesus. But if we admit that it was possible for James to qualify for this high and powerful position, we must admit at the same time that it is possible even in this day for one called of God to prepare himself for the same great station.

In confirmation of the above statement by William H. Kelley, we set forth the following by our good brother, the contributing editor, who here pledges himself to the position maintained by Elder Kelley:

> Relating to the question from Presidency and Priesthood, we have this to say: We feel assured that its author, William H. Kelley, is *able to defend and maintain his position*, and undoubtedly will do so in the proper time and place.—SAINTS' HERALD, vol. 40, p. 281.

An Accusation

The present President of the church has been brought to task by the contributing editor in a public way, because he has dared to refer to himself as the "leader of this people." In this connection, the following will perhaps be of interest. But before quoting, may we ask, by what strange magic does that which is proclaimed a virtue in the first and second generations, in the third become a vice?

Joseph the Martyr as a Witness

> About eight o'clock [says Joseph, the first prophet of this dispensation] a flag was sent which was met by several of our people, and it was hoped that matters would be satisfactorily arranged after the officers had heard a true statement of all the circumstances. Colonel Hinkle went to meet the flag, and secretly made engagement—first, to give up their [*the church's*] *leaders* to be tried and punished.—Church History, vol. 2, pp. 255, 256.

Surely no one would contend that the following is not about as clear and strong as the English language can put it. The Martyr again testifies:

> I thank God that I have the honor to *lead* so virtuous and honest a people; to be *your leader* and lawyer, *as was Moses* to the children of Israel.—Life of Joseph the Prophet, p. 420.

We here find the term singularized. *Your leader*, is not a pluralized term. In this instance and in others, we will find the leaders of this church speaking of their leadership in a very special sense. Surely, in the mouth of two or three such witnesses this matter should be established.

"Young Joseph" as a Witness

The following taken from an account of a vision had by the late Joseph Smith and written by his own hand, is significant:

> In suitable niches, and on brackets carved and embellished, were pictures and statuettes, the pictures representing scenes in the life of the Savior, the apostles of the New Testament, and of the Book of Mormon; the statuettes the figures of *covenant leaders* of *both continents, ancient and modern.*—SAINTS' HERALD, vol. 25, p. 162.

Again the same witness speaks:

> For two or three years past deputations have been waiting on me, urging me to assume the responsibilities of *the leadership of the church;* but I have answered each and every one of them that I did not wish to trifle with the faith of the people . . . I have conversed with those who told me they would not hesitate one moment in assuming the *high and powerful* position *as the leader* of this people.—Church History, vol. 3, pp. 247, 248.

Does the above speak of a "leadership multiplied" as the contributing editor would have us believe? Does the *"high and powerful position"* spoken of by this revered prophet bring to mind the picture of many heads, or one? Is this the "pluralized" or the "singularized" form to which attention is called in the editorial? Let each make answer to his own soul, and conduct himself accordingly.

Again the Prophet speaks:

> I have my shortcomings, but I trust as a *leader* I shall do nothing to lead astray.—Church History, vol. 3, p. 250.

And yet again:

> Should you take me as a *leader*, I propose that all should be dealt by in mercy, open as to Gentile or Jew; but I ask not to be received except as by the ordinances of the church.
>
> Some, who had ought to know the proprieties of the church, have told me that no certain form was necessary in order for me to *assume the leadership*—that the position came by right of lineage; yet I know that if I attempted *to lead* as a prophet by these considerations, and not by a call from heaven, men would not be led to believe who do not believe now.—Ibid., p. 249.

Again we ask, what is it that transforms that which is a virtue in the first and second generations into a vice in the third? Surely the present testator should be considered in honor as were his fathers.

Frederick M. Smith a Witness

Is it at all strange that in the light of the above, the present Prophet and President of the church should refer to himself as the "leader of this people"? Surely his testimony is in harmony with the witness of the past. If in all other things he is as nearly in accord with the "faith of our fathers," we will need have no fear in following such leadership —if, indeed, as the contributing editor seems to maintain, the "faith of our fathers" is a proper criterion to guide us on our way.

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The Editor Against Himself

The contributing editor referring to this belief in a leader says, "One is led to wonder, when other and strange positions are set forth, as to what will be the next move in departure from the faith once delivered to the saints."

It is apparently necessary to remind the brother that if such belief constitutes a "departure from the faith," he himself until of late has been leading in that direction; in proof of which we append the following from his own pen:

The established *law of the Lord* as regards *leadership*, provided that Joseph Smith's successor should be "called of God," "chosen by the body," "appointed and ordained unto that office."—"Latter Day Saints, who are they?" page 142, by T. W. Williams, one of "The Angel Message" series of tracts procurable at Herald Publishing House, Independence, Missouri.

Our brother here established the fact that there is a leadership in our earthly communion. Moreover, he makes it very plain that the Great Leader in heaven places his insignia of acceptance upon that earthly leadership by himself calling the leader. The "law of the Lord," he tells us, provides for such "leadership."

Now in contrast with this, we find the contributing editor breaking down his faith of the past, and perhaps the faith of others with a statement such as the following:

The admission of such leadership . . . is dangerous.

Since when, we ask, did it become so dangerous? If it was God-provided a few years ago, at just what period did the angelic presence assume such a forbidding and sinister aspect? When was our brother in the faith? When he believed in a God-appointed leadership of the church militant, or when he contended that there is no such leadership?

Or will it be contended that there is the office of leadership, as set forth in the brother's testimony, but no leader? Surely if such were argued, the great Socrates would turn in his tomb. Hear the great sage:

Did ever man, Meletus, believe in the existence of human things, and not in human beings? Did ever any man believe in horsemanship and not in horses? Or in flute-playing and not in flute-players? No, my friend, I will answer to you and to the court as you refuse to answer for yourself. There is no man who ever did.

Neither will our brother contend that there is in the church an earthly leadership, but no earthly leader; his logic is too sure for that.

W. W. Blair a Witness

Let us hear from another stalwart witness for the truth. The following passage is quoted for no other reason than to emphasize the faith of the fathers on the question of leadership, and the writer trusts that none will try to make an unfavorable application of some of its phrases to those to whom it may not in the same sense apply. Brother Blair says:

Has the Lord made a mistake in choosing the *chief leader of his people?* Do others in the church know and understand the authority, duties, responsibilities, and prerogatives of that leader better than does that leader himself? And *has God called other men to lead that leader*, to teach him what are his duties, and what are his prerogatives and move them to resist his official counsel and instructions!

The Lord never appointed a leader of his people, from the days of righteous Abel until the times of Joseph the Seer and his son Joseph, who did not have certain officious, conceited persons to oppose them, directly or indirectly, who assumed to know and understand the work of such leaders better than did those leaders themselves, and who privily, or publicly, sought to lead such leaders and teach them in respect to their official, ministerial work, responsibilities, and duties. Such parties are usually very forward and decided in following their own counsels, even if thereby they must ignore and reject the counsel of those *whom the Lord has "set over" them in his church and kingdom.* Is it safe for the ministry and the membership to follow the example of such parties and resist or ignore the official counsels of the *leader God has set over them*, and especially when they admit that that *leader has been and is appointed of God?* If the church has *a chief leader*, why not honor and follow and uphold him as such, instead of seeking to lead him? Christ's ministers and Christ's people ought to be consistent with their profession. We should examine *ourselves* in these matters and see if *we* are *in the faith.*

God made President Joseph Smith *"the head of the church"* on earth. (Doctrine and Covenants 27: 2, etc., etc.) *This is admitted* (at least in word), *by all the ministry and members.* Is it not therefore wise and safe and consistent for them all to act in harmony with and follow their *official "head,"* unless it be demonstrated that he has become corrupt, unsound, cranky, or in some other way incompetent? *Is it not far safer and wiser to follow the counsel and admonition and direction and suggestions of "the head of the church" than others?* Of what use is "the head of the church" to the body if the body is not *under his direction and counsel?*—SAINTS' HERALD, vol. 40, p. 431.

Surely no one can mistake the tone of the above. Here is plainness and positiveness. Here, dear reader, is the "faith of our fathers." Does it not ring true? Which will you choose, the church with a head, a leader? or some strange and new-fangled creation without a head, and without a leader?

Summary

Whose testimony are we to accept? Certain it is that the conclusions of these prominent men, some of whom "being dead yet speaketh," will carry weight in the minds of thousands of honest-hearted Latter Day Saints. Consider, dear reader, as one who still believes in the teachings and testimony of the latter-day prophets, with which opinion would

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you care to have your name registered in the following columns:

WE HAVE NO LEADER	*WE HAVE A LEADER*
Witnesses:	Witnesses:
T. W. Williams, Apostle.	Joseph Smith, *First President of the Church.*
	Joseph Smith, *Second President of the Church.*
	Frederick M. Smith, *Third President of the Church.*
	W. W. Blair, of the First Presidency.
	William H. Kelley, President of the Quorum of Twelve.
	T. W. Williams, Seventy.

In the next article we will discuss the matter of the faith of our fathers in relation to "supreme directional control."

Know the Law

BY BISHOP ISRAEL A. SMITH

The caption, "Know the law," which has appeared as the heading of my various articles, has been used simply with a desire that the law given of God and interpreted by the church be carefully studied by the membership in order that intelligent action might be obtained when it becomes necessary for the church to make decisions. I do not set myself up as having a knowledge of the law to the exclusion of my brethren, for I believe that all can profit from an honest exchange, comparison, and analysis of views.

Personally, I have no desire to add to the law in regard to our governmental matters, either by changing the interpretation or practice. I firmly believe that the law in regard to the questions involved in the present controversy has been long settled and has been placed before the Saints by our predecessors in a much more able and satisfactory way than I could possibly have defined it.

During the weeks that I have considered the work of other writers, those who are proponents of supreme directional control, certain general considerations have been presented to my mind which I have incorporated in the following more or less fragmentary manner, and I ask the indulgence of a fair reading on the part of the Saints, with "malice toward none and charity for all."

Theocracy in Church Government Operates in Definite Channels and Need Not Be Presumed

Theocratic-democracy is operative in the giving and acceptance of revelation, but it is not necessarily operative in the administrative affairs of the church, unless the presumption be indulged that God's Spirit dictates every opinion of the priesthood when acting in an administrative or executive matter. Once that presumption be indulged, it is an easy and almost insensible step to a point where one fears to question the act or opinion of the priesthood, thereby elevating the presumption to the dignity of a conclusive presumption, and then the foundation is laid for living oracles, obey counsel, and their concomitant evils, until priestcraft is the dominant factor.

The literal meaning of the word *theocracy* is "God rule." That God influences our thought and conduct as ministers and members is readily granted, but our contention is that when he would rule or govern the *church* as a *body* it is regularly done by revelation through the prophetic office, which becomes valid as the rule of the *church* only when it has been accepted by the quorums and by General Conference.

Let us consider the operation of supreme directional control in actual practice: Do the brethren advocating the supreme powers of the First Presidency believe that if the Presidency were of the opinion that the Auditorium should be built at an ultimate cost of $5,000,000, their decision should prevail because theocracy is involved? And that if their proposal should be questioned or resisted, those so questioning or resisting are repudiating God's right to lead and direct?

The Saints at Independence met recently for the purpose of taking action in regard to the radio towers, and they did act in regard to them. Was there anything about it even hinting at theocratic-democracy? Was it not in fact a matter of pure democracy? Or will the brethren contend that this was a matter so far removed from legitimate controversy as not to be a governmental affair? We think it was a shining example of common consent. No, as we view it, these brethren seek to apply to all the affairs of the church a rule applicable to the giving and acceptance of revelations. Then they conclude that since the President is the channel through which revelation is presented, all the acts of the Presidency are of the same dignity.

We do not say the result will be identical, but the direction or trend of these claims is toward *absolutism*. Under almost identical claims of authority for their First Presidency, we have the picture of Utah framed in "supreme authority," colored with the rosy hues of living oracles and obey counsel, but nevertheless labeled "the people rule." The parallel is too plain to escape attention:

We quote from averments in the Reed Smoot case as follows:

Smoot's answer:

This respondent admits that the First Presidency of said church is vested with supreme authority in all things spiritual and in all things temporal, so far as temporal things pertain

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to the affairs of said church, and not otherwise.—Proceedings, etc., Reed Smoot, vol. 1, p. 32, Amended answer.

I admit that the first presidency of the church has supreme authority in things spiritual and in things temporal relating to the property, business, and affairs of the church itself.—Vol. 1, p. 75.

I admit and aver that the president and his two counselors, constituting the first presidency, and they only, are supreme in the exercise of the authority of the church on all ordinary occasions.—Vol. 1, p. 75.

We now place these statements opposite the principal quotation from the April resolution, and ask its proponents to point out any material difference between these fundamental positions:

In organic expression and functioning, there must be recognized grades of official prerogative and responsibility with supreme directional control resting in the Presidency as the chief and first quorum of the church. This control it is presumed is beneficent.

Do our brethren believe that under the Utah practice based on the foregoing statement of authority, the control of their first presidency has been "beneficent" and that the common consent rule has obtained for lo these many years? What guaranty have we that under a similar statement of authority, our practice and procedure may not sometime become identical? Yet, brethren will devote pages to argument that because the people have the right to sustain or reject the presidency, their rights of common consent and (therefore) democracy are not violated.

Attorney Worthington, counsel for Reed Smoot, in closing argument before the Senatorial Committee of Investigation, tells us how the people rule in the Utah Church:

While I am speaking of the Mormon Church, let me say that it is true, as stated by President Smith when he was under examination here, that the Mormon Church is in fact one of the most democratic organizations in the world. In the Mormon Church it is absolutely true, not that the apostles are supreme, or that the presidency is supreme, or that the fifteen are supreme, not even that the church is supreme, but that the people of the church are supreme. No fundamental proposition binding the Mormon Church or affecting them in anywise except as they may please to be affected, of their own free choice and will, can take effect until it has been submitted to the people assembled in one of their great conferences in the tabernacle there at Salt Lake City. Whatever in that regard the president or his advisers wish to have done in the way of changing the law of the church, must be submitted to that conference, and they must sustain it by their uplifted hands, or it does not become a doctrine of the church.

What Does Supreme Directional Control Mean?

There are those who have recorded themselves as favoring such control, but not *dictatorial* control. I am of the opinion that *there is no such thing as supreme directional control without the power of dictation.* It is, in its mildest form, the general supervision and direction generally accorded to the Presidency *plus* authorization to enforce their decisions. If I am wrong in this latter statement, I ask its proponents to explain in what manner will it be *supreme* in event the Presidency should meet with opposition or resistance that would not be withdrawn? Besides, if memory is correct, that is the construction placed upon the resolution by its proponents in the April council. They, at least, I believe, are pretty well tied to that position.

Of course, it may be in the minds of our brethren of the opposition that the directional control of the Presidency shall always be made effective by reason of the fear or refusal of all others to set up any contrary views or by an immolation of their best judgment and conscience, a spineless functioning which, like the aspen on the mountain side, simply bends to the ground at the onrush of the snowslide and allows it to pass over without material resistance. I do not believe upstanding men of God want directional control after this manner; besides, I am convinced it would be as dwarfing and twisting in its results to other officials and quorums as is evidenced by the appearance of the mountain trees.

President Cannot Be Supreme Without Power to Dictate

Supreme directional control reduced to the irreducible point means dictation. Dictation is the one thing without which it is not *supreme.* Perhaps it might be more accurate to say that the power to dictate is the one thing without which it cannot be supreme. If the Presidency does not propose to use this power of dictation on the grounds that it might be improper or unlawful to do so, then it is quite evident that the whole resolution is purposeless, so far as the control by the Presidency is concerned. If we are incorrect, if in fact power of dictation cannot by fair implication or otherwise be fastened upon the wording of the resolution, it is but "clouding" the record to place this resolution upon the books of the church. We are quite convinced that the just and rightful powers of the Presidency are already much better defined in the law as it has stood for many years.

We are quite sure that we are right in construing the resolution to mean that under it the Presidency have the power to force into operation anything they will to be done, even if other quorums never consent to it. It means that no opposition of the Presiding Bishopric who are the trustees of the properties and money of the church, even if persisted in to the uttermost, would be of any avail; that their rights of discretion so plainly stated in General Conference resolutions would be taken from them by this resolution and placed with the Presidency, and their judgment and conscience held for naught. It means,

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if it means a thing, when carried into its legal, logical, and inevitable conclusion, that the people will have absolutely no check upon the will or the caprice of the Presidency in the expenditure of church funds.

Besides the foregoing, our belief as to what this resolution means is also supported by our firm conviction, based upon the experience of some years, that it is in harmony with what the Presidency (or at least the President) have in mind.

After all is said, after we have waded through all the thick and thin of the argument, while brethren reflect different viewpoints on various matters of church government, the crux of the matter, the gist, the issue, is whether the directional control of the Presidency carries with it the powers of dictation. The writer may have been guilty as well as others in talking about matters outside of this issue. Let us forgive each other and the score perhaps can be evened on that point.

Grant Powers Only Where They Lawfully Belong

As suggested in the foregoing, I am making this presentation on the theory that supreme directional control in the Presidency carries with it the power to dictate. I am not persuaded that any power should be granted to anybody, if it does not of right belong to him, on the inducement that he will not use it; and if the proposal to grant him the power carries with it the suggestion of the right of "effective discipline," it is a double-handed threat. One is in danger of being run down and then prosecuted for being in the way.

The Presidency does not have the right to dictate to the Presiding Bishopric in their trusteeship because *the law does not give it to them;* on the other hand, as we have shown, it gives specific discretionary rights to the Presiding Bishopric which preclude dictation by others. By this we do not wish to be understood to mean that the Presiding Bishopric shall themselves exercise dictatorial powers. In addition to this we find in the law that not even when the affairs of the Bishopric are in disorder does the Presidency have sole jurisdiction to set in order. It must be done *in conjunction with other quorums.* The Lord says:

> In case there should be a flagrant disregard of the rights *of the people,* the quorums of the church in joint council should be appealed to, and their action and determination should govern. I inquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for in the law—the presidency, the twelve, and the seventy.—Doctrine and Covenants 126: 10.

In what way can the Presidency claim greater powers in regard to the putting in order the work of the Bishopric than the Twelve and the Seventy?

Some have advocated the supreme power of the high council in administrative affairs, but here again the law of God clearly inhibits such practice.

> The high council could not in justice dictate to the bishop in *direction* in any of these matters and then try and condemn and punish him if he did not obey.—Doctrine and Covenants 122: 6.

Will our good brethren explain how "in justice" the Presidency—who are a prominent part of the high council; in fact are empowered to write its decisions, hence to strongly influence and direct its actions—could "dictate to the bishop in direction" in any matters "and then try and condemn and punish [in other words, "effectively discipline," I. A. S.] if he did not obey"?

The Presiding Bishopric have not shunned responsibility; neither have we sought conflict with the Presidency. When questions of our differences have been discussed, we have plainly stated to the President we did not wish to embarrass him, neither did we feel that he should embarrass us, by forcing us to take a final stand against his views where differences of opinion obtained. In that event we asked him for a council, either the joint council of Presidency, Twelve, and Presiding Bishopric, or the High Council, where such differences of opinion could be composed in a way which becomes the dignity of all concerned. But our request was met by the assertion that whenever differences existed between the quorums, we should give way to the opinion of the Presidency. In this we feel that we did equity and believe that such a provision as requested by us would have promoted harmony and good-fellowship and tended to better conditions in our work.

Do our brethren contend that it is *lese majesty* to differ with the Presidency as to the conduct of the affairs of our office? that divinity always actuates the Presidency to the exclusion of all other quorums? that in matters of opinion as to the wisdom of numerous matters proposed the Presidency is always functioning under their exclusive interpretation of the law?

Common Consent
Versus
Assent—or Failure to Dissent

What did God mean when he said, "Let all things be done in order and by *common consent"?* Did he intend that the deliberate will or judgment of the people should be exercised? or was it to be simply a sufferance or acquiescence? These questions are suggested by the arguments presented by recent writers on church government. By implication at least it is held out that by the mere act of sustaining an officer, the things *already done* by such officer are approved, common consent is thus operative and

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democracy triumphant. I can't see it. It requires too lively an imagination. And the words so freely used by these proponents, *consent* and *assent*, lead to the inquiry as to their specific meaning.

God used the word *consent*, and if it differs from *assent* and if there is a reasonable doubt as to whether consent can be secured after the fact (the thing done), I am going to resolve the doubt on the Lord's side, if I can determine which side it is.

I have no desire to emulate Hudibras who had the power—

> "to divide
> A hair 'twixt north and northeast side";

—but do have a desire to follow the plain intent of the law, and some of us of humbler intellect may be assisted in deciding the major proposition before us. In English Synonyms, Antonyms, and Prepositions, by Fernald, we read:

> To *assent* is an act of the understanding; to *consent*, of the will. Assent is sometimes used for a mild form of consent.

The Standard Dictionary agrees with this verbatim.

In Crabb's English Synonyms we read:

> *Assent* is given by equals or inferiors; it is opposed to contradiction or denial: *consent* is given by superiors or those who have the power of preventing;

It must be admitted from the foregoing that the word *assent*, being but a "mild form of consent," one in which only the "understanding" is involved, and not the "will," is a weaker word. I here resolve the doubt, if any exists, on the Lord's side, and believe that he desires the will—the judgment—of the people to be exercised in common consent. Can the will be exercised, so that common consent may obtain, if the thing or things have already been done? I say no. There is no democracy about such procedure.

It seems to me like trifling with the confidence of the people to suggest that their rights of democracy in all matters wherein the divine will is not directly concerned, are conserved to them where the thing is done before their "assent" is given. To argue that common consent is obtained and the people's will secured to those things already performed by an officer in the mere act of sustaining him once a year, requires a mental agility far beyond my powers.

Let us take the historical event mentioned in the HERALD of October 29, 1924, by President E. A. Smith—the organization of the Independence Stake:

> The President (Joseph) stated that he was authorized by the joint council (Presidency and Twelve) to present the name of one for the office of president of the stake. It was left with the people to accept or reject. If the nomination was rejected, he was authorized to present another. He presented the name of George Hulmes. . . . The nomination was indorsed by a unanimous vote.—General Conference Minutes, 1901, p. 432.

The brother follows this quotation by saying: "Here Joseph proposed, and the people assented."

Let us see if the facts will bear out this allegation. Was not their free, deliberate will exercised prior to the action itself upon the proposal being made to them?

Let us suppose this case under "supreme directional control"; the history would have read about like this:

> The Presidency stated that they had appointed George Hulmes president of the stake. He had accepted and was already acting in that office. Those who *assent* will raise their hands.

Quite a difference we confess, but a logical development of the absolute control now claimed under "government through priesthood."

The splendid galaxy of men, named by this editorial writer in "True philosophy of church government" on page 1035, did nothing in the transaction recorded except to *concur* in a nomination to be made to the Independence Saints for their consent ("an act of the will" by those "who have the power of preventing") or election before anything was done about it. Wherein does the item of history so recorded support anything but the democracy of it? When fully examined it will be seen that this historical incident in no way establishes a precedent for the mere assent on the part of the people to what the priesthood proposes; neither does it deny the people the right to submit nominations of their own in filling elective offices.

We admit that when God speaks it is divine and should be accepted. Most certainly. We admit that government by revelation submitted to and accepted by the body is an exercise of theocratic-democracy; but in the thousand-and-one things in which the judgment, wisdom, and decisions of officers, quorums, and conferences are involved, that may and do follow our day-to-day existence, the democracy of our government as ordained of God finds its avenue of expression.

The following from the late President is pertinent on this point:

> In treating of the rights of the membership—"the people of the Saints of the Most High"—it is safe to say that, all the rights not clearly delegated by commandment of God to the ministry, nor prohibited by it to the people, are reserved to the people. And that therefore *their voice is made essential* in the *government* of the church of God. And this is upon the principles that the Lord will have the people *learn to govern themselves* under his law and from the fact that, "it is not common that the voice of the people desireth anything contrary to that which is right" (Mosiah 13:4), and from the further fact that men are sometimes inclined to use their authority, opportunities, and powers, under the prompt-

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ings of blind ambition, selfishness, or other evil motives such as have corrupted some leaders in the past and thereby brought blindness, reproach, and ruin upon the people, as see Isaiah 3:12; 9:16; Jeremiah 23:11, 13, 25; Malachi 2:8; Acts 20:29, 30, etc., etc.

The ministry should be honored promptly and sustained thoroughly, when faithfully and lawfully engaged in their respective offices and callings, but they are the servants of the people for Christ's sake, and God's people are entitled to observe and judge of their ministrations to themward.—Editorial by Joseph Smith in SAINTS' HERALD, December 17, 1892.

Is the Church a Dragon?

God has specifically pointed out that the "temporalities of the church were to be under the charge and care of the bishopric . . . , under a presiding *head* acting for the *church*," and has said that there are both a "spiritual and a temporal division of the work." That the temporal division could have a head as well as the spiritual division has been held up to ridicule in zoological terms. Did God make a mistake? Has the interpretation of his will by our fathers been erroneous and he has suffered it to be so for sixty years? That Joseph the Martyr thus recognized the first bishop is shown by the following:

As Edward Partridge now appears, by revelation, as *one of the* HEADS *of the church*, I will give a sketch of his history.—Church History, vol. 1, p. 170.

Occasionally we hear it said that no business institution could hope to succeed with more than one head. When this analogy is applied to the church, it is open to criticism from two angles:

1. The church is not a business institution.
2. The statement as applied to business is not true in fact.

Our own experience as a church has shown it to be true that in "temporal things ye shall not have strength." We look with alarm upon any tendency to shift the emphasis from the truly spiritual work of the church to one which makes essential material prosperity. History clearly establishes the rule that the material prosperity of any church is in inverse ratio to its spiritual development.

It may be a matter of interest to our readers to learn that the general functional organization of many of the largest and most progressive industrial institutions of to-day are quite similar to the organic divisions of our church. Many of the largest and most progressive industrial institutions to-day. The president, responsible for the production and distribution, reports to the board of directors—the sovereign head (hydra-headed, if you please). The comptroller-treasurer, responsible for its financial affairs, reports to the board which very frequently consists of seven or nine members, and they are elected by, and responsible to, the stockholders. While some industries, such as railroads, do not observe this functional division, the more modern large industries do. The railroads are our pioneer large industries, and it is hard to change the force of nearly a century of habit; then, too, they are more circumscribed by law and Interstate Commerce Commission rulings. In support of this position we quote from two prominent authorities to show the powers and limitations of the president, treasurer, and board of directors:

The treasurer is the official custodian of the corporate funds, and his primary duty is to receive them, care for them, and disburse them. Other duties assigned to him are usually in some way connected with or related to this primary duty. . . .

In the care and management of the corporate funds and for the discharge of any duties connected therewith, the treasurer is the active agent of the corporation and of its governing body, the board of directors. He is, therefore, subject to the direction of this board in all such matters, . . . —Corporation Procedure, by Conyngton, Bennett, and Pinkerton.

President—His power to contract for the corporation.—The president of a corporation has no power, by reason of his office alone, to buy, sell, or contract for the corporation, nor to control its property, funds, or management. His duty is merely to preside at meetings of the board of directors, and to perform only such other duties as the by-laws or resolutions of the board of directors may expressly authorize. This is a rule established by the great weight of authority.—Cook on Corporations, vol. 3, p. 2483.

Long before the dawn of the era of industrial corporation, God revealed to Joseph Smith the organic structure of this church. That it should now be emulated by business science is a wonderful testimony to me that he was heaven inspired.

It shows, however, that God is always modern; man trails on behind. We should not be stampeded by false philosophy about business and hydra-headed beasts to change what God has revealed as his plan of organization.

The Effect of "Effective Discipline"

Dictation has no place in this church. Dictation and discipline—the latter as talked about and construed in discussion in the April council as "handling" men—belong to Catholicism and the German army. I say as my own opinion that, as to our work, no surer nor quicker methods of disruption and disintegration can be devised, because this is a work of sacrifice. Men are called to a loving service in which all are laborers together, and men's natures are such that they will not continue to toil and sacrifice and suffer the ordinary trials of ministerial service upon the display of rigid cast-iron authority and compulsion. We owe it to *no* man. Our Master calls us. We will give all of his servants a kind and honest consideration, support them when they are right, as God gives us to see the right, and, before

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that same God, refuse to carry out their policies when we believe them to be wrong.

Since this controversy began, I have frequently thought that some of the proponents of the April resolution have this attitude: They want the people to have their agency—most assuredly. They desire the people's judgment to be operative—but only in an affirmative way. Their mental hinges must work outward only. If they work in negation, then it is treason to priestly authority. That kind of exercise of God-given agency isn't worth much to me. It is a prostitution of their rights to say they must always give way to the presumption that deity is speaking. Thanks for rebuttal presumptions. I can yet weigh what priesthood presents, and if it does not stand the test I can reject it. God gave that right. I am going to exercise it. If my decisions are wrong, I will answer; but it would be as great a sin never to exercise it and much more weakening to my character.

I will not shift or attempt to shift the responsibility. I care not how much the commander assure me that he will assume the blame; if what he wants me to do is not what I have undertaken when I enlisted, I will not do it. That is my idea of how far my obligation requires me to go. My position on this is supported by the following:

> The counsel of leaders may be sought, accepted, and acted upon if it is commended to the understanding and reason of the recipient; but no priestly domination or assumption of arrogant rule will be tolerated. Every man expects to answer to God direct for the faith he has and the priesthood he holds; and none accepts the belief that his manhood may be hidden in servitude to the extent that the servant may do what the human master bids him do, the servant to escape blame if the thing so done be wrong, and the master bear the punishment. The individual man cannot so change the point of responsibility. The human superior who directs the wrongdoing of his inferior, is deserving of the greater punishment; but he cannot remit the strokes which his subordinate deserves by wrongdoing, though such wrongdoing may be the result of advice, or command of the superior. We use the words *superior* and *inferior*, in an official sense only; for there are no superiors nor inferiors in the work of God—for they are all one in Christ Jesus—and he who would be greatest must become the servant of all.—Joseph Smith, in SAINTS' HERALD, August 23, 1899, p. 538.

Upon some of my readers may soon fall the solemn obligation of making legislation upon governmental matters. It will not affect us alone, but will likely influence the church for all future time. Principles and not personalities should control our judgment in such matters. It is from this viewpoint that we have been anxious you should know the law. Our responsibility before God cannot be evaded on the basis of other's bidding, and a decision formed out of personal considerations alone will fail in righteousness. No legislation should be enacted to fit one individual, and if it grant powers which would be dangerous in the hands of the least desirable ruler it should not be placed on our statute records. "Law is made for the law breaker," we are told, "and not for those who are righteous." Let us assume that centralization of power will be safe in the hands of the present administration. Let us assume that supreme control in its hands is beneficent. Yet we must not be unmindful of the fact that, to all intents and purposes, law is made for all time and should always be made to protect the people from the abuses which might come with the selection of new rulers. We concur in the thought expressed by President E. A. Smith (HERALD, November 5, 1924): "Do not attempt to trim principles to fit personalities you do not approve." Special charters or license for those we approve is equally bad in principle. This is not only law, but common sense. The same thought is expressed in other words by Mosiah (13: 17-32), who declares:

> Now I say unto you, that because all men are not just, it is not expedient that ye should have a king or kings to rule over you.

Supreme Directional Control in Practice

We will "suppose" a case. It may be bottomed on actual facts, but so far as principles are involved, a suppositious and hypothetical case will probably suffice.

Suppose the Presidency through the President, at a time when our financial trend was downward, in fact when we were actually facing a monthly deficit, would propose the immediate purchase of property within the city of Independence to be used for certain work. Now suppose also the following:

The Presiding Bishop (first) did not believe there was proper authorization for the work itself; (second) there was in fact no appropriation for the same; (third) there was no appropriation for the purchase of the property; (fourth) the price placed on the property, in the opinion of the Presiding Bishopric, was at least forty per cent too much; and (fifth) there were no available funds for any of the above purposes.

With these conditions we wonder under what application of the theory of theocratic-democracy, or that the Presidency has the right to set in order, or that in the administrative line they are supreme, or that they are the interpreters (the reference says "teach") of the revelations—under what specific claims of the proponents of supreme directional control, should the opinion of the Presidency have prevailed in this instance and the purchase of the property have been forced upon the church against the judgment and conscience of the Bishopric?

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Can there be any question that supreme directional control would have deprived the Bishopric of their proper right of discretion in this matter? And in what way, pray tell us, would the Presiding Bishopric in refusing to purchase the property mentioned have questioned the established functioning of theocratic-democracy or the President's right to interpret the revelations or his priesthood prerogatives in any way? We await their answer. May we have it in concise illustration and application of the practical workings of supreme directional control. Let us get away from so much nebulous theory.

Now we recognize in the Presidency the chief quorum in supervision of the work of the church, but we can never admit the right of that quorum to invade other quorums and *dictate* their work when such quorums are in order. When it is necessary to organize, or when in "disorder," the Presidency in council with such quorum or in other councils provided in the law may "set in order."

I believe there is a way in which the work can be carried on successfully, and that is by harmonious action, or a modification, or refusal to act until we can see "eye to eye." This rule would develop good will and Christian fellowship. No other will stand the test. The driving through of proposals by bare majorities, trampling over respectable minorities who protest on grounds of illegality or irregularity are wedges of dissension, and if persisted in will in time effect the entire breaking up of our organization. I am strongly of the opinion that our experience of the last few years justifies this warning. I do not believe the common consent rule is obtained when minorities strongly object and protest on those grounds. At least an acquiescence or passivity by those not expressing their approval is essential to the common consent rule, in my opinion, and any other practice is but forcing issues upon the people that in time makes serious division.

It is well to remember that the injunction of the Lord is (1) that "all things must be done *in order* and (2) by common consent in the church." That which tends to produce disorder vitiates the primary and essential part of the command.

Take the present issue: there is no question but what a yea and nay vote by General Conference on the supreme directional control resolution will cause lasting dissension. It would have been better in my humble judgment for the April advisory council to have attended to the purposes of its calling, and it will be wisdom, in my opinion, if the whole question should now be withdrawn from consideration.

NEWS AND LETTERS

Dependable Church Attendants Are Life of Church

PERSIA, IOWA, January 14.—We have had some winter weather since our last report, and church going has been slack. However, we met every Sunday and had at least Sunday school. There is a class of Saints that can always be found at church when there are services.

There are some of this class living at Persia, so services can usually be held. If it were not for them the branch would die. They go if it storms, if the weather is fair, if they are able to get there. They have sufficient spirituality and never seem to be too tired for church work. They are willing to sacrifice if necessary.

An old man who had been a member in the old church said it is necessary for us to have enough spiritual strength for ourselves and some to spare for others. It is certainly true.

How the Work Has Grown at Andover

ANDOVER, MISSOURI, January 17.—Many years ago the following lines were sung in our little schoolhouse when Brother and Sister A. M. Chase used to come from Lamoni to establish the Sunday school work here:

Say, is your lamp burning, my brother?
I pray you look quickly and see,
For if it were burning, then surely
Some beams would fall brightly on me.

I have thought of them many times as a type of the many bright beams that have fallen on us from Lamoni, when the brethren and sisters have come to us with words of cheer, songs, and the words of life and salvation to preach to all who would come to hear.

Brother Moroni Traxler had charge of the work in 1909 and seemed to vision some of the future, for one night when he came to preach he said, "Andover will have a church." A meeting was called and a committee appointed to get means, and before winter he, with help, made the cement blocks to build the church and also laid the foundation. The church was built in 1910, and when it was ready for use a happy band from Lamoni came to help in the opening service.

In 1911 the officers saw fit to organize a branch among the Saints here, and some time later, when the church was out of debt, it was dedicated to the service of God. This was another enjoyable time to have the Lamoni Saints with us.

Ever since 1910 we have had regular services in the church. Sunday school is held at ten o'clock, and the first Sunday of the month sacramental service is held at eleven o'clock. The rest of the time preaching service is held at eleven. Just now we have Religio at seven o'clock in the evening and preaching at eight. Prayer meeting is held on Wednesday night.

If the names of the brethren who have come here to preach were listed, the line would be long indeed; and while I write I bow my head in reverence to the memory of the brothers and sisters who have come here to help in God's work and have since passed to the other side.

On December 21 was the regular business meeting, at which time officers were elected for another year. There are eighty-one people on the branch roll, but the members are

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scattered and are of different nationalities. Some never come to church, yet there is always a noble band who seek to make themselves approved of God, and we are hopeful that in the future we may be able to live so that out of our life work there may shine the character of Him who brought to us the perfect law of liberty, so that people who are watching us may see and understand and come with us into the paths of safety.

JANE E. STANLEY.

Kansas City Stake Items

The holiday period just passed was ushered in with genuine winter weather, plenty of snow for coasting, and ice thick enough for skating, which made it easier for Santa Claus, who was loaded heavier than ever before. So far no reports have been received from any of our kiddies as having been missed by that popular individual, so we suppose he visited them all.

Sacrament services on the first Sunday of the new year, throughout the stake, are said to have been richly seasoned by the presence of God's Spirit, under which gracious influence prayers were offered for better conditions, testimonies were borne of his goodness, and resolutions were made anticipating their fulfillment, predictions of greater blessings throughout the church, all having a very hopeful aspect.

Central Church

The regular monthly men's and women's meeting was held as usual. The men spent the time in prayer and testimony, many very uplifting talks being made. The testimonies were preceded by some earnest invocations, making altogether a profitable session for the first of the year. The women were favored by an address by Sister Ruth L. Smith, setting forth the needs of the Independence Sanitarium and considering the tentative offer of the women of the stake to maintain a free bed there. Some discussion was had with reference to a maternity ward, which was a possibility if means could be secured. A representative attendance was had in both gatherings, and announcements were made for meetings at four o'clock, February 4, conference Sunday.

Quindaro

Brother William I. Fligg, stake missionary, has held forth in a special effort commencing Sunday, January 11, and will continue till February 1. He is very much encouraged, as a good attendance has waited on him each night, with the prospects for an ingathering.

Argentine

Patriarch Ammon White just closed a week's effort at which there was a fairly representative attendance, our own people being the ones principally appealed to. This brother has the faculty of endearing himself to the Saints and is hailed with a hearty welcome when coming on an errand of this kind; and as the people are built up and encouraged by his ministry, they reluctantly release him for his other appointments. He goes to Armourdale to-morrow night for a week's series, then to Second Church for another week.

Fourth Church

The Servo Club had for its guest and speaker December 11 Brother Henry Smith, church architect. He spoke on the subject of architecture and illustrated his lecture with slides, Brother W. O. Hands assisting. On the 10th Brothers Gray and Holsworth visited the prayer meeting, the latter relating some of his spiritual experiences to the encouragement of those present.

The bazaar, after weeks of preparation which required much sacrifice, was successful beyond their expectations, as the proceeds amounted to $180. Items mentioned for sale were: dinners, wicker work, books, fancywork, boys' grab bag, Oriole Girls' grab bag, cocoa, and merchandise.

Brother Fligg was the speaker at eleven o'clock December 21, and a Christmas program was given in the evening, a large congregation enjoying the beautiful pageant.

On December 28 Brother Gray of Independence was the morning speaker, and Brother John Dowker occupied in the evening January 4, associated with an orchestra from the center place, all of which was very much enjoyed.

Second Kansas City

The Saints here have been greatly blessed of late months, among which was the healing of Sister Elizabeth Evans who had been so sick that physicians gave the family no hope. In answer to prayer she is able to meet with us again, for which we are thankful.

Brother Francis A. Evans, our pastor, has baptized eleven, nine of whom attend here. We rejoice over the addition to our number of Brother and Sister Eugene Zink and their daughter Naomi. They had formerly been members of the Methodist Church, but are now actively engaged in telling others of this wonderful gospel.

Sister Alice Martin and family have returned after an absence of twelve years, and are helping in the church work. Her oldest son, Homer, was baptized a short time ago.

Brother P. J. Raw, as superintendent of the Sunday school, has been working hard to build up this department. A splendid Christmas program was given, besides many other things to encourage and interest the members, many of whom are not members of the church.

For three months Brother Fred Cleveland has preached every Sunday evening with good interest and attendance. His sermons have been on the life of Christ, church history, archæology, and the Book of Mormon, and have been illustrated by slides.

The time for some of the meetings has been changed for the winter. Our prayer meeting, which was held in the evening, will follow Sunday school, and there will be no morning sermon. The Religio, which formerly met Friday evening, will meet Sunday evening at half past six, the hour formerly occupied by the prayer meeting. Sister Elizabeth Raw, one of our young sisters who has always been active in the church, is now in charge of the Religio and is doing well. She is trying to arouse an interest among both old and young in the Book of Mormon and Doctrine and Covenants.

Sister May Graham is in charge of the choir work, and Sister Velma Duzan, as head of the Temple Builders, hopes to do some real work this year and get many more interested in the work. Sister P. J. Raw, as head of the Department of Women and Bishop's agent, has accomplished much and has many plans by which she hopes to raise funds for the church and draw the members closer together. Under her direction the study of the church books has again been taken up, and a class meets every Thursday at the home of Sister Zink to study the Doctrine and Covenants. All the regular meetings are well attended, and peace and harmony prevail.

Brother and Sister H. A. Higgins of Saint Louis visited friends and relatives here last week. Sister Higgins was for several years our Sunday school superintendent.

Bennington Heights

Since our last report several families have moved into our locality. The Sunday school has reached an enrollment of

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one hundred and twenty, with an average attendance of one hundred.

The spiritual condition of the congregation is noticeably better.

The Department of Women and the Dramatic Art Class raised $175.55 and $85 respectively, to be applied on the building fund.

Pastor H. W. Goold met with a severe and painful accident recently while operating a power saw, severing the thumb of his right hand at the first joint. He is improving, however, and will be at work before long.

Grandview

At the last quarterly conference it was suggested by the stake presidency that the young people of Kansas City Stake meet together once a month. This had its first tryout on Sunday, January 4, at Grandview. There was a prayer service at half past six, a song service at half past seven, and at eight o'clock President Elbert A. Smith delivered a splendid sermon to a full house. We believe these meetings will be a success, and ask the cooperation of all the young people.

The Grandview Saints gave a farewell social to Brother and Sister R. E. Browne Tuesday evening, December 30, at the church. A musical program was the principal event of the evening. After the program all were invited to the lower auditorium where light refreshments were served. Brother Browne is to have charge of the work at Argentine the coming year, and we wish for him all the success possible.

First Chicago Branch

CHICAGO, ILLINOIS, January 18.—The patience of the Saints for the last month has surely been tried to the utmost. We little realized what a cozy, comfortable church we had until we were deprived of our steam boiler. It, like a good many Saints, "became weary of well-doing," and cracked. The Saints responded to a call from our presiding elder, F. E. Bone, and soon demonstrated their willingness to remove what stood between them and the worship of God by obtaining a new boiler. With the arrival of the new boiler, committees were immediately formed by our new president, A. C. Edstrom, and the church was cleaned from top to bottom, which with the new decorating indeed looks pleasing and wholesome. Many of our members traveling a good many miles by street car were disappointed at finding it impossible to hold services, but they were agreeably surprised that sacrament was served the following Sunday.

Brother A. C. Edstrom preached the first sermon in the new year in the evening.

Sunday, January 18, was announced as Loyalty Sunday, and members and friends responded by filling the church, bringing their basket lunches with them in order to make it a day of continued service, and taking advantage of the long-sought opportunity to really get acquainted with Patriarch Richard Baldwin and his wife, who have recently been assigned to Chicago as their field of labor.

The day opened with Sunday school at ten o'clock in charge of Brother Hadley, superintendent, Sister Baldwin giving a pleasing and interesting chalk talk for the children, which was enjoyed by all present. At fifteen minutes after eleven Brother Baldwin delivered a forceful sermon that was inspiring to stranger and member alike. His subject was loyalty. As a background for his discourse Brother Baldwin pictured to us a practical demonstration in the lives of such heroes of Great Britain and America as Lord Nelson and Abraham Lincoln. With this splendid setting of loyalty he again held up before us a still greater example in the lives of Jesus, Abraham, Moses, Joshua, and Daniel, stirring every heart present to a determination to honor the confidence Christ has in us and showing loyalty to the responsibilities placed upon us.

Following the preaching service luncheon was served, it being necessary to set three large tables to accommodate those bringing their lunches. At two o'clock round table talks on tithing were conducted by Bishop's Agent Louis Gautchier, and a talk by Brother Baldwin on the work of a patriarch was much enjoyed. It was with reluctance that those in charge drew the meeting to a close, because of the intense interest manifested in the discussions, but no doubt they felt that it would be far better to go away from the table hungry than for them to be overfed.

At half past four we were pleasantly surprised with a program arranged by our musical director, Sister Ruby Newman, consisting of solos, violin selections, piano duet, mixed and male sextets, which were greatly appreciated.

After lunch at a quarter after five, Religio convened at six in charge of Brother Sidney Barrows, and we were permitted to listen to Mr. C. Houzak, characterologist, deliver an interesting, entertaining, and instructive lecture on character reading, Brother Henry Van Nieuwenhuyze humorously lending his assistance as a subject.

In the last service of the day we had preaching by District President J. L. Cooper, of DeKalb, Illinois. This was preceded by a baptism in charge of Brother F. E. Bone, when Maxine, the oldest daughter of Brother and Sister Van Nieuwenhuyze, was baptized. After listening to a splendid sermon, again on loyalty, chosen from Isaiah 59, with text from John 12: 5-9, which dovetailed nicely with the morning service, we were loath to have our "Beloved John" give way to wisdom and close his discourse.

Thus ended a perfect day, with a fitting climax in the ordinance of the laying on of hands, inviting the Holy Ghost to come and abide in the life of our little sister Maxine as an abiding comforter.

Our choir as usual lived up to its standard of excellence and loyalty. Our young brother, Everett Pettersson, who has undertaken the task of engineering and caring for the new steam plant, is to be commended for the comfort of the Saints, as well as others who assisted in this capacity during the day.

Many visitors and visiting Saints have had difficulty in locating the Saints in Chicago, so to those who may be interested in meeting this branch we invite you to take down this address and visit the First Chicago Branch: 4416 Gladys Avenue.

Salt Lake City, Utah

January 18.—On December 26 we had the children's Christmas tree and entertainment. The program was ably rendered by the children and their friends, and it was duly enjoyed.

Ardella Jenson and Ruth Mudd, children of members, were baptized in the Christian Church, loaned to us for the purpose.

Sister Eggun and her two sons have left Salt Lake City to join her husband, who is on a mission in Holland. They have been very fine members in the branch here.

Brother E. L. Edwards, Pomeroy, Iowa, writes that his district has a tent for missionary or reunion work, size 40x60, too large for their demands, which they wish to exchange for smaller size. You may secure the particulars by addressing Brother Edwards as above.

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Holden Stake

Knobnoster

The annual election of officers occurred December 4, and resulted in choosing F. L. Goode, pastor; Earl L. Ross, superintendent of Sunday school and Religio; Mabel Mortimore, superintendent of the Department of Women, and Emma Ross, musical director.

A spiritual sacrament and prayer service was held January 4. The voice of inspiration was heard in giving counsel, instruction, and encouragement. Our pastor has been confined to his home because of sickness the past week, but is slightly improved.

Our young people under the auspices of the Religio gave a fine presentation of "The pleasures of the world." Much credit for the success of the play is due to the efforts of Sister R. B. Henderson, who served as director.

Lees Summit

We had a feast of spiritual meetings at Lees Summit from January 4 to 11. Brother Roderick May, our pastor, brought as speakers J. Charles May, a former missionary to the South Sea Islands, and W. D. Tordoff, a former missionary to the Isle of Pines and British West Indies. The attendance was very good, from seventy to eighty present every night, and many outsiders. Brothers May and Tordoff brought their guitars and gave us special music and singing. It surely was an awakening time and feast of spiritual good for the young people. Many comments were heard by those not of our faith. Saints of Lees Summit were blessed and favored by having heard and associated with our two young missionaries.

Grandview

December 7 the Saints enjoyed a splendid sacramental service. A beautiful uplifting spirit was present. At three o'clock in the afternoon the Saints met for the purpose of electing the heads of the different departments. C. V. Hopkins was reelected pastor; Charles Martin, superintendent of the Sunday school; W. T. Chipley, superintendent of Recreation and Expression; Sister Chipley, superintendent of Department of Women; and Sister Danforth, superintendent of music.

On the following Tuesday evening the remaining officers and various committees were elected.

Tuesday evening, December 23, we held our annual Christmas program. A large audience was present in spite of the heavy snowstorm. A treat was provided for the children, both young and old.

On the morning of January 4 we again enjoyed a splendid communion service, with the local priesthood in charge. In the afternoon a meeting of the officers and teachers of the Sunday school was held, in charge of Brother Charles Martin, our superintendent, which proved to be a very interesting meeting. For an hour and a half we discussed the best methods of teaching and the problems pertaining to the Sunday school work.

January 11 Brother C. J. Hunt was with us and gave us two splendid talks reminiscent of his travels during the past summer. He expressed himself as being well pleased with the marked increase in attendance at our services.

Tuesday evening, January 13, a social was held in the church basement; games were played, refreshments served, and an offering was taken for the purpose of buying shrubs and flowers to beautify our church lawn.

Sedalia

Elder R. D. Weaver will begin a series of meetings at Sedalia Sunday, the 25th. The Saints there are happy to have a new church home. Anyone having friends in Sedalia to whom they would like extended a special invitation to these meetings, will please write the pastor, Doctor G. W. Rodger, Sedalia, Missouri, Fourth and Ohio Streets.

Holden

"The Christmas quest" was given on Christmas Eve by the Priscilla Club in collaboration with the Sunday school. A large, appreciative audience was present. Those participating acted well their parts. A treat was provided for all, with the usual tree and Santa Claus. It was a happy Christmas Eve.

Our meetings conducted by Apostle E. J. Gleazer closed Sunday night, the 18th. Brother Gleazer was with us one week. We had anticipated a two-week series, but on account of other demands upon his time he was under the necessity of limiting his stay to one week. His theme was that of "Adjustment," and his sermons were uplifting and constructive. He preached the latter-day gospel and pictured its ideals before the interested audiences which greeted him nightly. Even those without were impressed with the message, one of them stating, "Those last three sermons were the best I ever heard in Holden." Brother Gleazer addressed the high school students and faculty Monday morning and the seventh and eighth grades Tuesday morning. Also spoke to the Saints at the Home Sunday afternoon. His sermons made Zion seem nearer and created a greater desire in the hearts of the Saints to heed the invitation, "Zion the beautiful beckons us on."

Nauvoo, Illinois

January 23.—Nauvoo has been experiencing real winter weather. The thermometer has kept close to the zero mark ever since Christmas, and the ground has been covered with snow. The mud roads happened to be smooth when they froze, so have been like real boulevards. A plentiful harvest of ice has been taken from the river, the youngsters have had a good time skating, and much toll bridge fare has been saved by crossing the river on the ice.

A farewell party was held at the home of Brother and Sister Henderson in honor of Sister Emma Burton and her two daughters, Addie Matthews and Dora Howland, who left for Independence, where Sister Howland has built a comfortable home in the vicinity of the Stone Church. All felt sad at parting with these three sisters, who have been such a help to the branch here. Sister Burton was always the first to lead out in prayer meeting, and her testimonies were an inspiration to all. Sister Matthews was a very successful teacher of the young people's class in Sunday school. We are hoping they will get homesick for Nauvoo and return.

An oyster supper was given at the home of Brother and Sister L. H. Lewis by the branch and was well patronized by the people of the town. The proceeds go toward equipment for the basement of the church.

Elder G. S. Daniel and wife, of Burlington, visited Nauvoo one Sunday morning, and Brother Daniel occupied at the morning hour. He came to attend the reunion committee meeting, which was held at the Mansion House. Committees were appointed and arrangements made for the coming reunion.

Topical prayer meetings have been the order for the past three Wednesdays. First, the Presidency was made the topic and special prayers offered for them. Last Wednesday the Twelve, next Wednesday the Bishopric will be remembered. In addition to this Brother Berve asked that our prayers be continued during the week in their behalf.

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Independence

Stone Church

It was learned at a meeting of the supervisors and pastors of Zion that the young people were not attending the group prayer meetings to the extent desired by the spiritual authorities of Zion, so it was decided by the Presidency to call a meeting of the young people of Zion to consider the matter. The meeting was announced for Tuesday evening, January 20, at the Stone Church.

The response by the young people to the call was in such large numbers that the lower auditorium was taxed to its capacity. The meeting was addressed by President Elbert A. Smith, who stated the object of the gathering, and by Apostle J. F. Curtis, President Floyd M. McDowell, Elder D. O. Cato, Apostle John W. Rushton, and Pastor C. Ed Miller. The song service was in charge of Harold C. Burgess.

A splendid spirit of enthusiasm and spiritual power was present, and at its height President Elbert Smith asked all the young people to stand who would pledge themselves to attend the Wednesday evening young people's prayer services. The response was encouraging, nearly all the young people standing up who were not attending group meetings. The first meeting was announced for the following evening.

Wednesday evening a still larger gathering assembled in the upper auditorium. A beautiful spirit was present, and just before the service closed it rested upon President Elbert Smith, who spoke to the young people inspired words of encouragement and counsel. It has been planned to have Brother Smith give short addresses on early church ideals and history at the close of these services.

The attendance of the First Independence Sunday School has been increasing steadily since the first of the year, 1,299 being present January 25. At the suggestion of Brother H. C. Burgess, the new musical director, a program sheet containing the songs to be used in the main auditorium of the school has been distributed each Sunday during the month. A reception committee has been organized, and a representative stands at each of the four doors from nine o'clock till ten minutes after the school begins, to greet the members as they come and give them a program sheet. In addition to the songs this sheet contains words of greeting and announcements.

Some of the records made by the departments recently, as taken from these program sheets, are as follows: On January 11, seven perfect classes. Perfect departments (each officer and teacher present and on time), January 11, junior department; January 18, junior and senior departments; January 25, junior department. Each pupil in the junior department was on time. Sunday school offering, $37.50.

The goal for the Sunday school this year has been set as, "More fellowship, more Bible, more prayer."

The junior department, which meets at the Institute Building, has its own sacramental service following the lesson period on the first Sunday morning of each month. These have been increasing in interest and spirituality, and at the January meeting the participation by the junior pupils is indicated by the report, which reads: "Five prayers; twenty-five testimonies." The parents are invited to attend this service with their boys and girls. They are also glad to have visitors come to see the fine work that is being done in this department.

The Saints of the Stone Church congregation had the privilege of hearing Apostle John W. Rushton speak last Sunday morning. All enjoyed the characteristically fine sermon. Patriarch U. W. Greene was to have preached in the evening, but he was ill and unable to speak, so Bishop B. J. Scott preached in his place. The sermon was good and well received.

The conference in Zion will meet Monday night, February 2, to consider further necessary business. A representative attendance is desired.

President F. M. Smith returned to Independence Saturday and made a short trip to Omaha over Sunday. He was expected home January 27.

President F. M. McDowell was able to return to his home in Lamoni the latter part of last week, after having been in the Sanitarium some weeks.

Apostle Paul M. Hanson has improved considerably. He is now up and around the house most of the time, but has not yet been able to go outside the house.

Apostle J. F. Garver has so far improved that he expects to be able to return to Lamoni Friday of this week.

Brother R. C. Russell, who has been in Independence for some time, has been taken to the Sanitarium. He is suffering from nervous exhaustion, but his condition is not at present considered to be serious.

Second Church

Young people to the number of seventy-five met in the early morning prayer service, some uttering thoughtful testimonies as to their lives in the church.

Elder Richard S. Salyards was the speaker at eleven o'clock, and he brought to the Saints a fine spiritual experience in addition to his sermon. Brother F. W. Chappelow addressed the juniors at their eleven o'clock service with great profit to these young minds.

Sunday afternoon the Saints participated in the finest social service of many months, and the priesthood met and enjoyed an hour and a half of communion.

Elder William H. Kelley delivered a characteristic sermon in the evening on the nature of man, and the large congregation was much interested and pleased.

Liberty Street

Elder J. A. Dowker, on last Sunday morning, gave the first of a series of Sunday morning sermons. It was much enjoyed by a fair-sized audience.

In the evening Patriarch F. A. Smith continued his series of sermons. It has not been determined how long the series will last, but any who attend will be well repaid for their effort. His subject this time was the Restoration.

The Thursday evening choir practice has been changed to Sunday afternoon at four o'clock, following the afternoon prayer service. The Saints of this congregation now have a full day with young people's prayer service at eight o'clock, Sunday school at half past nine, preaching at eleven, prayer service at half past two, choir practice at four o'clock, Religio at six, and preaching again at half past seven.

East Independence

The choir members met at the home of Sister Stockwood last Thursday evening and will meet there again next Thursday to organize.

Sunday morning Brother A. H. Parsons was the speaker, and Brother Albert Thatcher, jr., occupied in the evening.

Sunday afternoon the larger part of the congregation called on Brother and Sister Parsons at the home of their daughter, Mrs. Lind Stockwood, in honor of their golden wedding anniversary which occurred January 26. The afternoon was spent in visiting and singing songs appropriate to the occasion, among them being "Silver threads among the gold," and "When you and I were young, Maggie." Brother and Sister Parsons were married in Iowa, and he has spent forty-seven

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years in the ministry. His cousin and wife, Mr. and Mrs. W. H. Parsons, from Topeka, Kansas, were present. A pleasant time was had, and the Saints departed wishing Brother and Sister Parsons many more years of happiness.

Enoch Hill

The speakers for January 18 were Elder F. J. Lewis in the morning and Elder R. S. Salyards in the evening.

The morning service on January 25 took the form of a young people's rally. There was a splendid attendance. Several talks were made by certain members of the priesthood, and it was decided to hold a meeting Tuesday, January 27, to take up the question of holding Wednesday night prayer meetings for the young people of the district.

The speaker at seven o'clock in the evening was Apostle J. F. Curtis, and he was welcomed by a good-sized congregation.

Spring Branch

The Sunday school here has a novel way of spending the time after the study of the lesson, as each Sunday some topic of interest is discussed by the body. These discussions have proved to be very profitable.

In order to arouse interest in raising Christmas offering, a banner has been provided, to be awarded at the end of the month to the class collecting the most offering during the month. The class will be allowed to keep the banner until some other class succeeds in a larger amount in a month. There is also a contest on for attendance that is creating an interest along that line.

The speaker Sunday morning was Patriarch F. A. Smith. He had arrived at the church in time to hear part of the Sunday school discussion, and in his sermon enlarged on the same subject.

In the evening the church was full, and an excellent sermon by Elder W. J. Brewer, pastor at Enoch Hill, was enjoyed.

Englewood

The class organized by the women for the study of the Doctrine and Covenants seems to have filled a need, for the attendance has been good, and all are interested. The sisters meet Tuesday afternoon for this class work.

Our Sunday speakers were Brother William Clow in the morning and Brother H. G. Lytle in the evening. Both sermons were pleasing.

The Saints of the Warren, Ohio, Branch held a two-day meeting January 3 and 4, at which time their church was dedicated. The speakers Saturday evening were Evangelist Richard Baldwin, Elders W. C. Neville of Canton, William Patterson of Australia, James McConnaughy of Barberton, and David H. Jones of Sharon, Pennsylvania. Sacramental service and Sunday school were held Sunday morning. The dedicatory sermon at half past two was by Brother Baldwin. At this time the deed of the church was turned over to the Bishop's agent. Preaching Sunday evening was by William Patterson. The meetings were enjoyed by all in attendance.

At the annual business meeting of the branch at Soldiers Grove, Wisconsin, December 21, Elder Arthur Davenport was declared president of the branch; Wesley Davenport, Sunday school superintendent; Charles Maybee, president of the Department of Recreation and Expression. At the business meeting of January 7 Sister Anna Davenport was chosen to have charge of the Department of Women for the coming year, while Nora Peterson was made leader of the Orioles. No report was made of work accomplished during the year.

KLDS

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters. . . . . . .

SUNDAY, FEBRUARY 1, 1925

11.00 A. M., From the New L. D. S. Radio Studio

Hymn.
Prayer.
Duet: "My faith looks up to Thee," Nevin.
By Miss Bernice Griffith, soprano.
Mr. Ross Evans, tenor.
Hymn.
Soprano Solo: "The Lord is my strength," Wooler.
By Miss Bernice Griffith.
Sermon by Ralph W. Farrell.
Hymn.

SUNDAY, FEBRUARY 1, 1925

7.30 P. M., From the First Independence L. D. S. Church

Organ Solo: "Erotikon," by Emil Sjogren.
By Mr. Robert Miller.
Hymn.
Prayer.
Anthem: "Gloria," from Mass in B flat, Farmer.
Organ Solo: "Hymn of the nuns," Lefebure—Wely.
By Mr. Robert Miller.
Soprano solo by Mrs. Elizabeth Tanner Hitchcock.
Hymn.
Sermon by Bishop A. B. Phillips.
Hymn.

TUESDAY, FEBRUARY 3, 1925

9.00 P. M., From the New L. D. S. Radio Studio

Soprano Solo:
(a) "The withered rose," Handlen.
(b) "To a hilltop," Cox.
By Miss Bernice Griffith.
Tenor Solo: "Macushla," Macmurrough.
By Mr. Ross Evans.
Piano Solo: "Brooklet," O. Fuchs.
By Mrs. Mildred Redfield Connelly.
Address by Bishop Mark H. Siegfried.
Duet: "Until," Sanderson.
By Miss Griffith, soprano.
Mr. Evans, tenor.
Tenor Solo: "Duna," McGill.
By Mr. Evans.
Piano Solo: "Bolero," Moszkowski.
By Mrs. Mildred Redfield Connelly.
Soprano Solo:
(a) "Dusky sleepy song," Grace Hammon.
(b) "The sunshine of your smile," Cooke.
By Miss Griffith.

THURSDAY, FEBRUARY 5, 1925

9.00 P. M., From the New L. D. S. Radio Studio

Tenor Solo:
(a) "Inter'nos," MacFayden.
(b) "West of the great divide," Ball.
By Mr. Glen Bennion.
Soprano Solo: "I dreamt I dwelt in marble halls," from "Bohemian Girl," Balse.
By Miss Mable Ireland.
Violin Solo:
(a) "Valse intermezzo," Lewis.
(b) "La Retta Serenade Espanol," Bruce.
By Miss Ada Griffice.
Address.
Baritone solo by Jay Turner.
Duet: "Come, merry buds of spring," White.
By Misses Mable and Kathaleen Ireland.
Contralto Solo:
(a) "Perfect day," Bond.
(b) "Sleepy hollow tune," Kountz.
By Mrs. Cleo Salisbury.
Cello obbligato by Stewart Tandberg.

KFFV

Broadcast by Graceland College for the Reorganized Church of Jesus Christ of Latter Day Saints. Wave length two hundred and eighty meters. . . .

SUNDAY, FEBRUARY 1, 1925

7.45 P. M., From the L. D. S. Church

Raymond Overture, Thomas.
By the Lamoni-Graceland Orchestra.
"Vion," Bruno Huhn.
By Mrs. C. E. Wight.
"Come, Holy Ghost," Palestrina.
By the A Cappella Chorus.
"La Fatiana," Barnard.
By the Lamoni-Graceland Orchestra.
Anthem: "I heard a Great Voice."
By the Lamoni-Graceland Oratorio Society.
Obbligato by Job Negiem.
Sermon: "Influence and example."
By Evangelist Richard Baldwin.

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MONDAY, FEBRUARY 2, 1925

7.30 P. M., From the Graceland College Studio

Vocal Trio: "I cannot always trace the way," Charles F. Noyes.
Miss Dorothy Prall, Miss Dorothy Gunsolley, Miss Helen Anthony.
Miss Juanita Nixon, Accompanist.
Vocal Solo:
(a) "When the evening breeze is sighing Home, Sweet Home," Solman.
(b) "Dear little mother o' mine," Sterling.
By Miss Grace Lane.
Reading: "The power of love."
By Miss Luella Long.
Piano Duet: "Grand galop de concert," W. Ganz.
By Misses Dorothy Prall and Dorothy Gunsolley.
Vocal Trio: "Morn rise," Arranged by Fonteyn Manney.
By Misses Prall, Lane, and Anthony.
Quartet:
(a) "Lullaby," Margaret McClure.
(b) "Water lilies," Gavotte. Arranged by Karl Linders.
By Miss Grace Lane, first soprano.
Miss Dorothy Prall, second soprano.
Miss Dorothy Gunsolley, first alto.
Miss Helen Anthony second alto.
Miss Juanita Nixon, Accompanist.

THURSDAY, FEBRUARY 5, 1925

7.30 P. M., From the Graceland College Studio

Musical prelude by Kappa Delta girls.
Double quartet, ukelele accompaniment.
Talk by H. H. Gold of the Department of Education.

Radio Flashes

Kansas City, Missouri.—We have been listening to your station since the time of old W P E and thought it time to begin telling some of our stand-bys as well as the new stations.—Number 28 Kansas City Fire Department. (Signed) Arlo Martin.

Lamoni, Iowa.—We enjoyed the "Messiah" immensely. The soloists came in beautifully, with wonderful clearness. The piano was in a position where it came in too loud for soloists. The choruses were not clear—seemed to be an echo spoiling the effect.—Mrs. W. H. Blair.

Little Current, Ontario, Canada.—If your new 1000-watt station gets over in proportion to your 250-watts and 268 meters you will be a winner. Got your "Messiah" beautifully and wish to congratulate and thank all concerned. I remember Robert Miller, organist, and Mrs. and Miss Smith, soprano and contralto, particularly. This sort of broadcasting makes radio worth while.—John Young.

Portland, Oregon.—I received your program very clearly last Thursday, January 1. Your programs are very much appreciated. It is not very often that your station is heard out here on the coast, but think it an honor to hear your station so clearly. I receive Pittsburgh and Hastings very clearly also.—Robert Blodgett.

Kansas City, Missouri.—Allow me to express my appreciation of this evening's program. I tuned in in time to hear the Irish songs which were sung by James Houghton, and the reading by Joseph Anway, to which I listened very attentively. The selection itself was wonderful and the delivery by far the best I've listened to. If you mention this word of appreciation to them, they will probably remember me best as Rosella Wightman of Lamoni. Not only the program this evening, but many others during the past year have been enjoyed by my husband and myself.—Mrs. David E. Frye.

Independence, Missouri.—We have enjoyed many programs from your station, but the "Messiah" given Sunday evening was most wonderful and came in clear and distinct.—Mr. and Mrs. J. E. Bridges.

MISCELLANEOUS

General Conference Railroad Rates

We wish to announce for the benefit of those who are planning on attending the General Conference that arrangements have been made whereby the usual fare reduction of one and one half fare for the round trip will apply. This will be granted on the certificate plan and will be contingent on a minimum number of 250 certificates showing the purchase of one-way tickets from points from which the local one-way fare to Kansas City or Independence is sixty-seven cents or more. Notice giving full information touching this matter will be published at a later date.

THE FIRST PRESIDENCY.

Saints Attending General Conference

To Saints of Canada and Michigan: The Grand Trunk Railroad has promised special accommodation to conference delegates, leaving on Train Number 7 on Saturday morning, April 4. A special car will be added to the train at Port Huron for twenty-five passengers. Those coming from Toronto, Buffalo, London, Chatham, Port Huron, Flint, Lansing, and points west can join the party on the way. Arrangements will be announced later regarding special plans from Chicago to Independence over the Chicago & Alton. If you are interested, please correspond with the undersigned at 306 Eighth Avenue, West Flint, Michigan, as we must guarantee the twenty-five for the trip. This will put us in Independence on Sunday morning in time for the services.

MATTHEW W. LISTON.

Corrections of Errors in Published Bishop's Report

Published as:	Corrected
Southern California District	
Ballard, Arthur and Lottie, $284.70.	Ballard, Arthur and Lottie, $134.70. Ballard, Arthur Verne, $150.00.
Northeast Illinois District	
Horce, Ogden and Amanda.	Hance, Ogden and Amanda.
Southeast Illinois District	
Henson, Abe, and wife.	Henson, Obe, and wife.
Southern Indiana District	
Bruwell, H. W., and wife.	Burwell, H. W., and wife.
Haur, Ida.	Hawn, Ida.
Morgan, Samuel, and wife.	Stacy, Samuel Morgan, and wife.
Robertson, Carrie E.	Robertson, Carnie E.
Roberts, W. O. and wife.	Robertson, W. O., and wife.
Tanberg, L. G.	Tandberg, L. G.
London District	
Sullivan, Bert.	Sullivan, Albert.
Riach, Mrs. C.	Riach, Mary E.
Central Michigan District	
Brown, Rilla.	Brown, Aurilla.
Call, Myron, and wife.	Carr, Myron, and wife.
Case, Myron, and wife.	Carr, Myron, and wife.
Gruer, William M., and wife.	McGruer, William, and wife.
Hands, Amelia.	Hinds, Amelia.
Henry, John, and wife.	Henry, John A., and wife.
Levitt, T. O. A.	Levitt, Iowa.
McGruer, William H.	McGruer, William H., and wife.
Mossman, Henry, and wife.	Massman, Henry, and wife.
Sewerwire, Sarah.	Suerwier, Laura.
Sewerwire, Thelma.	Suerwier, Thelma.
Whittford, Elizabeth A. Plato.	Whitford, Elizabeth A. Plato.
Whiteford, L. D., and wife.	Whitford, L. D., and wife.
Northeast Missouri	
Binder, C. H.	Binder, Albert.
Wintermeyer, August W.	Wintermeyer, A. W.
W. R. Wirebaugh, family $444.00, E. E. $13.50.	Family $414.00, E. E. $43.50.

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Fifth Quarterly Young People's Convention

Detroit District, at Detroit, Michigan, Central Church, Fourth and Holden Streets, February 21 and 22. Our attendance slogan: "Five hundred young people, counting you." Carlisle Whitehead, Pontiac, Michigan.

One-Day Meeting

Sunday, February 8, the Saints of Fresno Branch, and all others who can, are invited to attend a one-day get-together meeting at the Fresno church on Clay Street. Missionary Virgil Etzenhouser will be with us; also other outside elders are expected to attend. Come early and help us enjoy a spiritual feast. A. S. Votaw, branch president, Box 27, Kerman, California.

Conference Notices

Eastern Colorado, departmental meetings, at Denver, Friday, February 20, 1:30 p. m., joint prayer service; 2 p. m., departmental institute meetings; 7.30 joint departmental program. Mrs. Louisa Fishburn, superintendent of the Department of Religious Education. 2303 South Cherokee Street, Denver, Colorado.

Des Moines, at Des Moines, Iowa, February 6, 7, and 8, Friday and Saturday meetings to be held at the church on the corner of East Ninth and Filmore; all Sunday services to be held at Hopac Grotto Hall, 725 Locust Street, West Entrance. Apostle E. J. Gleazer and Roy Cheville will be present. Margaret Wilkinson, district secretary.

Eastern Oklahoma, at Wilburton, February 14 and 15. We shall be pleased to have a good representation at this conference. Apostle J. F. Garver is expected to be with us. All reports should be sent promptly to Mrs. J. S. White, district secretary, Hartshorne, Oklahoma. General Conference delegates will be chosen. Mrs. J. S. White, secretary; H. E. Winegar, district president, Poteau, Oklahoma, Box 716.

Kansas City Stake, at Central Church, February 15 at 11 a. m., opening with preaching service. Prayer service at 2.30, also young people's meeting at the same hour. Department of Women will meet at 4.15, with a priesthood meeting at the same hour. Song service at 7 p. m., preaching at 7.45. Business meeting Monday evening at 7.45. Matters of importance will come before the conference, and a good attendance is urged. J. A. Tanner, state president.

Our Departed Ones

FELCH.—Walter C. Felch was born June 3, 1852, in Fort Smith, Arkansas. He came to Kansas City, Kansas, thirty-nine years ago, and was baptized September 20, 1914. He died December 29, 1924. Leaves nine children. Services from the home in charge of J. A. Tanner.

ALLOTT.—Alvira Mauger Allott was born in Westville, Ohio, January 3, 1863. Married Henry Allott October 5, 1882. Died November 19, 1924. She leaves of her immediate family, her husband and two grown children. Two daughters preceded her. Funeral sermon by J. L. Cooper, assisted by the Presbyterian pastor, of Wilmington, Connecticut. Interment in the city cemetery.

PETT.—Sarah Hawley Pett was born at Cherokee Nation, Indian Territory, January 20, 1856. Moved in her early girlhood to Utah, later going to Shelby County, Iowa. Baptized October 20, 1871. Married William Pett January 1, 1884, to which union two daughters were born. They moved to the home of their daughter in September, 1923, because of the failing health of Sister Pett. She died December 15, 1924. Leaves besides her husband and two daughters, seven grandchildren, five brothers, two sisters. Funeral services December 24, in charge of Fred Frye, of Woodbine, assisted by the Methodist pastor, W. H. Doyle. Interment was in the Dow City Cemetery.

TWYMAN.—Martha T. Twyman was born at Little Sioux, Iowa, September 8, 1873. Moved with her parents to Independence, Missouri, June, 1877. Baptized by Elder F. C. Warnkey and confirmed by F. G. Pitt and F. C. Warnkey in 1885. Married William W. Twyman April 11, 1911. Died January 7, 1925. Leaves husband and one brother. Funeral services in charge of R. O. Self. Sermon by Joseph Luff. Interment in Mound Grove Cemetery.

SAXE.—Mary Ann Joyce Saxe was born April 19, 1861, at Centerville, California. Baptized October 10, 1869. She was devoted to the church and all for which it stands. Married John A. Saxe January 1, 1887, to which union four children were born. Died December 28, 1924. Funeral service in the San Francisco, California, church, December 30, 1924, in charge of E. B. Hull, assisted by Virgil Etzenhouser. Sermon by George S. Lincoln. Interment in Irvington, California, cemetery.

THE SAINTS' HERALD

Richard J. Lambert, Managing Editor
Contributing Editors
Elbert A. Smith — S. A. Burgess
T. W. Williams — A. Max Carmichael
Arthur Phillips — Arthur E. McKim
O. W. Parker, Business Manager

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EDITORIAL

Common Consent If——

A great deal has been written and said about common consent, democracy, that we should trust the people, appeal to the conference and let it settle the matter once for all, and so on. But now we hear another sort of suggestion, quite different. It is common consent if—. It means simply this, "Common consent is fundamental and safe and righteous if it agrees with me; but if it is *against* me it is *apostasy.*" There is an element of danger here that the Saints may as well recognize before the propaganda goes further.

The signers of the Open Letter said:

> General Conference, the enactments of which combine both the inspiration of God and the will of the people, is the highest authority in the church. . . . We believe that the coming General Conference, in full possession of the facts, should speak and settle this controversy in a definite, constructive manner. Only in such conference settlement can our people be reunited, confidence be reestablished, and the cause of the Master advanced. . . . We declare for government in the church by lawful and orderly processes and hold that General Conference enactments are binding *without exception* upon members, officials, and quorums.—SAINTS' HERALD, June 4, 1924.

Now comes the second signer of this document, and one of the most prominent signers, Brother T. W. Williams, and announces in the most public manner possible, in the HERALD for January 28, that if the majority at the coming conference shall be adverse to his judgment and in support of the joint council action he will scorn the decision. And he in advance puts the bitter, burning brand of "apostate" on those who shall dare to stand with that majority.

This proclamation would seem to put the other signers of the Open Letter in an embarrassing position. It is fair to presume that they meant and still mean what they said in the Open Letter; but if any of them now feel as Brother Williams does, we are entitled to know it before we go into the conference.

Very respectfully, but very earnestly, I protest against such prejudgment and repudiation of the decision of the coming conference. And even more earnestly I protest against the tendency such a declaration has to split the church and lead to factional division—to minority rule, or to a chaotic procedure of every man a law unto himself. Well did Henry Ford say, "There is a tendency to mistake disorganization for democracy."

The declaration to which I referred in the beginning of this editorial is as follows:

> I am reluctant to believe that a majority of the officials and members of this church will indorse this strange document on church government now championed by a majority of the Advisory Council and which harks back some four thousand years for precedent and would substitute monarchy for democracy, make assent take the place of consent, and thus divert the church from its original and divinely ordained purpose. This would be tantamount to *apostasy* and must result in the *rejection of the church.*
>
> Should such a catalysis happen to the church, but one course remains open to all true Latter Day Saints. *We* must carry on in God's own way and with a firm and steadfast faith that God, who restored the gospel in the beginning with all of its attendant powers and blessings and who sustained the remnant during the dark and cloudy day following the apostasy of 1844, will still maintain his own cause and continue to bless the labors of those who remain true to the faith once delivered to the saints.—SAINTS' HERALD, January 28, 1925.

All that about the position of the Advisory Council harking back four thousand years, substituting monarchy for democracy, *assent* for *consent,* etc., represents Brother Williams's expressed and no doubt sincere judgment as it is to-day. It remains to be seen what the judgment of the whole church will be in the matter. But he has served notice on us that in this instance at least common *consent* means *"assent"* to *his* opinion. It means that common consent is authoritative and righteous if it supports his position—if not, it is apostasy.

Brother Williams was one of seven men who signed the "Protest against supreme directional control," SAINTS' HERALD, August 20, 1924. That article closed with these words: "Let the *church* decide."

In the HERALD for July 9 he said:

> The accumulated intellect of the masses is greater than the heaviest brain that God ever gave to a single individual. . . . The combined wisdom of the entire group is greater than that possessed by any member of the group. . . . There is nothing lost when even a *great* man condescends to pool his wisdom with the mass.

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Brother Williams should pool his wisdom with that of the conference and let the conference decide what is and is not apostasy. If the decision shall be adverse to him, he may take comfort in his own assurance that the accumulated intellect of the group is greater than his.

The appeal was taken to the people. The discussion was taken into the HERALD. The HERALD has carried the argument far and near into the homes of the Saints. They have read it and know what it is. Furthermore, the Publicity Department has sent voluminous literature on Brother Williams's side of the question into the hands of other thousands. For those not yet informed and some time ago settled in mind, there will probably be a restatement at the conference. He has told us again and again that we need not fear the judgment of the people. He can never, never, never repudiate their decision as expressed at the coming conference, and retain their confidence.

Indeed, judged by his own signed statement in the Open Letter, that conference "combines the inspiration of God with the will of the people, and is the highest authority in the church," and its enactments "without exception" binding upon *all,* if he shall find himself in the minority it will be good evidence that he is wrong. And he had best admit it manfully.

Pardon my plainness of speech. It is plain but not disrespectful. It contains no ill will. For a long time I sought to find and suggest common ground. But now Brother Williams says, *"Compromise should not, under any circumstances, be considered."* The church must vote on this matter as he says, or be declared in a condition of apostasy, on the road to rejection, the victim of catalysis, i. e., death, dissolution.

Joseph gave a timely warning against this very attitude:

> The constant dread which seems to possess the minds of some of the teachers and writers in the Reorganized Church that there is, or is to be, an assumption of one-man power, seems to *darken* the horizon of their vision and cause them to *see things* in the light of such contingency; and this, too, where there is *no justifiable reason for such apprehension.* . . . Our warning is this: Be careful that in our speaking and in our writing we do not *assume the position approaching the exercise of the one-man power against which we are so strongly opposed as individuals;* for the exercise of this assumption in *one* individual is just as reprehensible as on the part of *any other,* no matter who the other may be.—SAINTS' HERALD, February 3, 1909.

I thank God, brethren, that this propaganda which has been working privately is now in the open, so that you may see it and judge of it and its probable consequences. I do not fear your judgment.

Brother Williams, when repudiating the decision of the coming General Conference in the event that it does not support his position, does not say that he will then help lead away the minority if they will follow; so remember, I do not charge him with that intention at any point in that which I now say. But the effect of his words tends to incite others to do that thing even if he does not (and certainly he himself could hardly remain with a body of believers whom he had prejudged and advertised as being in apostasy or an equivalent state).

A young brother came to me and said, "It is rumored that in case the Presidency is not sustained they will rise up and say, 'All who agree with us come and follow us!' "

I replied, "The Presidency will do no such thing. Neither the Presidency nor any member of it if not supported by the majority will divide the church and lead away a faction. Conceivably they might relinquish their present official position or be relieved of it; but they will not lead away a minority." I had that pledge from President F. M. Smith during the conference of 1922, and he has renewed it since I began this editorial. In it I join. I can think of myself as leaving the Presidency and working in some humbler capacity; never as leaving the church, or dividing the church.

Morever, if the conference shall decide against the administration and settle upon some other policy, I will not put a stone in the path of those who may be intrusted to execute the will of the conference. For this deadlock must not continue. When conference has spoken, its will must be carried out by executives unhampered by interference, free to go forward next year on the path indicated by the decision.

Another came to me and said, "It is rumored that if the position of the Presidency is sustained, the minority will draw away and form a new faction, under the plea that the church has gone into apostasy."

I replied, "Such a thing is incredible, as the signers of the Open Letter were first to appeal to the General Conference and pledge themselves to its decision." Will I be forced to revise that answer? I trust not.

I am pleased to add that since the above lines were written the Presiding Bishopric, individually and collectively, have assured us that so far as they are concerned my answer to the above rumor was correct.

It is well to remember, too, since compromise has been repudiated and since the discussion touches on majorities and minorities, that the late President Joseph Smith ruled that a majority vote is an expression of common consent. He said: "Such consent, though the majority may be of *but one* in the assembly, would carry the *common consent of the whole.*"—SAINTS' HERALD, December 25, 1895.

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And to the argument that a majority should not impose its will upon a minority but wait until all see alike, which argument you will note reappears in last week's HERALD, he replied:

> Were such a rule to prevail, it would lie within the power of a factious minority to defeat any measure that the emergency might require, or the better sense of the well-meaning and trustworthy might suggest, and *discussion* with its real or supposed harmfulness *be made interminable.*—SAINTS' HERALD, December 25, 1895.

It is said that if the trumpet give forth an uncertain sound, no man will know how to prepare for battle. There will be no uncertain sound in my appeal to you, brethren. No matter how kind your hearts may be toward individuals, I adjure you to set your faces like flint against any man or men who now or at the coming conference or at any time shall promote schism or seek to lead away a minority.

If the church should make an error in the decision, it will be corrected later by experience and inspiration. But its decision will be *authoritative,* and the presumption will lie that it is *right*—and more especially will that presumption lie with those who have affirmed that the conference combines the inspiration of God with the will of the people and constitutes the highest authority in the church, its enactments without exception binding on all.

Both common sense and the promptings of the Spirit powerfully move me to warn you and plead with you to maintain the organic solidarity of the church and to resist with your might any attempt to lead away a faction or promote the specious and unfounded propaganda that the great body of the church is in apostasy.

The appeal has been made to the conference. Who can reject the court of his own selection? My position is affirmative and constructive. The argument has been put before the people exhaustively. Surely we can trust their good sense. Let us also pray earnestly for divine guidance. I trust God to lead the church. I will therefore abide the decision of the conference, no matter how it may fall, as binding and authoritative and presumably right. I do not ask you to vote with me. I do call upon all men and women on both sides of the controversy to stand there with me when the vote is counted.

So shall we escape schism, disintegration, ruin, and shame. So shall we, as admonished through Joseph, "Be *encouraged* and *press on* to the consummation designed of God for his people—*unity,* sanctification, and glory."—Doctrine and Covenants, 129:9.

With confidence in God and the church and the conference, and with great hope for the future, I remain, yours in gospel bonds,

ELBERT A. SMITH.

The Government of the Church.—No. 2

A Consideration of the Document on Church Government.—No. 1

We affirm and believe that we are in full agreement with our brethren on the following points:

(a) The church is not a human institution. It originates with God.

(b) It is the government of God carried on through human instrumentality.

(c) The provisions for this government are clearly indicated in the law.

(d) Men cannot act for God without a divine call.

(e) This call is not contingent on human caprice or selection.

(f) Priesthood comprehends specific and well-defined functions.

(g) Certain officials have larger powers and responsibilities than others.

But—

This document on church government adopted by the Advisory Council of April, 1924, goes far beyond this and excludes the membership who do not possess priesthood severally and together from the government of the church. The priesthood govern. The lay membership, designated as "the people," are "the governed."

Government, as here set forth, exists separate, apart, and independent in its expression, of the people. The government is not "of the people" or "by the people," but "among the people." The chief advocates of the document have so affirmed. To argue that the last clause of the document admits the people into legislative functions of government makes the document contradictory and its major premise ridiculous.

People No Part of the Government

The document clearly states:

(a) The government of the church is by divine authority *through priesthood.*

(b) The divine authority becomes operative through the *consent of the governed.*

(c) It is divine government *among the people.*

In the original draft presented by President F. M. Smith, and which it is likely more clearly represents his position, the first paragraph reads: "Its government is by priesthood, which is divine authority." We have two classes here—the governing and the governed. The priesthood *govern,* the people are *governed.*

Please understand that government means more than administration. Crabb thus discriminates between *government* and *administration:*

> Both these terms may be employed either to designate the act of *governing* and *administering,* or the persons *governing* and *administering.* In both cases *government* has a more extended meaning than *administration;* the *government* in-

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cludes every exercise of authority; the *administration* implies only that exercise of authority which consists in putting the laws or will of another in force; hence, when we speak of the *government*, as it respects the persons, it implies the whole body of constituted authorities; and the *administration* only that part which puts in execution the intention of the whole.

Government comprehends the mode or system according to which the legislative, executive, and judicial powers are vested and exercised. These three divisions exist in every well-organized government and are interdependent. Government "among the people" excludes the people as such from all participations in government.

Under the provisions of this Advisory Council document, the people or lay members have no part in either division of government, for the entire government of the church is "through priesthood" "among the people." True, the last clause of the document "holds General Conference as the instrument of the expression of the will of the people." But this, in no sense, grants to the people any right or part in the government. The will of the people may be one thing and the will of the government something entirely different.

Some have jumped to the conclusion that this last clause makes provision for the people as the legislative arm of government. Not at all, for the first clause limits the functions of government, and the people are not included. And if the people are not a part of the government as stated clearly in clause one, and General Conference is only "the instrument of the expression of the will of the people," then General Conference is not a part of the government of the church. And this is borne out by the statement of President Smith, "General Conference, being legislative, should not presume to issue orders to any man or officer." A body which cannot issue orders to any man or officer certainly is no part of the government.

One writer has gone to great pains to show that the membership of the church hitherto have possessed legislative powers of government. This we cheerfully admit and affirm. And it is for this especial reason that we are now objecting to this new idea, which excludes them from the government. We cannot understand why the necessity of change. It is impossible to adjust the statement of the document with the past practices of the church.

Slaves Assent to Government

If the membership as such are not the government, nor yet any part of the government, as set forth in paragraph one of this document, and if "General Conference, being legislative, should not presume to issue orders to any man or officer," the "expression of the will of the people" becomes nothing more than what a body of slaves might exercise in expressing their wishes to the government. Slaves give assent to the government under which they live. If they did not, "effective discipline" would be administered. Freemen always are included in the government.

Let me again emphasize that under the provisions of this new Bill of Rights the people or membership are, in no sense, any part of the government of the church. They possess no legislative, administrative, or judicial *governmental* functions. The General Conference becomes merely the medium through which they may express their will. The determination as to whether that will is to be executed, or, if acceptable to the government, how or when it will be put into effect, rests solely in the hands of a graduated priesthood converging in one man holding supreme directional control, and which, in fact, constitutes the government of the church. The document in question presents a concrete statement of a monarchial form of government, in which there are no real elements of democracy.

If language means anything, we can form no other conclusion. And, if the people are in any sense a part of the government, or if they possess any governmental legislative powers, then the assertion that "government is through priesthood" "among the people" is contradictory and abortive. In every government of which I have any knowledge, where there is even a semblance of democracy, the people and the legislative branch of government do have the right to issue orders to any man or officer within the government.

People Should Instruct in Administration

In all modern governments the legislative branch may instruct, and, under certain conditions, possesses power to deal with and supervise administration. If his right does not exist, the executive may set at defiance all legislation which is not acceptable and thereby become a law unto itself, and the legislative branch has no redress. At one time Queen Victoria refused to sign an enactment of the House of Commons, remarking, "I want you to understand that I am the Queen." And Gladstone, that peer of men, replied, "And I wish you to understand that I am the People." And she signed.

President F. M. Smith who, by the way, is the author of this document on priesthood, does not admit that the membership are any part of the government proper. He does concede that the General Conference is the legislative forum of the people, but even then the people may be no part of the government. He does deny to the conference, and which, by the way, embraces priesthood and people, any

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jurisdiction over administration which he confines to priesthood with himself as the sovereign head.

In reply to a letter of inquiry from M. H. Siegfried and published in the SAINTS' HERALD, November 5, 1924, page 1058, President Smith speaks of the "fine balance had when the three divisions into legislative, judicial, and executive are recognized and maintained." He does not here state that the people or membership are included in the legislative division of government. To do so would conflict with the first clause of the document. He does affirm the directional control of the Presidency "for the purpose of carrying out the policies which have been determined by prophetic instruction with legislative approval and legislative enactments in harmony with constitutional law and divine command."

Who Decided on the Constitutionality of Law?

There is nothing in the foregoing which includes the people in government, but admitting, for the moment, that the people do possess legislative powers of government, who then is to determine whether General Conference actions are based on constitutional law? We have no supreme court to pass on legislation. Under the administration and rulings of President Smith, neither the Twelve nor Seventy possess this power; and if the conference, which embraces *all* of the priesthood as well as representatives of organized districts throughout the world, does not possess the right and power to determine whether its enactments are in keeping with constitutional law and prophetic instruction, and has no right to instruct or supervision over the administration of law, then indeed the people nor yet the General Conference is any part of the government of the church. If the conference does possess the right to legislate for the church, to pass upon the constitutionality of law, and to direct in the administration of law, then the whole contention of the advocates of this new theory of government falls to the ground. When this point is determined, then will we know where the real government of the church exists.

If the President of the church should, at any time, decide that any General Conference enactment is not based on the constitutional law, will he be justified in refusing to execute? Has he the right to set up his opinion as against the deliberate act of the conference? Which is greater in legislation and administration, the General Conference, comprising as it does the membership through their representatives and all grades and quorums of the priesthood, or the President or Presidency? If the President, or Presidency, or any administrative group has the power to set aside a General Conference action, this in itself supersedes the General Conference, and its enactments become in fact only "the expressed will of the people" who are the governed, and a graduated priesthood converging in the President becomes the real government of the church.

Limitations of the Standing High Council

Reference has been made to the Supreme Court of the United States and its power to declare unconstitutional any act of Congress. By analogy it is urged that our Standing High Council has similar powers. The point is not well taken. There is nothing in our law which so vests the High Council. The attempt to lodge administrative, legislative, and judicial rights in the High Council is subversive of true government. The President of the United States does not have the power to set aside acts of Congress. He may register his veto, but Congress can pass it over his head, and he is obligated to execute. There is nothing in our law which vests the High Council with such powers. The right to interpret law by this council is limited to judicial procedure. The Standing High Council nor yet the President of the church can declare any conference action unconstitutional.

It may be urged that the right of the people in the legislative functions of government has always been recognized. This argument is now advanced by proponents of the new order. It is begging the question to read into this document an interpretation which will nullify its major premise. I am glad that some of our brethren still cling to the old order in argument. But these writers are representing themselves. Whatever private opinions they may have will have nothing to do with the interpretation of the document when enacted into law. The law will then speak for itself.

We cannot accept this document as it is and preserve the rights of the people in any branch of the government. If the authors of the document when they refer to government mean, in fact, administration, then let them amend their instrument and thus limit the powers of the priesthood. It is certainly inconsistent for one to defend the rights of the people in legislation and at the same time affirm that the "government is by divine authority through priesthood," by the "consent of the governed," "among the people."

Views of Joseph Smith

The late Joseph Smith clearly anticipated this very point now in controversy when he wrote:

> In treating of the rights of the membership—"the people of the Saints of the Most High"—it is safe to say that, all the rights not clearly delegated by commandment of God to the ministry, nor prohibited by it to the people, are reserved to the people. And that therefore *their voice is made essen-*

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tial in the government of the church of God. And this is upon the principle that the Lord will have the people learn to *govern* themselves under his law, and from the fact that "it is not common that the voice of the people desireth anything contrary to that which is right" (Mosiah 13:4); and from the further fact that men are sometimes inclined to use their authority, opportunities, and powers, under the promptings of blind ambition, selfishness, or other evil motives such as have corrupted some leaders in the past and thereby brought blindness, reproach, and ruin upon the people. . . . The ministry should be honored promptly and sustained thoroughly, when faithfully and lawfully engaged in their respective offices and callings, *but they are the servants of the people for Christ's sake, and God's people are entitled to observe and judge of their administration to themward.*—Editorial SAINTS' HERALD, December 17, 1892, p. 806.

Again, in referring to the position of Joseph the Seer, he wrote:

His administration is fully in accord with the highest, best conceptions of government—"a government of the people, by the people, and for the people"—a government founded on the revealed will of God, yet reserving to the individual and the body the right and duty of exercising their personal agency free from official usurpation, dictation, or coercion.—Editorial SAINTS' HERALD, March 29, 1890, p. 194.

We have not urged, nor do we now urge, that the government of the church should be an exact counterpart of the United States Government. We do affirm that in the church the organic law originates with God. And we most emphatically assert that there should not exist within the church anything which will do violence to, prevent the expression of, or abridge the religious and political rights of the people or, in any sense, invade that freedom of thought and action vouchsafed in the Constitution of our country.

God Always for Democracy

It would be strange, indeed, if the Lord, in order to further his purposes, would inspire men to discover and people this land, raise up wise men to write the Constitution, and then set up a government "of the people, by the people, and for the people" when, at the same time, he had in preparation the organization and establishment of his church which would consist of a government of a part of the people, by a part of the people, and for all the people. I cannot conceive of the Almighty fostering a political democracy and furthering a religious monarchy.

Frederick M. Smith Stands for Monarchy

Objection may be made to this term *monarchy,* but we are not responsible for its use. President Smith in an address before the priesthood of Independence in 1923, said:

Our system of government and administration should be so flexible as to enable us to meet every emergency. As our work develops there must be *ever-increasing* power placed into the hands of the priesthood, for when Christ comes the kingdom must be in that shape that it will be ready to turn over to him.

Subsequent to this the following question was submitted to him:

Regarding the remainder of the paragraph, which refers to the church or the kingdom being made ready for the rule of Christ, does this mean that as the members of the kingdom become better acquainted in theory and practice with the essentials of true teamwork, and thus become better disciplined, that a greater respect and reverence for authority will make it possible to place greater power of direction into the hands of the priesthood, and thus in every sense make the church or kingdom *more and more monarchial,* as it will be under Christ?

And President Smith made answer:

Your letter of July 17 shows you have quite grasped the meaning of the statements you quote from some of my addresses. It seems to me it should be clear that for us to be ready to enter into the *monarchy* or kingdom of Christ, our looked-for golden age, we should steadily grow towards the conditions to obtain there.

We have no desire to distort the meaning or attempt to make this language obnoxious, but the statement is clearly made and accepted by President Smith that the church or kingdom will become *"more and more monarchial"* in form of organization, working towards the perfect form of monarchy "as it will be under Christ." This is identical with his statement to me in 1923, but which he would not allow me to repeat in the conference? Why?

It follows if the position of President Smith means anything at all, that the movement of the church is away from democracy and towards monarchy. And this is running counter with the evolution of government, religious and political. It is a renunciation of the elements making for civilization in all ages and among all people.

Divine Impulse Always Away From Monarchy

The divine impulse has been away, ever away from monarchy, and towards, always towards democracy. The children of Israel suffered under the Egyptian oppression, and God heard their cry and sent Moses to their deliverance. And he led them away from monarchy and towards democracy. The return to monarchy was not of God's ordering but was due to the perfidy of the people. God desired that they should have judges, but the leaders among the people said, "Give us a king." And God gave answer in substance: "Have a monarchy if you will, but remember it will prove your national undoing." Their adoption of a monarchial form of government was a rejection of the divine order.

There were people in that time, no doubt, who said: "We must have a strongly centralized form of government. This government by judges is too much like mob rule. What we need is one man pos-

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sessing supreme directional control who will do our thinking, determine our course of action, tell us what to do, and possess sufficient discipline to make us do it. Give us a king." And others, "We have too much democracy. God's government is monarchial, and it will become more and more monarchial until Shiloh comes."

Jesus Christ Against Monarchy

Monarchy flourished when Christ came. While he did not inspire revolution, yet he lived his life, and not by word or deed did he give his indorsement to this form of government. He taught the people the doctrine of agency, and equality, and democracy, and justice, and fellowship; and from that day until the present, monarchy has been receding. Christianity and monarchy are incompatible.

When the Almighty selected a group from the Old World to raise up a righteous people unto him, he directed Nephi to set up a government which did not have any of the elements of monarchy, and, although this people finally emulated their fathers, yet every prophet and every righteous priest throughout their history placed his disapproval on monarchy and pointed the way to democracy. There is not one exception. This was true with the Pilgrim Fathers. It was true with the men who, under God, founded this latter-day work. History reveals that monarchy is a failure, and revelation points the way to democracy and freedom.

The desire for the visible embodiment of authority has always been the curse of humanity in church and state from the beginning, and when consummated has eventuated in slavery. It is only slaves who cry, "Let us have priests to do our praying, and a hierarchy to do our thinking." It was Philip who said, "Lord, show us the Father, and it sufficeth us." But Jesus, declaring once for all to show the fallacy of external authority, said:

> Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father. . . . I am in the Father and the Father in me. . . . The Father *which dwelleth in me*, he doeth the works.

God's government is internal, not external. He rules by love and not by force. He draws men; he does not drive them. He says, Come, work with me. He exercises his directional power by coming down and working with men. He has never assumed directional power over men.

A Strongly Centralized Government Proposed

In 1920 President Smith said:

> If Zion is to be redeemed, if Zion is to be established, it is going to demand a strongly centralized government. I say that advisedly. I would like to burn that into the heart of every Latter Day Saint. It is going to take a strongly organized, strongly centralized government.

Recognizing that the statement savored of despotism, he sought to remove the asperity by saying:

> So long as the glorious rights of democracy are preserved and the people themselves say what are the laws to which *they shall be compelled to yield obedience*, there is absolutely no chance for that man to become a despot. . . . You determine what are the laws that he executes, *even if he becomes* absolute in his power as administrator of the law.

President Smith has denied the right of the people to direct him as the administrative head; he even goes further and asserts that the General Conference should not *presume* to direct him or any other official. He claims that all power of direction centers in him. And what then becomes of the "glorious rights of democracy"? To grant such an assumption places the church at the mercy of one man without any form of redress except to put him out of office. We would have no control over him while in office. Such a position is unscientific, unsocial, unsound, un-American, and unchristian.

Government Confined to Class Subversive of Liberty

The doctrine of government by or through priesthood among the people is class government, and is therefore subversive of liberty. It is in conflict with the purpose of the Almighty, and runs counter with human experience. To surrender to such assumption is to renounce the victories won during the centuries when men fought for the right of conscience and the privilege to determine for themselves under divine guidance the how, what, when, where, and why of service without the dictation of priest or the directional control of any man on earth. To applaud democracy and at the same time affirm the right of one man to be absolute in directing the affairs of the church is inconsistent to say the least. You cannot well think in terms of monarchy in things religious and be true to the principles of democracy as enunciated in the Declaration of Independence and our national Constitution. In heeding the cry for a strongly centralized government converging in one man, we are traveling step by step back towards paganism. The basis of true religion is always in the mind and heart of the whole people. True religion comprehends humanity doing things for itself rather than in having things done for it. Christianity is God working through and with men and does not contemplate men exercising supreme directional control over other men.

The question at issue is whether the source of power is in one man acting for God and dominating the group, or is it the people working with God for the common expression of his will? The unity and growth of the people of God depends not so much on the power which one man or a group may have over them as on the spirit which is in them. It is the

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ORIGINAL ARTICLES

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

Where Shall We Begin to Save?

BY WILFRID D. TORDOFF

A wise man, from whose writings we have often quoted with pride, wrote down these words: "A fool and his money are soon parted."

I think that I can safely say without fear of successful contradiction that there are very few of us who have not exchanged gold for that which at least seemed to glitter, and come home poorer in pocket but *richer in experience.*

Experience, then, is sometimes gained at the expense of the other fellow, and is at least partly detrimental to ourselves. As an instance: A father may buy something he at least *imagines* that he *needs,* while meantime his family goes without their daily sustenance. Would this be right?

The spending of money is an index to character. What we spend for, shows our deepest likes and dislikes. The question forces itself upon us as a people: How are we spending our (?) money?

Can we see over the hill a splendid valley we desire, after buying which, we are determined to pay the Lord his share? There are many of us just that way. After we have completed a certain thing, and begin to live as good as others, then we are *going* to pay the Lord that which is due to him.

If there ever was a time when the church, speaking generally, needed steam-power Christians, it is to-day. There always have been the kind of members who simply were hangers-on, always *hoping* that everything would eventually be all right, and *then* they would be ready to give their all to humanity.

The American Digest gives the following table to show how we Americans, as a whole, are disposing of our earnings, and incidentally this may include the readers of the HERALD:

Of each dollar which we spend, the following items are the average proportion:

Living costs	24½ cents.
Luxuries	22 cents.
Waste	14 cents.
Miscellaneous	13½ cents.
Investments	11 cents.
Crime, court costs, etc.	8½ cents.
Government	4½ cents.
Schools	1½ cents.
Church	¾ cents.

That list does not describe every one of us, but the average of all of us.

Our fathers spent more of their income for living and very little for luxuries. They spent less for crime and its punishment. They spent more for the causes of religion, that is, a higher percentage of their earnings.

In other words, we are spending three times as much for luxuries as we are for government, schools, and church. Is not this appalling? We are spending two and a half times as much for crime than we are for church and school. There was a time when the chief concern of the church was to play the Good Samaritan—binding the wounds of those who had been set upon by thieves and sending them on their way. But I hope that the church will realize more than ever before that *the great need* is to police the road to Jericho so that the thieves can be eliminated.

Doctor J. W. Holland asks the question, "How long will the moral life of America be preserved, sweet, clean, and wholesome, if that proportion of things continue?" as the statistics show they are to-day?

If these statistics are true, we, as a church must begin to teach ourselves and teach our children the sacredness of the law of God; and above all, to teach our children, *by our example,* that the law of tithing is as much the law of God as baptism is.

If economics means anything to us, it is by no means improbable that the next twenty-five years of history will determine the trend of the next five hundred years. How necessary that we as a people begin *now* to give ourselves wholly to the service of the church, not as nurses, missionaries, or pastors, necessarily, but begin from where we are, regardless of where that might be.

I plead for the work of Christ. I have no other end in view. God needs every man, woman, and child in this church as true citizens of the kingdom of God. I plead for a reversion of the list of statistics above. Let us spend less for luxuries and more for Christ.

Let us remember the burdens of the Bishopric. Are we satisfied with about one hundred and fifty missionaries? Unless we put more money into the things that save and preserve us, we shall soon begin to write the tragedies of another people who have gone the way of Sodom.

May God bless his people. May he give them a deeper desire to put their all on the altar of sacrifice. Without sacrifice we might well enter into the world with all its follies. As a church, we need *men to-day* who are willing to sacrifice, and forget the weaknesses of men, and *trust in the strength of God.*

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Concerning the Faith of Our Fathers

BY D. T. WILLIAMS

II. Our Fathers on Supreme Directional Control

The tranquil waters of our ecclesiastical sea have of late months been agitated by a disturbing gale. Just at this writing, however, the lowering clouds seem a trifle less ominous. It may be, after all, the grand old ship of Zion will survive the grilling tempest without serious complications, and with the closing benediction of the next General Conference will sail joyfully if not quietly on her voyage of love.

Our Fathers on Supreme Directional Control

The "faith of our fathers" who have sailed upon this worthy ship throughout the years has been repeatedly appealed to by some of our sailing mates. The appeal is not without a pleasurable response upon our part. We have already accepted the gauge thus extended and once more bring to your consideration some items of vital interest recorded in the log book of experience.

Apostle William H. Kelley Speaks

President Smith announced at Amboy, Illinois, when he united with the Reorganization, that he would not be "dictated" to by any set of men. He has not forgotten this: and without doubt is in no mood to change. Neither has he lost strength of decision or backbone, and members of the quorum, whether they be few or many that make the attempt, will find that they will not dictate to him now, but will stand a splendid chance to be humiliated themselves before it is ended.—From a letter dated Lamoni, Iowa, August 27, 1900.

President W. W. Blair Testifies

Paul, "a wise master-builder," presents to us the order of God's government under the figure of the human body. All of this shows the interdependence of the parts, one upon another, *the lesser being under the management and control of the higher*, from the *feet to the head*, thereby *securing unity of action, mutual edification and mutual prosperity, the lesser being in willing and helpful subjection to the higher, and receiving in return the care and aid, and blessing of the higher*, for the good of all the body.—Saints' Herald, vol. 40, p. 414.

Again says President Blair:

Of Adam, Michael, who was the first presiding high priest of our race (Doctrine and Covenants 83: 2; 104: 18-28), it is said there was "given unto him the keys of salvation under the *counsel and direction* of the Holy One" (Doctrine and Covenants 77: 3). And *this counsel and direction is ordained of God to go from "the head of the church" on earth* to the various grades of officers in their respective order and calling, each minister to "stand in his own office, and labor in his own calling" (Doctrine and Covenants 83: 21).—Saints' Herald, vol. 40, p. 432.

Again Brother Blair speaks:

It follows, therefore, that his counsel (the president of the church), his advice, his admonition, his teachings on the word of God and all church matters, are of the highest authority and of first importance with and to the ministry, and are *only second to the revelations of God.*—Saints' Herald, vol. 40, p. 415.

The Late Joseph Smith as a Testator

In thirty years there have been very few instances in which I have been compelled to exercise *dictatorially the authority of the office of the church.*—Saints' Herald, vol. 40, p. 194.

The following by the same witness needs no interpretation to those who know how to read the English language:

I wish to say that I have come here not to be dictated by any man or set of men. *I have come in obedience to a power not my own, and shall be dictated by the power that sent me.*—Church History, vol. 3, p. 247.

Again the venerable Prophet speaks:

It appears from this revelation that the *primary right of presiding over the church, and of regulating and setting in order all the affairs of the same, is resident in the First Presidency;* and that the true philosophy of the organization is, that if others should be appointed to those duties, these rights and prerogatives inhere in them in a *secondary sense*, to be exercised *under the direction* and counsel of the First Presidency.—Church History, vol. 1, p. 281.

The same witness again:

On May 2, 1835, a "Grand Council of the priesthood was held in Kirtland," in which President Smith defined with clearness, fullness, and much emphasis, the respective and relative powers, duties, and authorities of the Twelve, Seventies, High Councils and Elders. (*Millennial Star*, 15: 261, 262.) President Smith's *decision and instructions* on these occasions were *official, like that of James.* (Acts 15: 18; Galatians 2: 12).—Saints' Herald, vol. 40, p. 147.

The following from the dying statement of the late Joseph Smith is significant, addressing his son, Frederick M. Smith:

You are the man for the occasion. The Lord has ordained it so. Oh, some one to take hold *whose hands will not slip on the rein!* nor tremble in the emergency, . . . Fred a great opportunity lies before you. . . . Fortunately I was in favor of the Divine One and received instruction, and *you will be, my boy, you will be.* That small Spirit that filleth the breast and giveth warmth and color and brightness and intelligence *will open before* you subjects that are necessary for you to decide upon, and leave no dubiety nor things open to controversy.—Saints' Herald, vol. 62, pp. 129, 130.

Is there nothing here concerning direction and control? Do these words, "whose hands will not slip on the rein," mean nothing to those who proclaim their faith in the prophetic mission of this good man? Pray, what is the rein for, if it is not for direction and control?

It seems quite evident who it was that was to be in possession of the rein, which was to be the instrument of this directional control; quite evident, indeed. *"You are the man for the occasion,"* says this

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venerable father and prophet to his son and successor.

Was this great prophet in favor with the "Divine One" at this moment? or at his passing was he under the darkness of a false inspiration? Let those proclaim their doubt who will. As for the writer, he is of the opinion the prophetic vision of this servant of the Lord was clear, and that the words, "You are the man for the occasion," was the language not simply of a dying man but a dying prophet.

Continuing under the divine insight, he says in the next sentence, *"The Lord has ordained it so."* What has "the Lord ordained"? What, indeed! This true servant of modern Israel informs us that the Almighty has ordained that the rein of government should pass from his aged hand to that of a strong and stalwart son. If this present crisis is "the occasion," then we have the leader, one whose hand will not "tremble in the emergency." The prayer of Israel should be that God will give that hand the needed strength.

Again we ask, Was not the illumination of eternity upon the mind of the prophet when he said, "Fortunately I was in favor with the Divine One, *and you will be, my boy, you will be"?*

This was said to the man who was to hold the rein of direction and control over the church of God on earth. Do you, dear reader, doubt the fulfillment of this prophetic statement? I am sure you do not; and the great body of the church is in no frame of mind to encourage those who do doubt it.

Joseph the Martyr

David Whitmer, Leonard Rich, and others have been in transgression, but we hope that they may be humble, and ere long make satisfaction to the church, otherwise they cannot retain their standing; therefore we say unto you, beware of all disaffected characters, for they come not to build up, but to destroy, and scatter abroad. Though we or an angel from heaven preach any other gospel, or introduce an order of things, other than those things which ye have received, and are *authorized to receive from the First Presidency, let him be accursed.*—*Millennial Star*, vol. 16, p. 76.

Fear of Autocracy

There are some who seem to fear that autocracy is going to crush with a ruthless heel the church of Christ. That they and their brethren are about to be herded into spiritual bondage by those whom they think are fostering unholy schemes for the gathering of such power. This same fear was held by our forbears under the ministrations of the first president of the church, as the following will testify, the same being taken from a letter written by Orson Hyde and Hyrum Smith by command of a conference at Kirtland, and *accepted by that conference* as an expression of its opinion:

At the time Joseph, Sidney, and Newel left Zion, all matters of hardness and misunderstanding were settled and buried (as they supposed) and you gave them the hand of fellowship; but, afterwards, you brought up all these things again, in a censorious spirit, accusing Brother Joseph in rather an indirect way of *seeking after monarchial power and authority*. . . . We are sensible that *this is not the thing Brother Joseph is seeking after, but to magnify the high office and calling* whereunto he was called and appointed by the command of God and the united voice of this church. It might not be amiss for you to call to mind the circumstances of the Nephites, and the children of Israel rising up against their prophets, and accusing them of seeking after kingly power, etc., and see what befell them, and take warning before it is too late.—Church History, vol. 1, p. 273.

Each of the presidents of the church has had this same fear to contend with in his endeavor to administer the affairs of the kingdom of God. For such was the case with the late Joseph Smith, as well as with the present President of the church, and with the first Joseph.

The following in this connection is taken from the letter referred to above, written by W. H. Kelley, dated Lamoni, Iowa, August 27, 1900:

Just why members of the Quorum of Twelve should assume so much in the way of being public guardians, as to rise in their strength to steady the ark, *attack the President of the church*, and *stir up strife lest the General Conference should do some foolish act against itself at next session*, i. e., rob itself and the Quorum of Twelve of their God-given rights, *by setting up a one-man power*, and in order to avert such recklessness, bars must be put up *now* by the quorum in order to defeat its possible action, does not appear clear and conclusive to my mind.

President Frederick M. Smith, then, is not in bad company, nor is he under new accusation in the following:

The President's theory of government, while he terms it a theocratic-democracy, under analysis proves to be a theocratic-autocracy.—SAINTS' HERALD, August 20, 1924.

It is strange how matters change. It was but a few years ago that one of the signers of the above statement, Brother T. W. Williams, had reason to resent a similar attack made upon the President of the church by a "disaffected character," R. C. Evans. Our champion at that time hurled the falsehood back into the face of the accuser in these terms:

Mr. Evans charges that Frederick M. Smith is an "autocrat," a "base hypocrite and debauchee." But these charges lack definiteness, and there is a notable absence of a single concrete instance or specific fact cited.—Bishop R. C. Evans vs. Mr. R. C. Evans, p. 18.

I am of the opinion that Brother Williams was right, very much right. And of course, to be logical with ourselves, the same character of proof demanded by us through our minister to Canada at that time must be demanded now of those who ac-

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cuse the President of the church of being an autocrat. We must ask where is the "single concrete instance or specific fact."

Again we quote from the pamphlet above referred to. Beginning with page 22, Brother Williams says:

As a *fitting tribute* to the character of President Frederick M. Smith we append the address of Congressman W. P. Borland. . . . "I have had the pleasure on frequent occasions of working with your distinguished President, Reverend Frederick M. Smith. I regard it, my friends, as a privilege to say to you that no man stands higher in my estimation for a clear-cut, transparent, manly character, a man of influence in the community, and in the Nation, than Frederick M. Smith, of Jackson County, Missouri. Whatever I have had the honor to receive in the way of communications from him, has had my unbounded, complete, and perfect confidence in its reliability and in the fact that it represented the highest type of citizenship and moral attainment in the community. I am glad to find that he represents an element which is aggressive for the good of mankind; he is always on the moral side, *on the betterment side of every proposition.* He has always felt free to consult with me upon any question of public importance; I have found that *his sympathies are broad; they are nation wide and world wide; . . . they have always touched with a healing hand in every enterprise in which they have engaged.* I want to renew to him and to you my feelings of the deepest sympathy and cooperation, and tender to you upon every occasion my own services along lines which I know, in advance, will be for the betterment of humanity.

This, Brother Williams asserts, is a "fitting tribute" to the President of the church. We think so; although the language seems a little strange for a democrat to use in eulogy of one having the disposition to seek after autocratic power.

Too Bad

It seems too bad that the church should be torn with the discussion of such topics as this. It is sad that the faith of those who are weak should be further dissipated by carrying into their homes the spirit of indecision and contention. A number of years ago Brother T. W. Williams gave some splendid advice, which seems to suit the present occasion so fittingly we cannot resist the desire to quote it for the benefit of our readers. Says our brother:

This discussion could as well be made in "solemn conclave" as in public sessions and would save us from unenviable ridicule by worldling scoffers, and at the same time not shake the faith of those who may be tender or young in the faith. *Some measure should also obtain making it a breach of trust for any officer of the church to go among the Saints, and in private or public to dwell on the differences between the quorums, thus* feeding the spirit of division which the *Devil is seeking to bring into* the church.—SAINTS' HERALD, vol. 43, p. 109.

Our brother is quite right. This carrying into the homes of the Saints either by word of mouth or by letter the spirit of division and dissension is the Devil's business, and God never designed the leading officers of the church to indulge in it. Isn't it about time the spirit of repentance was doing its more perfect work, and that we were seeking after the old paths, such as are pointed out in the above quotation? Surely such excellent advice should not have been so soon forgotten? The Saints are crying for relief from such as this. Why not heed the call?

Our next article will deal with the "faith of our fathers" in the matter of the relationship of the Presidency and Bishopric.

Get Right With God.—No. 3

BY EDWARD RANNIE

Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstanding and confusion among the members. The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors; and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time.—Doctrine and Covenants 122: 1, 2.

In regard to the gathering and the work of the bishopric in regard to the law of tithing and consecration, I made inquiry what should be the attitude of the church in regard thereto. To this question I was answered, that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to. In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to, and their action and determination should govern. I inquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for in the law—the presidency, the twelve, and the seventy.—Doctrine and Covenants 126: 10.

The church has been directed to accede to the rendition of the bishopric with respect to the temporal law; and until such heed is paid to the word which has been given, and which is in accordance with other revelations given to the church, which had been before given, the church cannot receive and enjoy the blessings which have been looked for when Zion should be fully redeemed. Therefore, hearken once again unto the voice of inspiration, in warning and instruction, and conform to that which is given and receive what is awaiting the upright and the pure in heart.—Doctrine and Covenants 129: 8.

We learn from the above that the First Presidency and Bishopric are our teachers in reference to the law of the Lord. We also learn that unless we pay heed to their teachings there will be misunderstanding, confusion, disappointment, and a withholding of the promised blessings. And the further instructions are that they are to teach the revelations given to the church.

Fellow missionary, how many sermons or lectures have you ever heard from the brethren named as our

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teachers touching the vital questions that mark the dividing line between our church and all other churches, and that make us a peculiar people? How can the ministry teach the people unless they are first taught? and it is a physical impossibility for our teachers to travel among all the branches and the world. So the missionary force and local men must reach the masses of the people. The task to teach the ministry by the brethren whom the Lord has named may be a difficult one; nevertheless it was given to them, and to fail to perform it simply delays the Lord's work until it is done. Men, because of their shortsightedness and vanity, may outline an elaborate program and give it up before they make a good start. But not so with the Lord; his program may cover several thousand years, but his purposes will be accomplished, his word will not return to him void, his prophecies and promises shall all be fulfilled. Learning is not accomplished by waving a magic wand over the head of the student, but by patient study under the care of a teacher who loves his task and also his students. The way to avoid confusion and misunderstanding is to see things alike, and that condition is brought about by teaching; and when the teacher and pupil are right with God, the Holy Spirit will be with both, and unity of purpose and understanding will be sure to follow.

Only a minimum of effort has been made to give light on the basic problems of our church, and how to solve them. The meagerness of our preparation is an assurance of our defeat in whatever we may undertake to do. We had lectures for eight years preceding the General Conferences, and the writer missed only two, and whatever may have been the amount of good received they did not fill the measure of our needs. A better and more thorough understanding of the ideals of Jesus Christ and how to apply them in our lives is what the ministry needs, so that by correct teaching and practice we can convey to those whom we minister among the real value of his message and how beautifully it fits into our lives, so that we can have that peace which the world cannot give. The Sermon on the Mount contains enough good, wholesome spiritual food to keep our teachers busy for several weeks expounding the principles contained therein; and when we get them engrafted into our lives it will be as Paul said:

> Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.—2 Corinthians 3: 3.

When we are in that happy condition, there will be no troubles in the church dividing the brethren into hostile camps. The Lord foresaw the need of the ministry having a unity of understanding of the things of the gospel and so made provisions that they should be taught. He made provisions for the school of the prophets—

> that thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe.—Doctrine and Covenants 87: 3.

> And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, or, in other words, those who are called to the ministry in the church, beginning at the high priests, even down to the deacons.

In the very beginning of the church, the "school of the elders" or "school of the prophets," whichever may be the correct designation, was organized; and for several winters preceding the dedication of the Kirtland Temple on March 27, 1836, the time was spent in instructing the ministry. When the endowment was given they were in a condition to carry the gospel message to the world, and it is a historical fact that from that time on until Joseph Smith's death there was an average of about eighteen thousand a year baptized. Being taught by each other may be a seemingly slow process to bring unity, but it is God's way, and his way is the best way.

In Conclusion

For the delegates and ministry to come to the next General Conference cocked and primed, like a lot of hard-boiled politicians, and one side win over the other will not bring peace and unity; that is not the Lord's way of doing things. His way is to increase our faith, intelligence, and love, for no one can assist in his work except "he is full of love." Our great effort should be to bring about that condition, and it would be time and money well spent if the ministry were in session for three months before the General Conference and spent their time in prayer, meditation, and instruction. Being in proper condition before God and each other, the Lord would come to our rescue and speak peace to our distracted souls and restore the whole church to that happy condition we have enjoyed in the years that have come and gone.

Roman Catholics have a constitutency of 250,000 Negroes. They have started an institute to train in the lines of farming, housekeeping, and many of the industries, in addition to the usual academic courses. The religious side of education will, of course, be emphasized. The name is Cardinal Gibbons Institute, and it is located at Ridge, Saint Mary's County, Maryland.

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NEWS AND LETTERS

Central Columbus Mission Specially Blessed

COLUMBUS, OHIO.—At the close of 1924 I cannot refrain from expressing appreciation of God's watchful care for us. Since June, 1924, we have been blessed by the Holy Spirit in our meetings almost beyond expression, and many times we have been encouraged by the words, "This is my work, and if you remain humble I will continue to bless you, and many in due time shall be added unto you." We recall the prophecy given through Patriarch Gomer T. Griffiths seventeen years ago, when at that time we did not have even a church building in Columbus. We were told that the Lord had a people in the central part of Columbus and that a great work would be accomplished. Now there are two branches besides the mission. Brother T. S. Williams, a priest, opened up the work with cottage prayer meetings, which were followed with cottage preaching services, then a Sunday school, and later the mission was started by Brother Floyd Rockwell, former president of the Southern Ohio District. We rented a hall and have gone ahead since, six having been baptized while others are interested.

Brothers L. Boone, G. Myers, and J. T. Williams have been splendid workers and were always there when needed. We have more than enough to demand a branch, but for the present we desire to continue as a mission.

The children of our Sunday school gave an entertainment at Christmas time. Some of them were on the platform for the first time, but they did well.

On the first day of the New Year we had a wonderful demonstration of God's answer to prayer. One of the Saints' boys was seriously ill, his neck being swollen to the choking point. A special prayer service was called, which turned out to be a Pentecostal shower. Before singing the last hymn, "How many times discouraged," the family was called over the phone and instructed to listen. After the song and benediction we were informed that the swelling had broken ten minutes before. His neck had previously been lanced six times without result. The Saints wept at the good news, and our hearts rejoiced at the promise of God which came anew to us: "If ye remain humble I will continue to bless you." We recall the beautiful words of Isaiah:

"The grass withereth, the flower fadeth, but the word of our God shall stand forever."

There were some young people present who had planned to be at a party, but they thought the prayer service was more important and after the meeting stood with tear-washed faces, glad they had come.

"That you remain steadfast in your minds in solemnity and the spirit of prayer in bearing testimony to all the world of these things which are communicated to you." This is our desire. We expect opposition, even as Joseph the Martyr did: sometimes from those of the household of faith. Pray for us.

Lansing, Michigan

January 14.—Lansing Branch is still on the map and again resuming activities under the new department heads elected for the coming year. Several interesting entertainments are planned ahead, such as skating and sleigh-ride parties, radio parties, musical entertainments, etc.

We were recently favored with a visit from Patriarch and Sister Davis, of South Boardman, Michigan. To meet such worthy Saints is an inspiration, and encourages one to do the best that is in his power for the church.

Our Brother Clarence Dudley is singing by radio from here next week. Watch for him.

Sister Martha Luce and husband have returned from Ann Arbor, where Mr. Luce has been receiving medical attention. The doctors pronounce his case anemia. We solicit your prayers in his behalf.

We were sorry to lose our Brother Backus and family from the Lansing Branch; but we realize that Lansing's loss is Benton Harbor's gain this time. DONNA MANNING.

Columbus, Ohio

January 13.—Second Columbus Branch held its second anniversary services the first Sunday of January. Early in the morning the young people had a prayer service which was well attended, and a good spirit was present. Sacrament service was held in the morning, and the Lord was there in power. In the evening the service was given over to the choir, which presented musical numbers. There were also two short talks, making a very enjoyable program. At this meeting an offering was taken, in the nature of a sacrifice donation, and an unusual amount was received toward lifting the church debt.

The boys of this branch have organized a basketball team under the leadership of Chester Carey and have entered the Church League of our city. Their first game was played Thursday, January 8, and won with a score of 20 to 16. They played against boys quite a bit older and larger. The next game is to be this Thursday, and everyone is anxiously awaiting the date to see if we can win the championship of the Church League.

Fall River, Massachusetts

January 13.—The Christmas season was an occasion of happiness at Fall River. The Sunday evening preceding Christmas a service of story and song was given by the choir, called "The light of a Christmas candle." Gladys Coombs was the reader, and Mabel Daniel, Joseph Cliff, and Alma Coombs were the soloists. A silver collection was taken for the benefit of the Christmas offering.

Christmas Eve about fifteen singers went from house to house singing Christmas carols. Over fifty-five dollars was given them for branch expenses. Margaret Henderson, the chorister, was unable to lead them because of an accident that week.

Christmas afternoon the Sunday school had its tree and cantata, "Cinderella's party." There were visitors from Boston and Attleboro Branches. All received candy, an apple, and an orange. The attendance was large. The cantata was very pretty, given under the direction of Margaret Henderson.

December 30 the children met at the home of Margaret Henderson, bringing their little safe deposit boxes for the Christmas offering. Bessie Wilkinson had the largest amount, more than seven dollars, and was given a box of candy.

The Sunday school had its regular bank breaking January 1. Three hundred and forty dollars were received for the Christmas offering. A program was given by the members of the school, and refreshments were served.

The business meeting of the Sunday school was held January 5. All officers were sustained for the new year. The

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branch business meeting was held January 12, the present officers being sustained.

Elder William A. Sinclair and family were again at Fall River for the January sacrament service. Brother Sinclair's remarks are always suited to the needs of the listeners.

Elder Abram Law of New Bedford was the speaker at both services January 11. From now until the reunion at Onset the different branches of this district will have two visiting speakers each month. January 18 T. J. Elliott of Providence will speak here.

The local pastor, Elder James W. Heap, visited his father's family at Attleboro last Sunday. Brother Heap is suffering a great deal from rheumatism.

The Department of Women sent flowers and plants to the sick and aged ones at Christmas.

Eldorado Springs, Missouri

January 21.—The roads here have been so icy that quite a number have been unable to get to church for two or three weeks.

At our branch business meeting Paul R. Davis was chosen as president of the branch, also president of the Religio; John T. Wood, Sunday school superintendent; Pearl Davis, clerk.

The women of the branch are organizing a Department of Women, with Sister Carrie Blystone as superintendent.

Sister Mary Rittenhour and Mr. Charles Costin were married January 15 at the home of Elder R. T. Walters, who officiated. The bride is the daughter of Brother and Sister J. M. Rittenhour.

The young folks have enjoyed several coasting parties in the last two weeks. However, the prayer meeting at the home of Sister Nona Reynolds last Wednesday night was well attended.

The Religio program committee is preparing a program for February 1.

Elder Paul R. Davis went to Veve Branch the second Sunday in the month to administer the sacrament to the Saints there.

Birmingham, Alabama

January 20.—Although we are few in number we enjoy our association together very much. There are nine of us, and we have our Sunday school and church every Sunday morning. So far as we know, those living here now are Brother and Sister C. J. Clark, Sister Carroll, Brother and Sister V. R. Chandler, Wilbur and Elbert Chandler, and Brother and Sister Booker of Bessemer and their two children. We are endeavoring to do what we can and hope others will come to swell our numbers. If there are others of our people living in this community, we hope they may read this letter and respond accordingly.

Brother Chandler has been here since June 12, the family joining him August 1, but they were unable to locate any of our people.

On Sunday, December 7, Brother Clark and his wife called, our names being given them by Brother T. C. Kelley.

That evening the first preaching service was held in Birmingham, the sermon being delivered by Brother W. D. Bullard, of Independence, Missouri. He was stopping here on his way to Florida.

Any coming through Birmingham will certainly be welcome to our services, which are held at the home of Brother V. R. Chandler, 419 Fulton Avenue, Sunday at half past ten, with Brother Clark in charge.

Central Michigan District

BEAVERTON, MICHIGAN, January 6.—The branch at Beaverton has chosen Elder Emery Fultz for their pastor for 1925. Brother Fultz is a very fine man and bears a message to the people by the life which he leads. He has a large staff of officers for his associates.

The Saints are looking forward to the liquidating of the indebtedness on their church so it can be dedicated at the fall conference.

Brother S. W. L. Scott, of Coldwater, Michigan, was with us in a short series of meetings in December. These services were very much enjoyed, and we are in hopes that Brother Scott will soon come again.

Our Sunday school is presided over by Brother Eugene Harder, and he is a very able man for the work, which is shown by the interest he takes in the school.

The branch at Farwell is in very good working condition. Brother Harvey Degeer is their pastor, a very fine man. He was aided in the past season by Elder Tomlinson in a series of meetings. Brother Tomlinson gave the Saints very valuable aid, which will not soon be forgotten. Two men were called and ordained, Brother McGuire and Brother Armstrong, the former a priest and the latter a teacher. Brother Armstrong is now superintendent of the Sunday school.

There is a very lively little band of Saints at Clare, of which Brother Fred Newsom is the leader. They have a very fine Sunday school, and all seem greatly interested. They have prayer meeting twice a week, and the main feature manifested is that each one nearly always bears testimony.

The reunion committee of the district are making plans for the reunion, which will convene in August. Patriarch George W. Burt was called north of Gladwin to preach a funeral sermon. Elder Tomlinson, of the missionary force, has returned to his home in Canada for the holidays, and Elder S. T. Pendleton has started north to Whittemore and Prescott to hold a series of meetings. Matthew Umphrey is laboring in Bay City. We hope that every Saint in this district will put forth every available effort to advance the cause the coming year. May God help each one to be a rock and an oak in every storm, a vine and flower in every sunshine.

Burlington Busy Raising Building Fund

BURLINGTON, IOWA, January 19.—Every church member in Burlington is working earnestly to raise money for our building fund.

The Department of Women, under the leadership of Sister Lulu Rayer, has started its campaign anew for the coming year. They have divided themselves into groups of two, each group being assigned a month in which to raise as much money as possible. Dinners, food sales, and various other methods are used. The months of July and August have been given to the Temple Builders for their time to raise money. A plan similar to this was used last year, and it proved very successful.

Our cottage prayer meetings have proved quite a success during the winter months. They are well attended, and the Spirit seems to be present with all. The Wednesday evening before sacramental service we have our weekly prayer service in the church.

Tuesday evening, January 13, the Temple Builders gave a skating party at Lake Starker in Crapo Park. The ice was very good, with the exception of a few cracks, which would invariably catch the unwary, resulting in a tumble. Everyone there spoke of having a good time.

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Experiences by the Way

By John F. Garver

II. Late Experiences in the Field

These few experiences over late months are here set out from many others, in the hope and with the prayer they may be encouraging and helpful to HERALD readers to whom they may appeal.

A Heavy Heart

It was with a heavy heart the writer, late in June, left his home in the quiet and even-tempered community of Lamoni, Iowa, for the 1924 reunion season.

Heavy rains for days had crippled the railways, necessitating a drive over bad roads to Benton, Iowa. Leaving Elder L. G. Holloway here, by whose kindness I had made the forty-mile trip by auto, I took my way northward. Changing cars at Des Moines, it was on northward into a night of thunder and lightning and rain and danger; for the earth was soft, streams out of banks, and washouts not infrequent.

I say, mine was a heavy heart. It was not, however, the turmoil of the elements, nor the imminence of physical danger that disturbed me. It was the turbulence within my church—the great cause for which I had given all, greater than my own life, here and hereafter.

I had gone out from the April council with a hopeful message. Really believing a better day had dawned, and understanding this was to be the message and effort of all, I had visited a number of communities, and so reported and urged. So it was like calamity from a clear sky the break-up greeted me through the HERALD.

"Who, now, would believe my report?" Discredited, disheartened, the cause apparently endangered, under spiritual clouds more lowering and more foreboding than the clouds of the stormy night, I lay in my berth, not to sleep, but to cry out against the storm sweeping my soul, whipped on as it were by the beating of the rain on the windowpane at my ear.

One who has since written has it right. Some of us had something to learn. And this lesson I worked out in part during the dragging hours of that awful night. It was not, however, as suggested by our brother of the pen, a lesson in church government. It was a lesson in the interests and purposes of men. A lesson in heart reading.

The Light Breaks

It was under this spirit I came to Sykeston, North Dakota, my first stop. The weather was cloudy and cold. The camp was small, not above seven or eight living tents. Only three families residing in the village, as I recall. Little interest on the part of the Gentiles. And of course, I had to preach the first night! only about three hours after reaching the place.

I went apart for a talk with the Master. I asked for nothing for myself, but how I did feel for the isolated Saints there assembled. My prayer for their sakes was answered. The Lord blessed.

So it was through the remaining days at Sykeston, mine was a heavy heart, but for the sake of the people, the Lord continued to bless.

From there I journeyed to Chetek, Wisconsin, for the Northern Wisconsin reunion, on the banks of beautiful Lake Chetek. Added to my already burdened spirit, was difficulty awaiting adjustment. Blessed when before the people, I was still left alone when alone. And when I felt it had been enough—for it is always my way to bear the heaviness when it comes, feeling as I do it is for a purpose—when I felt it had been enough, I sought out the quiet places, apart and alone under the sweet silence of the stars of heaven; and there God came to me in rich abundance, lifting my drooping spirits, and making me alive again in Christ Jesus our Lord.

I went back into the meetings with renewed vigor. And as God will testify to the believing reader, I came immediately under an endowment of the Spirit the like of which I had never before experienced in my public work. Light, intelligence, prophecy, interpretation, discernment, a power truly from heaven enveloped me. And it followed me, too, when alone and apart, with a peace of mind and a confidence that in contrast against the dark days I had before experienced was as hell giving way to heaven.

Under this same spirit I moved on to Minneapolis, Lamoni, and Delta, Colorado, and Colorado Springs. (For while not assigned to Lamoni reunion, I had no appointment these dates, which left me at home, for the first time in many years, more a man of the pew than of the pulpit. And I assure you it was a delight and a blessing.) And in numerous conferences and elsewhere since the reunion season it has been the same. Truly have I been privileged to walk with the Master. And can join Brother Elbert A. Smith in the sentiment expressed some few weeks ago in the HERALD, and others of my brethren in the solemn testimony, that never in all the years of my ministry have I known God and his power as I have done these late months.

And I may say, the brethren of the general ministry have not been alone in the enjoyment of these things. Not a reunion and hardly a conference but what the local men and Saints have joined to say, "It's the very best reunion we have ever had." "The best conference attended in the district." This is true of each of the reunions I attended, and of practically all the conferences. The Saints have been lifted up, and patiently bide the time of the Lord for the deliverance they confidently expect.

And surely it is a good omen when so many of our men and Saints can thus speak, over so wide a territory, of the nearness of the Father of light and of deliverance.

Again, as I write flat on my back, this the 19th day of my stay in the Independence Sanitarium, the Lord alone knowing how many more I shall have to be here for the healing of an ulcer of the duodenum—I say, as I lay here writing these lines, the same spirit of peace, and trust, and hope, and confidence, and of power is with me in abundant measure. The Lord be praised!

Both Heaviness and Light

And yet in the midst of joy, I have had sorrow. For dark days have been the portion of many of my brethren and people. They, too, have suffered, and some do yet. That through which we have yet to pass may bring us unpleasantness and heaviness of spirit. The presence of God, however, buoys us up and carries us on. And in him shall peace come with prosperity.

Oh, that we may all learn the beauty and the power of the admonition of the disciple John, "Beloved, let us love one another." And when it is so, fellowship like a cherishing fountain will come in to us, and with it a beginning in Zion building as fair as the sun; as far flung as earth's remotest bounds, and as potent as eternity.

I shall next write of some of the successes in the mission field during the year.

INDEPENDENCE, MISSOURI, January 19, 1925.

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Des Moines, Iowa

January 17.—Our five nights of after-home-coming services were quite successful, the spirit of devotion being with us in great power. Brother Ammon White preached each evening up to and including Friday, December 19. His words and sermons were to the Des Moines Saints as new green fields to the herds. He told us the same old story, but in a way that we were caused to catch a new vision—the vision of unity in God's work. Brother White surely proved his love for our Lord, in that he obeyed the command, "Go feed my sheep."

On Sunday evening, December 21, the primary department of the Sunday school, under the direction of Sister Edith Smith and assisted by Sister Mary Dockstader and the Panedelphia Chapter of Temple Builders, and others, rendered a splendid Christmas program. There were songs and readings by the children; Sister Evelyn Finch sang, "Birth of the King"; Sister Ardith Kirkwood sang, "The birthday of a King"; Sister Bertha Deskin gave a reading, "The birth of Christ," assisted with songs by the Panedelphia Girls. Then the Panedelphia Chapter sang, "The Star of Bethlehem." The house was filled to overflowing, and everyone seemed to enjoy the program immensely. It was a great time for the children who took part in the program. At the close of this service all were presented with a bag of candy and then proceeded to enjoy a good visit as Latter Day Saints are wont to do.

On Sunday, December 28, we enjoyed a glorious meeting. Brother David Dowker preached an inspirational sermon, using as his text, "As ye sow, so shall ye reap." He pointed out the need of a new, larger, and more modern church house and explained that we could easily build such if we would only do so. But little did we realize that perhaps at the very moment of that exhortation by Brother David, the old church house was on fire, and not all the congregation was out when the blaze began to eat through the ceiling; and in the bitter, biting cold of the great outdoors, for it was a bitter cold day, many of us watched and waited, but of no avail. In just a few hours, despite the fire fighters of the Des Moines Fire Department, who rendered excellent service, and the watching of the Saints and others who stood shivering there, all that was left was the gutted shell of what had been to us as Saints our humble little home. Then with sadness in our hearts we parted and wended our ways to our several habitations.

The day continued cold and the clouds hung low, giving all things a dreary aspect and making our loss more keenly felt. But during the few hours those who knew best were busy, busy looking for a place for us to meet, a place to worship that evening. Our good Brothers Lilly offered the use of their funeral parlors at Twelfth and High Streets until we could get better located, and the Saints who could be reached by telephone were all notified, and we met there that same evening, seemingly a fitting place for the funeral and forgetting of our dead, the destruction of our home.

Brother Benjamin F. Creel, from the Indian Reservation at Omaha, met with us on this occasion. He told us of the effort being put forth to erect a house in which the Indians could worship. He made us feel somewhat at home by explaining that he was quite accustomed to meeting and worshiping with a people with no church house—without a home. We sincerely hope the Indians at Omaha will soon have their building completed.

We have since engaged as a place of worship the Presbyterian Church's building at the corner of East Ninth and Filmore Streets; and while it is far too small for our congregation, we are having some spiritual meetings there.

On Sunday, January 4, both morning and evening services, we were honored by the presence of the Presiding Bishop, Brother Benjamin R. McGuire, who preached to us in the evening, his subject being, "Out of Zion, the perfection of beauty, God will shine." He gave us some wonderful suggestions and they were timely in that they blended right in with our homeless, dependent position. We now have the problem of getting money for a building of our own which, by the help of Him who does all things for the best, we hope to accomplish before the year is past.

Byron, the little son of Brother Lehi Wilkinson, has been dangerously ill for sometime and is in need of God's blessing. May we each pray God to bless the boy and comfort the parents.

Vinal Haven, Maine

January 4.—The Saints enjoyed a good spirit at the sacramental service with Elder Archie Beggs presiding, and all express a desire to see the work grow and develop this year, trusting it may be a banner year in the ingathering of souls to the kingdom of God.

The Vinal Haven Branch still works in the service of the Lord, but at this season the attendance is not so large, due to some of the Saints moving to other places for employment. Also many live so far from the church it is hard to attend. However, we always find the faithful few, especially Pastor Archie Beggs, who, it seems, never loses one service. He is a live wire for this branch, and has just been reelected branch president for the coming year.

The Sunday school has a good record in its development under the supervision of Sister Agnes Minton.

The Department of Recreation and Expression is still alive and going ahead under the direction of Brother Ralph Candage.

The Department of Women has discontinued holding supper every fortnight for the winter season.

We wish all the Saints a happy new year in the service of the Lord.

San Jose, California

January 15.—During the holidays the different departments of the church put on a Christmas program which was thought by some to be the best ever had in the branch. It was enjoyed by a full house. Of course a Christmas tree was had in connection with the program.

On the evening of January 4 Apostle Roy S. Budd and District President J. D. White dropped in on us unannounced, and of course gave us a very happy surprise. Brother Budd gave us a splendid sermon, which was timely and to the point.

Brother Budd and Brother White were again with us on January 13 at the election of our branch officers. At this time Brother B. R. Gilbert was called and ordained to the Melchisedec priesthood, Brother J. D. White assisting in the ordination. This ordination was duly recommended by the branch, after which Brother Gilbert was chosen to preside the coming year. Elder C. W. Hawkins, the retiring president, will continue his work as a missionary in the district during the remainder of the conference year.

Last evening a very spiritual prayer meeting was held at the church in charge of the new branch president. One sister remarked that it was a one hundred per cent meeting, as every one present took part in the service.

A reception is planned for to-morrow evening in honor of the retiring president and his wife.

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Holden Stake

Holden

The speakers at the church January 25 were Elders F. A. McWethy and C. F. Scarcliff. Elder John Lovell spoke at the Home.

The young people of Knobnoster, with Brother Earl L. Ross, superintendent of Religio, in charge, visited Holden the 23d and rendered "The pleasures of the world" in the auditorium at the Home. The participants did exceptionally well in their parts, which reflected credit on the Knobnoster Saints, and on the good work of Sister R. B. Henderson, who had the play in charge. A silver offering was received to be applied on redecorating Knobnoster church building. The Holden Orioles conducted a candy sale and turned over their receipts to the same fund. We are pleased to note this spirit of cooperation which prevails among the Saints throughout the stake. May unity and mutual interest continue. A ladies' quartet composed of Sisters E. L. Ross, Ella Norman, Neva Norman, and Ruth Cook sang a beautiful selection, and Sister Tressa Weeks rendered a very pleasing solo. Sister Earl L. Ross was pianist.

Charles Edward, infant son of Brother and Sister Orion Urfer, died January 26, having graced their home a little less than a month. Services were held at the Goodman Funeral Home, sermon by Elder D. J. Krahl, Elder I. M. Ross assisting. The little form was laid away beside that of his grandmother who preceded him a few weeks ago.

A number of new babies have taken up their abode with us of late: a son at Brother and Sister Basil Lycan's; a son at Mr. and Sister George Dillon's; a son at Brother and Sister Howard Johnson's; a daughter at Mr. and Sister James Stuckey's; a daughter at Brother and Sister T. J. Bradbury's; and a daughter at Mr. and Sister E. Warren's. Our cradle roll superintendent, Sister George Taylor, has been unusually active enrolling the new members.

Sedalia

Elder R. D. Weaver is with us again for a series of meetings beginning January 25 with two splendid sermons and a good attendance, with a number of nonmembers. At the evening service a special musical number was rendered by Sisters Graham and Verbal Weaver and Brothers Rodger and Graham.

Brother I. M. Ross, of the bishopric, is with us for a few days. The Religio Department elected officers Friday night; Assistant superintendent and boy leader, W. H. Graham; second assistant and girl leader, Blanche Thistlewaite; secretary, Charles Ferguson; treasurer, Elbert Mock; pianist, Iona Weaver; chorister, Myrtle Moorman. Their meeting will be held at 6 p. m. Sunday, during the series of meetings. Brother M. A. Ferguson is superintendent of this department.

Warrensburg

With the ushering in of the new year comes renewed activities in the church and the departments.

A course of study, including a series of lectures by Mrs. Doctor Bolton, is being planned by the Department of Women. The attendance at Religio is increasing since the time of meeting has been changed to 6.30 Sunday evenings, and two large classes are taking up the study of the social program of the church as outlined in the senior quarterlies for 1924. The choir will soon be more fully organized, and a movement is on foot to organize an orchestra among the younger members. We appreciate the attendance and assistance of the young people from out of town who are students in the college.

On the retiring of R. W. Farrell, W. S. Macrae was chosen pastor, and the annual election of officers resulted in the choice of the following departmental heads: Sunday School, Walter Johnson; Women, Mrs. Minnie Harring; Music, Blanche Morgan; Recreation and Expression, Edgar Raveill.

The placing of a question box conveniently, with request for suggestions, questions, etc., and the holding of an "Everybody's meeting" to exchange thoughts, discuss methods, etc., resulted in a very interesting meeting and was considered a success, with requests for another. Brother R. Bullard visited amongst us recently and preached three splendid sermons. Sister Joseph Sterling and daughter Matilda, for many years residents of Vernon County, near Eldorado Springs, have bought a residence and moved here. We welcome them to our fellowship.

The report of the budget committee, which asked for $378.87 to finance the church activities for the year 1925, was approved by the body. One treasurer handles the finances of the entire branch, including the departments, and a fine spirit of cooperation is manifest among the Saints. Warrensburg has worked under a budget system for a number of years and finds it both satisfactory and economical.

Independence

Stone Church

Monday night the adjourned meeting of the January conference in the City of Zion completed the conference work.

The delegation reported in the HERALD was approved. This list will be found on page 66, HERALD of January 21.

Bishop J. A. Becker's annual report, together with the suggested budget for 1925 was considered at length and finally adopted. The reported general deficit of $2,926.82 for 1924 was the basis for agitation that new or additional activities be organized, and the Saints were of the conviction that no good work be discontinued, but that we raise the funds to broaden our work wherever it is found desirable. The new budget calls for expenditures of more than $14,000.

The following resolution was adopted: "Whereas, the Saints are admonished to study the Book of Mormon; and whereas, in Zion and many other branches throughout the entire church, the Zion's Religio-Literary Society has been reorganized to meet more fully the demand for the study of the Book of Mormon; and whereas, the work of these societies has been a source of comfort and strength to the Saints; be it resolved, that the Saints of Zion in conference assembly hereby petition the coming General Conference to express itself in favor of these worthy movements by authorizing the reorganization of Zion's Religio-Literary Society for the primary purpose of the study of the Book of Mormon wherever demanded."

The Laurel Club held twenty-four sessions in 1924 and spent the time in business and social pursuits. A Saint Patrick's social and a Halloween Party were given. The club had charge of part of the concessions July 4 and were thus enabled to contribute $212.98 to the upkeep of the grounds. Two banquets were served during the year; one to the Sunday school and one to church officials.

A new carpet was furnished for the Stone Church at a cost of $503.75; furnishings for rooms and hall at Campus, $261.49; Sanitarium, $25; the regular donation to the library.

The proceeds of the annual December bazaar were $215.09, much smaller than usual.

The eighteenth anniversary of the club was celebrated May 13 by forty-two Laurels and six guests, and will long be pleasantly remembered.

Work has been handicapped by many removals, much sickness, and one death among the membership.

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The balance on hand January 1, 1925, was $504.48, as compared with $907.49 at the opening of 1924. The club pays tithing on its yearly balance.

Election of officers for 1924 resulted in the choice of Anna Watkins for president; Ida Williamson, first vice president; Eva Short, second vice president; Anna Rodger, secretary-treasurer; Viola Short, historian; Nettie Kemp, press agent; Viola Short, chairman of program committee; Margaret Sturges, entertainment committee.

The Messiah Choir is starting work on the conference music for this year. They will give the Creation, by Haydn for their special concert. An A Capella Chorus has also been organized, which expects to be ready to appear by conference time. This chorus will also be used in radio programs later.

The church was crowded Sunday morning for the regular sacramental service, and the meeting carried a very fine spirit throughout. In the evening Bishop A. B. Phillips was the speaker. Bishop James F. Keir spent Sunday in Lawrence, Kansas, where he addressed the students attending school there.

The regular open meeting of the Department of Women will be held Friday at the Stone Church at half past two. There will be some very important announcements, and a good attendance is urged.

It is with sadness we are called upon to report the death of Robert, the sixteen-year-old son of Sister Lizzie Gubser, 1501 South Spring. He was an employee of the Independence Stove and Furnace Company, and met his death in Kansas City when one of the company trucks hit him while backing up to the dock. He has been a support of his widowed mother, and the loss will be very greatly felt by the Enoch Hill Saints, of which congregation he is a member.

Walnut Park

On January 25, Walnut Park speakers were Associate Pastor B. J. Scott at eleven, in an excellent sermon on guarding the tongue; and at half past seven, Apostle J. W. Rushton, who encouraged his hearers to line up with the workers for the right.

Mrs. George A. Gould, by invitation, addressed the teachers' meeting that morning in the interest of the normal training work.

The young people have chosen as their leader Elder John A. Dowker, who will teach their class in Sunday school and serve as pastor of their Wednesday evening prayer meetings. Once a month they plan to join the Stone Church young people in prayer meeting.

At eight o'clock Sunday morning, February 1, the priesthood met in prayer service. It was a splendid meeting, with eighteen in attendance and every one taking part.

Three hundred were present at the eleven o'clock communion service. As usual, the time was so fully and so well occupied that it was difficult to find a place to close.

At half past six, at the call of Superintendent Chester Constance, an executive meeting was held, of Sunday school officers and the pastor, to settle problems of the school. The preceding week a teachers normal training class began work, occupying at the Religio class hour, with Mrs. John Schwab as leader.

A sermon in the evening on the subject, "Living water," by Brother Ralph W. Farrell, was made interesting and truly inspiring by the verbal illustrations used.

The funeral of Sister Iva Pearl Rice, wife of Martin D. Rice, was held Sunday afternoon at the home of her father, Namon Paris, on the Spring Branch Road. Sermon by B. J. Scott; songs by Walnut Park choir members. Sister Rice was twenty-one years old and died at Carrizozo, New Mexico, on her way to Independence from Tucson, Arizona, where she had gone for her health.

Liberty Street

The regular communion service was held Sunday morning in charge of Pastor J. M. Baker.

In the evening President Elbert A. Smith gave an illustrated lecture on the life of Christ which proved to be an unusual treat to these people. The Second Church quartet assisted President Smith. Pastor C. Ed Miller will give an illustrated lecture next Sunday night, to which all are looking forward with interest.

There has been so much sickness in the congregation recently that many of the usual activities have been almost at a standstill.

East Independence

The Department of Women met at the home of Sister Laura Minton last Thursday to elect officers and plan their work for the year. Sister H. B. Roberts was sustained as superintendent of the department, Sister David Steppe to be her assistant. The class for study will meet each week at the home of Sister Minton. They are studying the Mothercraft Manual, which they believe will prove to be very helpful.

The sacramental service Sunday morning was well attended, and a good spirit was present. The request from the Presidency in regard to prayer was read.

Brother J. J. Teeter was the speaker Sunday evening.

Spring Branch

The debate held last Friday night was a success in that several resolved to devote more time to study in order to be prepared when their time comes.

This being the first month in the new year, the superintendent of the Sunday school announced that we already have twelve dollars towards the Christmas offering for next year. If this record is maintained the goal of $100 for this year's offering will be more than reached.

The sacramental service last Sunday morning was quite well attended, also the Wednesday night service, which was very good. Brother Juliff, who preached in the evening, also had a representative audience.

Council Bluffs, Iowa

The Christmas programs given by the three branches in Council Bluffs were very good. The one given at Central Church was by the departments of the Sunday school. The beginner department opened the program with a number by the "Beginner Orchestra." The little folks were led by one of their own number and kept almost perfect time with their rattles, clappers, drums, etc., with piano accompaniment. A song by the Beginner Choir was very good, also led by one of the little girls of the department. A number of recitations completed the contribution of this department.

The primaries were represented by a play by the boys and girls, which brought out very clearly the meaning of Christmas. The junior department gave a dialogue and song, and the Girls' Chorus closed the program with a Christmas carol. The talent of these young folks promises much for the progress of the "church of to-morrow."

The program of the Riverside Branch was of exceptional merit.

The Belmont program consisted of a play entitled "A rummage sale of Hickory Hollow"; the rummage sale being given for the purpose of buying an organ for the village church. Some musical numbers and recitations finished the program.

A number of Christmas parties were given, which helped to arouse the Christmas spirit. The Girls' Chorus was entertained by the leaders at the home of Helen Anderson, on

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Monday preceding Christmas. A mock wedding, games, and music furnished the fun for the evening, after which the members of the chorus gathered around the table which was decorated with a huge snowball as a centerpiece, with red streamers from the ball to the places, which were marked with place cards. Just before the second course the leader and her assistant were made to stand in a corner, and the president of the chorus, with an appropriate speech, presented them with lovely gifts, which of course were truly appreciated by the recipients. We are all very proud of this chorus, as they have rendered fine service to the branch in various ways, and are developing their talents so as to use them in ever-broadening avenues of service of God.

The Hiawatha Chapter of Temple Builders held a Christmas party at the home of the branch girl leader, Mrs. W. T. Spanswick. Games, music, a grab bag, and the initiation of two new members furnished the amusement. Refreshments and the singing of carols finished the evening.

The Tapa-Win-Go Chapter has had two meetings since the first of the year. They are preparing a play to be given in February.

The Chrysalis Chapter, girls from the Riverside Branch, were entertained at the home of Sister Spanswick the evening of January 20. They are studying "Home furnishings" and find it interesting.

The Wa-He-Lo Chapter enjoyed a wiener roast at Fairmont Park one evening not long ago. They met at the home of their monitor, Sister Bessie Mattison. Mr. Mattison took them to the park in his car. After they arrived at the park, a fire was built in the brick stove and preparations made to roast the wieners, when to their horror they found they had forgotten them, so their faithful servant, Mr. Mattison, was sent back after them. A few games were played, after which they climbed into the car and returned to the Mattison home where more games and music were enjoyed.

The Oak Leaf Circle of Orioles was entertained at the Christmas party at the home of their mother, Sister Grace Kerns, December 29. A feature of the evening was a large Christmas tree, upon which each girl had placed a gift for another.

The Department of Women held its regular business and social meeting Thursday, January 15. The meeting was in charge of the newly elected superintendent, Mrs. O. A. Currie. Reports of the different departments were a source of encouragement. One interesting item noticed in the reports was the enrollment of one hundred babies in the cradle roll. Election of officers took place at this meeting, resulting in the choice of Sister Bessie Mattison as assistant to Mrs. Currie. The employment bureau, in charge of Hattie Hall, is a new department added this year because of the serious need of this kind of work. A welcome committee of six was also elected, three to act the first six months of the year, the other three to act the last six months of the year. They also appointed a dish committee and an invitation committee. A very fine spirit of cooperation and willingness to serve was manifest at the meeting. About seventy-eight were present.

The Department of Recreation and Expression has had some very interesting programs of late. A series of three contest programs was started by the Pyla Class when they presented four of their members in a debate. The second program was a Christmas play given by the Alethean Class, a class of girls of 15 to 19 years. The name of the play was "Aunt Sabriny's Christmas." Between the scenes Kathryn Skinner gave a Christmas reading. The play was very well presented and taught a good lesson in kindness. The third program was given by the boys of the Co Mor Class and represented a "Rube Band" from "Punkin Center." The costumes and "quips" were indeed clever. A vocal quartet also presented two selections. The programs were judged by three members of other classes who decided in favor of the Aletheans, which resulted in the members of that class being honor guests at an oyster supper and New Year's watch party given by the Pyla and Co Mor Classes.

At the branch election in December Brethren Roy Epperson and Roy Murphy were chosen to have charge of the Central School for this year. They have departmentized the school quite completely, keeping the beginner, primary, junior, intermediate, senior, and adult departments distinct, with a superintendent in charge of each. These six department heads constitute a cabinet or council to the superintendents of the school. The superintendent, with this cabinet, are to determine and outline the policies of the school and arrange programs for the teachers' and officers' meetings.

Young girls are being used as secretary and organist in the beginner, primary, and junior departments, with a view to developing them for future leadership. One young ladies' class has taken up the Gracland normal course, and another is taking up the study of the beginner and primary quarterlies from the standpoint of the teacher, seeking the best methods of presenting the lessons to the little folks. We hope to see some real teachers develop from these classes.

At the beginning of the year the school started on an excursion on the C. B. C. (Council Bluffs Central) Railway, the train to stop each Sunday long enough for the school session and then resume its journey. Each of the six departments has a coach, the object being to see if the number of passengers can be increased each time the train starts out, and which department can have the largest percentage of its enrollment aboard. Considerable interest seems to be manifested in this excursion, also in the more complete departmentizing of the school.

The music department has passed through its reorganization period, and in all the groups of the branch, those connected with this department are cooperating for a successful year. Everything is in good condition, and little by little improvement is shown. In the very near future, it is the plan of the director, Brother Roy Murphy, to have a get-together meeting of all vocalists and instrumentalists at Central Church, when a general outline of the work will be presented to this organization. Also it is the plan to have an entertainment on the 17th of March, and then about every three months one evening will be devoted to entertainment. A great work is ahead of this department, and with cooperation from every member it will be successful. The music department consists of about one hundred and fifty members and is divided into six groups, Central Branch Choir, Belmont Choir, Riverside Choir, Orchestra at Central Church, Girls' Chorus, and Young Men's Glee Club. Besides these groups there are choristers for three Sunday schools and three Religio societies. In the near future it is planned to organize a band, and with new talent coming into the church, it will no doubt be a reality. A class for leaders will be organized soon also. From time to time concerts will be given by the orchestra and possibly by all the choirs, but during the fall months a concert will be given by all choirs combined into one large chorus which will be assisted by the orchestra.

Brother J. F. Martin is now holding a series of meetings, and much interest is manifest, especially among the young people. The meetings started Wednesday, January 21, and will continue until the first of February. On Friday evening, January 23, an entertainment and social was given at Central Church. A program was given in the auditorium after which the people retired to the basement for "fun." Brother Martin proved himself a very good entertainer as well as a good preacher. Refreshments were served after the games. We

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were glad to see a large number from the Riverside and Belmont Branches in attendance.

Sunday morning the sermon was especially for the children, and was a splendid illustration of baptism and its purpose. Brother Martin illustrated his sermon with blackboard work and objects, and we are sure the children will not soon forget the lessons. A young people's choir filled the choir platform, and the Girls' Chorus rendered the special anthem. Brother Martin wins the hearts and confidence of the people, and is a source of inspiration to the young.

Sioux City, Iowa

January 23.—At the mid-monthly priesthood meeting on January 20 officers were elected. It was decided by the members to study the Doctrine and Covenants at these meetings. Prayers were offered in behalf of the membership who are ill. Refreshments were served by the Department of Women, and all expressed themselves as enjoying the event. A number of the priesthood attended a meeting of that body in Council Bluffs on November 30. They report a good spiritual meeting. President Smith's talk on "Stewardship" was well received, resulting in a broader vision of this important principle.

Elder Amos Lawson and family have moved to Wagner, South Dakota, where a new branch will soon be organized. Missionary Charles J. Smith has just returned from there and reports favorable conditions.

Sunday school officers for 1925 were elected the second Sunday of December, at which time Jay E. Keck was chosen superintendent. For the Religio, Milo O. Hall was chosen president.

The Christmas program was enjoyed by a well-filled church. Much credit is due Brother Charles J. Smith and the several committees who were responsible for its success. Brother Robert Sheetz, acting as the children's Santa, was the center of attraction, as he and his corps of Boy Scouts distributed the many presents and the bulging bags of candy, apples, and nuts. We feel it was a success because of the desire each had to give the true Christmas spirit, and that all the little hearts were made glad. About a dozen baskets were distributed Christmas Day under the supervision of the Department of Women.

Bishop J. A. Koehler, of Saint Joseph, Missouri, and Elder Charles B. Woodstock, of Mondamin, Iowa, were among the speakers in our local the past month.

N. O. Calhoon, Charles J. Smith, and Mrs. Bessie Johnson attended the quarterly conference at Missouri Valley January 2 to 4. They reported good spiritual meetings. This conference was of an educational nature, as only very necessary business was transacted. The district presidency was instructed by this conference to consider the advisability of a young people's convention in June or July, to include neighboring districts. Forensics and track will be included in the program.

The annual election of officers resulted in the choice of W. W. Baker as pastor.

J. E. Keck, superintendent of the district Religio, visited the Logan local January 11. The reunion committee, in a one hundred per cent meeting, has designated August 21 to 30, at Woodbine, as the time and place for the Little Sioux district reunion.

The semiannual election of the Department of Women resulted in the choice of Mrs. W. W. Baker as president. The Temple Builders indorsed Maude Dickey for their leader.

According to the reports of the Sunday school, three hundred and fifty-nine visited that department during 1924. The Christmas offering was over $235.

Utleyville, Colorado

January 19.—Brother H. L. Bausell, our branch president, has been doing his work nobly since the organization of the branch in November. As the remainder of those holding the priesthood were only recently ordained, it has been his lot to carry practically the entire burden.

While Brother Bausell was ministering to a group of Saints about twenty miles east of here, where he has an appointment each month, Brother M. L. Beebe preached splendidly for us here at Utleyville, on the subject of Zion. Many points were brought out which were helpful to the Saints. This was his first sermon, and we believe that God has indeed blessed the effort which he has made, and we can see in him the qualities which promise a successful ministerial career.

We have received much encouragement and strength through the Wednesday night prayer meetings which have recently been started, and our highest ambitions are that we may so conduct the work here that this branch may receive the wonderful promises which were given it through prophecy at the recent district conference at Colorado Springs, upon condition that we were faithful to our Master.

Des Moines Has $27,027 Pledged for New Church

Sunday, January 25, the Saints of Des Moines had a financial rally for their new church, as their church was completely destroyed by fire on December 28. The Saints of Des Moines Branch pledged $25,060, and Saints outside of the branch, but inside the district, pledged $1,967, making a total up to date of $27,027 pledged for the new $50,000 church edifice.

Chairman William Robinson had charge of the meeting and used as a slogan on a large chart, "How did they build Kirtland Temple? By sacrifice."

Doctor G. F. Hull gave a good talk on "Faith" and told how some of the great church leaders left all to preach the gospel, having faith that God would help if they did their part. District President Henry Castings also gave a talk on "Sacrifice," in which he outlined the sacrifice of great leaders of the past, and also the sacrifice that the Saints of Des Moines and the district were making. He told of a young lady making only thirty dollars a month who had saved four hundred dollars in the last five years, and she had pledged one hundred dollars for the new church. She was not a member of the Des Moines Branch, either. He also told of a man seventy-nine years old who is still working for a living. He pledged twenty-five dollars, and he, too, is not a member of this branch.

A wonderful spirit prevailed throughout the meeting, which lasted over two hours. Short statements were also made by Pastor David E. Dowker, Elder J. L. Parker, Anderson White, Carl Nitz, F. A. Dockstader, Evan Lilly, Elder L. E. Anderson, J. W. Rudkin, Joe Johnson, and others.

Brother Castings had charge of raising the pledges, and many rejoiced as the pledges were made and saw the Spirit of God working with His people. There was no opportunity for the Saints of Des Moines to subscribe less than one hundred dollars, but this privilege will be granted later. It seems evident from what has been pledged to date, and what will be pledged by the Saints of the branch, the district, and Saints and friends outside the district, as well as by business men of the city, that the new $50,000 church will soon be built.

Former Saints of Des Moines, and other Saints and friends wishing to subscribe, may do so by sending their subscription

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to District President Henry Castings, 1311 East Ninth Street; to Chairman Will Robinson, 1811 Twenty-First Street; to Branch Treasurer R. D. Williams, 1316 Buchanan Street; or Pastor David E. Dowker, 1102 East Twelfth Street, all of Des Moines, Iowa.

The Saints here are now holding meetings at the east side Presbyterian church, located at East Ninth and Filmore Streets. The district conference will be held here February 6, 7, and 8, convening Friday, February 6, at nine o'clock in the morning. Meetings for February 6 and 7 will be held at the church, but on the 8th they will be held at Hopac Grotto Hall, Eighth and Locust Streets, third floor, with entrance on Eighth Street.

May we have the prayers and support of the Saints that our new church may soon be dedicated to God?

Fresno, California

At the annual business meeting held January 7 for the election of officers, Brother A. S. Votaw was chosen branch president to succeed Brother Samuel Wood, who tendered his resignation. J. B. Fugate was elected superintendent of the Sunday school, to be assisted by Henry Johnson, while Sister Lillie Jennings will act as president of the Religio. No changes were made in the building committee, headed by Brother Wood. Mrs. N. Crane will preside over the Department of Women.

On January 18 Brother Wood preached his farewell sermon, addressing one of the largest audiences attending the local church in the past year. To Brother Wood is due the credit for undertaking the rebuilding and redecorating of the church. For this and other untiring devotion to his congregation, he received a vote of thanks at the business meeting.

The church at Fresno is located at 2414 Clay Street.

Denver, Colorado

January 19.—We have been having a long siege of cold weather, the mercury going as low as thirty below zero in some localities. The building business, which is the principal industry in Denver, has been at a standstill for several weeks.

The Sunday school Christmas entertainment was a success, but the cold kept some away.

Sunday, January 4, there was a large congregation present, it being secramental service, and also a special fasting and prayer service for Brother Byron Shupe. He has been under the doctor's care for several months, and they have not seemed to be doing him much good. His disease is a peculiar one and one the doctors know but little about (Hotchkiss Disease). We are glad to say that since the fast meeting he seems very much better, and we are still hoping and praying for his complete recovery.

Sunday, the 11th, Elder Frank B. Almond was the speaker both morning and evening.

Sunday, the 18th, Elder Clarence Bruno spoke in the morning and Elder E. J. Williams in the evening.

We have to thank a couple of young men not of the church for their assistance in the Sunday school orchestra, the McMilliman brothers. They play different instruments and are a great help in Sunday school music.

The Department of Women has taken up class study of child welfare and other interesting subjects. There seems to be a renewed interest in this department.

The L. D. S. Mizpah Club came out to Littleton recently to play basket ball with Littleton high, but returned concluding they did not know much about the game, the way Littleton beat them.

Sister Francis Shaull of Monte Vista, who is attending Agricultural College at Fort Collins, and Brother Everett Shupe, who is attending Colorado University at Boulder, came down for the week end, and to worship with the Saints Sunday, the 18th.

THE GOVERNMENT OF THE CHURCH

(Continued from page 103.)

sensing of things in common, the feeling of fellowship and palship, rather than a force or a strong personality above them which calls out the best in men and holds them together. The real distinctiveness of Christianity consists in the ability to diffuse power and to enable every man to express his latent abilities to the full. The real wisdom of the church and that which is of the greatest value in its progress does not emanate from some supermind, but is compounded in the common experience of the group.

Government through priesthood among the people is turning back the dial of progress thousands of years and surrendering to paganism. It is a concession that Catholicism and Utah Mormonism have the right concept of government.

Government through priesthood among the people establishes a religious aristocracy and confirms the saying that some men are born to rule and others are only competent to be ruled.

Government through priesthood among the people means that the people are not capable of self-government and must be governed by those capable of doing so.

Government through priesthood among the people is a renunciation of the principles of democracy and freedom as set forth in the Bible, Book of Mormon, and all the revelations of God, ancient and modern.

Government through priesthood among the people is an invasion of the rights guaranteed in the Declaration of Independence and our national Constitution.

Government through priesthood among the people will result in a surrender of the rights of conscience which have come down to us as a heritage of centuries of conflict and struggle.

Government through priesthood among the people is a repudiation of the ideals, hopes, and purposes of Christians throughout the world in all ages and among all people.

Government through priesthood among the people overthrows that fine spirit of comradeship and brotherhood which characterized the ministry of Jesus Christ, establishing in its place that form of church government which crucified him.

T. W. WILLIAMS.

(To be continued)

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KLDS

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters. . . . . .

SUNDAY, FEBRUARY 8, 1925

11.00 A. M., From the First Independence L. D. S. Church

Hymn.
Prayer.
Anthem: "Divine praise" (unaccompanied), Bortniansky.
Sermon.
Hymn.

SUNDAY, FEBRUARY 8, 1925

7.30 P. M., From the First Independence L. D. S. Church

The following hymns, very beautifully adapted for ladies' voices, will be sung by a ladies' quartet consisting of Miss Thelma Vincent, soprano; Mrs. Clara Curtis, soprano; Mrs. Frank Good, contralto; Miss Gladys Good, contralto:
"Rock of ages."
"Silent night."
"Jesus Savior, pilot me."
Soprano Solo: "I cannot always trace the way," Olds.
By Mrs. E. C. Harrington.
Sermon.
Hymn.

TUESDAY, FEBRUARY 10, 1925

9.00 P. M., From the New L. D. S. Radio Studio

Organ Solo: "A southern fantasy," Hawke.
By Mr. Robert Miller.
Bass Solo: "A heavenly gate," Briggs.
By Mr. Jack Custead.
Piano Solo: "Fantasy impromptu, C sharp minor," Chopin.
By Mr. George Miller.
Organ Solo: "Swan song," Blumenthal.
By Mr. Robert Miller.
Health talk by Doctor Charles Keown, M. D.
Piano Solo: "The old refrain," Kreisler.
By Mr. George Miller.
Organ Solo: "March pontificale," Lemmens.
By Mr. Robert Miller.
Group of soprano solos by Mrs. I. A. Smith.
Organ and Piano Duo: Two movements from "Sonata pastorale, Op. 28," Beethoven.
By Messrs. Robert and George Miller.

THURSDAY, FEBRUARY 12, 1925

9.00 P. M., From the New L. D. S. Radio Studio

Ladies Quartet: "Honey town," Wilson.
By Miss Thelma Vincent.
Mrs. J. A. Curtis.
Mrs. Frank Good.
Miss Gladys Good.
Baritone Solo:
(a) "Sylvia," Oley Speaks.
(b) "Annie Laurie," arranged by Liza Lehman.
By Mr. Albert Brackenbury.
Soprano Solo:
(a) "The open secret," Woodland.
(b) "Dry your eyes," Landsberg.
(c) "The blackbird and the rose," Clarke.
By Miss Madge Nesbit.
Address, "Independence, Missouri."
By Mayor Roger T. Sermon.
Ladies' Quartet: "An unusual case," Wilson.
Reading by Mr. Joseph Anway.
Group of old-fashioned songs by Miss Madge Nesbit.
Baritone Solo:
(a) "Requiem," Sidney Homer.
(b) "A memory," Rudolph Ganz.
(c) "Shadows," Bond.
By Mr. Albert Brackenbury.
Ladies' Quartet: "Sweet and low," Wilson.

KFFV

Broadcast by Graceland College for the Reorganized Church of Jesus Christ of Latter Day Saints. Wave length two hundred and fifty meters. . . .

SUNDAY, FEBRUARY 8, 1925

11.00 A. M., From the L. D. S. Church

Hymn.
Prayer.
Solo: "Like as a Father," John Prindle Scott.
By Mr. Job Negiem.
Anthem: "How lovely are the Messengers," from the "Saint Paul," Mendelssohn.
By the Lamoni-Graceland Oratorio Society.
Old Familiar Hymns.
By the Lamoni-Graceland Oratorio Society.
Sermon: "From man's ways to God's ways."
By President F. M. McDowell.
Hymn.

MONDAY, FEBRUARY 9, 1925

7.30 P. M., From Graceland College Studio

"The butterfly," Merkel.
By Eva Mae Masters.
"A thought," Hainsworth.
By Ruth Oliver.
"A La Bien Amiee," Schutt.
By Nora Epperly.
Reading: Selected.
"Sonata, Op. 36," Beethoven.
Three variations.
By Marcia Fenebra.
By Mrs. Helen Clifford.
Welsh songs.
By Louis Phillips.
"Witches' dance," MacDowell.
By Loene Kibler.

THURSDAY, FEBRUARY 12, 1925

7.30 P. M., From Graceland College Studio

Music, by Victorian Literary Society.
Chorus, "Come where the lilies bloom."
Chorus, "The mermaid."
Girls' Quartet: "The seasons."
Chorus, "All through the night," Old Air.
Talk by G. A. Platz, of the Department of Science.

MISCELLANEOUS

Correction

In the announcement of the conference of Southern Nebraska District, in the December 24 issue of the HERALD, the Sunday school business meeting should have been announced for Saturday morning instead of Friday morning. The election of delegates to General Conference will be one of the important items of business at this conference, to be held March 7 and 8 at Nebraska City. Apostle F. Henry Edwards and Elder E. E. Long, of the traveling ministry, are expected to be in attendance. Those who expect to attend will please notify the undersigned as soon as possible. G. R. Wells, district president, Lamoni, Iowa.

Marriage Notice

A quiet ceremony was solemnized at the home of Mrs. Thomas Butterfield, 432 Fourteenth Street, New Westminster, British Columbia, December 11, 1924, when Miss Myrtle Butterfield was united in marriage to Mr. Joseph H. Green, Samuel Pope performing the ceremony. The bride was given away by Captain H. H. Green. The groom was attended by Mr. G. McGee. A buffet supper was served, after which the couple left for a trip to Victoria, British Columbia. They will reside in New Westminster.

Addresses

Elmer C. Ohlert, Bei Müller, Lenaustr 17, Braunschweig, Germany.

Detroit District

This is to advise the Saints of the district of the appointment of Brother Robert Coates, 15099 Parkside Avenue, Detroit, Michigan, as Bishop's agent of this district to succeed Brother C. V. Blair, who has been acting temporarily pending this appointment which became effective February 1, after which time the solicitors in the various branches kindly sent their reports to Brother Coates.

We appreciate the work done by Brother C. V. Blair, which has been so willingly and proficiently performed. Brother Coates comes to us well recommended, and we take pleasure in commending him to the Saints for their loyal support.

With every evidence of prosperity confronting us for the year 1925, the Detroit District should make an enviable showing in a financial way, as well as in other directions.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Conference Notices

Wheeling, special conference as per action of last district conference, at Wheeling, West Virginia, 4200 Jacob Street, at 2 p. m., Sunday, March 1. General Conference delegates will be chosen. Branch clerks send statistical reports, ending with December adjustments, to the undersigned by February 20, so representation can be properly figured. Regular quarterly

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priesthood meeting will begin at 7:30 p. m. Saturday, February 28. Sacrament and other services. Lodging and meals provided. Samuel A. Martin, district secretary, Box 267, Bridgeport, Ohio.

Eastern Colorado, in Denver, February 20, 21, and 22. Will be devoted entirely to institute work for the departments. President F. M. Smith is expected to be in attendance. B. E. Brown, district president, 323 North Institute Avenue, Colorado Springs, Colorado.

Central Illinois, at Taylorville, February 7 and 8. President F. M. Smith and Apostle J. F. Garver are expected to attend. This date is the twenty-fifth anniversary of the organization of Taylorville Branch. Joe Price, district secretary.

Southern Ohio, at Columbus, February 20, 21, and 22, with First Branch. First session Friday evening at 7:30. Reports will be read. Special attention is called to the statistical reports that should come from each branch, as on this basis the number of our delegates to General Conference is determined. All local officers should report to branch president, who should summarize the reports and report the condition of the branch. Each branch should be represented by three delegates elected by the branch and certified to the district conference by the signature of the branch president and secretary. Sarah E. Batchelder, district secretary, The Plains, Ohio.

Arkansas, at Bald Knob, February 27 to March 1. Send all reports as soon as possible to Lida Ziegenhorn, district secretary, Weiner, Arkansas. Lida Ziegenhorn.

Kirtland, at Barberton, Ohio, February 21, 1925, at 10 a. m. District officers will be elected, and delegates for General Conference chosen. All reports should be sent early to Mrs. Edna Rhodes, 751 Longview Avenue, Akron, Ohio. T. G. Neville, district president, Willoughby, Ohio, Route 2.

Idaho, at Rupert, February 21 and 22. All are cordially invited, and we hope to have a good representation. Brothers D. T. Williams and Roy S. Budd are expected to be with us. Doris Jennings, district secretary, Pocatello, Idaho.

Southwestern Texas, at San Antonio, February 28 and March 1. Business session February 28 at 2.30 p. m. Election of delegates to General Conference at this meeting. Thomas Jett, jr., district president, 416 Pruitt Avenue, San Antonio, Texas.

Central Oklahoma, at Sperry, February 21 and 22. All Saints in the district are cordially invited and urged to attend. Earl D. Bailey, district president; Pearl Greenwood, secretary.

Independence Folks Tune In!

A. M. D. announcing that conference visitors will soon be coming and that we are prepared to supply those new window shades, curtains, draperies, rods, and linens.

TEXTILE COMPANY
Mill Distributors
Austin M. Dobson, Mgr.
214 West Lexington Independence, Mo.

For Sale

Will sell my fine seven-room brick residence. Den, bath, and outside sleeping rooms. Strictly modern. Steam heat. Laundry, fruit, and shower bath rooms in basement. Brick garage with full driveway. Shade and fruit trees. Choice southeast corner in Independence. Lot 90x100 feet. One block from street car line. Two blocks from temple lot. Three blocks from Stone Church. Three blocks from school. Built for a home—not to sell. Terms and possession for quick sale.

J. B. Rodger, 1409 West Short Street, Independence, Mo.
2-4-tf

A Beautiful Home for Sale

A six-room one-story house. Three good outbuildings. Three lots. Several fruit trees. Convenient to college and high school. This is in the Holden Stake. Price, $3,700.00. Address Levi Phelps, Marshall, Missouri.

THE SAINTS' HERALD

Richard J. Lambert, Managing Editor
Contributing Editors
Elbert A. Smith **S. A. Burgess**
T. W. Williams **A. Max Carmichael**
Arthur Phillips **Arthur E. McKim**
O. W. Parker, Business Manager

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Lamoni, Iowa

(*The Home of Graceland College*)

Acreage Properties

House of five rooms, cellar, two good wells, small barn, poultry house, good young orchard; 9¾ acres. $2,500.

House of ten rooms; modern, heat, light, and water. Good barn; plenty of fruit; 3 acres. Close to school and church. $4,600.

G. W. BLAIR, Real Estate Agency
Lamoni, Iowa

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

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EDITORIAL

The Problem of What We Should Eat

Probably there is no one subject upon which there is wider divergence of opinion than the diet we should follow. One school of extremists would condemn the use of all animal food, including lard and butter, and even refuse baked goods in which such articles are used as shortening.

Another class refuses anything which is cooked, subsists upon raw fruits, vegetables, and grains, and sees nothing in nature to justify any other course.

And from these extremes to the other, which admits to the menu any article of food with an acceptable aroma and flavor, without question as to its source of production, there are so many shades as to make classification next to impossible.

We are of the opinion that the physical conditions and needs of individuals have considerable bearing on the right or wrong of the use of many articles of diet, for it is wrong to eat and drink those substances which do not build up, but rather are impediments to the development of body and mind.

Is it not true, also, that there are few, if any, circumstances under which unclean, filthy, decayed, or quasi-poisonous substances may be used for food, and that use be legitimate? We think so.

Outside the wonderful revelation known as section 86 of Doctrine and Covenants, there are others which indicate a medium and conservative ground, independent of any organized school. Refer to Doctrine and Covenants 49:3, where the following language is found:

> Whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God; for, behold, the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance. . . . And woe be unto that man that sheddeth blood and hath no need.

Of certain principles we may be very sure, and for our own course it should not be difficult to arrive at safe conclusions. We are quite sure that the excessive use of animal food is not good for man. God's word says so in no uncertain words, and the experience and research of good men with open minds give it support. Total abstinence from animal foods is not borne out by the great majority of men engaged in research along this line, and is not supported by the word of God. General care to avoid extremes, adulteration, stimulants, intoxicants, opiates, is dictated by refinement, reason, science, and God's word.

Recently we received from a sister a lengthy letter on the general subject, and from it we gather some rather unusual bits for consideration. The one on the feeding of animals to be used for human consumption is not new, having been presented by Lord Shaftesbury years ago, but it is pertinent. She says:

> People feed tankage (a rank poison) to their hogs and chickens. The smell of this stuff bears witness to the filth contained in it. There is no doubt but it produces influenza, worms, fever, and likely cancer. A tankage egg will not keep; it is spoiled to begin with, and you may obtain evidence of the fact upon smelling its contents when you open the shell. A visit to the place of the manufacture of tankage should be enough to condemn its use in any way.
>
> In one of the large cities a man brought his wife, two children, and his niece, to an expert eye physician. They all wore glasses, their eyes were sore, their throats inflamed (in the month of May), and the doctor asked, "Do you live on a farm?" "Yes." "Feed tankage?" "Yes." "Well, sir; that is the cause of your trouble. Tankage is rank poison; it breeds fever and disease. You eat the meat, and the poison goes to the weak points of the body."
>
> Now, why not our people eat good dried sweet corn, hominy, dried or evaporated fruits, vegetables, and home-canned stuffs? Hominy is a good substitute for meat, . . . dried sweet corn cannot be beaten for food value; evaporated carrots, turnips, celery, cabbage, etc., are nice and good food. Write me personally if you want to investigate this, or to get recipes.

The sister is Nellie Martin, 1116½ Second Street, Perry, Iowa. We are interested in her viewpoint, and believe that good will come of a consideration of her suggestions.

God has not left his children without guideposts, and those who would learn wisdom may find a starting point and foundation in the Word of Wisdom, section 86 of Doctrine and Covenants. R. J. L.

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To the Youth Who Love the Church

(Continued from issue of January 28.)

The Two Optional Philosophies of Life

Indeed, young people, we have but two directions to travel, either toward a society in which we join more and more intimately in solving the world's problems, in which each individual is more and more permitted to make his fullest contribution to the solution of our social problems, our common problems; or toward a society in which but few and ever fewer are permitted to enter in upon the task of solving the world's problems, and who dictate to the rest of us just how we shall act during moments of exigency. There are two directions toward which society can travel, either toward democracy or toward oligarchy, either toward love or hate. There are indeed those among us who would travel oligarchy-ward, largely because they feel that the world's problems can best be solved by the contribution of the select few, and the rest following in militaristic obedience. It is a rather interesting situation when we contemplate the fact that those who are traveling oligarchy-ward see no other cure for the evils of society than to travel faster toward oligarchy; while those who are traveling democracy-ward see no other cure for the evils of society than to travel faster toward democracy. What a difference one's point of view has in determining his philosophy of life. But on the whole we feel the world is traveling democracy-ward. The democratizing process is on the increase. And Youth is going to be permitted more and more to enter in upon the project of having an object of devotion in common with adults and of expressing his love for that object by bettering that object mutually with one another. By mutually bettering our object of devotion, we express our love for our object, and indeed increase our love for it; by mutually bettering our object of devotion, we increase the experience of love between ourselves. So intricately is the experience of love involved in our lives.

That this process of increasing love is on the increase is seen in the family life, when children are increasingly taken into the family council to determine what the family shall do; it is seen in the state when youth has more and more experience in actually joining in with adults in putting over community projects; it is seen in our international relationships, as evidenced by the League of Nations. Of course all along the way there are those who become fearful of the process and feel that it is being pushed faster than it should and would check its increase. This is evidenced by the American Nation determining itself that Japanese shall not enter its borders without taking the Japanese into the conference mutually to determine what should be done. But these people who would forever stop the process at some one point have only two recourses; either that of keeping the rest of us ignorant whom they do not want to have part in mutually loving, or of killing us off. To satisfy us in the meantime they provide us with "amusements." If we want to keep the Japanese from desiring and demanding a right to make a contribution to the solution of our problems, we should never have permitted Perry to enter their harbor nor should we have permitted their young men and women to enter American universities. Knowledge stimulates this desire to share in the mutual evaluation of the world's problems.

Those of our fearful church members who would restrain us from taking an active part in reconstructing our church, those of our church who are fearful of love, will some day discover that there is only one way to get the youth of the church to love the church, and that is to give them an increasing share in helping to determine the answer to the problems with which their beloved object, the church, is concerned. They will learn that the loyalty and love of the youth for the church is not built up and retained by such artificial stimuli as by "compromising" with them on "amusements"; activity that drains their energy and turns their mind from the creative purpose of bettering the object of their devotion; "amusements" which provide them with a succession of exciting pleasures and satisfactions, thus keeping them from the eternal satisfaction of having a big object of devotion and of trying to make it better. They will finally discover that there is only one way to keep our youth from running away from the church, and that is to provide us with a great social creative purpose toward bettering our social relationships; a purpose toward making our church the supreme expression of the will of God among men; a purpose so big, so comprehensive, so appealing, so all inclusive as to claim our every energy, and provide us with a value that is big enough to attract our every interest and use our every talent; a purpose so big and socially comprehensive as to provide us the deepest of satisfactions in life, the satisfactions which come from having a vast purpose, an eternal purpose, upon which we can all join whole-heartedly, ever more mutually, ever with increasing love. They shall find that then we shall spurn the artificial stimulants which some of them, fearful of our love, would have us take in order to narcotize us.

Oh, for the possession of that great creative social purpose of making better the object of our devotion. But happily, young lovers of the church, we

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are a long way toward the possession of that great social purpose. That's just what our Zionic project offers. But some seem to think that Zion means that we will reconstruct the world and not the church. Primarily the Zionic project by necessity involves the reconstruction of the church, and then secondarily the reconstruction of the world as a resulting corollary. Of course it does not mean the first one and then the other, as the reconstruction of the church and of the world will go along simultaneously, but rather primarily one and secondarily the other. Our chief fear is that some, fearful of the principle of love in its application and fearful of our intellectual integrity, will not want to give us the opportunity to express ourselves in this Zionic project; but in order to protect the past from change, in order to keep the church from being changed, and hence from being reconstructed, they will want to devise a system of education that as suggested above will keep us momentarily and continuously happy with frivolous play and activity.

We Must Grow Into the Activity of Love

True, as long as we have inexperienced children, parents cannot permit them to enter on the basis of full fellowship in evaluating the problems of the world; but parents who believe in increasing the brotherhood of man can easily adopt a system of education that will permit and indeed prepare the child to enter very soon into the process of mutual evaluation of our common problems. True, as long as we are youth and lack the experience of our fathers, we must not expect the full fellowship with them, perhaps, in the process of bettering our church; nor perhaps need we expect full fellowship with our minister, whom we have set apart to especially spend his efforts in solving the problems of taking the church ever toward increasing human brotherhood. But we by no means should be satisfied with what they are doing or have accomplished. Those in our church who would restrain our youth from having a share, a free share in making our full contribution to the solution of our church problems, do not have a right to adopt a system of education which will keep us as coming adults unduly from this opportunity to make our fullest contribution to the solution of the church's problems. In fact, we shall contend for a system of education that will as fast as possible free us from the incapacity and inexperience of childhood, and thus permit us to have a share in expressing our full bit of devotion to our church.

Youth, in these days of struggle over whether we shall be permitted to thus exercise our love toward some great dynamic social creative purpose, as a church might provide us, a church which names the name of Jesus, there is only one thing for us to do. That is, *to prepare*. The main essence of that preparation is the practicing of the very process of mutual evaluation upon those purposes which society will permit us to have. Let it never be said of us that we were not willing to listen to one another's views with the greatest of respect, whether we agree with them or not; let it be said of us in the future that less and less conferences of the church are absorbed with crises that are raised because we do not listen one to another; because we have conflicting views, and are not willing to enter upon a process of mutual evaluation. Let us enter, to the limit that our church fathers will permit us, on great social purposes. Let the woof and warp of our activity be dyed through with an undying devotion to some great cause or causes. Let our play, our recreation, be factors in the accomplishment of these great social purposes. And while we are waiting patiently for our church fathers to acquire a faith in us, let us prepare in study to take up the great purpose of bettering the church when some day it is ours, and we are permitted by virtue of the passing years, and our attaining adulthood to identify the church with our very selves, our self, us. Let each prepare in his place to his fullest capacity. Let each prepare to his fullest. Let us study the activities of all men that are relevant to the purposes of our church which we now conceive. Let us study the past, the history of nations and peoples; let us associate with men of the past, Moses, David, Socrates, Plato, Cicero, Thomas Acquinas, Martin Luther, Savonarola, Gladstone, Lincoln, and even Napoleon—men of all walks of life—in order to find what they have to contribute to the solution of the problems of modern society, and hence our church, if it wishes to help modern society solve its problems. Let us study the Bible from every angle; let us study it in its historical setting, in its literary setting, in its prophetic setting, in its inspirational setting, in order that we make our Bible give its fullest contribution to the reconstruction of our common object of devotion, our church. Likewise, let us study the Book of Mormon and the Doctrine and Covenants. Let us associate with contemporaneous men, especially those of great minds in all the constructive activities of mankind, both within and without the church; let us even associate with great minds with whom we do not agree; for, perchance, they may have something quite valuable for us. If we are honest seekers after truth, we cannot but hope that honest minds who are opposed to our view will have the best opportunity to put their views before us in order that those views may be tested, both on the anvil of logic and of experience. Let us also cultivate

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the spirit of the prophet in looking ahead, in looking down the stream of time, imagining the type of society that we are going to assist our church in making; let us imagine in ever-increasing display the brotherhood of man, in which we are permitting ever increasingly every man to make his fullest contribution to the solution of the world's problems; and with the use of our intellects, let us go about to struggle to attain that increase.

Also let us commune and associate with our fellow adults within the church, to get the advantages of their experience. We children were not born into a world of children, all of whom are inexperienced; but we were born into a world made up mostly of adults whose experience we must acquire should we at all desire to better the world. We youth were not born into a world of youth inexperienced relatively with adults; but we were born into a world of adults, whose experience is richer than ours. With these we must work; to these we must give respect because of their larger knowledge and richer experience.

One of the ailments with us youth is that we do not associate with adults enough. We do not join cooperatively enough with them on life's projects. But above all, let us very frequently commune with the Great Creative Purpose and Goodwill, which is bigger and inclusive of all of ourselves, God, who is going along with us and working along with us as a loving Father. From him we shall receive a newness of life and purpose when apparently insurmountable obstacles seem to loom up in our pathway toward increasing Love.

We shall make our mistakes, of course; but if we ever remember that love means a close inspection, a close analysis, a close criticism of what our aims and methods are; if we ever remember that love permits us to refine our aims, even to discover new and unprecedented aims, as all the holy prophets of the past have done, if we remember that love permits us to choose new aims, and to struggle to attain them; if we ever remember that love demands that we use our intellects and our emotions to accomplish our purposes; we shall cast out all fear from the hearts of those who feel that the way of Jesus is not the way for mankind. Thus will our Lord be vindicated. He shall not have died in vain.

A. MAX CARMICHAEL.

Maintenance allowances, instruments, books, and fees are provided for qualified persons in the United Kingdom who wish to study dentistry and lack personal means of doing so. This statement was made recently at the seventh session of the dental board of the United Kingdom by F. D. Acland, chairman.

K L D S Adds to Broadcasting Schedule

Beginning next Sunday, February 15, K L D S will broadcast, in addition to the two preaching services, a special sacred song service, starting at five o'clock in the afternoon. This new schedule will be of the nature of a vesper service, and will consist of sacred music, principally familiar hymns, and a short talk.

At the hour chosen listeners should experience little if any interference, there being very few stations on the air between five and six o'clock. The great number of broadcasting stations using wave lengths similar to that employed by K L D S has created a condition of exceedingly bad interference, and many members will welcome the new schedule.

Elder Ralph W. Farrell has been obtained to give the first series of talks for the radio vesper service. He is well known throughout the country for his radio talks and sermons and will be welcomed as the first speaker for the new radiocast schedule.

Those in charge of the radio vesper service are anxious to make it just what our church listeners want it to be. Suggestions will be gladly received. Special request numbers will be sung or played whenever possible. Communications regarding this service should be addressed to Director Radio K L D S, Independence, Missouri.

ARTHUR B. CHURCH.

A Brother Disappears From His Detroit Home

From Elder G. R. Kuykendall, 5021 Commonwealth Avenue, Detroit, Michigan, we have the following:

Brother Thomas Forbes, of Detroit, recently left home at the customary hour for his work at one of the hospitals, where he is chief electrician, but did not report for duty and has not been seen since by any of his family, consisting of a wife and little children. This was more than a month back. A few years have passed since he once before disappeared, and noting an account of his disappearance in the newspapers, he realized what he had done and returned home.

He is about six feet tall; is thirty-six years old; is of dark complexion, with straight hair; weighs around one hundred and sixty pounds. Is quiet, unassuming, capable, and well behaved. He suffered an injury some years back, but is also believed to be undergoing severe mental strain.

Communicate with Brother Kuykendall if a stranger should visit your branch who might be Brother Forbes.

The Glory of Lincoln

Who builds of stone a shrine to bear his name
Shall be forgot when months and years have flown;
Who writes his name upon the scroll of fame,
The centuries shall find to men unknown;
But who for fellow men endured the shame
Shall have eternal glory for his own.

—Thomas Curtis Clark.

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ORIGINAL ARTICLES

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

The Question of Authority

BY O. SALISBURY, PRESIDENT OF FAR WEST STAKE

It was my pleasure on the evening of September 11, 1924, to hear one of our apostles preach a very splendid sermon on the above subject. It was handled in a way that the children seemed to grasp the import of the message. The sermon was clear and did not antagonize even those not of the faith. The brother very ably showed that only those who held official rights could act for God. The next day, while traveling, I attempted to carry the line of argument into all our church work.

I first pictured an apostle in this church and a minister of another church, both scholastic men, contending; one claiming that only those called of God, and set apart, can act for God; the other with equal zeal and earnestness contending that a desire to work for God and the Bible gave him the right to act for God.

I said to myself, This difference plainly sets out that an apostle has rights and privileges not enjoyed by others. In other words, the apostle is superior in the work of God to the other minister.

Which of these two shall we follow? You say, The apostle. All right; if we do, he, to that extent, becomes our leader.

I said, Apostle D. T. Williams and High Priest O. Salisbury both hold the high priesthood. Does my brother have priesthood rights that I, as a high priest, do not have?

Directional Control No New Thing

I recall Doctrine and Covenants 104: 17:

> It is the duty of the twelve in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation.

As a high priest, I cannot do that.

It is the duty of the twelve to ordain and set in order all the officers of the church, agreeably to the revelations, etc., reads Doctrine and Covenants 104: 30. A high priest cannot do that unless authorized to do so by higher authority.

A brother apostle enters Far West Stake where I am presiding, and differences arise. The apostle is called in, and he differs with the stake presidency. How shall the matter be settled? Is there nothing in our law that gives some one the superior right or, in other words, the authority to settle the difference? Yes; the Lord has spoken. Turn to Doctrine and Covenants 120: 4, which plainly states that the apostle has the official right to make the final decision, subject to appeal. This law, therefore, makes my brother apostle my superior officer; and in this matter, for the time being, he has the supreme directional control. He is, then, for the present, my leader.

If differences arise as to the meaning of certain parts of our law, to whom shall I go? Determined to follow out the principle set out, that I must go to the proper authority, I search the record, and what do I find? General Conference Resolution number 386: That the members of the Presidency are leading interpreters and teachers of the law and revelation of God, and are of right presidents of the General Assemblies of the church. This unequivocally places the First Presidency in this matter at the supreme head, giving them under the law the supreme authority in the matter of interpretation of the law. I, therefore, must go to that quorum for the information as to the interpretation of law when serious differences arise.

This carries out the idea that there is supreme directional control in at least some departments of our work. It is well, then, to examine and see to what extent this quorum, known as the First Presidency, has jurisdiction; just how far and in what way are they the chief leaders of the church? Going to Doctrine and Covenants 105: 12 we read:

> For unto you (the twelve), and those (the first presidency), who are appointed with you, to be your counselors and your leaders, is the power of this priesthood given, for the last days and for the last time.

This law places one quorum over the other, making the First Presidency the leaders. This points out still further directional control. Let us now read Doctrine and Covenants 107: 39:

> I give unto you my servant Joseph, to be a presiding elder over all my church, to be a translator, a revelator, a seer, and prophet. I give unto him for counselors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and first presidency, to receive the oracles for the whole church.

You notice that the chief quorum of the church is to preside over the whole church; no stake, no district, no department of the church is exempt. Webster says *preside* means, "To occupy the place of authority, of control, as of president or chairman. To exercise superintendence, guidance, or control, as God presides over man's destiny."

In Doctrine and Covenants 104: 42 we read, "And again, the duty of the president of the office of the high priesthood is to preside over the whole church." Does this mean that this president is to be in directional control of one part and not another part, when

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the law says the whole church? Let us now notice Doctrine and Covenants 122: 2:

The *burden* of the *care* of the church is *laid on him* who is called to *preside* over the high priesthood of the church, and on those who are called to be his counselors; and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation from time to time.

To preside over, is to occupy the place of authority or control; so says Webster's Dictionary.

Directional control, then, is not a new theory but a doctrine established by revelation and approved in the regular order by common consent. You will now notice General Conference Resolution number 238:

The Bishporic being created by and responsible to the church for the proper administration of their duty, should not, in justice, be made finally responsible to the Twelve, in any other sense than all other church officers are responsible to the same quorum; that is, by proper charge and adjudication before the general church officers, or by decision of General Conference.

Discretionary power to receive and disburse church funds, and dispose of church property for the uses of the church, according to the laws of the church, . . . must rest in the Bishopric only, as, by law, the Bishopric only are legal custodians of such properties; . . .

It is likewise the duty of a teacher to see there is no iniquity in the church (Doctrine and Covenants 17); but all agree that he does his work under the direction of superior officers.

It is likewise contemplated in the law that the Bishopric is under the First Presidency. It is so understood by the majority. Read General Conference resolution 386: 7:

That the Presidency is the leading quorum in the church. That the duty of presiding over the church devolves on that quorum. That it is the prerogative of the President to preside over the whole church, to bear the responsibility of the care and oversight of the work of the church, in all its different departments.

Does the law provide that the Presidency is to have any supervision of church finance? Read revelation of 1861, Doctrine and Covenants 114. Nothing there that speaks directly on the question of the presidency, but it has its bearing as explained in revelation of 1894, Doctrine and Covenants 122: 5:

When I said unto mine apostles, "The twelve will take measures in connection with the bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others, or for purposes of self-aggrandizement by anyone, be he whomsoever he may be"; the one whom I had called to preside over the church, had not yet approved himself unto the scattered flock; and I gave this command unto the quorum next in authority in spiritual things that the scattered ones, and those who had been made to suffer might have assurance that I would not suffer that he whom I had called should betray the confidence of the faithful, nor squander the moneys of the treasury for the purposes of self. And for the reason that the law of tithing was but little understood, and would not be observed, unless it should be taught, and enforced by the precepts of the chief missionaries of the church. It was not then intended, nor is it now, to burden them with the duty of looking after the disbursements of the moneys in the treasury, or the management of the properties of the church; except as it may be at times necessary to do so in council with the presidency, the high council in case of exigency, the bishopric, bishops, or bishop's agents abroad, or the conferences; and in accordance with the agreement hitherto made. Whatever burden the quorum may have felt rested upon them in this regard, they are now absolved from, the end designed by it having been reached; except that should it become apparent to the quorum that there was abuse in the administration of the temporal affairs of the church, they shall at once make such inquiry and examination through the proper officers of the church as will correct the evil and save the church from injury.

You note the revelation of 1861 and the one of 1894 are closely related, the latter explaining the former. Due to the existing conditions as explained, the President at the time, 1861, has not proved himself to the flock; hence the burden was partly transferred, for the time, to the Quorum of Twelve. But it was not intended that the Twelve should look after disbursing the moneys except as it becomes necessary to do so in council with the Presidency and other officers. The Twelve could not sit with the Presidency to counsel with the Presidency in financial matters, if the Presidency did not have something to do with church finances. But note in this council of Twelve, Presidency, and others in case of exigency, the Presidency is recognized as the head over all, again centralizing directional control, thus making the Presidency over the financial arm as the General Conference stated in the resolution cited.

This full right under the law, however, President Smith is not claiming. His position as stated before the April council, quoted in the HERALD of August 27, 1924, page 824, by six members of the Quorum of Twelve, is as follows:

I do not claim the right to dispense the funds of the church. My contention is not that in this matter I am supreme. It is that the Bishop is not supreme. I hold that no man has the right to spend the money of the church, obligate the church to pay, or otherwise order important temporal affairs of the church, only as the church in General Conference shall direct, or as in emergency between conferences the proper councils shall of necessity determine.

This, the position of President Smith, is amplified by Elbert A. Smith in the HERALD for November 5, 1924, as follows:

I am in sympathy with the statement made by the President before the council when the article was under discussion: That neither he nor the Bishop should have the individual right to either invest or expend church money without authorization. He held that regular current expenses should be authorized by General Conference. (The annual budget.)

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Extraordinary expenses and investments occurring during the year should be authorized by some competent council. This accords with section 114; that the finances of the church may not be used as a "weapon in the hands of one man for the oppression of others, or for the purpose of self-aggrandizement, be he whomsoever he may be," the President, the Bishop, or any other man.

We believe the brethren in discussing adversely the document on church government would do well to keep in mind this statement of President Smith's and amplification by Elbert A. Smith, which makes quite unjustified the representations appearing in the HERALD of November 28, and elsewhere, that President Smith aspires to displace the Bishopric by assuming the sole trusteeship of the church.

The President of the church did at one time at least take full charge of church finance. Read Church History, volume 2, page 513: "President Joseph Smith was made the sole trustee in trust for the Church of Jesus Christ of Latter Day Saints."

According to the revelation of 1894, the burden of finances had been temporarily shifted from the President of the church to the Quorum of Twelve. So when the end designed was reached, and without instruction from the Lord, the responsibility would naturally revert to the President, or Presidency.

Doctrinal Tracts

The next question of authority we consider is church literature. We call attention to the law in Doctrine and Covenants 123: 14:

> Resolved, that the members of the quorum of twelve and the presidency be requested to write tracts on such gospel topics as each may select, all of which shall be placed in the hands of the presidency for examination; said tracts when approved, to be placed in the hands of the board of publication to be issued as soon as possible.

The Presidency must approve before printing: this places the printing of tracts under the supreme directional control of the First Presidency.

"The Saints' Herald"

According to Doctrine and Covenants 123: 25:

> The HERALD editors were, by vote, advised to call for articles from any who might be disposed to write upon leading gospel topics, said articles to be subjected to the inspection of the committee as heretofore named [the First Presidency, 123: 14], and to be accepted or rejected at its discretion.

Whether this sort of arrangement meets my approval or not, it remains a fact that the law makes the First Presidency a censor board to say what is to go into the HERALD columns. In other words, in this department, the law gives the Presidency supreme directional control. It must be remembered of course that this committee is governed in all their duties by law.

And I call your attention to the fact that the taking from the Presidency, as was done last June, of the editorship of the HERALD and all supervision thereof, and the turning of the same to another, brings those responsible for said divorcement of the Presidency from the HERALD face to face with Doctrine and Covenants 123: 25 in a clear violation of the law. Now turn to Doctrine and Covenants 70: 1, where we find that the President of the church and others were made stewards over the revelations, etc.; and in 72: 4 the Lord says:

> And, again let my servants who are appointed as stewards over the literary concerns of my church have claim for assistance upon the bishop or bishops, . . .

We note from Doctrine and Covenants 41: 3 Edward Partridge had been called to the office of presiding bishop in February, 1831, nine months before section 70, designating certain ones as stewards over the literary concerns of the church; but Edward Partridge, the Presiding Bishop of the church, was not named among these stewards. This committee, however, was to have claim on the bishopric, so that the revelations might be printed.

We have no alternative. The law is clear that the Presidency of the church has the oversight of the entire church in all its departments. We must recognize God-given authority in church government, as well as to go to one having authority to be baptized.

The idea that the First Presidency being the chief quorum in which is resident the authority to direct all departments of the work is not a new philosophy. Joseph Smith, the President of the church, and Heman C. Smith, the church historian, editors of our Church History, volume 1, page 281, give their idea in the matter.

It appears from this revelation that the primary right of presiding over the church, and of regulating and setting in order all the affairs of the same, is resident in the First Presidency; and that the true philosophy of the organization is that if others should be appointed to those duties, these rights and prerogatives inhere in them in a secondary sense, to be exercised under the direction and counsel of the First Presidency.

President Elbert A. Smith used the above quotation in his article on "The true philosophy of church government."

Bishop I. A. Smith in reply argued this can refer only to men directly appointed by the Presidency to do specific work, who would then be their agents and so naturally subject to their direction. He then immediately proceeded to warn the Saints against permitting the Presidency to make appointments; the people are to nominate and elect. So, very ingeniously, he makes Joseph and Heman to say that only those appointed by the Presidency are to be di-

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rected by them, and since they are not to be allowed to appoint, their power of direction is reduced to zero. This may be very pleasing to some, but evidently it is not what Joseph and Heman meant. Men are appointed in various ways, and their argument was that any man who regulates and sets in order the affairs of the church does so under the direction of the First Presidency. Let it stand as they wrote it.

I wrote the foregoing article about the middle of September, and I have reconstructed it in the light of later development, and so as to leave out all personal matters. I think it a serious mistake to bring in personal matters, which I have endeavored to avoid. I pray that our differences may soon be adjusted and the work of the Lord may go forward. With kind feeling to all, I patiently wait and earnestly pray.

Irreconcilable Positions

BY ISRAEL A. SMITH

The late President Joseph Smith served the church for more than fifty-four years. On April 12, 1912, the General Conference, by a rising vote, presented him with a memorial of appreciation on "behalf of the entire" church. That resolution contained among other things appreciation of his "keen perception, mental acumen, and penetration," his "clear grasp on questions of general interest," and his "unmistakable evidence of divine grace and blessing."

It seems to us a strange thing that men can so soon turn their backs on their "sacred heritage"—so soon after the death of the late President take unto themselves new doctrines and strange and unknown theories of church government.

It has become unquestionably apparent that the proponents of the April resolution have not one single statement in the law of the church or one single interpretation of anyone who "spake as one having authority," that says anything like supreme directional control. The wording and logical meaning of the resolution now proposed to be adopted as a theory of church government goes far beyond the authorities quoted in its support.

Surely, our friends are in a sore predicament! Why not meet the issue squarely and admit that they want to change the law and then try to support the proposed change?

The prophet, seer, and revelator of the church has the right to interpret (teach) the revelations. Very well, we admit as much. But what parts of the revelations bearing upon the questions involved in the present controversy have not been interpreted and adopted specifically or by practice for many years? We await the answer.

Now, I am going to place in juxtaposition certain statements of the late Joseph Smith, which truly reflect his interpretation of the law, and the statement from the resolution of the April council to which we object:

. . . we presume that the Saints have about concluded that we are not likely to die with millions of the Saints' moneys in our hands, for the Church and our heirs to quarrel about; for it must be seen that we do not control either the moneys of the Church, nor the Bishopric. They are men who think for themselves, and act upon their own judgment; men who are willing to confess that they are human and may err; men who are willing to counsel with their brethren, but who will not, (and may God bless them for it), submit to arbitrary human dictation, nor obey dishonest counsel. With such men the monetary interests of the Church are safely trusted; and the missionary laborers will be sustained to the extent that the treasury is supplied.—Joseph Smith, SAINTS' HERALD, May 1, 1880, p. 143.

. . . The monetary affairs of the Church are under the personal control and inspection of a quorum of men, who are so far as they can be removed from suspicion of domination by the spiritual heads of the Church. Besides this the three leading quorums of the spiritual authorities, hold as we have elsewhere shown, independent supervision of its own affairs, with the right of inquiry, and should be by reason of their position, free from suspicion of desire to dominate the monetary arm of the service.—Joseph Smith, SAINTS' HERALD, September 1, 1880, p. 268.

In organic expression and functioning there must be recognized grades of official prerogative and responsibility (Doctrine and Covenants 104; 122:9), with supreme directional control resting in the Presidency as the chief and first quorum of the church (Doctrine and Covenants 122:2, 9; 104:42). This control it is presumed is beneficent. Protection against prostitution of this power is amply provided in the law.

To carry into effect the purposes of the church effective administration is imperative, and organic solidarity is maintained only by effective discipline which is in consonance with the beneficent purposes of the church, but yet strongly enough administered to prevent the purposes of the organization being frustrated by individual caprice and rebellion.
ual caprice and rebellion.—Document on Church Government.

Instead of being by virtue of their position free from suspicion of a desire to dominate the monetary arm of the service, the present Presidency now openly demand the right to do so as a prerogative of their office.

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Behold the very antipodes of interpretation!

We demand that the proponents of supreme directional control must either harmonize their position with that of the late President of the church, or prove he was wrong, or show justification for this change in the law which will take us in another direction. To be honest with the church they should do one thing or the other.

Should this new rule in church government be adopted without harmonizing it with the interpretations of our late President Joseph Smith or frankly acknowledging it is a change of governmental practice, its supporters will not only "tread upon the grave" of our past leader, but literally trample on the law at the same time.

An Explanation

BY JAMES F. KEIR

In the HERALD of February 4, page 98, President Elbert A. Smith makes it appear that the Presiding Bishopric indorsed his answer to the question therein set forth.

The meeting with the Presidency referred to was only three days prior to my writing this article, and we have no recollection of such a question having been discussed nor his answer to it made known to us.

We were told of a certain rumor to the effect that if the General Conference should indorse the document adopted by the April Council that an action would be started in the courts of the land to prevent the Bishop from turning over the property of the church and that papers were already prepared looking toward such action.

The Presidency were told that, so far as the Presiding Bishopric knew, no effort in this direction was being made, and that if any papers were drawn up it was news to them. However, I added that I had been approached by members on two different occasions suggesting the advisability of some legal action being necessary, but that I had given them no encouragement.

It will be seen plainly that we could not have consistently said that such a thing was so remote as to be incredible, and if our brother thought so, why spread the alarm by writing a lengthy editorial upon it?

My attitude upon the rights of a minority who *adhere to the law* is quite clearly set forth in the following from the late Prophet Joseph Smith:

> It is a well-known and long-established principle in law, both ecclesiastic and secular, that where a church, or a number of believers have become members of a recognized body, having a name and a confession of belief, and rules of organization and procedure, no change can be made in confession of faith, or rules of procedure, by which those rules and principles of faith are denied, reversed, changed, or abandoned, against the wish, knowledge, and consent of the membership. And if any number, few or many, choose to retain the faith and practices at first obtaining and under which they became members of such body, those persons thus remaining true to the original faith are, and of right ought to be held to be the original body, or church. This is good law and is plain common sense. It agrees with the revelation of God to the church of Jesus Christ of Latter Day Saints, given in May, 1829:
>
> "And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish on my Rock, and the gates of hell shall not prevail against him."—Doctrine and Covenants 9:17; Joseph Smith, SAINTS' HERALD, April 8, 1896.
>
> It is a principle well known in civil law, and ought to be in ecclesiastical circles, that whenever a church is founded, its principles of faith formulated, its traditions fulminated from the forum, pulpit, and press, those declarations become the constitution of its corporate and legal existence. If in the history of such church, anything out of harmony with, or antagonistic to that constitution is introduced, or a change is sought to be made in the creed and government, which is opposed and resisted, or denied by any of the members of the church, such portion of the membership as remains in adherence to the faith as it was before the change was attempted or made, is the church. Nor does it make any difference in law how few this adhering portion may be, or how numerous the changing membership, the church is that part of the members remaining true to the original tenets.
>
> Saint Jerome anciently said: "Wherever the true faith is, there is the church."—Joseph Smith, SAINTS' HERALD, December 16, 1903.

Self-Control

BY JAMES E. YATES

The word *control* is so entirely foreign to all that pertains to God in his attitude towards mankind, either in his dealings with men or his revelation as to how they are to deal with others, that even the word itself is not to be found in any book, chapter, verse, paragraph, or line in the Bible.

God gave man the power of self-control and expects him to use it.

The word *supreme* appears only once in the Bible; and refers to a political monarch to whom the saints were enjoined to submit, as those who "endure grief, suffering wrongfully." (1 Peter 2:12-18.)

The word *supreme* occurs in Doctrine and Covenants 104:1, referring to the supreme Being. But either the word *supreme* or *control*, as applied to God's control of men, or man's control of men, is a framed vocabulary entirely foreign to the revealed word of the Lord in the three standard books of the church, the Bible, Book of Mormon, and the Doctrine and Covenants.

Self-control, with the Holy Spirit as the directional power, is the Lord's way, as revealed in his word.

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Concerning the Faith of Our Fathers

BY D. T. WILLIAMS

[EDITOR'S NOTE: An error crept into last week's article by Brother Williams. On page 105, quoting Joseph Smith's language, it should read, "In thirty years there have been very few instances in which I have been compelled to exercise dictatorially the authority of the office *of the President* of the church." The italicized words were by mistake omitted.]

III. OUR FATHERS ON THE RELATIONS BETWEEN THE PRESIDENCY AND BISHOPRIC

In calling the attention of the church to the "faith of our fathers," the writer of these articles is not seeking to set up the words and ideas of men as an ultimate guide for the "body of Christ." But since those who choose to attack the action of the now historic council of last April have repeatedly made appeal to this criterion, we welcome the consequences of the challenge thus extended.

What we have said in previous articles we have tried to say in the spirit of Christ and with the hope that good would be consequential. The same spirit, we trust, will characterize our present discussion and turn all of our efforts to the glory of God and to the eventual good of all his children.

Our Fathers on Relations of Presidency and Bishopric

In discussing the rights and prerogatives of these officers, we should not allow the principal official figures of the controversy to overshadow the people whom they are delegated to serve. For after all, though occupying in positions of prominence and trust, they are nevertheless the servants of the church of Christ and should be so considered. Nor should it be forgotten that each is an administrative officer empowered to administer the law in behalf of all the people as his office and its prerogatives may indicate.

The point we wish to make clear to the reader in this article is that in relative powers of administration, the Presidency of the church is and should be superior to the Bishopric; that the President of the church is the President of the *"whole church,"* which of course includes the department of the Bishopric. What, then, we ask, is the "faith of our fathers" on this question?

Position of W. W. Blair

Let all the different branches of the church of Jesus Christ of Latter Day Saints in all the world call meetings in their respective places and tithe themselves and send up to this place to *the trustee in trust,* (President Joseph Smith) so that his hands may be loosed and the temple go on, and other works be done.—*Times and Seasons,* vol. 3, p. 715; *Millennial Star,* vol. 19, p. 88; SAINTS' HERALD, vol. 40, p. 342.

In referring to the above matter, Brother W. W. Blair says, SAINTS' HERALD, volume 40, page 342:

A word of explanation will now be in place as to why the tithings and donations for the temple, etc., etc., as above mentioned, were placed in the custody of President Joseph Smith. The history of the church, and the oral testimony of some of the leading men in the church in Far West up to 1839, as also facts coming to light within the last ten years, go to show that Bishop Edward Partridge did not minister wisely and acceptably as the Presiding Bishop of the church, failed to labor in harmony with those *placed over him in authority.* . . . And now lest some may think that President Smith exceeded his official authority in accepting this position, we remind them that the law of the Lord, in Doctrine and Covenants 104: 4, provides that "The Presidency of the high priesthood have the right to officiate in *all* the offices in the church" (when occasion demands), and *may therefore perform the duties pertaining to the Bishopric as did Melchisedec* (Genesis 14: 36-39, Inspired Translation), and as Joseph and Sidney were appointed of God to do in Doctrine and Covenants 44: 3.

Again says President Blair:

And besides this, the law requires that the properties of the church shall be placed in the hands and be disposed of by the Bishopric and *higher officers of the church,* as in Doctrine and Covenants 42: 8, 9, 10, 19; 87: 5; 104: 4, etc. . . . The High Council of the church, including the First Presidency, with the Bishopric, were those who had the immediate control, management, and custody of church properties, as provided for by the law of the Lord, and as is *confirmed by the facts of church history.*—SAINTS' HERALD, vol. 40, p. 343.

The Late Joseph Smith's Position

As might be expected, the Bishopric was required to act *under the counsel and advice of the Presidency* in respect to locating and arranging for the Saints in the gathering, for each person was to do in these matters "as is appointed to him by the Presidency and the Bishop of the church, according to the laws and commandments which ye have received, and which ye shall hereafter receive" (Doctrine and Covenants 48: 2), and church history records that this order was observed with fidelity, generally, thereafter.—Leading Editorial, SAINTS' HERALD, vol. 40, p. 146.

The first Prophet of the church issued instructions to the Bishop in matters concerning this department of church work, clearly indicating the Presidency had rights of direction. This was done aside from the direct word of revelation, and came not as a prophetic utterance, but as a presidential direction. This cause is set forth by the late President of the church, Joseph Smith, as follows:

We now appeal to the history of the church for testimony as to how these laws of the church were interpreted and applied under the direct administration of Joseph Smith, the Prophet and President of the church. June 25, 1833, the First Presidency, in Kirtland, wrote to Bishop Partridge, in Missouri, in respect to consecration, thus:

"The matter of consecration *must* be done by the mutual consent of both parties: for to give the Bishop power to say how much every man shall have, and he be obliged to comply with the Bishop's judgment, is giving to the Bishop more power than a king has; and, upon the other hand, to let every man say how much he needs, and the Bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the Bishops. The fact is, there must be

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a balance or equilibrium of power, between the Bishop and the people, and thus harmony and good will be preserved among you. Therefore, those persons consecrating property to the Bishop in Zion, and then receiving an inheritance back, must show reasonably to the Bishop that he wants as much as he claims. But in case the two parties cannot come to a mutual agreement, *the Bishop is to have nothing to do about receiving their consecrations*, and the case *must* be laid before a council of twelve High Priests, the Bishop not being one of the council, but he is to lay the case before them."—*Times and Seasons* 6: 801; *Millennial Star* 14: 450; SAINTS' HERALD, vol. 40, p. 178.

After the First Presidency, in point of time in the order of their calling, came the Bishop and his counselors, officers who were appointed to have charge and direct administration of the temporal and financial affairs of the church, *under the counsel and general supervision of the First Presidency, the High Council*, the conference, and the immediate word of revelation.—SAINTS' HERALD, vol. 40, p. 177.

Again, the late Joseph Smith testifies as a signer of the articles of incorporation:

Seventh—Bishops, consisting of a Presiding Bishop, and associate or local bishops having temporal jurisdiction subject to the general direction of the church, and *higher church authorities*.

In confirmation of the above, President Joseph Smith said:

And the order of church government set out in the articles of incorporation of the Reorganized Church, dated June 6, 1891, is the *same order of church government as that set out in the King James Translation of the Bible*, which was introduced in this case, marked exhibit C.

I do not know of any difference between the two; if there is any, it has escaped my attention.—Abstract of Evidence in Temple Lot Suit, p. 50.

Under Joseph Smith the Martyr

The First Presidency, High Council, and Bishop's Court assembled at Far West, to dispose of the public properties of the church in the hands of the Bishop, many of the brethren having consecrated their surplus property according to the revelations. Moved, seconded and *carried unanimously*—3d, That the Bishop be authorized to pay orders coming from the East, inasmuch as they will consecrate liberally, but this is to be done *under the inspection of the First Presidency*. 4th, *That the First Presidency shall have the prerogative to say, to the Bishop*, whose orders shall or may be paid by him in this place, or in his jurisdiction.—*Millennial Star*, vol. 16, p. 204.

If the appeal is to the faith of our fathers, then we have here a direct statement of the first Prophet's faith through an official act setting forth his position.

It is quite evident that the first revelator and interpreter of the law understood that the President of the church was to have something to say concerning the temporal affairs of the church, which is our only purpose in quoting the above; for the writer does not advocate that the President should displace the Bishop as trustee in trust. There may be those who conclude that the leader of the church is to have no power to direct in temporalities, but with this we cannot agree, in the light of the faith of our fathers, and in consideration of the law and usage of the church.

Frederick M. Smith in Accord

Again we discover that the present Prophet of the church is in full accord with his predecessors in this matter of presidential responsibility in temporalities. In his message to the conference of 1919 at Lamoni, Iowa, on page 2697 of Conference Minutes, he says:

There should be an immediate establishment of a fund for the purchase of large tracts of land in the regions round about needed for the establishment of Zion, and in this connection it is well to say there should be a *closer supervision by the Presidency* over the entire work of the General Bishopric.

Agreeing again with his forbears. Please remember that his father said that the Bishop was to work "under the counsel and *general supervision* of the First Presidency." The definition of *supervision* given by Webster is: "Act of overseeing, inspection, superintendency."

Here, then, we have Joseph, the first Prophet of the church, as the "President of the *whole church*," extending his supervision over the Bishop and his department, in giving instruction as to what should and should not be done.

The late Joseph then comes as a witness, saying that this supervision is according to the law.

Last of all, and in keeping with the "faith of his fathers," comes President Frederick M. Smith, advising us that this supervision, this "overseeing," if you please, by the First Presidency, should now be in operation.

To whom are we to give heed? Is the testimony of the three latter-day prophets to be set aside as unworthy of our consideration? Most certainly the church is going to be careful not to set aside the counsel of the First Presidency, who are according to the law of the church the "leading interpreters and teachers of the law and the revelations of God." (General Conference Minutes, 1894, p. 32.) Our fathers in the same conference decided that the First Presidency was to have "oversight of the work of the church in all its different departments." Of course this includes the department of the Bishopric.

President Smith is not in apostasy; neither is he supervising a "departure from the faith once delivered to the Saints"; nor yet trying to set up a "theocratic-autocracy," as some of the brethren would have us believe. He is instead quite in harmony with both his predecessors in office.

A restatement of his position in his own words

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may not be out of place just here. We quote from a letter to M. H. Siegfried:

For efficiency of administration to be had, supreme directional control must lodge somewhere. Our law clearly places this with the Presidency, as the April Council has expressed. And this directional control is for the purpose of carrying out the policies which have been determined by *prophetic instruction* with *legislative approval* and *legislative enactments in harmony with constitutional law and divine command.* It is of course not presumed or assumed that supreme directional control shall be exerted outside the purposes of the church as determined by the law and the objective of endeavor.

In this the rights of the people are wholly protected. Directional control is only to be exercised according to "prophetic instruction with legislative approval and legislative enactment" of the people. Does this sound like an autocrat? Hardly!

It seems that there has been a great and hurtful tumult stirred up over a matter that should have been considered in the quietude of the council chamber and General Conference. Much grief has been inflicted upon the hearts of the children of God that they need not have been burdened with. Confidence has been broken down where it should have been built up. The advice of Brother W. H. Kelley, at the time the president of the Quorum of Twelve, is not without propriety in this connection:

When members of the quorum join, take the lead and become the chief agitators and critics, and inflaming the people in public and private, and by petition, to carry on a hostile movement against the President, *division and want of confidence may be expected.* It is the fruit of such work. Besides, said members, if they persist in this agitation, will stand a splendid chance to render themselves obnoxious to right-thinking people, for leaving the work intrusted to them and becoming partisans and agitators in matters that they should let rest.—From a letter dated Lamoni, Iowa, August 27, 1900.

Here again is the faith of our fathers. We think it is worthy of every consideration.

The position of the Presidency in this matter of relation of Presidency and Bishopric is further set forth in a statement of six of the Quorum of Twelve, in the HERALD for August 27, as follows:

With reference to the direction of the funds of the church, the President of the church stated before the council in effect: I do not claim the right to dispense the funds of the church. My contention is not that in this matter I am supreme. It is that the Bishop is not supreme. I hold that no man has the right to spend the money of the church, obligate the church to pay, or otherwise order important temporal affairs of the church, only as the church in General Conference shall direct, or as in emergency between conferences the proper councils shall of necessity determine.

Again, Elbert A. Smith speaking along the same line for the First Presidency, in the HERALD of November 5, says:

I am in sympathy with the statement made by the President before the council when the article was under discussion: That neither he nor the Bishop should have the individual right to either invest or expend church money without authorization. He held that regular current expenses should be authorized by General Conference. (The annual budget.) Extraordinary expenses and investments occurring during the year should be authorized by some competent council. This accords with section 114: that the finances of the church may not be used as a "weapon in the hands of one man for the oppression of others, or for the purpose of self-aggrandizement, be he whomsoever he may be," the President, the Bishop, or any other man.

Is not this interpretation reasonable? We think so. Is it not safe, conserving the rights of the people? We think so.

Summary

The faith of our fathers testifies in no uncertain terms:

First, That leadership, divinely appointed, is a requisite to successful church government; that such leadership was by them accepted as a gift from the hand of God.

Second, The witness of the fathers stands unreservedly committed to supreme directional control resting with the chief executive quorum in all administrative matters.

Third, The fathers are again logical, and consistent with themselves, in the conclusion that the Bishopric in the administration of their office are subject to the directional control of the First Presidency.

It is to be hoped that the next General Conference will see the settling of all these problems that now confront us. And let it be remembered that humility and prayer are prerequisites to this desired accomplishment. May God bless even this trial to the perfecting of his church, should be the position of each and all.

We rest the cause for the present, expecting to have somewhat more to add in course of time.

Outside

The little stray lamb had climbed to find
An herb more sweet and rare
Than all the ninety-and-nine could know,
Or driven hoofs would dare.

The little stray lamb had paused to drink
Beside a stream too deep
To stay the complacent certitude
Of heavenward-stepping sheep.

The ninety-and-nine had passed her by
And housed them from the cold,
Puzzled that one should venture outside
Such safe and proper fold.

Sad was the little stray lamb's sad heart,
Unloved of all the rest,
But oh, how bright the unfathomed stars,
How warm the Shepherd's breast!

—Daisy Conway Price.

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Chain Links of Spiritual Bondage

BY JAMES E. YATES

Supreme control by priesthood, and effective discipline by the same authority, is a very choice doctrine of the Roman Catholic Church.

It is an outstanding mark of their departure from the ways and teachings of the One Man in history whose superior and princely authority was manifested to the world through a simplicity of humility that made its grandeur supreme—the Man of Galilee.

That this supreme control, and effective discipline to enforce the control, is one of the main spokes in the wheel of Roman Catholic doctrine, none can successfully deny.

Latter Day Saints know, and well-informed people in all Protestantism know, that the Mother Church in her doctrines and practices fulfills the scriptural prophecies of apostasy with a completeness that is nothing less than startling. This is conclusive to those who will take the pains to compare Catholic doctrine and history with the written word of the Lord.

The strength of the Reformation under Martin Luther and his noble successors, was grounded in the fact that there had been a spiritual departure, a falling away, an apostasy wrought out by the rulers and overseers of the Mother Church; and that the Spirit of God was calling for a departure from her iniquitous ways and a return unto the Lord.

The restoration of the primitive order by an angel from heaven to Joseph Smith and his humble associates would have been without right or reason unless there had been an apostasy. All must admit that. But as an undeniable setting for the great latter-day revelation and restoration of the church, the historical and modern background of the Mother Church in apostasy stands in massive fact.

And now the restored church is asked to accept some of the very doctrines which are most outstanding in bringing the early church into its thrall of apostasy.

This supreme control and effective discipline doctrine, so old to both monarchial history and spiritual disintegration, and yet so new to the Latter Day Saint's philosophy of spiritual government that it stirred a controversy such as the church has not before known, is set forth by Catholic writers in such language as the following:

> The holding of councils implied the existence of authority, and when this authority represented or received the suffrage of the Universal Church, all regarded it as conclusive and infallible. . . . She (the church) had either received from her Divine Founder the right thus to govern the church with *supreme authority*, [and emphasis mine.—J. E. Y.] or else in the days of her very first existence, when her confessors were languishing amid chains, and her martyrs were bleeding for her doctrines, she had already *usurped supreme authority*, changed the pure doctrinal principles of her constitution as settled by her Founder; altered the rule of Faith; annihilated the supreme authority of God's written word, . . . effectively overturned the whole work of Christ, and substituted a system which, in its operation, soon brought "all Christendom into a state of error, usurpation, and damnable idolatry."—Right Reverend J. McGill, in *Our Sunday Visitor* for November 9, 1924, a national Catholic weekly published at Huntington, Indiana.

The above is a very frank statement by this Catholic writer; and while not intended so, to the most of us it reads almost like a confessional.

The Catholic brother says that Christ either gave supreme control to the church, or that she "usurped" those powers and thus "altered the rule of faith." Being assured by the word of the Lord as revealed in the Scriptures and historical facts that the Mother Church would, and has, altered the rule of faith, until as a church body she was rejected of the Lord, we may also be made equally sure by a careful survey of the facts that this supreme control doctrine was one of the vital changes in the "rule of faith" and was, in the very nature of the case, a usurpation without which a complete apostasy of the primitive church could not have been effected.

If the Holy Ghost, in the hearts of the whole church body, had been left in supreme control, instead of the rulers usurping that authority, there would have been no apostasy possible.

Note the "strongly administered discipline" phase of the Catholic doctrine in the following reading from the same author and article as quoted above:

> For without an unerring authority, those positive decisions, enforced as they were by solemn ecclesiastical censures, and spiritual anathemas and excommunications, would have been most bold and destructive usurpations.

Here we have the confession, or at least admission, that the mandates of supreme control were necessarily *"enforced."* Such a doctrine can be made effective in no other way. It is a doctrine of force and compulsion.

That feature alone marks it as an alien to the gospel of Jesus Christ. It puts the blessed gospel of service because of love, in complete reverse. It substitutes the motive of service, because of fear. Its promoters would not wish to do that, but under its sway there is no escape from it. Under its rule it is as natural that men will come to be driven to a so-called service by fear of anathema, and the lash of discipline, and by thirst for place, where a little discipline may be wielded on one's own part, as it is for smut to blacken things. It is most certainly no part of the gospel or government of Christ. Those who may believe it to be so, are in error, as time will surely prove.

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The Links of the Chain

There are three inseparable links in this supreme control chain of bondage. There are others, but these three are first to shackle. Accept the first one and you cannot escape the others. The first link is supposed beneficent supreme control lodged in human hands of a chief, or of chieftains. The second link is welded into the first and cannot be logically separated from it; namely: "strongly administered discipline."

Discipline is the complement of authority. The hand that holds supreme authority must also have power to wield the lash of discipline, or else his supremacy of control is meaningless. If it is a human hand in supreme authority, it must be human discipline. We concede that the church body has power to deal with refractory members and to excommunicate if necessary. But that disciplinary powers are arbitrarily fixed in the hand of any man or quorum of one common brotherhood, whereby one is given the right of choice to discipline another at will, and because of supreme control reins, we denounce as anti-Christian and on the drift to downright heresy.

This second link in the chain that draws to bondage, the Catholic Church believes in wholeheartedly; as see above citation; also the history of their application of discipline in the form of anathemas and of force to supposed heretics.

And the third link in this chain of apostasy, and the one which logically follows and did not fail to make its appearance when the control and discipline idea seized the early church, is that of inerrancy of decisions and infallibility of supreme authoritative pronouncements.

For, finally to admit that supreme authority and mandatory discipline may be excelled in rightness of decision by others in whom said authority is not vested, would be a challenge to their supremacy and a flat contradiction of terms. Therefore, supreme control must have power to discipline with a strong hand and must finally come to be regarded as infallible.

It has worked to that end in the Catholic Church and can reach no other end wherever this chain is allowed to fix its links upon the people. For the point is soon reached where even to question any enactment or mandate of authority is reprehensible and a sufficient cause for official denouncement.

Note the terrible boldness of this third shackling link as it is here stated by our defender of Catholicism:

> Through the whole course of revolving centuries, the undisputed existence and exercise of an authority considered infallible or unerring, are seen in the history and the progress of the church.

Brethren, Saints, all, let us not deceive ourselves, or be deceived by this chain of bondage. It may have some attractive appearances to a few, but the history of its thralldom is before us and should not be ignored.

In justice to those who see no danger in the patterning of this historic chain from a corrupted system, for the church of the restoration, let us observe that practically every advocate of the control chain in the past, whether a patron of the doctrine of political or spiritual monarchy, every ruling advocate of compulsion, and, of course, every ruling adherent to the terrible heresy of infallibility, all, *all*, have believed, or tried to believe their rule and discipline and supposed superiority of decision to be "beneficent."

But their thinking it so, lacked much of making it so, even when they succeeded in securing such common consent as impels the great body of Catholic people to-day to submit to government by priesthood regardless of flagrant departures from the scriptural rule of faith. They are not even charged to study the Scriptures.

Should the church to-day lodge supreme directional control in select human hands according to the proposition that is submitted, it cannot be denied that we would then be in a nicety of accord with the leading doctrines of the Catholic Church in this important matter; and therefore in major accord with the very forces that served to disrupt the primitive church and corrupt the original rule of faith.

The language of the Lord Jesus as recorded in Luke 22: 25 has a very direct bearing upon this modern question of supremacy in control, and certainly reveals the mind of the Master upon such questions. Let us hear him:

> The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so.

He did not say: If you think your control is beneficent, go ahead. He said those in control were "called benefactors." He did not concede that they really were, but warned against all such by saying, Ye shall not do so. His system of rule was different —let him who would be greatest be in supreme control? No; that is not the Christ way. "He who would be greatest, let him be the *servant of all.*"

Surely the well-being and safety of the church concerning any or all proposals for human supremacy of control or supposed beneficent royalty in management will be best conserved by our giving heed to the words of the Master:

"Let it not be so among you."

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NEWS AND LETTERS

Express Gratitude for Christmas Greetings

Letter to Office of Quorum of Twelve

I want to express my thanks to you for the Christmas greetings and word of encouragement that you sent to me. When one is out on the firing line, far removed from his homeland, he is grateful, especially at the Christmas season, to be remembered with good wishes from those at home. The knowledge that we have the church in general behind us with its good will, best wishes, and prayers, is an incentive to us to give the best that is in us for the upbuilding of the work of God in this land to which we have been sent.

The announcement that your letter contained, that nearly four thousand souls had seen the light of the gospel during 1924, who had not seen it before, came as good news to us. We were made glad to know that we had had a part, even though it was small, in that great work. With you we trust and pray that this new year will bring a larger ingathering of souls than the past year has done. May God bless us to this end.

My work during December has been performed in three different towns, namely: Kragerø, Stathelle, and Porsgrund.

I arrived at Kragerø on December 1, on my way from Arendal where I had been to conduct the funeral of an aged sister who was buried on November 29. I remained at Kragerø a week, preaching three times, as well as taking charge of a sacramental service the first Sunday in the month. I enjoyed a goodly degree of the Spirit, especially in two of my sermons, which was evidence to me that God still has a work to do in that place.

Stathelle is a little town not far from Porsgrund. To my knowledge, the restored gospel has never been preached there. I discovered it was possible for me to rent a hall in which to hold meetings at a reasonable price. Wishing to give the people of this little town, as well as so many other towns as possible, an opportunity to hear the gospel in its fullness, I rented the hall and arranged to go there to preach. On the first night I was greeted by a good audience and enjoyed much light and liberty in the presentation of the word. It would have been a pleasure to me to have continued each night, as we do in America, but that can hardly be done with success in this country, and as the hall is used for other purposes several nights in the week, I had to be content to wait until the next week before returning for my second effort. As the Christmas season was near, the people were very busy, which prevented many from attending. The attendance was smaller, but we had a very good little meeting for those who were present. It was thought best to wait until after the holidays before returning to continue the effort.

The work in Porsgrund is not progressing as we would like to see it. It is difficult to arouse an interest or to attract many people to our meetings. Nearly everyone belongs to one religious denomination or another, of which there are at least ten in Porsgrund. The people are occupied with their own church services, as well as things of a worldly nature. But we have not given up, and are of the opinion that when the time is ripe God will perform a work in Porsgrund as well as other places in Norway. Surely God has some sheep among the many good people we see around us.

Yesterday, New Year's Day, we held two services: a prayer meeting in the morning and a preaching service in the afternoon. If these meetings are a sample of the meetings we shall enjoy during the year, I can assure you we have many good things in store for us. At the prayer meeting God's Spirit was present in power. Nearly everyone was melted to tears by its presence, and all took part with prayer and testimony. The meeting was a great blessing, and encouragement was given with which to begin the battles of life in the new year.

In the preaching service I enjoyed that blessed experience of being able to present the message with much ease and freedom, and this without any preparation beforehand as to what I would present. I did not have the opportunity to prepare in advance, but it has been my experience that God always comes to the help of his people in emergencies.

I enter this year in the best of health and good spirits, and trust that it will be a wonderful year for the church in America and in foreign lands. May it bring many rich blessings to the individual member as well as peace and harmony to the church in general is my sincere prayer.

V. PORSGRUND, NORWAY, January 2. V. D. RUCH.

Novel Christmas Festivities in London

LONDON, ENGLAND, January 9.—A very sociable evening was spent here at the home of our branch president on New Year's Day by a number of the Saints of the neighborhood. Young and old were present, and all but twelve of the crowd were young people from outside. Games were played, and by the help of Brother and Sister Worth and their daughter the evening passed pleasantly.

The best of the evening came last in the distributing of the toys on the Christmas tree. This was done in quite a novel and amusing way. The names of all present were written on slips of paper, which were folded and put in a glass. As Sister Worth took the presents from the tree, bottom up, Brother Worth took a slip from the glass and called the name written on it, and the toy went to that person. This was very amusing, because some of the older people received little things that caused much merriment on the part of the young people present. Our worthy branch president received a small doll and dummy.

The names were called about five times to clear the tree of the toys, after which the older people shared what they had received with the younger ones.

The Saints here are indebted to Brother and Sister Worth for the pleasant time that evening.

While writing this I am picturing to myself how nice it would be if all the people we get to come to our social evenings, young and old, would come to Sunday school and other meetings. I believe this could be done if we plan our social evenings in a way that will appeal to our friends. Then they will want to know more about us and how it is we have such jolly times. It is through these social evenings that we draw people nearer to the truth of the church, but they must be planned beforehand in a way that will appeal to them.

Not only this, but we must ask ourselves whether our heavenly Father is pleased with what we are doing, because in our pleasure as well as in the more serious side of things, God will be with us if we let him. By doing this God will bless us, and our friends will desire to take part with us in the spiritual things as well as the social. "By your works men shall know you."

The Saints here are still without a place to hold meetings, but we are looking forward to progress in the new year. We ask an interest in your prayers, that God will prosper us.

We are all looking forward to the conference to be held at Enfield on January 17 and 18, and hope to enjoy a good spiritual time.

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The London Branch wishes a happy and prosperous New Year to all the Saints. May God bless you and help you to be humble and faithful in this one great work.

ARTHUR H. HICKS.

From a Blind Brother

I feel like writing to the HERALD once, hoping I can drop a thought that will be of interest to some one.

It seems to me that I have done very little for the work, but I am willing to help in any way I can. As my health, also that of my wife, has been poor for a year, I have been unable to get out on the road to sell pencils and sing and play a French harp. I ask no one for a penny, but hold my cup or hat, and if anyone drops anything in I thank them.

We have had preaching services in our home, which was the means of one more sister being brought into the fold. I would be pleased to hear from any of the Saints who feel like writing to me. I just received four letters from the last one I wrote to the HERALD.

I notice an account of paying tithing. I understand some are holding their tithing back for fear that the church will fail, and that is just what will make it fail. One asked me, "How do you pay tithing?" When I make a dollar clear of all expenses and debts, one tenth of that I pay to the church. I have been praying to my heavenly Father that if he wanted me to pay tithing to bless us with health and strength till I could leave home, and then I would make an effort. I sincerely ask the faith and prayers of the Saints in our behalf.

On October 17 the sisters held a prayer service at our home, and my prayer was that we might have a good spirit in our home when they came. The sisters said they felt a good spirit the minute they stepped to the door. We had a wonderful prayer meeting in which eight prayers and fifteen testimonies were offered, out of an attendance of fifteen, and a wonderful degree of the Spirit was felt.

I will be pleased to add a small testimony. About fourteen years ago my arm was operated on, and two inches of the bone was taken out between the elbow and the shoulder. The next afternoon Brother T. W. Williams and another traveling elder came to see me at the hospital. My arm and shoulder and spine were paining me very much, and I asked to be administered to. They did not have any oil, so the brother said he would pray for me. He stepped around to the head of the bed and laid his hands on my head and prayed for me. Inside of a few minutes after he finished I did not have an ache or pain, and my arm has not hurt me from that day to this, for which I thank my heavenly Father.

I have love for the church. I will be pleased to get a letter from any brother or sister who feels like writing to me.

Your blind brother in the gospel,

JOPLIN, MISSOURI, 1209 Iowa Street. J. C. POWELL.

Local Elder Pleases His Hearers

CAMERON, MISSOURI, January 25.—I just came home from Far West Church where I heard a good sermon on "Love, unity, and work," by Brother T. Fidick. I was glad to hear him talk, and believe all were.

We have had our midweek prayer service regularly so far this winter, besides the four regular services on Sunday: Sunday school at ten o'clock, preaching at eleven, Religio at half past six, and preaching at half past seven.

The Zion Workers, the ladies of Far West, have helped very much with the finances of the branch lately, for which we are thankful. L. K. GERMAN.

Thirty-Seven Years President of the Branch

FULTON, IOWA, January 7.—Last Sunday we had a very good sacramental meeting, in which the sweet influence of the Spirit was present. Business meeting was held after the service, and I was again elected president of the branch. One brother said it would not seem right to have another over them, as I had been president since the branch was organized in 1888.

Wife and I are the only charter members left. I was ordained priest at the organization, nearly thirty-seven years ago. Life grows brighter as I grow older.

As the meeting was dismissed, my son called for the Saints to remain in their seats and asked me to come back to the platform. Then Brother Jackson came in from the outside with one large pasteboard box and one small one. He paused and said that there are three most eventful times in our life —birth, marriage, and death—but they did not want to wait till death to give their flowers; would give them now so they could be enjoyed. Then my wife was presented with a box of candy and $18, while I received a good, warm overcoat. It surely was a surprise to us, as we did not even dream of anything of that kind. We surely appreciated the gifts we received and the good will expressed by them. We pray that we may always live in a way to merit the love of our brothers and sisters, and those of the world as well.

Yesterday wife and I went to Anamosa, where I was called to administer to Sister Robinson and Sister Hart. I was called in December, 1915, to administer to this same Sister Hart, who had broken her hip by being thrown out of a buggy, and other complications had set in. Some of the neighbors had been called in, so the children would not be alone, as they thought she would soon be passing away. However, a short time after the administration she got better. The house was full, even the Methodist minister being present, who said to me as he left, "God bless you in your work." Sister Hart looks fine now and is over eighty years old.

Surely God works wonders among the children of men. Could we but grasp the promises of our Father, we would be more faithful and make greater sacrifices for the gospel.

Wife and I used to take many trips with team and buggy and would often be up as late as two o'clock and work hard the next day. But now, with the fast mode of travel, we can crowd into a day what it used to take two or three days to accomplish. We surely are living in a fast age. We have a nice, active lot of young Saints and hope we can keep them in the right channel, working for the good of the Master.

I hope and pray the new year may prove to be all that we would like to have it. May every Saint aim to please the Master, and see how the work will prosper.

JOHN HEIDE.

Brother Leotis Quick Drowned

MAPLETON, KANSAS, January 24.—It is with sad hearts that we write of the death of our young brother, Leotis Quick, son of Elder Lee Quick. He, in company with some of the neighbor boys, went out hunting, and the dogs had something treed across the river near a bridge, over which the water was running about three feet deep. Two of the boys were riding a pony which belonged to Leotis, and they started across the river on the bridge. Leotis, who was riding a mule, called to the boys to hold to the pony and it would take them across. He was trying to keep his mule from following, but could not. It was carried off the bridge and went into water about thirteen feet deep. His body was re-

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covered about one o'clock this afternoon. The accident occurred about ten o'clock yesterday morning.

Brother Quick is so well known throughout the church that all will be sorry to hear this news.

Leotis was ordained a priest a short time ago and promised a good, useful life in the church.

Sister Quick is very ill. The doctor has been working with her all day. She has been in poor health for some time, and her condition is very critical. They fear she may not be able to survive the shock.

Flint, Michigan

January 19.—The closing of the old year found many social functions planned and carried out by various departments of the branch. The young people's department held a surprise reception on the president of the branch, Elder Arthur DuRose, on December 18. About fifty members of the department were present, and after an evening spent in playing various games, George D. McNamara, president of the Y. P. O. tendered to Elder DuRose a present as a token of the love and respect of the young people.

The response of Brother DuRose was followed by short speeches by Elders Matthew W. Liston and Joseph Yager, who with his wife was returning to his home at Coleman, Michigan, to spend the holidays. To see Brother Yager enjoying himself with the young people made the gathering seem like a home-coming, as he left Flint to enter upon the work of the mission field some ten years ago. This gathering was planned and carried out by Brother and Sister Dewey McNamara.

On the 30th the Department of Women held a surprise reception on Sister Ida Robertson, the retiring leader of the city for 1924. The evening had been planned to be spent with the Temple Builders, which was a blind to throw Sister Robertson off her guard. It did not dawn on her that she was being made the guest of the evening till the time had been well spent. She was presented with a Boston bag and a picture, "The lure of the woodland," by Gibson.

New Year's Eve the monthly young people's prayer meeting was held at the First Church. After the prayer service an impromptu program was rendered. Short speeches were made by various members of the ministry, which was followed by a radio concert. Luncheon was served at eleven o'clock, after which the gathering was called to order for a short prayer service. Thus the old year passed, and the new year dawned with the membership of Flint in a union prayer service.

Elder DuRose disturbed the waters on the 21st of December, when Sister Fenton of the Third Church was baptized. On January 4 Elder John R. Grice started a week's series of meetings at the Third Church and baptized a lady who will be valuable in the musical interests of that church. On the 12th he preached at the First Church, and at the close of the service a reception was held for him in the basement. Elder Joseph Yager, returning to Canada, was present, he having preached on the evening of the 11th at First Church. He closed the meeting by preaching at the First Church again on Tuesday evening, the 13th.

The financial condition of the Flint Branch shows some very interesting figures. While not all figures are available, yet it is gratifying to note that in spite of hard times here during the last year, progress has been made in this department as follows: Tithing and offering, $3,625.31; budget, $1,837.96; building fund, $16,129.94; Christmas offering, First and Second Sunday school only, $474.33; First Sunday school offerings, $237.19; First Religio, $83.26. The figures of the Second and Third and Sunday school and Religio were not available at the time of writing. This shows a grand total of $7,800.99. The Department of Women placed $765.21 at the disposal of the building committee and the budget committee.

The closing of the year found seven hundred and nineteen names on the branch record. The departments have entered on the new year with increased zeal, and there seems to be a growing determination to make even better strides in 1925 than in 1924. To this end the branch is working, and endeavoring to carry out the program outlined.

San Antonio, Texas

January 6.—The sacramental service held on the first Sunday was well attended, there being the largest crowd we have had in some time. A goodly degree of the Spirit was felt in the prayer and testimonies, and everyone seemed glad to renew his covenant and begin the new year with resolutions to live better lives and do more for the gospel than they had done in the past.

We are glad to welcome Brother and Sister E. L. Henson to our branch, they having recently located here. Brother Henson was formerly pastor of the San Antonio Branch.

A bazaar was given under the auspices of the Department of Women on December 18, which netted them about $28. They expected to hold it three days, but owing to the sudden drop in temperature they were compelled to close after the first day, as the bazaar was being held in an open hall.

The San Antonio Saints are still expecting a visit from Bishop McGuire, who promised to be here in the latter part of November or the first of December to help us solve the problem of remodeling our church.

On Christmas Eve the Sunday school gave a nice program, with a tree for the children. The program was in charge of Miss Robinson. Before the presents were distributed, the children from sixteen down were asked to line up for a peanut hunt. The one finding the most peanuts was awarded a prize—a nice book. Cary Smith was the lucky boy. A box of bonbons was given to the one finding the smallest number, which was received by Madeline Desmuke.

Election of officers in all the departments was held the latter part of November. All were ready to begin their official duties at the beginning of the new year.

Lucasville, Ohio

January 7.—Since our last report the Sunday school has held its election of officers, which resulted in the choice of James F. Crabtree as superintendent, with Brother Walter Culp as his assistant. We hope this year will be the greatest in many.

On January 4 sacramental and prayer service was held, at which time several from McDermott were present.

We are sorry to say that Brother James Shopes of McDermott passed away after a long illness. The funeral was preached at our church by Brother F. May, of Vales Mills, Ohio, with the service in charge of Clarence Currant of McDermott.

Brother May will begin a series of meetings at our branch Sunday night, January 18, and we hope much good will be done.

Business meeting will be held January 31 to sustain our officers. We hope and pray the Spirit of the Master will be present.

May God bless and protect all who may read this letter.

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The Winter's Work in Ogden, Utah

Last September I began to wonder what sort of a program I would arrange for the winter months. I felt that I should concentrate my efforts in one place for the greater part of our winter season. Not desiring to work and devise a program on my own limited resources, I made it a matter of prayer, asking God that he might direct.

As the result of my dependency on him and wanting him for a partner, I was given to know in the still hours of one night by the inspiration of God the sort of program to undertake. I was directed to begin a series of lectures on the history of the church; also to take current topics and speak on them, making an application of the gospel. I was impressed to begin this work in Ogden. I had the branch president call a meeting of the priesthood, and I laid the matter before them. A special meeting of the members of the branch was called, and we asked them to consider the plans. They suggested that Tuesday evening be used for the current lectures and that Friday evening be used for the church history, as it would give a chance for more of the young people to be present; Sunday morning a sermon for the Saints, and Sunday evening a missionary service. This plan suited me very well, as it gave me a chance to do some research work, which I wanted to do for the lecture portion of the program.

The first week in November we began our work in Ogden, attempting to work our plan. As we proceeded with our work, interest seemed to grow. Especially was this true with our church history lectures.

Questions were being asked that took considerable time to answer, so we converted our Tuesday night service into one dealing with the several questions. We spent six Tuesday nights on the question, "Why the necessity of a reorganization of the church?" This was of interest to those who were desirous of knowing the truth. Each evening we answered other questions that would be asked.

There were other men who were brought into town from the University of Utah in Salt Lake City to lecture on church history, and because of statements made it gave us more subjects to deal with. One Sunday evening we lectured on the subject, "Joseph Smith, an uncompromising foe of polygamy." We treated this subject because of one lecturer saying that evidences pointed to the fact that Joseph Smith practiced polygamy.

Also another speaker in the city (not a Mormon) said that "Joseph Smith was a dreamer." We took for our theme the following Sunday evening, "Was Joseph Smith a prophet of God or a dreamer?" We made friends among our Mormon neighbors again and were commended by both Mormon and Gentile. It has seemed that the community has furnished us with more subject material than we could deal with, owing to our lack of time.

I endeavored to carry my church history lectures to the Malad City Branch one night a week, but our work in Ogden increased until it took up our time, and we had to cancel that point. We are contemplating going there in February.

After we finished answering our questions, we gave a few talks on the social phase of our gospel.

Though we did not add to our church numerically, we feel that the members and others who knew our work in a casual way have become better informed and appreciate our cause so much that they are near admittance into the fold and will be with us soon. I did have the privilege of baptizing a splendid young mother, formerly a member of the Mormon Church. She received a wonderful blessing in her confirmation and has entered wholeheartedly into the work. She will be a blessing and a help to the Saints here. I was glad to hear her say, after a sermon I preached Sunday morning, "Well, I am going to give this church a chance to do something for me." She is entering into the work in such a way that I am sure God will repay her in great abundance.

We have endeavored to do our work in a constructive manner, and not in a controversial way. We find that we do not have the excitement that we would have otherwise, yet we believe our work more effective, and we have friends in the end. We find a good number whom one could not reason with under any condition, and others who are reasonable and ready to search out the truth of the matter.

I have been blessed in a wonderful manner by the Spirit of God, not only in preaching and lecture work, but in administering to the sick. I give to God the praise and honor.

This week I go to Provo and later to Malad City to carry on our work. We have some noble people out here in the valley of the mountains, and they are patiently struggling to keep the banner floating and looking forward to the redemption of Zion.

May the blessing of the eternal Father accompany his kingdom here on earth.

G. P. LEVITT.

OGDEN, UTAH, 1501 Washington Avenue.

Stockton, California

On Sunday, January 4, was held one of the most spiritual and uplifting all-day meetings we have had, invitations having been sent to other branches of the district to join with us in the day's services.

The sacramental service at eleven o'clock was one of the largest attended in the history of the branch, there being present Saints from Modesto, Sacramento, Oakland, and Irvington. A goodly degree of the Spirit was present, and all were made to feel its influence. We had with us Apostle Roy S. Budd, District President J. D. White, and Elder W. H. Dawson. Each gave us words that were edifying and encouraging.

At noon a sumptuous dinner was served in the basement of the church by the Department of Women. The Orioles did their part by waiting on tables. This hour was also made use of by springing a surprise on two of the retiring officers, the branch president and the superintendent of the Sunday school. Each was presented with a token of appreciation for faithful service.

In the afternoon Apostle Budd delivered a wonderful sermon, the words of which still ring on to comfort and encourage all who heard.

We are starting on the new year with an encouraging outlook. A spirit of unity and good fellowship prevails throughout the different departments. The Sunday school, Religio, Department of Women, Temple Builders, and Orioles are all active and show evidence of increased interest.

Tulare, California

January 14.—The branch, Sunday school, and Department of Women held their election of officers in December, and all the officers were sustained for the coming year. The Department of Recreation and Expression made some changes. The following officers were elected: superintendent, Iva Powell; assistant superintendent and superintendent of Boys' Department, Durward Harper; superintendent of Girls' Department, Iva Powell; secretary, Gomer Snively; treasurer, Annie Walker; chorister Edna Snively; pianist, Mary Snively.

During Sunday school on December 21 an appreciative audience witnessed a very pretty Christmas program. Each pupil was given a box of candy and nuts by the class teacher.

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In the evening the junior girls put on a tableau, "The birth of Jesus."

Tuesday, December 23, the Department of Women held a food sale of dressed chickens, cakes, pies, cookies, Spanish beans, and canned fruits. The sale was a splendid success, which netted $17.07.

Sacramental service was well attended January 4, and a good spiritual meeting was had.

The adult senior class of the Department of Recreation and Expression wished to start the new year right, so they gave the young people a banquet January 9 which had been promised them several months. The party was held at the home of J. T. Smith, sr. Many games were played, and a good time was enjoyed by all present. When the guests were called to take their places at the table, they found hidden under a napkin a bean sandwich made of two crackers, a piece of corn bread cake, a toothpick, and a glass of water. The second course was very much appreciated, which was sandwiches, cake, and punch. We commend the committee for their good work.

Last year the Christmas offering goal was placed at $175, and we went "over the top." It is hoped this year will be as good if not better, as the goal was placed at the same mark.

Some New Methods in Branch Work

WATERLOO, IOWA, January 19.—Elder Leonard Houghton, our district missionary, was with us last Sunday and preached a very soul-inspiring sermon on making sacrifices for the gospel's sake, a subject to which all should give earnest heed.

Our branch officers have adopted some new methods for increasing efficiency in local missionary work. A visiting card, which has been printed for the priesthood, is mailed to the Saints suggesting a certain time for the priesthood visits. If this date is inconvenient for the Saints, they are requested to let the priesthood know and suggest a convenient time for them to call. Also a small directory of the branch is printed which gives the branch officers, Sunday school officers, Department of Recreation and Expression officers, and those in charge of the Department of Women, besides a schedule of the church services.

The Sunday school is improving, both in interest and attendance. Officers, teachers, and members all want to make a more successful effort in this work.

The Religio has planned a series of special entertainments for the coming year that will, we believe, prove of great benefit to the church work here.

The Department of Women keeps pace with the others, and takes the lead in some respects. It will be a great help to the branch in many ways.

Senlac, Saskatchewan

January 14.—The Christmas tree and program held on the evening of December 23 was pronounced a success. The hall was comfortably filled, yet there would have been many more there if it had not been that several children had whooping cough, and others were not well enough to be out.

Elder W. J. Cornish returned from a tour among the branches of the district on December 24, being just one night too late to hear the Christmas program of his own branch. During his absence, the speakers were Elder J. J. Cornish, E. Leslie Mogg, Joseph Bates, Thomas Bates, and Elder John Tomlinson.

The custom in this branch is to have prayer meeting in the afternoon during the extremely cold weather. We commenced to-day at the home of Brother Richard Cornish. It was a very spiritual one, with a goodly crowd in attendance, and was considered an auspicious beginning for the winter.

The election of officers for the year for the Sunday school resulted in the old officers, tried and true, being retained, with the exception of a new assistant superintendent, Brother Joseph Bates. All the former branch officers were sustained.

A baby boy arrived December 21 at the home of Brother Howard Allison and wife. Also a wee boy arrived on December 30, the proud parents being Brother Edwin F. Chase and wife.

The young people had a very enjoyable time at a party January 13 at the home of Sister Margaret Allison. Games, puzzles, music, songs, and stories were the order of the evening, then bidding their kind hostess good-by, they fared forth into the frosty air, realizing that the best way to enjoy a Canadian winter is to go out often. The young folks are planning several more parties this winter.

Sisters Florence and Lillian Bates entertained Sister Doris Lockyer and her brother John from Ruthilda over Christmas, after which Brother Edmund Bates and Sister Eva Cornish accompanied them home and spent an enjoyable ten days.

Santa Ana, California

Santa Ana is all set for the race with 1925. Sister Olive Clapp, whose devotion and consecration to gospel service is of the highest order, was again chosen superintendent of the Sunday school. Sister Olive Thurston, recently from Ontario, California, and proving herself a capable worker, was chosen assistant.

Brother David Carmichael was reelected superintendent of the Religio, with Sister Mildred Calkins as assistant. Sister Calkins is another new worker in our ranks. These two are good leaders; may the rest of us prove as good assistants.

On January 7 the branch reelected L. S. Rhodes branch president. Would it not have a salutary effect if our ministry would more often think of themselves as shepherds and pastors, and less often as officials with certain "powers"? David Carmichael was called and recommended to the coming district conference for ordination to the office of priest. The business meeting was well attended, and yet never in the experience of the writer has there been a better spirit of unity than at this meeting. So far as we can recall, every vote taken was unanimous upon the question involved.

On the Sunday of January 11 Brother J. W. Rushton gave us two of his excellent sermons, which were well attended and enjoyed very much. We were indeed sorry to learn of the death of Brother Rushton's mother.

By the efforts of the young people of the branch, a series of special Sunday services on the fundamentals of the everlasting gospel was begun the 18th, to continue till March 15. The first three sermons by the pastor were "The everlasting gospel," "Believe," and "Cease to do evil." Last evening, January 25, Brother D. T. Williams arrived from San Diego and gave the fourth sermon of the series, "Ye must be born again." Brother Williams who is on his way to the district conference at San Bernardino, January 31, will also preach to us Monday, Tuesday, and Wednesday nights of this week. Brother William's sermons are always spiritual and helpful.

Whatever is wrong with the church must also be wrong with the majority of its individual members. Surely an increase of humility and desire for spiritual guidance will increase our unity of purpose and eventually result in unity of understanding. LEONARD S. RHODES.

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Mount Vernon, Illinois

January 10.—On October 15 Sister Sparling, district organizer for the Department of Women, organized the sisters of our branch with Sister Cora Henson as superintendent, Sister Ida Feltman, treasurer, and Mrs. M. F. Lowry, secretary.

As we had no funds to start with, we took up a collection of $1.84 and decided that the monthly fee should be twenty-five cents a member. The men then decided to help by paying monthly dues also. We now have thirty-five members and are studying the Doctrine and Covenants. We want to raise money to build a new church, as our membership is outgrowing our small place of worship.

To begin with we bought five yards of unbleached muslin for aprons. At our first meeting we stamped the aprons and worked different designs on them. These aprons sold for $1.25 each, and by January 1 we had sold forty dollars worth of aprons. We sold twenty-seven aprons of one design, also a number of dresser scarfs and pillowcases. We have a name quilt started. We have taken in $90.02. Four of the sisters took a few quilt scraps for the older sisters to work, and out of the few scraps we got enough to piece four sets of quilt blocks. Two of them will soon be ready for sale. We also took our old rags and stockings and expect to make several small rugs to sell by house-cleaning time. We keep our ladies supplied with material to work with. We now have on hand $72.17, besides twenty yards of muslin, eleven pairs of pillowcases, nineteen scarfs, one bedspread, besides our embroidery floss and thread. We have at least ten non-members, and some of these are our best workers and pay their dues regularly.

We do not want to forget to mention the box of fruit which was sent to the Sanitarium for Christmas.

We feel that we have been blessed in our work the last two months, and hope we may be able to do still more the coming year. We do not like to think of the time when Sister Sparling will have to leave us, as she has been a noble worker. We all look to her for instructions. MRS. M. F. LOWRY.

Special Nights in Wellsburg Campaign

Last week was a very interesting one at our campaign here at Wellsburg. Three special nights were observed: Neighbor's night, young people's night, and family night.

On neighbor's night a year's subscription to the *Ensign* was given to the person bringing with him the largest number of neighbors who were not regular attendants at our services.

Young people's night a year's subscription to the *Autumn Leaves* was given to the young person bringing the largest number of young people who were not regular attendants.

Family night a year's subscription to the *Ensign* was given to the largest complete family present.

This idea surely accomplished the purpose intended. Our church house was literally packed every night. Some had to be turned away as they could not even find room to stand. Young people's night the winning party was a twin sister who brought eighteen young people to the service. Several others were near that mark.

We have secured the use of the Baptist church, which is just across from ours, in which to give our stereopticon lectures, for it seats a much greater number of people. We are to give another one there to-morrow evening.

I am sure that much good is to be accomplished.

THOMAS L. CLARK.

WELLSBURG, WEST VIRGINIA, January 15.

Atchison, Kansas

January 28.—Again we are starting out on a new year, which we hope will be entered into with a feeling of deeper consecration for the work of the Master. Our newly installed officers are taking up their work with a zeal and zest which should result in much good being accomplished in the various departments of the work.

Brother Gilbert Hedrick was elected superintendent of the Sunday school, and Sister Vivian Gillispie president of the Religio.

Brother C. J. Hunt spent Sunday, January 25, with us, and his round table talk and sermon were enjoyed by all. Brother Hunt always has an encouraging message for all who are interested in this latter-day work.

Brother Roy Whipple of Topeka, our district superintendent of the Department of Recreation and Expression, has launched the idea of a district paper, gathering news from the various branches. We feel this is a good move on the part of our brother and wish him success in the undertaking.

On December 28 we had a visit from Brother Lemuel Dyke, of Eagle City, Oklahoma, who spent the day with us. He spoke both morning and evening and had an interesting message to present both times.

We trust this will be a prosperous year for all engaged in the Master's work.

Uhrichsville, Ohio

January 24.—To-day I received my third copy of the SAINTS' HERALD. It is always good news to my wife and me, for in it we find so many interesting letters from different cities or branches. These letters are always good to read as they bring the news of the Saints from so many parts of the country, so I believe some of the Saints would like to hear from us. I also think it plays a good part in keeping up the interest among the Saints in church work. It also keeps us in touch with the progress of the work.

We belong to the New Philadelphia Branch but live in Uhrichsville about ten miles away. My wife has been in the church about twenty-eight years; I was baptized in July, 1924.

I never had much faith in the Latter Day Saints, believing like many others in the world to-day, that they were Mormons, but after I had attended some of the services God changed my mind and made it very plain to me that the true gospel of our Lord and Savior was and is being taught in its fullness, and that God's hand is in the work.

The Lord has blessed us here. We have had with us Elder William Patterson of Australia, and as a result meetings were held in the G. A. R. Hall with much success. Quite a number of the people seem to be hungry for the truth and are very much interested. Three have been baptized. Some of the subjects presented by Brother Patterson are: The organization of the church; The difference in the two churches; Two-fold baptism; Second coming of Christ; Destiny of man. Those assisting in the work were Pastor William Gowdy and Elders J. C. Carlisle and Charles Cramer. The Saints also gave their cooperation.

We are praying and looking forward to the time when the Lord will establish a branch here, and we believe he will answer the prayers of his people. At the present time there are twelve or fourteen members living here.

We ask the prayers of the Saints that God will bless the work here. We have cottage prayer meetings each week, and the Spirit of God is with us, both in testimony and prayer. Let us all pray as one that God will make this a prosperous year in the church. ROBERT E. MASON.

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Apostle Ellis in the Islands

(From letter of Clyde F. Ellis to the First Presidency, from Papeete, Tahiti, November 23, 1924.)

I left Sydney, Australia, on the 6th of November on board S. S. *Maunganui*, and reached Papeete, Tahiti, on the morning of the 17th. I found Elder and Sister Farthing and several Saints at or on the wharf to greet me. We had a very good voyage, with the exception of two or three days just after leaving Sydney and Wellington, when we experienced considerable wind. A day and a half in Wellington, New Zealand, and a few hours in Rarotonga broke the monotony of the trip.

The usual reception was given me on the evening of the day I arrived, and if the natives can be believed in their expressions of joy in my returning, they are very appreciative of my proposed short call and work among them. I am sure Brother and Sister Farthing were glad to see me, as they have been here alone since I left last March.

They have worked hard, and that, too, under disadvantages which have not been experienced by the average man and woman in coming to this field. They have done exceptionally well. Besides the routine work of the office and mission in general, Elder Farthing has written the Sunday school quarterly in native for the adults, and translated from the English into the Tahitian the children's quarterly which was written by Sister Farthing in English. This has meant a great deal of work and study, both in research and study for the subject matter of the lessons, as well as intense study of the language and customs of the people.

We are leaving to-morrow on the two-masted schooner *Parks* for the island of Kaukura, where we will stay about ten days, and from there to Arutua for another ten days, and then on to Apataki, where the conference will convene on the 20th of December. We are not anticipating a very large gathering, but a fairly good representation will be pesent from some of the distant islands.

(From letter of Clyde F. Ellis to the First Presidency, Kaukura, Tuamotuan Archipelago, French Oceania, December 5, 1924.)

Elder R. J. Farthing, wife, and I left Papeete, Tahiti, on the afternoon of the 25th of November on board the schooner *Parks*, and arrived here early on the morning of the 27th. We were met on the reef and shore by the Saints, who gladly received us in their midst. Our voyage from Papeete, a distance of 180 miles, was not a very unpleasant one, although I cannot say it was enjoyed very much. The best on these boats is no class at all on a steamer. We had for our cargo, besides the common cargo of canned foods, etc., four horses and two automobiles. These, together with the large passenger list of natives and half-castes, crowded our deck to its capacity.

Since our arrival here we have been working on church land titles, mission statistical work, translation of songs, settling difficulties, and preaching. To-night I shall preach in our chapel here. And so each day opens with the same tasks and closes with much less accomplished than we had anticipated.

I find it a great advantage to me to be able to come among the people here with an understanding of their language. I think I can handle the native better than I can English. I preached last Sunday noon with wonderful liberty and power, which was felt by all present. I think I shall be able to accomplish more in three months this time than I did the first year I spent among them from 1914 to 1915.

I regret that it will be impossible for me to get back to Tahiti in time to catch the January boat. I will not get another one until March 7, 1925. It cannot be avoided. I think this mission is the most inconvenient one, when it comes to travel, that we have in the church. I am trying to get back in time for the March boat to San Francisco, which I am sure of catching, and possibly in time to catch a tramp boat in February, if one happens to come by Tahiti on its way north.

Apostle D. T. Williams Visits Bisbee and Douglas

BISBEE, ARIZONA, January 19.—From January 7 to 11 the Bisbee Saints enjoyed each evening and Sunday morning, some very helpful and inspirational sermons by Apostle D. T. Williams, who arrived on the 6th from Phœnix. Brother Williams proved himself to be not only an interesting and talented speaker, but as a result of his encouraging talks, the Saints expressed themselves as having received renewed strength and an added determination to move forward in the work. We were glad to have a number of the Douglas Branch members with us on several evenings, who motored up for the occasion.

Sunday, the 11th, was a busy day for Brother Williams, for in addition to preaching twice we were favored with his being in charge of a priesthood meeting in the afternoon and in charge of the annual meeting for election of branch officers. Form 1 was adopted at this meeting, so the Sunday school and Religio Department election was deferred until the 18th. The following branch officers were elected: Henry Goldie, president; Sister Daisy Short, clerk; C. F. Rehwald, treasurer; Sister T. R. Davis, organist.

On Monday and Tuesday evenings Brother Williams preached to the Douglas Saints, leaving Wednesday morning for Tucson where he expected to preach that evening and then leave for Phœnix and the coast.

On the 18th, Sunday school and Religio officers were elected as follows: Sunday school: Daisy Short, superintendent; Minnie Enyart, assistant superintendent; Harold Webster, secretary; Sister T. R. Davis, organist. Religio: T. R. Davis, superintendent; Brother Hammil, assistant superintendent; Reese Davis, secretary; Sister D. L. Evans, organist.

Janesville, Wisconsin

January 18.—We may not have great things to record, but the fact that we are still willing to be led by the Master in his way means much.

Janesville Branch, though small in numbers, is very united in purpose. We meet at the homes of the Saints for services. The first Sunday in the month we met at the home of Brother Hield and had sacrament and Sunday school, and in the afternoon Brother N. E. Hield of Madison gave us a short address on stewardships, which was appreciated by all.

We are all very glad to have Brother and Sister Christy with us again. They have been laboring in other parts of the field for some weeks. He addressed us Wednesday evening and left a very profitable and cheering message. Southern Wisconsin certainly should appreciate such workers. I have known him to address an audience in Milwaukee in the morning, Janesville in the afternoon, and Beloit in the evening. Such self-sacrifice should be rewarded.

Ever praying for the uplift of the gospel,

SISTER BAKER.

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Good Conference in England

It is so seldom we can get the English press to give us anything in the nature of favorable comment, that it is with pleasure I send you the inclosed copy of the Manchester *Evening Chronicle* for Thursday, January 1, 1925. One of the representatives of this paper had been to interview Brother G. W. Leggott, one of the associate presidents of the Northern District, and the short article under the heading "Other Latter Day Saints" was the result.

We have just had what the writer considers to be one of the finest conferences ever held in the Northern District, and I wish to commend the work of Elder W. H. Chandler and High Priest G. W. Leggott, who are associated together in the presidency of this district. These men seem to have grasped the secret of success in district work and are bringing about a wonderfully beautiful feeling of brotherhood, a feeling which has evidently met with the approval of our heavenly Father, for both at the business session and also during the services of the Sabbath Day, the sweet spirit of peace prevailed. I want to stand by these men to help in keeping this wonderful condition of things ever present.

The hand of the reaper has been busy with many members of this district during the past year, taking away from us some noble and zealous workers, and there is no question whatever about the fact that we miss them. Our sympathy goes out to the ones who are left behind. May God bless and comfort them.

There are many sick, and our hearts were made to feel sad to hear the news on Sunday, that a granddaughter of Brother Leggott has been given up by the doctors, having only a month to live. How sore the hearts of the parents must feel as they look upon the pain-stricken face of their dear one, watching day by day for the end. As I looked into the face of the mother, I was filled with emotion to see the look of anguish in her eyes, and I prayed that God would give her strength and fortitude to meet what has been declared to be the inevitable.

Bradford, Yorkshire, was organized into a branch during the last quarter by Apostle P. M. Hanson. The writer and the Northern District president were present. These are a devoted and loyal set of people, to use the words of Apostle Hanson himself, and I have great hopes for their future. I believe that under the hands of Elder George Aldridge, who has been elected president, the work in that part will progress. No one can come into this branch without feeling the deep sincerity of these Saints.

The officers are men of intelligence and are filled with zeal, and the members are truly Latter Day Saints; as also are the men chosen to lead them. Brother Aldridge is ably supported by his brother Percy, who is also ordained to the eldership, and they, with Brother Proctor as priest and Brother Harry Aldridge as deacon, make a splendid combination that ought to do a good work, and I believe we shall hear of their continued success.

One branch of this district, the North Manchester, has been unfortunate in the fact that they are now without a meeting place, consequent upon an accident that befell the same. The writer was present, and when just immediately after a lecture we were conversing around the fireplace, a terrible ripping noise was heard, and the whole place was plunged in darkness, and the beams, laths, and plaster fell right into the room, one huge beam just grazing the writer's back, who happened to be nearest to the fall. Because of the lights having failed as a result of the fall, it was impossible for us to see one another, for, in addition to the darkness, the whole place was filled with clouds of dust.

Several of the sisters, in an attempt to get clear, caught their feet in the furniture, and were thrown headlong to the floor. We extricated them and asked them to leave as soon as possible. Of course they were anxious to get clear, but they had left their umbrellas, which English sisters are always forced to have with them, and also their bags containing their moneys. Being afraid there might be another fall at any moment, I advised them to leave the room, and getting a light, I advanced into the debris to rescue the umbrellas, purses, etc., and just as I had lifted these articles, and had them safely in my arms, there was another ripping and tearing, and down came another length of beam, etc. I need hardly say we were glad to get into the open.

We hope that before long the members of this branch will have another home in which to meet and worship God. They have the sympathy of the whole of the other branches.

May God bless the Northern District.

ABEL HALL.

[From Manchester *Evening Chronicle:*]

Other Latter Day Saints

A strange position often arises in Manchester, where, in addition to the Mormons, there are seven churches in the district of the Reorganized Church of Latter Day Saints. The members of this organization, who number about five hundred, are frequently mistaken for Mormons, whom, actually, they strongly oppose.

"We are the followers of the original Joseph Smith," said Mr. G. W. Leggott, the president for the Manchester District. "The Mormons are the followers of Brigham Young, who evolved the ideas that Adam was God, of blood atonement, and polygamy, all of which tenets we strongly oppose. If we hear of any activities on the part of the Mormons we set about to neutralize them.

"Our center is at Independence, Missouri. The Mormons have about one hundred fifty missionaries in England, and they seem to be most active with the womenfolk."

That the Mormons are paying greater attention to this country there seems little doubt. They claim to have sent missionaries to every civilized nation in the world. Their Manchester president remarked that it was their intention to gain converts here so that in England a Mormon temple may be erected.

Haverhill, Massachusetts

January 24.—On the evening of January 22 the branch held a well-attended social, the main event of which was to see who could eat the most pie. There certainly was plenty of pie of all kinds to be eaten, and the cooks here are of the best. The children also enjoyed a number of games. Among them were two which tested their powers of observation. These socials are held once a month during the winter months.

The work in this part of the vineyard is in good condition, with everyone doing his part towards its success.

Among our recent speakers we are pleased to note Brother Edmund Fisher of Boston. His talks are always greatly appreciated.

Two of the brethren have new charts of a very interesting nature. They have given us several talks which have been illustrated by their charts.

We pray always for the success of the work in the world.

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Pittsburgh, Pennsylvania

January 22.—The holiday season is past, and we feel as if the house had just been cleared of company, which allows us to settle down for quietness and thought.

In the hustle and bustle of the world, the human does not take time for those beautiful thoughts which can come only by quiet thought and peaceful surroundings, and it is possible that the holiday season is not having the beauties for mankind, for these particular reasons.

Brother James Bishop was with us a few days the first of this month. Brother Bishop lived in Pittsburgh some years since, and seems like a big brother who left home, but who does not forget us as he pays a flying visit once in a great while.

During the month one of our families, Brother E. C. J. Swanson, wife, and two sons, Gerald and Winston, left us to live in Columbus, Ohio. Brother Swanson was our superintendent of Religio, and we'll look a long time to find another as good for this work. This family's quiet presence was always felt, and their smiles made one love them. We feel one of the Columbus branches will be enriched by their presence, and we wish them success in their new location.

Brother Gomer Griffiths, whom every one in the church knows, was with us January 11 to 15. Daddy, as we call him, is indeed a father in Israel, and his fatherly advice and beautiful thoughts leave us with a greater determination to live as Christ would have us. We all love him, and by the example he has set may we follow.

The branch held its semiannual business meeting on January 14. Brother L. F. P. Curry of 1518 Grandin Avenue, Dormont, Pittsburgh, Pennsylvania, was again elected president, a fine man for a man's place. With but few exceptions the same officers were reelected. We are indeed glad for the harmony that exists, and when one is told of the old business meetings in which it took all evening to transact the business of only one department he will see advancement by knowing that all the departments of the branch did their business in about one and one half hour's time.

When in Pittsburgh, Pennsylvania, we hope all will make this branch their church home. To get to our branch when in the city, board a number 42 Beechview car at Fourth Avenue and Wood Street and tell the conductor you wish to go to Realty and Tomapah Avenues; the car stop is one square from the church. We welcome you, and you will be blesesd by the Spirit by having worshiped with the Saints of Christ.

Owen Sound, Ontario

January 20.—An impressive and appropriate event of the season was the Christmas entertainment entitled, "The coming of the King," presented by the Sunday school, assisted by the choir of the branch. The program was under the direction of Brother George T. Furness, with Sister Margaret Gilchrist at the piano throughout. A special setting was arranged, transforming the front of the auditorium of the church into a panoramic view of a miniature city of Bethlehem, and the plains. Special lighting effects were used, giving a very realistic effect to the program.

Our annual business meeting was held January 7 in charge of Elder D. B. Perkins, district president, whose efficient manner of conducting the meeting was much appreciated. A branch president was elected, also a presiding priest, teacher, and deacon. Department superintendents were chosen by the general assembly, they in turn to elect their staff of officers in their department. The financial department was placed in the hands of a committee of three, the branch treasurer to be the chairman. The budget system was adopted, the budget to be drafted by the superintendents of the departments and the finance committee and then submitted to the branch for ratification.

A pleasant event of the season was made possible by the kindness of Brother Leslie Silverthorn, who entertained the boys and girls of the Sunday school to a sleigh ride around the city, after which they were served cake and coffee by the Department of Women. A hearty vote of thanks was extended to Brother Silverthorn and the ladies for the enjoyable evening.

Sister Lizzy Morrison of Holstein, who is visiting at the home of Elder J. A. Morrison, was stricken with a paralytic stroke January 4. She is recovering and has regained the partial use of her limbs.

Elder J. L. Mortimer, who has been confined to his bed for some time, has been gaining strength and is able to sit at his bedside for some time each day.

The branch has been highly favored with a visit from Patriarch John Shields, who remained over a week, holding services in the church and giving kindly exhortation and relating experiences that were very helpful. He also visited the homes of the members, giving encouragement and anointing and praying for the afflicted.

Elder Frank Jordan and wife, of Viceroy, Saskatchewan, are visiting friends and relatives in this city.

Alexander, Kansas

We are holding Sunday school sessions each Sunday, but have had no preaching services since around December 1. Our attendance is small, averaging about nine, so we are sometimes discouraged, for we think of five years ago when we were having from forty to seventy-five in attendance.

We sometimes permit ourselves to think of the five wise and the five foolish virgins and become discouraged because we see this parable worked out in present times, but we hope the ones having no oil will wake up in time to enter in.

Many of our faithful ones have removed to Zion, and the fact that things are discouraging in some of these outlying districts impels all the faithful to desire a move in that direction.

We greatly miss Sister O. E. Thompson and her four daughters, as they were very regular attendants at all the church services. However, they got the gathering spirit and will now be found at 718 North Cottage in Independence.

Our president lives twelve miles away from the branch meeting place, and with such roads and the cold weather it is no wonder we have not been able to see his smiling face for six weeks.

The fact that we find no church papers on the reading tables of some of our branch members, while we do find secular papers galore, tends to the conditions which exist, causing some of our members to drop out in their allegiance to the church. All should have the HERALD, the *Ensign*, and *Autumn Leaves*. The branch solicitor, Sister John Teeters, is ready to send orders for any who desire them. We exhort the Alexander Saints to subscribe for these blessed church papers, to order tracts and books and keep them in their homes during the year 1925. God will surely bless those who make this effort to align themselves and become more involved in the church movements. If you will leave off five or six picture shows or a few treats of candy or nuts, or weed out some indifferent or harmful papers and put these in their

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places, your children will become interested in these, which surely will uplift them, and when warm weather comes will want to jump in the family transportation vehicle and start for the Alexander church.

Our young sister, Trella Ebert, has returned from Hay City Hospital after an operation for appendix trouble.

Sister John Teeters is about recovered from a sickness of three months which was ushered in by an attack of flu, followed by a serious relapse.

Grandmother Coddington has been very ill at the home of her daughter, Mrs. C. J. Thompson. She is improved a little at this writing.

Elder J. A. Teeters and family enjoy the radio these cold winter evenings, and their friends come in and listen also. At present they cannot get K F I X, but they hope the new apparatus will enable them to get K L D S. We recently heard Voliva, of Zion, Illinois, preach that anyone claiming visions or revelations in these days are liars. He certainly has overlooked the prophecy of dear old Amos which reads: "Surely the Lord God will do nothing but he revealeth his secrets to his servants the prophets."

Cherokee, Iowa

January 25.—We are very much encouraged with the prospects for this year's work in our branch, for every department of the work seems to be in a better condition than ever before.

The Sunday school is showing the greater action under the supervision of Brother Vernon Spence, and to-day's record was every officer and teacher present, with the best attendance of the year. A Doctrine and Covenants class has been organized with Brother Reeder as teacher. Sister Mary Yarrington has been appointed choir leader, and she makes singing a feature of the Sunday school work.

The prayer services are a great help to us, and the interest and attendance at the services have been very good. The week ending January 17, a cottage meeting was held every evening, the object of our prayers being the success of the special meetings which are now in progress. On December 31 a fine prayer service was held at the home of Brother Albert Haynes, after which the Saints and a few friends gathered at the home of Brother and Sister W. W. Reeder for a watch party. The evening was spent by the young in playing games, while the older ones visited. A dainty lunch was served by the ladies. As the Old Year departed the party became silent, and prayer was offered by Brother Haynes. We can think of no better way to begin the new year than in prayer to God. After exchanging New Year's greetings all departed for home, feeling they had spent a very profitable evening.

Brother F. T. Mussell has been here since January 18 and is certainly giving us some wonderful sermons. The town has been well canvassed, and some new faces are seen every night. The attendance of the Saints has been fair. Slippery walks and roads are keeping many away who wish to come.

The evening of January 17 the banquet promised to the winners by the losers of the recent Sunday school contest was served to about seventy members. Brother Albert Haynes, assisted by Sister Myrtle Reeder, had charge of the banquet, while Brother Vernon Spence acted as toastmaster in a very able manner. The tables were set in the form of a cross and were decorated in red and green over white. The old and new officers of the school and the branch officers occupied places at the head of the table. A special table was provided for the little folks as guests of honor. A program of music, readings, and short talks was given by members of the school. The Greens were pleased at winning, but were glad to divide the honor for a better Sunday school with the Reds, who lost by forgetting to attend Sunday school after they had gained the most new members.

The contest in the Sunday school developed a great get-together spirit in our branch, and all are working together for the good of the work in this place. To-day we had a wonderful attendance at the morning service to hear the very fine sermon by Brother Mussell. The young people are assisting greatly by their interest in making the song service a success.

Our Christmas offering for 1924 was a disappointment to us, but for this year Brother Albert Haynes has been appointed as Christmas offering superintendent, and he will push this part of the work with vigor. Some classes already have a good start.

Brother and Sister Paul Gross, who have been living in Sioux Falls, South Dakota, have returned here to make their home again.

Davidson, Oklahoma

January 24.—The work at this place is still moving onward. Although we have had some bad weather and sickness, our attendance has been very good at all meetings.

The Sunday school gave a Christmas program on the evening of December 23. The tree was beautifully decorated and was loaded with those things which help to make Christmas the happiest time of the year.

One of our young men, Brother Zenas Renfro, was ordained to the office of priest a few weeks ago. We are all very happy to have some one else help to carry on this great work. Brother Renfro is one of our teachers in the Sunday school, and is also the leader of the young people.

Brother S. S. Smith stopped here on the way to his mission field and preached a few nights for us. The attendance was not large, but all who came enjoyed his sermons. Brother Smith addressed the students of the Davidson high school, and both the student body and the faculty appreciated the address.

Brother Jesse Simmons, a former missionary in Eastern Oklahoma District, has located with his family here. We are very glad to have them with us. The young people are especially glad to have their daughter Fern help in the orchestra.

East Saint Louis, Illinois

February 2.—At the branch business meeting held on January 12, Elder George F. Barraclough was elected branch president, with Elders W. C. Carl and Henry W. Brunkhorst counselors. Brother E. C. Sellers was elected Sunday school superintendent and Clinton Dickens, Religio superintendent.

On Sunday, January 11, Elder Benjamin Bean was the speaker both morning and evening. Elder W. C. Carl spoke on Sunday morning, January 18, and Elder Barraclough in the evening.

We had no services other than Sunday school on January 25. This was on account of district conference at Saint Louis, which many of the East Saint Louis Saints attended. Apostle E. J. Gleazer was present and preached two grand sermons.

Our Religio is planning a Valentine program for Friday, February 13, and in cooperation with the Women's Department a George Washington program for Friday, February 20.

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Graceland Chats

President Briggs spent several days of last week in Des Moines attending an educational meeting. Of especial interest to him was a lecture by C. Grant Robertson, president Birmingham University, England, on the subject of "University ideals."

Everyone was glad to meet President F. M. McDowell on his return to Graceland. While only meeting with classes on half time as yet, Brother McDowell is met with pleased students and faculty members. The principal concern has been that even half time might mean too much for his physical well-being.

The gymnasium is so far finished that students are using it in pursuance of physical studies according to state requirement.

On January 15 occurred the final intersociety debate, the question discussed being, "Resolved that Congress shall by a two-thirds majority vote be empowered to override decisions of the Supreme Court." The affirmative was supported by the Alpha Pi Sigma represented by Francis Leeka, Kelley Anderson, and Roy Henderson, while the Victorians defended the negative with Jack Gardner, George Lewis, and Allan Houghton winning the decision for their society.

Visitors to the college do not often get farther than up the first flight of stairs in the Administration Building. Now really the next flight would take one to places of especial interest. Go up this flight and land before a window from which the eye may reach a beautiful panorama of farm and woodland, stretching away to the eastern horizon. If one loves the prairies, here is delight when spring has come or when summer clothes all these hills in shining green corn or meadows quite as fair. But come to the right and up a few more steps to the Art Department, where Miss Mabel Carlile teaches the *art* of paint and song. Her turret room is picturesque and inviting, if busy scenes are inviting to you. From the western door one looks down upon "the hills that lie close round about," and on the little town of Lamoni itself. Miss Mabel herself in "artist smock of painters' blue" will welcome you and lead you into the mysteries of beautifying the home, or it may be training teachers for high school music, or she may be drilling a duet or quartet for radio program or Sunday evening service. If I were to lead you to the twin of this romantic upper room, under the low-set rafters, I'd say, Come down and over to Recitation Hall, down into the basement room where Miss Mabel's school friend, Miss Lulu Porter, reigns supreme. The Domestic Science Department is companion for that upper room, interesting and practical and possessed of a spirit at once pleasing, a sort of happy, homey spirit. Here they learn to cook, and this semester they are learning sewing, beginning with pillowcases and completing it all with dresses. Down here the girls may give little dinners or suppers, doing the cooking themselves. The charge is small, just enough to cover cost of light and cooking gas. They are required to finish and be out of the rooms by the usual study hour, 8 p. m. excepting on Friday evenings.

The evenings of one week in each year are given to a series of gospel services, held in the Brick Church. On these occasions, practices are not permitted to keep students from attendance, and faculty and student endeavor to hear the sermons. This year Patriarch Richard Baldwin was the speaker, during the week just closed. Brother and Sister Baldwin met a score or more of young people with whom they were friends in the Eastern States and in England, and they were royally welcomed and entertained by these friends, as well as others. Brother Baldwin spoke to the student body in the chapel service on Friday afternoon.

The Tuesday chapel hour has been given over to a series of lectures on slides, picturing famous scenes in the world. Faculty and student share in delivering these lectures. The Tuesday just passed was the occasion for the Philippine lecture. This Mr. Briggs gave, with much interest attaching because of his occupancy in the islands for several years. What magic lies in actual experience, when a lecturer stands to present a subject. Nothing quite supplies such qualification. Not even much book learning.

Bevier, Missouri

January 26.—The branch and all the auxiliaries have begun the new year with more enthusiasm than has been manifest for some years. A much better feeling has prevailed, and better cooperation is being given by all the departments since the branch and auxiliaries went back to the old mode of election in vogue prior to 1919. Greater initiative is being manifest by those at the head of the different departments.

Sister Ethel Harris of Saint Louis and Brother and Sister Rhodes Burton of Huntsville were recent visitors. Brother Burton is a recent addition to the church and bids fair to become a useful member.

Brother Ivor Surridge has recently returned from an extended visit at Coffeyville and Topeka, Kansas. He attended meetings of the Saints at both places.

Brother and Sister Samuel Perry's two little girls have been seriously ill with scarlet fever. Owing to medical skill and the administration of the elders, both are now convalescent.

While Sister James Hamer and husband were in Bevier shopping on January 24, their fine country home, two and one half miles southeast of Bevier, caught fire and was entirely destroyed, leaving them nothing but the clothes they wore. The building and contents were insured for less than half of the value.

Ottumwa, Iowa

January 31.—The church work has made a good start for the new year, and there seems to be a great desire to be forward. The pastor has stressed the need of a greater vision of the work before us.

At the recent priesthood meeting the pastor spoke on "What constitutes a pastoral visit." The Spirit of the Master met with us.

January 27 the Saints had a surprise party for Brother D. T. Williams on his seventy-seventh birthday. There were twenty-seven present. Refreshments were served, and a gift of money was presented to our brother. He welcomed the visitors and in his talk he told us he had been a member of the church fifty years. We regret to say that our brother has been unable to work for some time, and it is truly uplifting to see the demonstration of the love of the Saints for him. We are proud of him because he has given to the church his sons, Apostle D. T. Williams and Elder E. Williams, and because he is still able to bear his testimony of the divinity of the work.

Sister E. Santee gave birth to a very fine boy on January 25.

The Department of Women held a home-food sale January 31.

Brother Baker gave a sermon recently on government, which was much enjoyed. We are happy to have with us Brother E. H. Lewis from Chicago.

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Independence

Stone Church

The junior church, which meets in the basement, is having some very interesting and profitable programs, and the young people who are not attending these services are missing something they would enjoy. The service is held every Sunday morning at eleven o'clock. Sixty-seven were present last Sunday, at which time Miss Lillian Williams told a beautiful story, "Cherry Blossom." Also Mrs. A. E. Terryberry described in detail the Shredded Wheat Factory, at Niagara Falls, New York, which was very fine.

The Department of Women held an interesting meeting Friday, February 6. An address was given by Mrs. D. J. Krahl, "Do our social conditions meet our social needs?" in which she spoke of the wonderful work done by Judge Lindsey, of Denver, Colorado, in helping the boys and girls to live a better life, that he had the opportunity to help many who were afraid to go to their parents. She gave a list of books suitable to read to the children. Mrs. B. F. Creel gave a talk on her work as missionary among the Omaha Indians. They are taking the gospel to them as well as teaching them to live in a civilized way. Pastor C. Ed Miller spoke on "The efficiency of prayer," and Bishop Becker discussed our financial problem. A few vocal numbers were given by Mr. and Mrs. W. C. Norman.

A one-day institute for the W. C. T. U. will be held Tuesday, February 17, at the Stone Church, commencing at half past ten in the morning and half past one in the afternoon. The county president, Mrs. W. H. Johnson, will be in charge, and Mrs. Fannie L. Taylor, president of the Federated W. C. T. U., of Kansas City, will conduct the institute work. There will be special musical numbers, and the programs are free. The public is invited. Plan to attend and show these people that we are glad to welcome them to our church and are in favor of the good work they are doing. An especially nice luncheon will be served for thirty-five cents at a quarter after twelve by the Department of Women.

President F. M. Smith recently went to Taylorville, Illinois, to attend the conference of the Central Illinois District. At the same time President Elbert A. Smith attended conference in Rich Hill, Missouri, returning Monday.

Sunday evening the Saints had the opportunity of hearing a sermon from Elder R. W. Farrell, who is a missionary in Warrensburg and vicinity. The pastor, C. Ed Miller, spoke in the morning.

Second Church

Sunday morning Elder Joseph Luff was the speaker, and despite the rain there was present a large and attentive congregation.

The evening speaker was an old-time friend of the Second Church, Elder E. A. Davis, for whom there are always requests to come and preach.

The priesthood of the section will meet next Sunday evening at six o'clock for parliamentary practice and the discussion of the work of the year.

Brother Charles Koehler and family are completing the building of a home on West South Avenue, and we will welcome them to our congregation and list of active workers.

Brother Henry Campbell, who was so severely hurt early in December by an automobile running him down, is again getting out to the church, and all are glad to see him.

East Independence

Sunday morning the Saints enjoyed having Brother Harry Friend for their speaker. A sermon from Brother Joseph Stowell was enjoyed in the evening.

The choir met this week to elect their officers, so they will soon be ready for good hard work.

Liberty Street

The Liberty Street Saints have been saddened by the sickness of Brother V. W. Gunsolley, who has for some time been their leader along musical lines, having had charge of the orchestra for many months, and conductor of the choir since fall. On Sunday special prayers were offered for him in the general congregation and in the separate organizations as well. All are hoping and praying for his speedy recovery.

Sunday morning Brother J. A. Dowker gave a pleasing sermon on "Faith."

At the evening service C. Ed Miller, pastor in Zion, gave an interesting talk on "God's masterpieces," illustrated. All enjoyed this treat, but Brother Miller was unable to complete the full lecture in one evening. It is hoped that at some time it may be continued. There was a large crowd in spite of the stormy evening.

On Monday evening the Temple Builders of this organization held open house for their mothers, older sisters, aunts, and grandmothers, and about forty visitors were present, making a total attendance of more than sixty. At this meeting Sister M. A. Etzenhouser gave a splendid lecture on "A good inheritance," using the blackboard to assist her in illustrating important points. Several applications for membership were received.

Walnut Park

Elder Evan A. Davis was the eleven o'clock speaker, and as a preacher he was pronounced "a regular old-timer." He left no one in doubt as to the message he wished to present —the fact that Saints must have humility, faith, hope, charity, and love in order to endure the conditions prevailing. His faith in the triumph of the work is strong.

A good-sized audience braved the elements in the evening and enjoyed a sermon from Brother A. K. Dillee.

The young people's Wednesday evening prayer meetings will be held hereafter in the south wing of the church auditorium.

Brothers C. Ed Miller and J. A. Becker met with Walnut Park officers and department heads Monday evening, and a quite thorough organization for the year's work of the district was completed.

Enoch Hill

Apostle John W. Rushton was the speaker at the night service February 1. In his inimitable way he preached a sermon which in power and quality was very marked.

Saturday afternoon the funeral service of Robert Gubser was held. Owing to the limited capacity of our own church building, the service was held at the Walnut Park Church. A very large crowd attended, many having to stand. This young brother, only sixteen years of age, was highly respected by all those who knew him. He is sadly missed. Amos E. Allen had charge of the services, and Elder W. J. Brewer preached the sermon. Music was nicely rendered by a mixed quartet, men's quartet, and Sister Marcine Smith. The floral tokens were both numerous and beautiful, showing the regard which was felt for the young brother.

Young people's prayer meetings have been recently started in our district and are proving very interesting. Good attendances are the rule.

The speakers last Sunday were well received. In the morning our Elder J. V. Roberts occupied. In the evening Elder W. H. Kelley renewed acquaintances with us and preached a very eloquent sermon.

The Enoch Hill Religio is thriving. The attendances are keeping up, and splendid programs are being arranged and presented. The study of the Book of Mormon is the dominant feature, and all are very much interested in the research into this wonderful book.

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Our Sunday school is enjoying also the spirit of advancement. On January 25 it set a new record for attendance, the numbers present being 225 out of an enrollment of 254. We are thankful the Saints in this locality are alive to the great importance of the Sunday school. As a church department it ranks high in concern for the souls of the young.

Spring Branch

Brother R. W. Farrell gave a very fine sermon Sunday morning, and in the evening Elder Charles Edmunds, of Second Independence congregation, visited us and preached an interesting and inspiring sermon.

The bad weather made attendance at church difficult, but those who were able to be present enjoyed the services of the day.

Englewood

Attendance at church has been increasing of late, so there was a large attendance at the sacramental service the first of the month. There was also a good crowd out to hear Apostle J. F. Curtis Sunday morning, in spite of the fact that it was raining hard.

Interest and attendance are increasing in the women's study class that is being held every week. A short business session is held after each class, and they are planning some interesting activities for the near future.

Lamoni Stake Items

February 8.—The Lamoni Branch enjoyed a series of sermons last week by Evangelist Richard Baldwin, of Chicago, who preached each evening except Monday. Brother Baldwin is rich in experiences, having recently returned from the British Isles Mission and having traveled in many parts of the United States as well during many years of missionary labor. These experiences served him well in a reevaluation of the fundamental principles of righteous living, which was the basis of his nightly talks.

The musical talent of the branch and college, represented in the many lines of activity gave splendid cooperation and added much towards the success of the meeting. There were solos, duets, quartets, and choruses by the Lamoni-Graceland Oratorio Society, selections by the Lamoni-Graceland Orchestra, and the A Capella Chorus, and an evening of song by the Junior-Intermediate Chorus. On the last Sunday evening, the senior organizations gave a thirty-minute concert, which was exceptionally fine.

On Saturday and Sunday of the same week the stake conference convened. The business sessions were characterized by some rather stormy debates. The first was over a motion to rescind the action of the stake conference of 1917 which authorized the presidency to nominate the delegates to General Conference. The motion to rescind was made by E. E. Long, who argued in favor of nomination by the body. The motion was lost, and the list of delegates nominated by the presidency was chosen, there being no nominations made by the body. The delegates are: F. M. McDowell, C. E. Wight, W. E. Prall, J. F. Garver, A. Carmichael, L. G. Holloway, J. A. Gunsolley, Mrs. I. A. Monroe, Fred Condit, C. F. Church, G. W. Blair, Nellie Hogan, H. H. Gold, Lydia Wight, J. E. Anderson, E. F. Downey, David Koehler, J. O. Leeper, E. Dewey White, W. T. Shakespeare, R. A. Ballantyne, William Wilson.

At the morning session the ordination of Brother L. G. Kelley to the office of priest and Brother Robert Campbell to the office of teacher were ordered by the body upon recommendation by the presidency. These ordinations were attended to Sunday morning at the sacrament service.

In the afternoon, routine work, such as sustaining the officers, reports of various branches of the church activity, appointment of assistant workers in several departments, etc., was attended to. Two nominations for stake president were made, C. E. Wight and Ward L. Christy. This question brought forth a prolonged discussion which was ended by a motion to sustain the present members, which was carried by a big majority.

The Sunday services were as usual, with Brother Baldwin preaching his closing sermon in the evening. The evangelist was kept busy during his spare time giving patriarchal blessings.

A number of social functions were arranged for Brother and Sister Baldwin during their stay. The Easterners, sponsored by Misses Ruth Fisher and Hazel Shank, met with other friends at the home of J. A. Gunsolley after church one evening for a pleasant hour.

A dinner party was planned by the English people, but through some misunderstanding ended in a party without guests. The embarrassing situation was overcome by clever impersonation of the guests by members of the party, and Miss Edwards said they had heaps of fun and sandwiches.

In the death of Sister B. J. Stevenson, which occurred at the Independence Sanitarium Saturday, the Thompson Branch west of town lost one of its most faithful and efficient workers. She had an especial talent in working with the young, and it was to her they looked for the introduction of new ideas which eliminated the usual monotony of the small branch. The entire community mourns.

Moorhead, Iowa

January 28.—Moorhead Branch is still active, although the cold weather and the scattered condition of the members have hindered the attendance.

During the last month the Department of Women held its election of officers at the home of Sister Emma Mann. Sister Perry Mann was elected president of the department, to be assisted by Sister T. O. Strand.

The young people have held several social gatherings recently at the homes of the Saints, but the social evening spent with Brother and Sister T. O. Strand on January 20, in which both old and young participated, was most largely attended. Appropriate games, visiting, and refreshments of gingerbread, doughnuts, and milk, occupied the time. More of such gatherings would help to strengthen the ties of good fellowship among us.

Sister Ella Jennings visited last week with her children at Boone and made the acquaintance of a new grandchild.

Our district president, Brother Joseph Lane, spent about a week during January visiting among us, and occupied the pulpit twice while he was here.

The influenza has been visiting this part, and several of the Saints have had their portion, but it seems all are on the road to recovery at this writing. Brother David Purcell was taken to Onawa on January 26, where he could receive necessary medical treatment.

Brother Hale W. Smith, superintendent of the Little Sioux schools, brought his basket ball boys and girls up one evening last week for a game with the boys and girls of Brother Charles Hield's school here.

Brother and Sister Perry Mann attended the quarterly conference at Missouri Valley and visited at the home of their son Claude.

Preparations are being made by Moorhead and Pisgah

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Religios for a debate to be held in the near future. Pisgah will be represented by Charles Van Eaton and Bernam Silsbee, while Charles Hield and Harold Mann will represent our local. This is the first debate of these locals, and we hope it may be the means of developing future progressive programs.

A radio receiving set is to be installed in the church here.

Fargo, North Dakota

January 27.—Elder W. E. Shakespeare began a series of meetings at the Bungalow Church Sunday, January 25. Such spiritual sermons as Brother Shakespeare delivers ought to arouse every Saint with the missionary spirit, to try to bring in those who are outside the fold, that they may listen and learn the way of salvation. By each one doing his part, satisfaction will be brought to his soul, accompanied by God's blessings.

The Saints were recently surprised by a visit from Elder William Sparling of Minot, who preached several sermons during the week and on Sunday, sermons to awaken the Saints to their duties, instilling a greater faith in this great work of God. At the prayer service a time of rejoicing was had when Brother Sparling spoke, in prophecy, words of comfort and counsel which ought to give each one renewed strength and courage. How good God is!

The Department of Women met with Sister C. M. Brown last Wednesday afternoon, enjoying a social time. Sister Worth Coney is superintendent of this department, and the sisters have decided to take up the study of the Doctrine and Covenants and American authors. They will meet each week. Eight of our young sisters have had their names enrolled.

The Religio, with Sister Ferne Shackow, is doing well. The program for last Sunday evening consisted of a spelling match, with words taken from the Book of Mormon, which is being studied in the Religio.

The Saints have been quite well this winter, with the exception of some influenza. Many are out of employment, but are still in the faith and desirous of saying, Let's go! The weather has been very cold here this winter.

Tawas City, Michigan

January 24.—Christmas passed very quietly in our branch. As no special exercises were held, the teachers of the primary, junior, and intermediate classes invited their pupils to the home of Brother and Sister G. A. Pringle, where lunch was served to about thirty. After lunch, songs and recitations were the order, and a pretty tree held gifts for each pupil, with a treat of candy, nuts, and pop corn. The tree was furnished by the Sunday school. The children enjoyed every minute of the time.

On January 15, Sister L. Jameson, who is a member of this branch but lives nine miles away, gave an oyster supper and radio party for the benefit of the church building fund. About eleven dollars was raised. Several of the Saints from Whittemore attended.

Sister Sarah Lake, of Mikado, Michigan, was in town this week, having been called here by the death of her sister, Sister I. Bowen.

On January 18 Elder M. A. Somerfield visited the Saints in Oscoda and spoke for them. Elders Somerfield and Pringle have been quite busy lately speaking at funerals.

The total eclipse was in evidence here this morning, it being so dark in the house one could hardly see another for a few minutes.

KFFV

Broadcast by Graceland College for the Reorganized Church of Jesus Christ of Latter Day Saints. Wave length two hundred and fifty meters. . . .

SUNDAY, FEBRUARY 15, 1925

11.00 A. M., From the L. D. S. Church

Hymn.
Prayer.
Anthem: "How lovely are the messengers," from the "Saint Paul" by Mendelssohn.
By the Lamoni-Graceland Oratorio Society.
Solo: "Night," Scott.
By Miss Aliene Brackenbury.
Sermon: "Fellowship with God."
By Elder L. G. Holloway.
Hymn.

MONDAY, FEBRUARY 16, 1925

7.30 P. M., From the Graceland College Studio

(a) Two tone fancy," Burliegh.
(b) "Left hand theme," Pirkert.
By Gerald Johnston.
Horn Solo: "Sing me to sleep."
By Glenn Salsbury.
Vocal solos by James Holben.
Reading by Velva Williamson.
"The enchanted cascade," Harris.
By Juanita Nixon.
"The star," Rogers.
By Pearl Darrington.

THURSDAY, FEBRUARY 19, 1925

7.30 P. M., From the Graceland College Studio

Educational program.

KLDS

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters. . . . . .

SUNDAY, FEBRUARY 15, 1925

11.00 A. M., From the First Independence L. D. S. Church

Hymn.
Prayer.
Anthem: "Sanctus," from "Saint Cecelia's Mass," Gounod.
The tenor solo sung by Mr. George Anway.
Sermon by Bishop J. A. Becker.
Hymn.

SUNDAY, FEBRUARY 15, 1925

5.00 P. M., From the New L. D. S. Radio Studio

Radio vesper service, consisting of hymns and other sacred music. First of special series of radio talks by Elder Ralph W. Farrell.

SUNDAY, FEBRUARY 15, 1925

7.30 P. M., From the First Independence L. D. S. Church

Organ solo by Mr. Robert Miller.
Hymn.
Prayer.
Soprano Solo: "The mighty God hath spoken," Case.
By Mrs. Harold C. Burgess.
Organ and piano duo by Messrs. Robert and George Miller.
Contralto Solo: "Eye hath not seen," from the "Holy City," Gaul.
By Mrs. Samuel A. Burgess.
Vocal Duet: "How gentle God's commands," Hanscom.
By Mrs. Harold C. Burgess.
Mrs. Samuel A. Burgess.
Sermon by Doctor G. Leonard Harrington.
Hymn.

TUESDAY, FEBRUARY 17, 1925

9.00 P. M., From the New L. D. S. Radio Studio

Male Quartet: "Hawaii's lullaby," Hall.
By Glen Fairbanks.
Holland Wright.
R. W. Cato.
D. O. Cato.
Bell solo by Wayne Cooper.
Tenor Solo: "When," Benham.
By Mr. Glen Fairbanks.
Piano Solo: "By the sea," Blumenfeld.
By Miss Cammie Johnston.
Address by Reverend Lyman Howes, rector Trinity Episcopal Church.
Vocal Duet: "Trusting," Lieurance.
By D. O. Cato and R. W. Cato.
Bell solo by Wayne Cooper.

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Male Quartet: "Mammy's lullaby," Spross.
Reading: "The famine," from "Hiawatha."
By Mrs. I. A. Smith.
Male Quartet: "In the gloaming," Harrison.
Piano Solo: "Polonaise, C sharp minor, Op. 26, No. 1."
By Miss Cammie Johnston.

THURSDAY, FEBRUARY 19, 1925

9.00 P. M., From the New L. D. S. Radio Studio

"United liberty march," Losey.
"Out of the dusk to you," Lee.
By the K L D S Radio Orchestra.
Tenor solo by Mr. Edward Brackenbury.
"Minuet" from "E Flat Symphony," Mozart.
By the orchestra.
Address: First of a series of three talks on the history of Bible translations.
By Bishop A. B. Phillips.
"I gathered a rose," Lee.
By the orchestra.
Baritone horn solo by Mr. Milford Nace.
"Celebrated minuet," Valensen.
By the orchestra.
Tenor solo by Mr. Edward Brackenbury.
Selection from "Pinafore," Sullivan.
By the orchestra.

Radio Flashes

Milnor, North Dakota, January 28: Your program this Tuesday night came in much better than ever before. The address by Doctor Stevens was very plain and the orchestra grand. I enjoyed it all very much.—Mrs. J. A. Newman.

Deer Creek, Minnesota, January 21: We were very glad last evening to be able to hear your program so much louder than before. We had almost given up trying to get you. You were so easily drowned out that it was often impossible to hear you at all; however, we found last night that you were so much stronger you were able to drown out the others. The thrift talk was good, but we were disappointed not to hear Brother F. M. Smith; shall look forward to that another time. The music was fine.—Mrs. Frank Tucker.

Petersburg, Alaska, January 20: We wish to thank you for the pleasure we had in listening to your program of the evening of January 20. The trombone solo, "Rocked in the cradle of the deep," came in clear as a bell over loudspeaker. You announced that your new station is to be 1,000 watts. Here is a couple of fans who will be listening for it.—Mr. and Mrs. W. E. Worth.

Traverse City, Michigan, January 23: Picked you up last night for the first time. Twelve of our young people were over, and we were glad to get you. We are anxious for the 1000-watt station to get into operation.—H. A. Doty, district president.

Bristow, Oklahoma, January 27: To-night I tuned in your station and found you announced the call letters K L D S instead of K F I X as I have known you heretofore. Several talks and solos were given which were very clear and loud. You asked how you were being received. One of my guests said, "Tell him, like a house afire."—John E. Millar.

Detroit, Minnesota.—We have been listening in on your program to-night with a Neutrodyne set. The first part of the sermon came in fine until K F N F, Henry Field, interfered. A little later K F K B, Brinkley-Jones Hospital Association, came in on practically the same dial settings and just made a confusion of sounds. We could hear music faintly and the announcer, but couldn't separate it from the other station. We could hear you much better last winter on your shorter wave length as it kept you farther from K F N F and K F K B. Perhaps when you get your new antenna up it will be better. We are very anxious to hear your wonderful programs as we have no church privileges.—Bruce Mathewson.

MISCELLANEOUS

Conference Notices

Southwestern Kansas, at Wichita, March 7 and 8. A good representation of the people should be had at this conference, at which delegates to General Conference are to be chosen. Members of the priesthood send reports to the undersigned. Branch secretaries report to Mrs. T. S. Williams, 1557 South Waco, Wichita, Kansas. Thomas S. Williams, district president, 1557 South Waco Street, Wichita, Kansas.

Utah, at Provo, February 28 and March 1, at the church. All reports should be promptly sent to Miss Anna Coleman, 390 East Second North, Provo, Utah. Delegates for General Conference are to be chosen. Apostles R. S. Budd and D. T. Williams are to be present. Members are urged to attend. Anna Coleman, secretary; G. P. Levitt, district president, 1501 Washington Avenue, Ogden, Utah.

Holden Stake, at Lexington, Missouri, 8 a. m., Friday, March 7, continuing until Sunday evening. D. J. Krahl, stake president.

Kentucky and Tennessee, with High Hill Branch, Saturday and Sunday, March 7 and 8. Would like to have the branches well represented. Prayer service at 10 a. m., Saturday, preaching at 11, business meeting at 2 p. m., at which time General Conference delegates will be chosen. Preaching at night. On Sunday prayer meeting at 10 a. m., preaching at 11, dinner on the grounds, Sunday school at 1 p. m., preaching at 2.30 and at night. Those coming from a distance should notify P. B. Bowlin, Lynnville, Kentucky, Route 1. J. E. Vanderwood, district president.

Youngstown and Sharon, at Sharon, Pennsylvania, March 7 and 8. First meeting at 2.30 Saturday. Delegates will be chosen for General Conference. All branches in the district are requested to send their reports to E. B. Jones, district secretary, Box 65, Masury, Ohio, or to David H. Jones, district president, 711 South Oakland Avenue, Sharon, Pennsylvania. David H. Jones.

Alabama, at McKenzie, February 28 and March 1. Priesthood requested to report promptly. First service February 28 at 9 a. m., at which time the priesthood will discuss important questions. Business session at 10 a. m. All are invited, H. H. Wiggins, district president.

The time for the meeting of the Kirtland district conference has been changed to February 28 and March 1. The issue of last week announced that it would meet February 21. All interested should make note of this change in date. T. G. Neville, district president, Route 2, Willoughby, Ohio.

Requests for Prayers

Sister S. E. Hurley, of Dinuba, California, requests the prayers of the Saints for her son, Hilliard Hurley, who has lost control of his mind and is confined in the California State Hospital. He is a member of the church.

Sister Hazel McLean, of Oscoda, Michigan, is very ill and wishes the Saints to pray for her that she may recover her health.

Call to Saints

A call is made to the sisters for all kinds of clean and new remnants or scraps from one fourth yard up, to be made into garments for early spring bazaar at the Indian Mission, Decatur, Nebraska. Mrs. B. F. Creel, Decatur, Nebraska.

Addresses

William Murray, 319 Catherine Street, Syracuse, New York.

Saints Attending General Conference

To the Saints in the East and in Canada: The Chicago and Alton Railroad has promised special accommodation to conference delegates. Their train will leave Chicago Saturday evening at eight o'clock, April 4, Train No. 9. This train

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arrives at Independence about eight o'clock on Sunday morning. A special car will be provided for the conference delegates.

Their agent has informed me that all who hold clergy permits will be given a free pass. Also presidents of branches will be accorded the same courtesy. And as mentioned in the HERALD of January 28, the usual conference rate of one and one half fares will be allowed to any delegate using their line.

This is a special concession, and the Chicago & Alton Railway, on President Smith's recommendation, has asked me to act as their agent in making arrangements and securing the names of all those who will be passing through Chicago on their way to the conference. Please immediately notify me, in order that arrangements may be made without delay. My address is 6823 Yale Avenue, Chicago, Illinois.

RICHARD BALDWIN.

Toronto District

To Members of Toronto District: In pursuance of the resolution prevailing at Toronto district conference October 4, 1924, the district presidency has set the first Sunday in March as a day of fasting and prayer for the success of the coming General Conference. The resolution was, "That the district presidency set a day for fasting and prayer for the success of the General Conference." Elders Pycock, Wilson, and Whitehead, district presidency.

Marriage Notices

A quiet wedding service was solemnized at the home of John Zimmermann, sr., 1512 Alleghany Avenue, Philadelphia, Pennsylvania, December 30, 1924, when his daughter, Lillian, was united in marriage to James A. Fligg, President F. M. Smith performing the ceremony at high noon. The bride was given away by her father and was attended by Mrs. Albert N. Hoxie. The groom was attended by Mr. Albert Zimmermann. A wedding dinner was served, after which the bride and groom left for New York and points east. Those in attendance were the family of the bride and Elder William Fligg and wife. Mr. and Mrs. James Fligg will reside in Lawrence, Kansas.

Our Departed Ones

RUSHTON.—Margaret Johnson was born November 19, 1852, at Bishop Auckland, County Durham, England. Married William T. Rushton December 25, 1872. There were born four children: John W., Frances Issott, Mary Elizabeth, and Margaret. The last two passed away in childhood. In November of 1888 our sister, with all the family, was baptized into the church, being converted through the local minister in Leeds, England. In 1896, with her husband, she moved to America, and in 1903 came to Independence, which has been her home since. She enjoyed robust health until four years ago, when a serious illness confined her to the house for several months, since which time she has failed. Sunday night she was the victim of apoplexy and died early Monday morning, January 12, 1925.

JOE.—Mabel Irene Guinand was born Sunday, December 11, 1892, in Atchison, Kansas, and died Monday, January 19, 1925, at Independence, Missouri. Was blessed in infancy by J. T. Davis; baptized by her father, C. E. Guinand, and confirmed by Marcus Shaw. Moved to Independence in 1906. Graduated from the Independence high school in 1911. Married Amos M. Joe, May 2, 1913. To this union was born a son, who preceded her eight years ago. Was a member of Mrs. McNichols' class in Sunday school and an active worker in the young people's revival held in the Stone Church in 1922. A member of the Stone Church choir for several years. She resided with her husband in California the last two years. She leaves husband, an infant daughter, Georgia Irene Joe, parents, Brother and Sister C. E. Guinand, one sister, Marie Maud Guinand, and one brother, Charles Adelbert Guinand. She had a gift of versification, and the following is a verse from a poem she composed about a year ago, entitled, "When I pass on":

"If only my life has been a pæan,
Revealed to the world like a hymn to God,
Then worldly applause will be as nothing
When my form is laid beneath the sod."

PEARSON.—W. A. Pearson was born May 4, 1859, in Benton, Saline County, Arkansas. Baptized October 27, 1894, by J. D. Erwin, and was a good citizen, a true Saint, and a kind father. Leaves five of his ten children. Funeral in charge of J. M. Smith.

JACOBS.—Jeremiah Jacobs was baptized May 17, 1872, and was a faithful member until his death, December 16, 1924, at the age of eighty years. His first wife died years ago, and in 1910 he married Daisy A. Early, who survives him. Funeral sermon by Amos Berve, of Nauvoo, Illinois.

FLU-NIP: Is an auxiliary Preparation for the treatment of deep head and chest colds and their complications, such as Flu, Pneumonia, Tonsilitis, Bronchitis, Croup, Neuralgia, and many other things arising from colds. Our greatest asset is satisfied customers. Not one complaint have we had. Satisfaction guaranteed. 4-oz. jar, 75c. 2-oz. jar. 40c postpaid.
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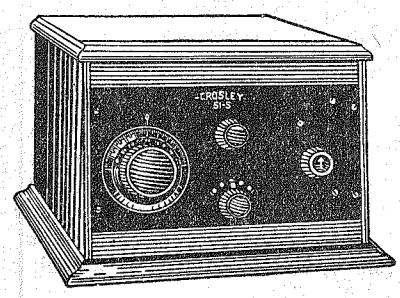

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For only $36.00 you can buy this dependable 2-tube radio, complete with tubes, batteries and headphones. The mahogany finished cabinet has ample room for batteries. It is a handsome set, simple to install and operate. Receives up to 1500 miles on headphones, and can be used with a loudspeaker on near-by stations.

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THE SAINTS' HERALD

Richard J. Lambert, Managing Editor

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Elbert A. Smith — S. A. Burgess
T. W. Williams — A. Max Carmichael
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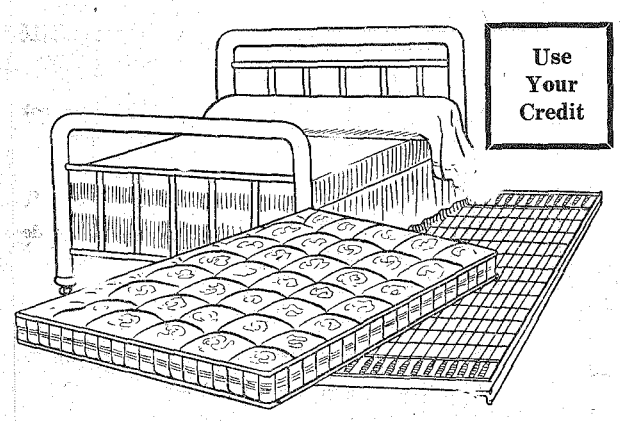

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Study the Book of Mormon

Every Latter Day Saint should know this distinctive church book. Organize classes for its study. The Independence Religio calls attention to the fact that quarterlies may now be obtained from the HERALD PUBLISHING HOUSE

"We certainly are well pleased with the Reliance Radio"

"We have been told by many that it is the best looking radio in town," writes L. O. Myers, of Hornick, Iowa. "Last night was the first time we have been able to get K L D S. It came in clear and strong. President Smith's voice sounded as plain as if he were in the room with us."

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ARTHUR B. CHURCH

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, $2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 72 *Independence, Missouri, February 18, 1925* *Number 7*

OFFICIAL

A Call to Prayer

This church began in prayer. Joseph Smith in the simple faith of boyhood went to the forest to pray for divine guidance, and the Lord met with him and there began the great work of restoration. That which began in prayer and with heavenly answer and guidance must in the same manner go forward.

We doubt not that at the present time prayer rather than debate will reach our heavenly Father's ear and gain his pleasure. The church needs and must have his blessing and guidance. Human wisdom is insufficient.

The Presidency has already called the young people of Zion to prayer, and they have responded nobly. We have called upon the older Saints to rally to their midweek prayer services. We have advised the Saints in Zion to improve the time between now and General Conference with public and private devotions.

We now extend the call to prayer to the church beyond the borders of Zion. Let the Saints everywhere intercede at the throne of grace that the will of God may be wrought out in behalf of his church; that obstacles external and misunderstandings internal may be overcome and the church go forward unitedly in power and light.

Please do not bring matters of current controversy into your prayer meetings. Come instead with the spirit of prayer and with testimony to the goodness and power of our heavenly Father and his Son Jesus Christ, and the divinity and truth of the latter-day work; that we may progress, "press on to the consummation designed of God for his people—unity, honor, sanctification, and glory." (Doctrine and Covenants 129:9.)

May peace with blessing be yours.

THE FIRST PRESIDENCY.

The Christmas offering up to and including February 14, amounts to $39,803.61. The books for this year's Christmas offering will be finally closed on February 28, so any who have not yet sent in their offering should plan to have it in by this date.

Important Notice to Members Attending General Conference

A reduction to one and one half fares for the round trip on the "certificate plan" will apply for members (also dependent members of their families) attending the General Conference to be held at Independence, Missouri, beginning April 6, 1925.

The arrangement will apply from the following territory: United States and Canada.

The following directions are submitted: Tickets at the normal one-way tariff fare for the going journey may be bought on any of the following dates (but not on any other date):

From Colorado (except Julesburg), Montana, New Mexico, Utah, Wyoming, Oklahoma, Texas, April 1-7, inclusive.

From Arizona, British Columbia, California, Idaho, Nevada, Oregon, and Washington, March 31 to April 6, inclusive.

All other authorized points in United States and Canada, April 2-8, inclusive.

Be sure when purchasing your going ticket to ask the ticket agent for a certificate. Do not make the mistake of asking for a receipt. If, however, it is impossible to get a certificate from the local ticket agent, a receipt will be satisfactory and should be secured when ticket is purchased. See that the ticket reads to Independence or Kansas City. See that your certificate is stamped with the same date as your ticket. Sign your name to the certificate or receipt in ink. Show this to the ticket agent.

Call at the railroad station for ticket and certificate at least thirty minutes before departure of train.

Certificates are not kept at all stations. Ask your home station whether you can procure certificates and through tickets to the place of meeting. If not, buy a local ticket to nearest point where a certificate and through ticket to place of meeting can be bought.

Immediately on your arrival at Independence, present your certificate at the office of the First Presidency, as the reduced fare for the return journey

(Continued on next page.)

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EDITORIAL

Abraham Lincoln

Though Lord Charnwood completed his biography of Abraham Lincoln in 1916, and the book was published the following year, 1917, it still is of sufficient interest to justify a present review. It is refreshing to read such a review of American history from one who not only is not an American, but who belongs to the nobility, a special class, even though of a most democratic nation.

His treatment is certainly sympathetic and friendly, and he appreciates perhaps too keenly his own limitations. He presents as a test of impartiality not that the historian should avoid a clear-cut opinion, but rather that he should suppress no facts which in his judgment do not agree with his opinion or which may seem to controvert. So presenting Abraham Lincoln as one of the greatest men of his age, he presents also much of tribute and also shows how his greatness rises above his personal limitations and the limitations of his environment.

The story is not told in the ordinary way, beginning with birth, but includes a summation of the whole history of America, the conditions leading to the Revolutionary War, the social and other conditions existing in the Middle West in the early nineteenth century. The leading men of the time are brought to the front, and particularly are the leading men of Lincoln's cabinet evaluated, and such men as Judge Stephen A. Douglas.

The book, therefore, not only presents the man Lincoln, but also presents Illinois from 1830 to 1860, and the Middle West and America as a whole.

The following few extracts should prove of interest:

> Moreover, as the sentences which have just been quoted may suggest, the maxim that has once hit the occasion, or the new practice or expedient once necessitated by the conditions of the moment, has been readily hallowed as expressing the wisdom of the ages. An Englishman will quote Burke as he would quote Demosthenes or Plato, but Americans have been apt to quote their elder statesmen as they would quote the Bible.—Page 19.

> The greatest evil in the repeal of the Missouri Compromise was the laxity of public tone which had made it possible. "Little by little, but steadily as man's march to the grave, we have been giving up the old faith for the new faith." Formerly some deference to the "central idea" of equality was general, and in some sort of abstract sense slavery was admitted to be wrong. Now it was boldly claimed by the South that "slavery in the abstract was right." All the most powerful influences in the country, "Mammon" (for "the slave property is worth a billion dollars"), "fashion, philosophy," and even "the theology of the day," were enlisted in favor of this opinion. And it met with no resistance.—Page 129.

> And so people in the North, who could hardly stomach the doctrine that slavery was good, yet lapsed into the feeling that it was a thing indifferent, a thing for which they might rightly shuffle off their responsibility on to the immigrants into Kansas. This feeling that it was indifferent, Lincoln pursued and chastised with special scorn. But the principle of freedom that they were surrendering was the principle of freedom for themselves as well as for the Negro. The sense of the Negro's rights had been allowed to go back till the prospect of emancipation for him looked immeasurably worse than it had a generation before. They must recognize that when, by their connivance, they had barred the door upon the Negro, the spirit of tyranny which they had evoked would then "turn and rend them." The "central idea" which had now established itself in the intellect of the Southern was one which favored the enslavement of man by man "apart from color." A definite choice had then to be made between the principle of the fathers, which asserted certain rights for all men, and that other principle against which the fathers had rebelled and of which the "divine right of kings" furnished Lincoln with his example.—Page 129.

> Again, it is far from being the case that the Cabinet had little influence on his action. He not only consulted it much, but deferred to it much. His wisdom seems to have shown itself in nothing more strongly than in recognizing when he wanted advice and when he did not, when he needed support and when he could stand alone. Sometimes he yielded to his ministers because he valued their judgment, sometimes also because he gauged by them the public support without which his action must fail. Sometimes, when he was sure of the necessity, he took grave steps without advice from them or anyone. More often he tried to arrive with them at a real community of decision. It is often impossible to guess what

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(Continued from previous page.)

will not apply unless you are properly identified, as provided for by the certificate.

No refund of fare will be made on account of failure to either obtain a proper certificate, or on account of failure to have the certificates validated.

It must be understood that the reduction for the return journey is not guaranteed but is contingent on an attendance of not less than 250 members holding regularly issued certificates from ticket agents at starting points showing payment of normal one-way tariff fare of not less than 67 cents on the going trip.

If the necessary minimum of 250 regularly issued certificates are presented to the joint agent, and your certificate is validated, you will be entitled to a return ticket *via the same route* as the *going journey* at one half of the normal one-way tariff fare from Independence or Kansas City to point at which your certificate was issued up to and including April 27, 1925.

Return tickets issued at the reduced fare will not be good on any limited train on which such reduced fare transportation is not honored.

THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI, February 16, 1925.

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acts of an administration are rightly credited to its chief. The hidden merit or demerit of many statesmen has constantly lain in the power, or the lack of it, of guiding their colleagues and being guided in turn.—Pages 250, 251.

In this month, September, 1862, he composed for his own reading alone a sad and inconclusive fragment of meditation which was found after his death. "The will of God prevails," he wrote. "In great contests each party claims to act in accordance with the will of God. Both may be and one must be wrong. God cannot be for and against the same thing at the same time. In the present civil war it is quite possible that God's purpose is something different from the purpose of either party, and yet the human instrumentalities, working just as they do, are of the best adaptation to effect his purpose. I am almost ready to say that this is probably true, that God wills this contest, and wills that it shall not end yet. By his mere great power on the minds of the contestants, he could have either saved or destroyed the Union without a human contest. Yet the contest began, and, having begun, he could give the final victory to either side any day. Yet the contest proceeds."—Pages 323, 324.

He meant to insist to the point of pedantry that, by not so much as a word or line from the President or anyone seeming to act for him, should the lawful right of secession even appear to be acknowledged. Some men would have been glad to hang Jefferson Davis as a traitor, yet would have been ready to negotiate with him as with a foreign king. Lincoln, who would not have hurt one hair of his head and would have talked things over with Mr. Davis quite pleasantly, would have died rather than treat with him on the footing that he was head of an independent confederacy.—Page 403.

If he had a theory of democracy, it was contained in this condensed note which he wrote, perhaps as an autograph, a year or two before his Presidency: "As I would not be a slave, so I would not be a master. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference, is no democracy.—A. Lincoln."—Page 456.

Lincoln saw the fight for the freedom of the slaves as part of the great fight of humanity for justice and for democracy. To permit the enslavement of the black man would lead to discriminations and enslavement in time of the white. The principle was wrong, and marked a clear drift away from the ideals held by the fathers when the Constitution was formulated. The book in fact centers around that one great theme of human slavery as opposed to the principles of righteousness and democracy.

To-day we are confronted with other forms of slavery. Political freedom was secured through the Revolutionary War. Religious freedom has been enjoyed in a large measure; but eternal vigilance is the price of liberty. The black man has also been freed from peonage, but the laboring man is still in a form of wage subjection. Then there remains the problem of intellectual and moral freedom.

The problem that Lincoln solved belongs now to the past. The principles that he utilized are needed to meet the new problems that confront us.

S. A. BURGESS.

Special Radio Announcement

Sunday evening, February 22, President Elbert A. Smith will deliver the first of a series of three Sunday evening sermons dealing with the prophetic calling of Joseph Smith, the early ideals of the Saints, their position on marriage, and kindred topics.

These sermons will be broadcast from the Stone Church, by station K L D S. Tune in. Make it a point to invite your friends to listen in. In that way do a little missionary work.

This will be the first of several efforts to get the early church before the people in its true light; to counteract misrepresentations appearing in popular magazines as well as to meet long-standing prejudices. Radio puts a new servant at our command to get the truth before the people. Let us use it.

The Government of the Church.—No. 3

AN ANALYSIS OF SUPREME DIRECTIONAL CONTROL

During the past few months I am quite sure most, if not all, of us have repeatedly and prayerfully reviewed the entire church problem, so far as we have been able, to discover, if possible, the cause or causes of our trouble. And I am quite sure that each of the brethren, regardless as to which side of the controversy he has been on, has resorted to introspection and individual analysis and discipline in order to determine wherein he may be wrong and his fellows right.

Conviction plays havoc sometimes with unity and harmony, yet "peace at any price" is a delusion and a snare. If a man cannot be true to his own convictions though he stand alone, he is not much of a man. We must respect the man who dares to assert his position. And because some of my fellows hold opinions the very opposite to my own does not necessarily indicate that they are less honest or less devoted to the truth than those who may agree with me.

Despite what I believe has been an honest intent on both sides to confine analysis to principles, still personalities have crept into the discussion. It is well-nigh impossible to canvass the situation without personal reference. This is due to the close personal relations which the principal actors have to the question under consideration. It is impossible, in some instances, to separate the man from the things for which he stands.

But there has been little, if any, acrimony. Our discussion has been of a high order. And our people have come to know more about the church and its laws. And the coming years will disclose that the present conflict, depressing as it may appear to

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some, was essential to our growth. The right kind of friction is vital to life. The frictionless way is the way of death. A stagnant pool may be tranquil, but it is the tranquillity of disease and disintegration. Storms clear the atmosphere and make for health and longevity.

Conflict, the Way of Progress

Some people seem to think that all religious expression should be in the nature of a prayer meeting —a sort of personal admiration expression where men agree to agree whether they agree or not—but this is not religion. It is self-hypnotism. It is an imitation of the ostrich. The storm is there, but he refuses to see it. He thinks that by burying his head in the sand that he is immune. He is mistaken. We must all face the issue. We do not see eye to eye, that is true. Humans never have, except in very rare instances. And we never will until we arrive at the truth. All of us see through a glass darkly. We must expect to have conflict and discussion and differences of opinion. This is wholesome and the only road to progress.

It was Max Muller who said:

> All truth is safe, and nothing else is safe; and he who keeps back the truth or withholds it from men, from motive or expediency, is either a coward, a criminal, or both.

And Thomas Jefferson has well said:

> Error of opinion may be tolerated where reason is left free to combat it.

Truth Is More Precious Than Peace

Truth is more precious than peace, and discussion more Christian than suppression of the truth or a surrender to wrong. Civilization is the outgrowth of research, analysis, and discussion. The church decreed that the earth was flat. Galileo said, "The earth is round, and I can prove it." And the church gave answer: "It is not proof that we want. We have settled this by fiat. What we want and what we will have is obedience." But the truth was mightier than the church. It always is. Galileo was weak and recanted, but the truth went marching on.

Luther, on the steps of the Wittemburg church, defying the pope and burning the bull of excommunication before the whole world, manifested far more real religion than those who counted their beads and repeated their prayers, content to allow others to do their thinking. The apostle has enjoined us to "Prove all things." And this can be done only by subjecting everything to the acid test. Theories and propositions which will not stand the closest scrutiny are unworthy the support of any man. Let us have the truth. To secure it we must always pay the price.

In order that I may reach the heart and mind of as many Latter Day Saints as possible, I will endeavor to confine analysis of this doctrine of supreme directional control to a definition of terms by recognized authorities and the exact statements of the men who are defending the same.

Proper Rules for Discussion

Some one has said that it is well-nigh impossible to criticize a man's work without his thinking you are opposed to him personally. I have no desire to deal with the personal life or honor of any man in my consideration of the proposition before us. The rules of debate impose this restriction:

> The disputants should mutually consider each other as standing on a footing of equality in respect to the subject in debate; each should regard the other as possessing equal talents, knowledge, and desire for the truth, with himself, and that it is possible, therefore, that he may be in the wrong and his adversary in the right.

A Statement of Supreme Directional Control

The document on church government, which was adopted by a majority of the Advisory Council in April, 1924, affirms that:

> In organic expression and functioning there must be recognized grades of official prerogative and responsibility, with supreme directional control resting in the Presidency as the chief and first quorum of the church. This control is presumed to be beneficent. Protection against prostitution of this power is amply provided for in the law.

It will be well, at this juncture, to seek a definition of the terms *supreme, directional,* and *control.* A reference to Webster gives:

Supreme.

1. Highest in place.
2. Highest in authority and power.
   Hence, *He that is supreme king of kings.*—Shakespeare.
3. Highest in degree; complete; extreme; greatest.
4. Ultimate. Supreme Being. A god who dominates all the other gods and demons of the panthenon and who is generally conceived to be the creator of all.

Directional.

This is a mathematical term meaning "of or pertaining to space." We presume it is intended here to mean "to direct." We accept it in this light.

Control.

1. Power or authority to control; superintend; government.
2. One that serves to control.
   (a) Restraint.
   (b) A check.

In the light of the foregoing, *supreme directional control* means:

> Highest in place, dominant, overruling, complete, extreme, greatest possible, ultimate power or authority to control, direct, check, or restrain.

One writer claims that all there is to this is that "it is supreme in its sphere." Reference is made to the Supreme Court of Missouri. But this court is supreme as a court in that State, is it not? And,

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pray, what is the sphere of this supreme directional control of the Presidency? Does it not embrace the entire administrative function of church government? Does it not comprehend the government as a graduated priesthood converging in the Presidency of the church holding supreme directional control? And even though we limit this control to the administrative line, does it not center all power of direction in the Presidency and thereby subordinate each and every quorum, department, and official to the supreme directional control of the Presidency? Does it not, thereby, substitute subordination for coordination?

What Will Follow Adoption of This Document

The moment this document is enacted into law, the church in its entirety and in all of its parts, so far as administration goes, becomes amenable to the supreme directional control and effective discipline of the Presidency, and from this there is no administrative appeal. All orders of the Presidency will then become absolute. These orders may issue to any and every official, who will have no choice but to obey or be subject to effective discipline. There is no escape from this conclusion. Any other interpretation will make supreme directional control a meaningless thing.

This document makes the power and authority of the part greater than that of the whole. According to its provisions, the Presidency possesses a directional control not possessed by or in conjunction with any other quorum or official or even the General Conference itself. It suspends and abrogates the interactive power and relation of the three leading quorums, Presidency, Twelve, and Seventy. It places the Presidency above and superior to the entire church in an administrative way.

Shall the General Conference Surrender Its Rights?

If the General Conference by its vote acknowledges that the Presidency possesses this power (for according to logic it could not confer that which it did not possess), it thereby abdicates and renounces for itself any directional control within the church, for "the General Conference, being legislative, should not presume to issue orders to any man or officer." If supreme directional control inheres in the office of the Presidency, it does so without the action of the General Conference. Any action of the conference, therefore, can, at best, be only an acknowledgment of this inherent right.

It is urged by the authors of this document that this control is presumed to be beneficent. But this is at best only a presumption. The statement suggests that it may be other than beneficent. We must, therefore, draw on the past to determine whether it will be or not. History furnishes overwhelming proof that never have such powers been granted or acknowledged by any people when they have proven beneficent. There is no exception. Such large powers of direction have never been exercised in the government of God either in the days of Christ or since.

But lest some may think that we are speaking without warrant, and possibly placing an extreme interpretation on his document on church government, it will be well to let the proponents give their own definition.

Genesis of the Doctrine in the Reorganization

In a sermon delivered by President Frederick M. Smith at Lamoni, Iowa, January 25, 1903, and which was published in the SAINTS' HERALD in its issue of February 11, 1903, there are some very significant statements which give the key to this whole proposition. The subject of this address was "Obedience." In quoting I will try not to separate any extract from its rightful context. President Smith said.

> When the Lord has commanded a certain person to do a certain work, so long as this person is in the discharge of that work, *his voice should be obeyed, when it is given in his name as though it was from the Deity himself.* Mind you, I say that so long as he is in the office of his calling that person in the discharge of that work should receive the same *implicit obedience by those who are presumed to obey,* as though the Deity himself were speaking.

By no kind of reasoning can this be made to apply to the receiving of revelations. By divine provision, revelations are subjected to the closest scrutiny and examination before they become binding on officials or the membership as a whole. When a revelation is given, we are under the necessity to decide if it is God speaking. This precaution will be waived if we accept the foregoing, for the voice of one who has been intrusted with the responsibility of doing a certain work *should be obeyed by those who are presumed to obey* as though Deity himself were speaking.

This is the logical definition of supreme directional control, without any ambiguity or modifying. President Smith has stated the case. Articles have been written to show that supreme directional control does not mean control, but at most only suggestion, or, "Come, work with us!" Such interpretations are not warranted. We prefer to accept the statement of the case as set forth by the author of the document on church government.

Who Shall Decide the Point?

Suppose, for argument's sake, we admit that this is the right of the Presidency. The question then arises, Who is to decide when such an one is in the discharge of his heaven-appointed work? Evidently

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not those *who are presumed to obey,* for this would make abortive the authority of the one supposed to command or direct. It follows, therefore, that the one claiming this power alone can decide when he is in the office of his calling. Else any man who did not accord to or conform to the order could instantly raise the point as to whether it was divine or not, and thereby hold up the order.

Our brother was arguing here for what he was disposed to designate as "blind faith" and "blind obedience." He took Abraham offering up Isaac as a type, and said:

> But did he hesitate? No, he went with *blind faith* and *blind obedience* and fulfilled that command to the very letter as far as all practical purposes are concerned. And that is why to me it seems that this is one of the most striking examples of obedience. . . . And I am of the opinion, that only in so far as we manifest obedience somewhat similar to this, will we be profited or benefited in our religious life. It seems to me that this faith that shall impel always to obedience is the one chief principle that shall finally win for us eternal glory and bliss.

Here is a straightforward statement from President Smith defining his idea of obedience. I do not think I am doing him an injustice in saying that, according to this interpretation, if supreme directional control is to become the rule of the church, then as the one who has been selected to do a certain work *his voice should be obeyed, when it is given in his name as though it was from the Deity himself,* and that in all the administrative work of the church each and every official and quorum will be asked to subordinate his judgment to that of the Presidency, who must *per se* have the last word.

The Church Compared to an Army

Our brother goes farther in his elucidation of this doctrine of obedience and says:

> Let us look at the army for one brief moment. We see an army commanded by one man, who represents a country, a principle, a power. Under him we have other men, such as generals, major-generals, colonels, and a number of officers that I could not now enumerate. They run right on down until we find captains, lieutenants, sergeants, corporals, privates. The main body of the army are the privates, of course. "Let us then be valiant soldiers in the army of the Lord." What does it mean? Does it mean that when we receive a command we should say, "I do not know whether or not to obey that command. It does not appeal to my intelligence; that man did not know what he was talking about"? Is it the right of the soldier to rebel and say, "I will not do that because I know that the consequences will be bad"? *No, he simply goes ahead and does it, and in doing what is the mistake of another man he wins glory.* But if he rebelled it would cost him his life, that is if he persisted in that rebellion. He has no right to say, "I do not feel that I can comply with that command because it does not appeal to me; but if he considers that that officer has made a mistake, what should he do? Go to those who are in charge of that officer and complain; or enter the complaint in a proper way and bring it before the proper authority.

Here, again, we have a clear statement which goes far, indeed, to indicate the position of President Smith as to the government of the church. He compares the church to an army and applies to it the rigid discipline of army life. Agency and volition of action, so far as any "subordinate" is concerned, are practically eliminated. Each officer or quorum in the church becomes a mere cog in the machinery of government to carry out the orders of the Presidency.

In this case "orders are orders," and are to be obeyed. And when orders are issued, or should they take the form of suggestions to some, the relations remain that of superior and subordinate. Service takes the form of *"blind faith," "blind obedience."* Subordinate officials must obey or be subjected to effective discipline.

Members of the Quorum of Twelve, or the Bishopric, or any other department, when receiving such an order or suggestion must not reason as to the consequences of the act. Even though the order violates their own judgment or sense of right, they should unhesitatingly go ahead and execute and thereby win glory, though the order and the act should prove a mistake. The one to whom the order is issued would sin only in refusing, or in failure to comply. The responsibility for the action must rest with the one issuing the order and whose voice should be obeyed as though Deity himself were speaking.

No Opportunity for Appeal

Under supreme directional control a member of the Quorum of Twelve, or the Bishopric, or any of the general representatives of the church acting under the immediate direction of the Presidency, would have no opportunity for appeal. Such could not "go to those who are in charge of that officer and complain." Under supreme directional control no power would be in charge of the President of the church in an administrative way, not even the General Conference.

As if to leave no doubt as to what was intended, our brother continues:

> There comes a time in the life of every man when he cannot rely one moment on his intelligence nor on his mental forces, nor on his reason. There are times in the life of every man when he must be led absolutely by faith, *blind faith.*

I have no desire to make odious comparisons. I do not wish to make any strained interpretations. I will not question motive. I believe that in the foregoing President Smith has set forth in unequivocal terms the rightful definition of supreme directional

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control. He may be right, and many of us may be entirely wrong. The decision is with the church. I am frank to say, however, that if this is the right position on the government of God, then, indeed, have I misrepresented it throughout all the years of my ministry, and, so far as I know, every man with whom I have labored has done likewise.

Our Reasons for the Stand We Have Taken

And this is the reason why some of us have taken such a definite stand in this matter. It is not a personal issue. No one that I know of is trying to discredit President Smith or to eliminate him. We are dealing with issues which will exist long after we are dead and gone. We are legislating for the future. This doctrine of supreme directional control is either true or false. And its truth or falsity does not impinge on the integrity of any man. Its verity is not determined by personality. Personal likes or dislikes should not figure in decision.

With this picture of supreme directional control as painted by the pen of the President in mind, let us now turn to another setting. In a series of articles on "The true philosophy of church government," another member of the Presidency presents quite a different view. Here Brother Elbert says:

> The declaration on "supreme directional control" I can accept when given a reasonable interpretation. I could not accept it if given the extreme interpretations that some of its opponents have applied . . . I could not advocate "dictatorial control."—SAINTS' HERALD, November 5, 1924, p. 1057.

Here is an admission that this important document is subject to two widely divergent interpretations, "reasonable" and "extreme." It is inconceivable that President F. M. Smith would give an interpretation which does not conform to his views as repeatedly expressed from 1903 to date.

Brother Elbert has so modified and toned down the terms of the document, and so hedged it in with concessions and restrictions that one is not certain at all times whether he is attacking or defending.

One of his articles (theocratic-democracy) carries with it the avowed sanction of the President, but certainly a man who holds the views of army discipline in church government, and "blind faith" as a saving ordinance, could not possibly have approved the entire series of articles.

It surely would be interesting to the church to know just how far these officials find common ground. Will President F. M. Smith indorse the other three articles on "The true philosophy of church government"? Does President E. A. Smith find the foregoing commitments, by the President, himself, to be in the character of "reasonable interpretation" which he can indorse? No miracle of literary art could reconcile those heterogeneous views, and no sound philosophy would urge the acceptance of a document by the church in which so much is left to individual interpretation and at the same time make one office so "supreme" as to burn the bridges of successful appeal from its decisions and acts.

In contradistinction to the foregoing I submit that the true oneness of the ministry of Christ and the unity of the people of God must always depend upon the spirit which is in them rather than the power which is over them. The unfoldment of the Christian life comes through volition and the right of interpretation and action rather than in being a mere echo of some dominant mind. Men can only grow into the Christ life through a conscious realization of the justness of every act. Men cannot blindly follow Christ. God always makes men conscious of the justness of his commands. He will have no following which is not intelligent and voluntary.

It was Abraham Lincoln who said:

> No man is good enough to govern another man without that man's consent.

And,

> It is easier, as all human experience shows, to educate a democracy to govern itself than to train a "better class" to rule the rest of the people.

And,

> Power is corrupted except when diffused.

Lyman Abbott has truly said:

> For one man to govern another man, to take charge of him, determine what are his interests and control his actions, is despotism.

A Constant Appeal for Loyalty

President Smith has persistently plead for loyalty on the part of the ministry and membership towards the Presidency. We believe in loyalty. We believe that every official and member should be loyal to the church and its officials. But we believe that this loyalty should be reciprocal. In President Smith's message to the General Conference in 1919 we find the following:

> We have created a splendid organization, with the strongly centralized control necessary to efficiency, but emasculate the whole system by spreading discontent, suspicion, envy, jealousy. To lustily and even feelingly sing, "We thank thee, O God, for a prophet to guide us in these latter days," is easy, but to furnish the warm, living flesh and blood of confidence and support to the skeleton of our organization is more than a matter of music. To hail the leader in glad acclaim is somewhat at variance with the process of fettering him for fear he will lead astray.

Again in his sermon on loyalty which was delivered in the Stone Church, Independence, Missouri, December 3, 1922, and published in the SAINTS'

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ORIGINAL ARTICLES

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

Concerning the Faith of Our Fathers

BY D. T. WILLIAMS

IV. Government Through Priesthood in the Light of the Democracy of Our Fathers

Appeal to the democracy of our fathers of the state has repeatedly been made by those refusing acquiescence to the document on church government issued by the April council as a statement of its faith and what it understands to be the faith of the Saints. Such an appeal has virtue and should have sincere consideration by the great body of the church.

The world's experience in government ought to be of inestimable worth to us in our endeavor to find a sure foundation upon which to rest our hopes. For surely the Lord is anxious to have us learn and accept the lessons of experience as well as the truths of revelation in our effort to reach the great goal towards which he is leading.

We therefore accept this appeal to the democracy of our fathers of the state with the surety that truth has nothing to lose but everything to gain. Right and truth should be the burden of our desires. That which is more or less than this surely cometh of evil. Let us, then, as we study, pray that we might possess the eye of enlightenment, an "eye single to the glory of God," praying ever that his will may be our will and his way our way.

Yes, prayerfully, reverently, as we have done in preceding articles in this series in reverting to the faith of our fathers of the church, following the lead of our opponents we now gladly revert to the faith of our fathers of the state in the matter of the democracy for which many of them gave their very lives and more. And may God indeed lead us aright in this sacred field, in which he has mightily worked.

Rights of Franchise Recognized

We trust none will misinterpret the thoughts here set forth in such a manner as to make it appear that the writer desires to withhold or withdraw from any the rights accorded them in the gospel. The franchise of the people must be protected and respected. In this principle we possess a safeguard which must be held inviolable and sacred. Our democracy should not be invalidated by overemphasis of our theocracy; on the other hand, we must not profane our theocracy by laying undue stress upon our democracy. There is a golden mean which should be discovered and maintained. It is to be hoped that out of this controversy there will come to the church that happy conclusion, and that unity will take the place of disunion, and order the place of chaos.

Government Among the People

It (priesthood) is divine government among the people, for the people, and for the glory of God and the achievement of his purposes toward ideal conditions.—Document on Church Government, by the April Council, 1924.

There appears to be a decided difference of opinion concerning the principle herein enunciated. Some seem to think that divine government is not to be exercised "among the people," but in the people, or by the people. In attempting to prove this contention, those who so hold cite that immortal statement by Lincoln, "Government of the people, by the people, and for the people." A very beautiful and forceful statement for the end for which it was intended; and which by the way was not that to which it has been put by our friends in this discussion, as we shall soon see.

In the first place, let us make it plain that the people themselves cannot govern; nor does this statement by Lincoln in any way sustain the contention that they should. If every citizen were to become a ruler, he would rule according to his own fancy. That would be anarchy. Anarchy is not civil but individual government, and very little of that. Let us examine this truly great statement which has become the bulwark of civil liberty.

The government, says Lincoln, is "of the people." That is, it is elected from the ranks of the governed, and governs "among them." The government is "by the people." Please bear in mind, dear reader, that this does not say that the *governing* is by the people, but, the *government* is by the people. In other words, the people are the authors and creators of the government. By them it was originally set up; by them it is revitalized and reofficered. Yes, the *government* is "by the people," but not the governing. The governing is of necessity by the government.

Constitutional Government

This truth is very clearly set forth by John W. Burgess, Ph. D., Ju. D., LL. D., in the following:

Genuine constitutional government rests upon two fundamental principles, principles without which, whatever else it may be, it is not genuine constitutional government. These two principles are, first, that it must be representative government, and, second, that it must be a limited government. That is, first, there must be back of government a more ultimate authority [the people.—D. T. W.] which decrees the organization of the government, vests it with powers, and imposes upon it limitations. This body or organization we denominate in political science the sovereign. Now in genuine constitutional government *this body (the people) must not govern.* If this body should govern, such government

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would necessarily be absolute and unlimited, since as the original and most ultimate authority in the order of authorities there would be nothing back of it which would control or restrain it.—The Reconciliation of Government With Liberty, p. 370.

So while the government is by the people, the people themselves "must not govern." The government is among the people, governing for them, and if it is a righteous government it will govern "beneficently." If the government becomes corrupt and dishonest, it becomes the duty of the people through the process of their rights of franchise to set up a government which *will* give expression to their higher ideals.

Government Among the Saints

This truth in world democracy has application as well in the democracy of the church. But here the further fact must be considered that in the church God selects the class from which the officers are to be chosen, while the people simply consent to or dissent from the proffered selections. Those who are elected to places of specific trust in the kingdom of God *must be chosen* from among this great body of God-appointed officers. Here we have a demonstration of our theocracy. Since this limitation is set by the law on the choice of the people, the selection of those who are to govern must be from the ranks of the priesthood. Government through priesthood, then, becomes a necessity in the fulfillment of the revealments of God.

Can any intelligent Latter Day Saint imagine, under orderly direction, a sane member of the congregation arising to nominate Sister Brown for president of the branch? or Brother Jones who holds no priesthood as priest of the branch? Can you conceive, dear reader, of a branch knowing so little of the law as to accept such nominations, and electing the nominees? "Certainly not!" I hear you say. And why not? There is only one answer for Latter Day Saints: They do not hold the priesthood, and government is through priesthood. This divinely appointed government is "among the people," governing "for the people," and "for the glory of God."

Democracy Again

Let us turn once more to the democracy of our fathers, that we may discover whether it is the people or the government that is to govern. Again Burgess says:

> In the first place, the influence of the people over the government, when the principles of popular sovereignty is the basis of the government, *cannot be advanced to the point of the people, as sovereign, actually governing, without destroying the limitations of governmental power*, that is without making government absolute, without setting constitutional government aside, since constitutional government means nothing at all unless it be representative limited government. The line between influence and control must be correctly and carefully drawn. *The sovereign must not be substituted for the government.*—The Reconciliation of Government With Liberty, p. 374.

This, one of the most distinguished scholars of political science, sees and sets forth the truth. That is, that government must be by those selected for the task. The selection is by the sovereign.

And who is the sovereign in the kingdom of God? A pertinent question this. The answer, however, should be a matter of ease to Latter Day Saints. The sovereignty is here divided, in the condescension of God, between himself and his people. God is, however, preeminently the sovereign. It is his to direct and control through the divinely appointed channels, channels accepted and sustained by the sovereignty of the people. If full sovereignty were to rest with the people, we would not have left even the shadow of our theocratic democracy. God is preeminent as sovereign.

Let us answer just here a question propounded by the proponent of other claims: "Can the people be trusted?" Our answer is emphatically, *Yes*, the people can be trusted with their part. But no people, no matter how numerous or how just, can be trusted with God's part. Let the people arrogate to themselves God's part in the divine government, and dissolution and death will follow closely upon the heels of such usurpation. May the Saints of God be saved from so serious a calamity.

The Choice of Government

Please note in the above quotation from Burgess that "popular sovereignty . . . cannot be advanced to the point of the people . . . actually governing." This being a truth in the government of God, as well as those of men, the choice of a government is a self-evident necessity.

But if we are to choose a government, how is the choice to be made? Shall this end be accomplished simply by the expression of the popular will? If such were to be our determination, we would, when the selection was concluded, have only a representative government of purely human origin. This is all we can have if the people are to be the only consideration in the power of choice. But to Latter Day Saints who still cling to the "faith of our fathers," there is another and most important consideration in the selection of such a government. That other consideration, as we have set forth above, is no less a personage than God himself.

If God takes part in the establishment and sustaining of this government, he will, without doubt, nominate the officers who are to be the spiritual governors of the Saints, and as such their servants.

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The part of the people in the matter of this selection will be that of consenting to or dissenting from the expression of revelation.

Government Is Through Priesthood

Now, if God so condescends to choose for us, how are we to classify, or what are we to denominate those so chosen? To those believing in divine government, the answer is axiomatic: Those thus selected are the *"priesthood of God";* and as long as God has part in the choosing of those who are to officiate in his government, they will be thus known. God's government, then, is "through priesthood"; "divine government among the people." And most certainly the Saints will not allow their faith in God's intervention as here manifested to be broken down.

Government Not the State

Turning again to the democracy of our fathers, we quote the words of an authority of note on American Government:

> It must be borne in mind that government is no more the state than the heart and lungs of an animal are the animal itself. The government is the chief set of organs of the state —the agent that carries out its will.—The American Federal State, by Ashley, p. 14.

Here again we have testimony that the government is "among the people," governing for them. As the heart and lungs are in the midst of the body, functioning for the body, making for regularity and therefore for life, so the government is operating among the people, holding at bay anarchy and dispensing justice. So, too, the government of God is functioning in the kingdom of God for the salvation of his children.

The principal combatant in the ranks of those opposing the action of the Joint Council of last April avers, "I am dead against government through priesthood." Strange doctrine! Will some one volunteer the information as to who should wield the power of government in the kingdom of our Christ, if it is not to be a heaven-appointed ministry? If we refute this divine interposition, what better is our church than any other church? Upon what basis can we conscientiously invite the world from their sectarianism to the church which we represent as the Church of Christ? Ah, no! Latter Day Saints will carry on in this vital matter. Government through priesthood will continue to be, as it has ever been, the faith of the Saints.

Priesthood a Gift of God

If I did not believe this, my friends, I would not long be a Latter Day Saint. Thousands, yea, tens of thousands of honest-hearted people have left their previous church affiliation because of their conviction that in this church God himself was governing through his heaven-appointed priesthood. And what could these people do, if there were snatched from them this fundamental? They had just as well hie them back to their fruitless sectarianism, or their damning skepticism. Surely this church, with its angelic message, would never, never, never throw into the gutter of inappreciation this pearl of great price!

Certainly to you, my fellow Saints who read these lines, as well as to thousands of others, the following eloquent description of the restoration of the priesthood has a meaning of profound import and carries a message of spiritual invigoration:

> The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the vail was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message and the keys of the gospel of repentance! What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the "blaze of day"; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, "I am thy fellow servant," dispelled every fear. We listened—we gazed—we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? Nowhere: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever!
>
> But, dear brother, think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, "Upon you my fellow servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon the earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!"
>
> I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it *all* into insignificance, and blots it forever from the mind! The assurance that we were in the presence of an angel; the certainty that

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we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permited to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease!—Church History, vol. 1, pp. 37-39.

Government Shall Continue Through Priesthood

What, then, will we Latter Day Saints do? We will continue to count this priesthood as a gift of value! And through it we will continue to govern. We will not say to God, "This thing of government was good enough for Moses' day, and for the pack of slaves that made exodus from benighted Egypt under the sting of the taskmaster's whip, but for us, oh, no! for us it will not do. We live in the twentieth century. We are enlightened. We are no groveling brickmakers bowing beneath the burden of bondage. We are not serfs cringing under the crack of the slave driver's scourge. Government through priesthood echoes the savagery of a past darkness. No, dear Lord, we want nothing to do with such." This is not to be our answer to the condescending God who revealed the glory and promise of the priesthood as above recorded. No, a thousand times no! Latter Day Saints will answer in accord with the past experience of the church and revealments of God:

> He comes the gospel to reveal
> In fullness to benighted man;
> Restore the priesthood, long since lost,
> In truth and pow'r as at the first.

Yes, from these made holy by the divine touch of God as just noted, we shall continue to select under him those who are to constitute in their labors of love our church government in action, a government among us, chosen by God and us, and for us and the glory of the Father who gave it.

And in it all we shall be true to the democratic principles of our fathers of the state, to which, thanks be to them, our respondents in this discussion have so eloquently if mistakenly made appeal.

I shall speak next of centralized power in the administrative arm of government, in the light of the democracy of our fathers.

Self-preservation is not the first law of the kingdom of God; self-consecration to a great cause and self-surrender to Jesus Christ precede it. But when the natural order of the kingdom is observed, we are made conscious that self-preservation is cared for. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it," are well-weighed words that cannot fail.

"Supreme Directional Control."—Part 1

BY PAUL M. HANSON

The late Prophet of the church, Joseph Smith, wrote:

I like an honest man, though he may not think as I do. I do not like a hypocrite, a time-server. I think more of a man who frankly differs from me and tells me so in kind language, than I do of a man that simply accepts a thing because I say it.—SAINTS' HERALD, April 25, 1906.

He revealed excellence of soul when he penned the following:

We can but hail with gladness the evidences daily accruing, of an early return to right ways of thinking, when men will, in their desires for the advancement of the cause of God, dare to counsel together freely and fairly, without fear of censure or hate, or the exercise upon them of arbitrary power, wielded by their fellow men.—SAINTS' HERALD, vol. 16, p. 338.

Many servants of the church have spent much time this year endeavoring to persuade the church to accept the doctrine of "supreme directional control" and that the government of the church should be "through priesthood . . . among the people."

Under the title "Contention for rights and prerogatives," President Elbert A. Smith wrote:

It is only when we are in a degree of darkness that we begin to contend one with another about that question and to become unduly anxious regarding our rights and prerogatives as officers or members in the church. When there is love, unity, humility, and courtesy among the ministry they can labor together without a jar. When love, unity, humility, and courtesy are absent, the question of authority, of preeminence, of presidency arises to disturb their serenity, and no conference resolutions can ever be drafted grading their priesthood and authority so explicitly and outlining their rights of precedence so nicely that they can work harmoniously. It is the Spirit that maketh alive. When brethren prefer one another there are no acrimonious struggles for preeminence such as occurred on the road to Capernaum and at times since that day.—SAINTS' HERALD, July 14, 1909, p. 652.

The following from the late Prophet Joseph Smith may with profit be studied:

Before any new and false doctrine, though advanced by the presiding elder of the church, could be accepted to any great extent, to the subversion of the faith of the many, thus endangering the leading away the church, it is subject to challenge from any one who may deem it important, and then must pass the ordeal provided in the church articles.

There are three bodies of judges who may pass upon the matter: the Presidency, the Twelve, and the Seventy; and while these quorums are filled with reasonably fearless and independent thinkers, there is little danger of any serious schism, by reason of ambitious leaders.—SAINTS' HERALD, July 15, 1880.

From what is given from the authorities cited above, it is clear that in authorizing the organization of the church, the Lord provided an ample safeguard against imposition upon the people from the improper aspiration of any of the leading authorities of the church, by establishing three quorums as

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checks and counter checks upon each other, the three being equal in authority in matters of importance, neither one of the three being paramount to overriding the authority of the other two.—SAINTS' HERALD, March 13, 1912.

A Strange Doctrine Among Us

Why did the April Advisory Council ignore the procedure above outlined in launching the doctrines now troubling the church? Why was their action taken in the interim between General Conferences? Why did it act without even the signatures of a majority of the Twelve?

Silence is not a satisfactory answer.

The development of religious crises is no new thing. In the conference of the church described in the fifteenth chapter of Acts, when an attempt was made to attach certain features of Judaism to the church, there was "much disputing." It was an inevitable result. Devotion to principles, not to men, led to resistance.

He that hath ears to hear, let him hear.—Jesus.

The name *Reorganized* Church of Jesus Christ of Latter Day Saints carries food for thought.

The Reorganized Church has been an active and monumental witness against the teachings and practices which culminated in the latter-day apostasy. From its origin it has stood against blind obedience to any leader, and in unflinching opposition to the theory that the membership should follow a leader whether understood or not.

It is well for all to know now that if supreme directional control is incorporated into the Reorganized Church as a governmental principle of action, the Utah Church can effectively argue that the Reorganization was a long time, too long, finding out the merits of the system of government which has been operative in the Utah Church since its origin. They could point out that if the doctrine is true they were scores of years in advance of the Reorganization getting light on the subject. "*Imitation* is the sincerest form of flattery."

But the main question is, Are the new doctrines sound in law as contained in the standard books of the church, and interpreted in the practice of the Reorganization from its beginning?

A Gradual Development

There has been much said in recent years about cooperation and coordination; now an appeal is being made for subordination of all departments of the church—quorums and all—to one man. The next stage appears to be elimination through "effective discipline" of those guilty of "individual caprice, or rebellion"—rebellion to one person controlling or dictating the affairs of the church. Let it be remembered that *cooperation* is not *subordination*, and *coordination* in meaning does not dovetail into *elimination*. A strange evolution, or development! Co-o p e ration—coordination—subordination—elimination.

The doctrine of "supreme directional control" was crystallized by the President into words and under peculiar conditions accepted in the Advisory Council—a doctrine that was not a part of the church when I was baptized, nor was it heard of by me in the governmental working of the church when I was ordained into the Quorum of Twelve in 1913.

Such language as the dogma is couched in is not found in any of the three standard books of the church. The words employed by the Lord which are plainer, truer, and safer, should be preferred. In this respect those originating and formulating the doctrine have set aside the law of the Lord.

Should Practice What Is Preached

If all members of the Advisory Council had refrained after adjournment of the council from expressing adverse opinions of the doctrines, as was urged in the council, it is clear the membership of the church would not now be in possession of facts they are entitled to know.

Councils and press in supreme control of one quorum, or one man, does not give one a lasting impression of security.

In the chief organ of the church, members of the council in this manner counseled the church:

That since it seems the matters in controversy are to be brought before General Conference, it will be well for the Saints and delegates to study further the law and weigh matters presented for their consideration, reserving final judgment until the conference meets to hear the cause. And most assuredly none will finally reach conclusions from the basis of unanswered reasoning or statements, publicly or privately made.—SAINTS' HERALD, July 9, 1924.

This counsel, expressed in well-chosen words, was timely and praiseworthy. Yet some of these members, after attaching their signatures to the document, and the names of their respective offices, giving the church implicitly to believe that what they counseled would be by themselves observed; and that the general church should heed what was written, have gone here and there in parts of the church winking at and encouraging the binding of delegates to the General Conference to the doctrine of "supreme directional control."

It is scarcely necessary to add that in proportion as the final vote may be influenced by this irregularity, it will have been the result of misleading, signatories giving the church to believe one thing, and then themselves not observing what was counseled.

Before such action was taken, there should have

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been a published repudiation of what had appeared over their signatures.

Truth is contented with a straight course.

Dangers to Our Peace and Safety

The following is excerpted from an editorial by our late President Joseph Smith:

Priority of right, or authority, has been hitherto a frightful source of trouble. Why should this be, when Christ says that "he that would be greatest among you, let him become the servant of all"?

None who love and seek for the emoluments of official position, as such, is really worthy of confidence and esteem as an ambassador for Christ; hence when we find a man chaffering for place and the recognition of his rights and the exclusion of others, or overly tenacious of what are, or may be his indisputable rights, we mark him as a dangerous man to his own peace and the peace of his neighbors.—SAINTS' HERALD, December 1, 1868, p. 170.

The Reorganized Church may well analyze and ponder these words of the late Prophet:

I believe that God inspired wise men to write the Constitution of the United States; that in his purpose in working out the destinies of the world, he directed the making of the laws under which this Nation is administered. We can have no king here; but republican institutions must prevail until the coming of Christ.

. . . . . .

How many of you [in the Utah Church] dare to stand up in your congregations and publicly oppose one of your leaders for a known violation of law? Are your men and women free? Do you dare to take to task the highest officers of your church? You will never be free until you have the American right to vote "No" in accordance with the courage of your convictions without endangering your church and rendering yourselves liable to the social and spiritual ostracism that comes now on those men who dare to bring accusations against their church leaders.—SAINTS' HERALD, October 4, 1905, p. 950.

The following is full of present significance:

The history of all the past, remote and recent, teaches us that intelligent comprehension of conditions by the masses, and the exercise of watchful discrimination with a view to insisting upon strict conformity to law in the interest of all concerned, upon the part of the representatives, administrators, and executives of the people, in church and state, are strictly necessary to preserve the liberties of the masses and to insure their further development and entire emancipation.

While those chosen to act for the people should be given *loyal* support, the support should not degenerate into *unquestioning* support. Their acts and general policies should be inquired into, with due respectfulness; but the inquiry should not be neglected.—SAINTS' HERALD, October 4, 1899, p. 634.

Forcing the Issue

Veteran servants of the church have been written to, requesting information as to whether they stood with the "opposition." The purpose of the inquiry is clear.

All this is being done when the doctrines are new to the Reorganization, mooted, and before the General Conference has convened to express an opinion in the controversy!

It was the pushing of new doctrines, some questionable in character, not passed on by General Conference, and rendering men unpopular who opposed them, that contributed in a large measure to the tragic conditions in the old church.

What follows, set forth by the late Joseph Smith, is encouraging to all supporting the true faith:

It is a well-known and long-established principle in law, both ecclesiastic and secular, that where a church, or a number of believers have become members of a recognized body, having a name and a confession of belief, and rules of organization and procedure, no change can be made in confession of faith, or rules of procedure, by which those rules and principles of faith are denied, reversed, changed, or abandoned, against the wish, knowledge, and consent of the membership. And if any number, few or many, choose to retain the faith and practices at first obtaining and under which they became members of such body, those persons thus remaining true to the original faith are, and of right ought to be held to be the original body, or church. This is good law and is plain common sense.—SAINTS' HERALD, April 8, 1896, p. 230.

On the same subject he further writes:

It is a principle well known in civil law, and ought to be in ecclesiastical circles, what whenever a church is founded, its principles of faith formulated, the traditions fulminated from the forum, pulpit, and press, those declarations become the *constitution* of its corporate and legal existence. If in the history of such church, anything out of harmony with, or antagonistic to that constitution is introduced, or a change is sought to be made in the creed and government, which is opposed and resisted, or denied by any of the members of the church, such portion of the membership as remains in adherence to the faith as it was before the change was attempted or made, is the church. Nor does it make any difference in law how few this adhering portion may be, or how numerous the changing membership, the church is that part of the members remaining true to the original tenets.—SAINTS' HERALD, December 16, 1903, p. 1171.

Appealing in remarkable power to the reason and heart is the following from his pen under the heading of "Authority—its use and abuse":

. . . Let us who are in authority honor our trust by considering respectfully the feelings and opinions of those over whom we preside, and thus insure good government, permanent influence, and divine favor. Let no absolute commands be given without consultation, advice, and consideration, and confidence will increase, respect for authority will be secured, and good government be insured. At least if there are exceptions they will be of the lawless and unruly class, and not those whose noble spirits revolt at oppression and servitude. Let it not be truthfully said of us: "Man, vain man, clothed in a little brief authority, plays such fantastic tricks before high heaven as makes the angels weep."

We unconsciously partake more or less of the nature of the government in which we live, and are influenced to some extent by our surroundings. Hence scattered as we are, and subject to so many and so various conditions and influences,

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we must expect that difference of opinion will exist: but let us remember that *absolute* authority to dictate in matters of duty is a relic of the Dark Ages, and to enforce it is an impossibility—a sham; and the fabric built upon it has no foundation, and must therefore fall, for the reason that its products are rebels and not loyal subjects; and what is worse, causes the best and truest element in the body to revolt. Let us then govern in love, in equity, in justice, consideration, and respect for all; and thus secure fealty, fellowship, and divine approbation. Let no man fear that his authority will not be recognized unless he prominently and persistently asserts it. This is weakness, not strength, and betrays incapacity to rule. Alexander, Cæsar, Herod, Napoleon, and others made this mistake, and to-day there are none to do them reverence. Christ founded his kingdom upon love, and in tender considerations for his subjects, and now, though he died a felon's death, thousands would die for him, and his *authority* is still supreme.

Those who bear authority in the church do so by his appointment and favor, and must rule as he ruled, or come to shame and confusion.—SAINTS' HERALD, April 6, 1898, p. 210.

Let no man fear that his authority will not be recognized unless he prominently and persistently asserts it.

Under the caption "Free men revolt," our late President wrote:

The drawing of personal authority reins over free men is always fraught with danger. If drawn too tight, they prove to be galling, the rule irritates and vexes, and those sought to be restrained by them finally break from their control and refuse allegiance.—SAINTS' HERALD, July 28, 1897.

Such a rule in its operation invariably results in the creation of fearless rebels and fawning sycophants.

He exercised his pen as follows in favor of untrammeled investigation:

. . . It will not do for these one-time champions of what was once called Mormonism, to take shelter under that flaming screed, "Truth is mighty and will prevail," seeking under its cover to avoid investigation. For, Truth is aggressive and will not submit to error, is equally as correct an axiom. So, buckle on your armor, ye elders of the angel's message, as the same was delivered from 1827 to 1844, and give no quarter to the error and wrong under the influence of which so many made shipwreck of their faith.

It is an insult to the intelligence of freemen to say to them, Do not go and hear. Keep away from these men. Do not discuss. Do not offer opportunity for the public asking of questions.—SAINTS' HERALD, September 29, 1897, p. 614.

A Theo-Autocracy in the Making

In a leading editorial of the SAINTS' HERALD, January 27, 1904, by Joseph Smith, the following is found in a letter of William Marks:

During my administration in the church I saw and heard of many things that was practiced, and taught that I did not believe to be of God; but I continued to do and teach such principles as were plainly revealed, as the law of the church, for I thought that pure and holy principles only would have a tendency to benefit mankind. Therefore when the doctrine of polygamy was introduced into the church as a principle of exaltation, I took a decided stand against it; which stand rendered me quite unpopular, with many of the leading ones of the church. I was also witness of the introduction (secretly) of a kingly form of government, in which Joseph suffered himself to be ordained a king, to reign over the house of Israel forever; which I could not conceive to be in accordance with the laws of the church, but I did not oppose this move, thinking it none of my business.

It should be clear to all that there is no room for *real expansion* for any autocratic, kingly, or similar form of government, civil or religious, within the borders of the United States.

These words from our late President on the subject "Obedience to counsel," are enlightening:

The reason for not trusting in man is obvious—they are fallible, they are liable to err. To this all history agrees. Priests, apostles, and prophets may turn away from God. They have done so in the past, and may do so in the future. "The word of God," the law of the Lord, is alone infallible, is alone to be fully and entirely trusted. The word of God is infinitely greater than the priesthood. The priesthood are subject to the word, and are to administer it with carefulness and faithfulness.—SAINTS' HERALD, February 20, 1892.

Heman C. Smith, church historian, wrote:

A careful perusal of the minutes of the so-called trial of Sidney Rigdon does not sustain the charge of treachery. The minutes of that trial disclose a disposition on the part of Brigham Young and his associates to dominate and bring all departments of church work under their dictation.—True Succession in Church Presidency, p. 167.

Great men are they who see that the spiritual is stronger than any material force.—Ralph Waldo Emerson.

Is not the following from our late Prophet to the point?

And if we ever get nearer together it must be by a mutual bending toward each other. It must not be by an exercise of supreme authority, or anything of that kind. That never will bring men nearer.—SAINTS' HERALD, April 26, 1905, p. 416.

An able writer has recently expressed the following:

Unlimited power first commands interest, then attention, then scrutiny, then distrust, then questionings—and the fall of the house is not far off.

God's Will—Not Man's—Be Done

It has been suggested to me from no low source, if I could not work in harmony with the Presidency, I should resign. My conscience does not approve pursuing such a course. If I were antagonistic to the standard books of the church, or General Conference enactments, or unsympathetic to Zionic ideals, the situation would be different. Most of the twenty-five years of my active ministry have been spent away from home. I was not called to my office by man, nor am I an employee of any one man; so, naturally, I prefer to have no human opinion enter into my release. With this thought, I continue to magnify my calling as an apostle of Jesus Christ.

One-man power is not safe anywhere—not in the

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republic of the United States, whose foundation was laid by the Lord, nor in any other form of government, neither is it workable in the church of God.

Every reasonable person is inclined to be generous with his fellows, and to make due allowance for human frailty; but where vital principles are involved, forces of disintegration are loosened, and the welfare of the church is at stake—who then has a moral right to remain silent and inactive? At such a time a timorous, apologetic attitude is not sufficient.

Organized religion, unless respectful of the principles of Christ, and moved by his Spirit, is one of the most powerful weapons of human oppression.

One does not begin with a physical superstructure and work down; it is necessary in building a spiritual superstructure to have confidence, and with such a foundation begin to work up. In no other way can the redemption of Zion be accomplished.

Food for Thought

BY W. E. PEAK

What I have to say I say from a feeling of compulsion. I feel I would say it if it were the last thing I did on earth. And if it would accomplish the results that I desire, I would be willing that it should be the last thing I did on earth.

I believe it to be one of the duties of the Presidency to unify the high priesthood. We are presidents of the high priesthood first and, in a way, because of that, of the church. I say I believe it to be one of our duties to unify the high priesthood. We have not yet succeeded in doing that. Perhaps we are not good in unifying. Perhaps you are hard to unify. Perhaps both are true. But it seems to me that if presently there does not come more unity the time will come when we of necessity must step aside and permit you to select some one else who can perform that work.—President E. A. Smith, Minutes of General Conference 1922, p. 3245.

The above quotation is worthy of careful consideration. It was said from "a feeling of compulsion." This "feeling of compulsion" was so strong and the demand so great, that it would have been said "if it were the last thing" the speaker "did on earth." He saw the need of unifying "the high priesthood." He realized it was the duty "of the Presidency to unify the high priesthood," and unless it was done "presently" the Presidency "of necessity must step aside and permit *you to select* some one else who can perform that work."

If this "feeling" was produced by the Spirit of God, it was a message of vast importance. It predicts a change in the Presidency, if unity does not come "presently" to the church. If this prediction is of God, it will be fulfilled. Are we prepared for it?

If this statement was simply the opinion of the speaker, he makes a suggestion that the Presidency should "step aside and permit you to select some one else," unless unity comes. Should we consider this suggestion?

Has "More Unity" Come to the High Priesthood Since 1922?

Let us consider the following quotations. They not only present conditions, but methods of procedure. The Bishop requested President Smith to call the joint council as shown by the following:

Regardless of what methods of procedure or plan of retrenchment is adopted, we feel the matter should be given immediate consideration by the Presidency, Quorum of Twelve, and Presiding Bishopric, and urge that a meeting of the Joint Council be called at the earliest possible date.—Quoted from Bishop Benjamin R. McGuire's letter to President F. M. Smith.—SAINTS' HERALD, June 18, 1924, p. 578.

This request was not granted. But "the President of the church issued a call for the members of the Quorum of Twelve in America and the Order of Bishops to meet in Independence April 15, which they did, as was indicated in our recent editorial." (President F. M. Smith, SAINTS' HERALD, June 18, 1924, p. 578.) We quote the following account of the procedure of this council:

The chairman [President F. M. Smith] stated among other things that the council was purely advisory to the Presidency, and had been called to consider the condition of the church upon the letter of the Presiding Bishopric, but in the first speech made impassioned charges of a general character against the Presiding Bishopric, alleging that they were responsible for all the ills of the church and with having set up a resistance to the Presidency and frustrating their efforts.—SAINTS' HERALD, August 6, 1924, p. 754, article by Israel A. Smith.

It is a serious "charge" to assert that the Presiding Bishopric is "responsible for all the ills of the church." Will the Presidency "unify the high priesthood" in this way? The following presents the situation quite clearly:

The Open Letter was not published until after President Smith had given publicity to the document on church government and publicly stated that there were two groups in the church—that anyone who had not allied himself with one camp or the other undoubtedly would be called upon to do so, and urged the priesthood of Independence to discuss the matter thoroughly.—Benjamin R. McGuire, James F. Keir, Israel A. Smith, John W. Rushton, T. W. Williams, A. V. Karlstrom, R. May.—SAINTS' HERALD, August 20, 1924.

Again we read on July 6 at the Campus by the President of the church:

I cannot yield to the voice of the opposition, so I am in the fight, and it will undoubtedly be a finish fight. Either the opposition which has asserted itself is going to become supreme and the rest of us eliminated, or *vice versa*.—SAINTS' HERALD, August 6, 1924, p. 756.

The President declares there are "two groups in the church" and that he is in the fight, and it will

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undoubtedly be a finish fight. He gives all to understand that if his group marches to victory, the other group will be "eliminated." Just how long this process of "elimination" has been in operation, or the methods which have been used, is not clear. But this is significant:

We want the church to know our position: the attack made on us [the Bishopric] by the President of the church before the council of last April was unwarranted in law and unjust in method. It seems to have been premeditated, though no indication of it had been given beforehand.—Israel A. Smith, SAINTS' HERALD, August 6, 1924.

Early in the council, when the President made his charges against the Presiding Bishop, he used language similar to the following: "If I am right I want this council to say so; if I am wrong and this council says so, I have the decency and manhood to get out, to resign"; and the other things from which, in connection with the words quoted, we could conclude nothing else but if Bishop McGuire was decent and had manhood he would get out, resign. These facts should be known.

If President F. M. Smith should resign as threatened above, do we, as a church, know how to proceed? Are we hopelessly tied to one man? Does the law make provisions for a successor? If so, how?

Certainly upon my statement before that council calling attention to the attempt to drive the Bishop from office, if there was no such attempt or desire upon the part of the Presidency or of the President, then was the supreme moment for denial. But no denial has been made, then or since that day, and I do not believe they can ever be heard now to deny it.—Israel A. Smith, SAINTS' HERALD, August 6, 1924.

Has this brought unity? Will such a method unify the high priesthood?

Again:

President Smith insisted that the members of the council as they went out should agree to abide by the decision of the council. It was even urged that any member of the council not willing to abide by the actions of the council should be man enough to resign. This statement in effect was repeatedly thrown out in the council speeches, by those who were favorable to the theory of "supreme directional control."—Benjamin R. McGuire, James F. Keir, Israel A. Smith, John W. Rushton, A. V. Karlstrom, R. May.—SAINTS' HERALD, August 20, 1924.

How Should a Successor Be Chosen?

President E. A. Smith in his statement said, "and permit *you to select* some one else who can perform the work." For "you to select" the successor, is in conflict with the theory that the President is to appoint his successor by revelation. However, President E. A. Smith said "from a feeling of compulsion" that you, the church, were "to select" the one "who can perform this work." This is in harmony with the Doctrine and Covenants and the sworn statement of the late President Joseph Smith.

In the Temple Lot Suit Joseph said under oath:

I could have been properly ordained under the laws of the Reorganized Church to the office I now hold (President of the church) without a revelation to that effect from my father. Yes, sir, you understand me correctly; I claim I could properly be ordained and qualified and put in the possession of the office which I now hold, without a revelation to that effect to my father. I make that claim.—Plaintiff's Abstract, p. 63.

Joseph's statement is in harmony with the law and facts, and it is not necessary to write a long article to prove his position. We accept it. His theory will stand the test. Pray for light, brethren, and God will lead us out of this turmoil and confusion.

What Constitutes a Seer?

BY LOUISE PALFREY SHELDON

In the HERALD for September 24, 1924, under the caption, "The Book of Mormon and the present status," I took the position, first, that a seer is one who has the Urim and Thummim and the gift to use it. Second, that the ability to be a seer is a gift, not an office, and the gift does not necessarily belong to the one who may be acting as the presiding high priest over the Melchisedec priesthood. My reason for writing on the subject which forms the title of this article is because the above conclusions are disputed in an article appearing in the HERALD for December 3, 1924, pages 1169, 1170, and the subject is of sufficient importance, I think, to justify further consideration.

The earliest description of the Urim and Thummim and its use is found in the first chapter of Ether. When the brother of Jared had received the revelation of "all things," he was commanded to write it in a language that could not be read without the use of an instrument consisting of "two stones" which the Lord would give him. This instrument was to be sealed up, with the revelation, which revelation was not to come forth until the Lord willed. (Verses 86-93.) Obviously the instrument was prepared for the translation of the revelation.

Mosiah translated the records on the plates of gold which were found by the people of Limhi by employing an instrument. Let the record tell the story:

And now he translated them by the means of those two stones which were fastened into the two rims of a bow. Now these things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages. . . . And whosoever has these things, is called seer, after the manner of old time.—Mosiah 12:18, 19, 21.

If the Urim and Thummim were ever put to other use among the Nephites than to translate, we are

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not told about it. Indeed, there are only two instances of the use of the instrument at all; one, the translation of the twenty-four gold plates; the other, when the first Mosiah translated the characters engraved on a "large stone" that was brought to him which gave an account of the last Jaredite king, Coriantumr, "and the slain of his people." (Omni 1: 35, 36.) In the nature of the case, the use of the Urim and Thummim for purposes of translation is not a common thing, since occasion for such use has occurred but a few times in the known history of the world. There could be but one reason that would justify seership being a permanent gift, and that would be the need of the instrument for receiving revelations. Since no such need exists when the higher priesthood is manifest among men, the use of the Urim and Thummim must be governed by occasional demand, which is of rare occurrence.

While it is reasonable to conclude that the ability to be a seer is a gift, the Book of Mormon plainly tells us that it is. Not anyone who might chance to have the privilege of looking through the Urim and Thummim could translate. Even our latter-day seer could not do so at all times. He was dependent upon the Lord for the power to use the instrument; hence to say that a man translated an unknown language by the use of the Urim and Thummim is equal to saying he did so by the gift and power of God. Omni exhorts men to believe in, among other things, the "gift of interpreting languages." (Omni 44.) The first Mosiah was able to interpret the engravings on the stone, we read, *"by the gift and power of God."* In his enumeration of the gifts which God bestows upon men as their faith and the needs require, Alma specified, among other things, *"and the gift of translation."* (Alma 7: 31.) Ammon told Limhi:

> I can assuredly tell thee, O king, of a man that can translate the records; for he has wherewith that he can look, and translate all records that are of ancient date: *and it is a gift from God.*—Mosiah 5: 72.

The Bible says little about a seer. The subject is one regarding which we need the Book of Mormon to inform us more fully. When Israel became estranged from God and the law was placed under the administration of the lesser priesthood, the Lord was approached by the Aaronic presiding priest through the Urim and Thummim. While it seems the instrument was primarily intended, in Israel, for the lesser priesthood, we are not justified in assuming that its use was limited to that priesthood by law. If it can be shown that Moses, Samuel, and others were seers in the specific meaning the Book of Mormon gives the term, it furnishes additional evidence to place alongside the fact stated in the Book of Mormon that Mosiah translated the twenty-four gold plates, and not Alma, who was the high priest over the church.

Latter-day revelation has not provided that the president of the church, only, may be a seer to the church. In section 87: 3, Sidney Rigdon and Frederick G. Williams "are accounted as equal" with Joseph; and later, in section 107: 39, Sidney Rigdon and William Law are associated with Joseph "to receive the oracles for the whole church." If there be any question as to whether it was intended that these men might enjoy the gift of a seer as well as Joseph, the language in paragraph 29 of the same section leaves no doubt. It plainly states that it was appointed unto Hyrum Smith to be "a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph."

The Rank of a Seer

It was Limhi who said that "a seer is greater than a prophet." (Mosiah 5: 76.) Ammon added "that a seer is a revelator, and a prophet also." This, of course, is necessarily true, while, on the other hand, it does not follow that a prophet is a seer. True, both see, but the means is different. The seer employs an instrument; the prophet does not. Things are revealed to both the prophet and the seer. To the seer, they are discerned through the Urim and Thummim. The prophet sees without the use of an instrument. The distinctive function of a seer is to translate unknown languages.

The word *prophet* is often employed in a general way by secular writers and speakers, as is also, though less frequently, the term *seer*. We are aware that the Old Testament sometimes speaks of a prophet as a seer, especially in 1 Samuel 9: 9, but a number of terms are used in the Bible in a general sense as well as in a specific sense. Without the Book of Mormon we should not know what the peculiar work of a seer is. To call a prophet a seer is to leave us without any specific name by which to designate the peculiar work of a seer, and we are indebted to the Book of Mormon for showing that the title is not a superfluous word whose meaning is covered by the term *prophet*.

After saying "that a seer is a revelator, and a prophet also," Ammon says, "and a gift which is greater, can no man have." (Mosiah 5: 77.) Is this not true? Does not Isaiah refer to the translation of the Book of Mormon as "a marvelous work and a wonder"? Ammon does not say that the gift to be a seer is the greatest gift, but he says there is no greater, and surely, as a manifestation of divine power, it ranks with the miraculous.

After a survey of all the evidence, we can come to no other conclusion than that a seer is one who has

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the gift to use the Urim and Thummim. Since the gift is useless without the instrument, it follows that it takes the instrument, also, to make a seer. If any more evidence were needed to support this position, we have it in the words of the angel to Joseph Smith, jr.:

> Also that there were two stones in silver bows, and these stones fastened to a breastplate constituted what is called the Urim and Thummim, deposited with the plates, *and the possession and use of these stones was what constituted seers in ancient or former times,* and that God had prepared them for the purpose of translating the book.—Church History, vol. 1, p. 13.

Human Minorities and Divine Majorities

BY JAMES E. YATES

One with God is always a majority.

The proposal of, and conflict with, great heresies in all the past has afforded ample reason for just condemnation of *wrong majorities,* and has ever glorified *right minorities.* Who will deny that?

What other attitude could consistently be taken towards a *wrong majority* in major and vital issues than to continue to be opposed to it?

Is there no proper qualification to be placed upon the usual rule that the minority should submit to the decision of the majority? If not, why should the Thirteen American Colonies not have submitted to parental authoritative control? How could the Nazarene and his few followers have been justified in resisting and supplanting religious authority? Why should Joseph Smith not have joined some popular creed and kept still about the minority doctrine of the Restoration? Why was a nonplussed minority justified in seceding against the strange doctrines and strong discipline of Brigham Young?

Where is the man who will stand up and deny that, at the proposal of great heresies, assent to the sweep of human majorities has proven to be a vice rather than a virtue? Is it not only in the minor matters, or in matters that are not vital to the life of the body, that right minorities can afford to yield to wrong majorities? And in the last analysis, is not every man responsible, and to be held to account for his own judgment as to just where fair right ends, and vital wrong begins?

Does God expect you to say that every human majority, even in the church, is right because it is a majority, regardless of the best judgment that God has given you to the contrary? Has not every progressive thing the world has ever seen been born of divine minorities among men refusing to bow down before mandatory human majorities? Who will deny it?

Who does not know that an issue as vital to the church as the air we breathe is before the church at this hour? Some may feel very confident now that they are sure where the majority will be when the conference speaks again. Time will tell. But shall we arise at this moment and condemn beforehand any who in this human transaction may determine that their only possible place to stand in this crucial issue is with a right minority rather than with a wrong majority?

Nine hundred and ninety-nine men opposed by a thousand and heresy may be a human minority; but one man and God is always a divine majority, though not always recognized as such among men. The weaklings of the world, following the course of least resistance, have ever been easily swept along with the current of wrong human majorities. Have not the most courageous ever won laurels for every righteous cause by daring to stand for and to fight with minorities until they have won majorities to the cause of right?

Leaders of "Supreme Control" Are Courageous Minority Men

Have the Saints observed that proponents of "supreme directional control" are even now minority reactionaries? None can justly accuse these, our brethren who are advocating "strongly administered discipline" and its attendant features, with the cowardice that swings with some majority because of its numbers. For since the last General Conference they have courageously stood with and fought most manfully for the cause of the minority, proved to be the minority by vote of the last General Conference, when the conference rejected one of the major moves of the supreme control doctrine and *denied exclusive nomination to office by priesthood.* They have challenged the majority! They are the courageous minority leaders of the hour! Should they be discredited for it? Certainly not, if they consider it vital that the church must have this "control" doctrine attached! All should respect them in their daring attempt to show the church and the conference where it was mistaken when it voted that it did not want government by priesthood exclusively nominating itself to office, etc. They have the right, as any sincere minority should have, to protest the majority action, and to try to get the body to change its mind to make it accord with their views. But in our opinion it would have been better, and would have resulted in less confusion to the church had their efforts to convert the majority been confined to the conference rather than by the initiatory innovation of an advisory council between conferences.

Let it be remembered that last General Conference acted upon one of the most important features of the doctrine of government by priesthood when

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it *denied the proposed plan to give the priesthood the only power to nominate for office.* Let it be remembered how fondly that feature of government was striven for. Let it be remembered how determinedly every possible modification of any proposed measure was pressed in order to make the final conference action give the largest powers to *government by priesthood.*

As soon as it became evident by the general temper of the people in their attitude towards the proposed exclusive nomination by priesthood doctrine, that it could not carry, every effort of its proponents seemed to be to get an enactment just as near to that kind of government by priesthood as would be possible. And why should they not? They believed it that way, and very naturally, if they could not get the majority to see it that way at once, they would labor for as near an approach to that kind of "control" as possible. Let the church remember who these good and determined brethren are, and the full text of all that has been proposed for the government, control, discipline, etc., and there can be no question as to who have been dissatisfied with majority decisions, or who minority leaders are, and just *what measures are responsible for the sharp controversy* which has been made necessary.

The "control" proposition submitted to the church in the language formulated in the advisory council of April, 1924, is unquestionably a minority movement engendered in disapproval of the real spirit and genius of the conference action in rejecting such government by priesthood as the exclusive nomination privileges asked for would have established at a single stroke.

Honest and sincere leaders in minority thought and action should have their rights, and should be respected in them; but frenzied and clandestine movements made in any effort to regain lost ground, are not helpful to any cause or to any body.

So it would seem that the minority leaders in the present effort to get the conference to change its mind on the question of government by priesthood should have little to say as to how soon any possible minority should hush, after the next vote is taken. If it was justifiable for them, as the minority, not to hush when their cause was defeated before, they *may* need to be accorded the same privilege again. For honest minorities are honorable, even when, in a vital cause, though defeated, they remain still unyielding.

But if it be not vital to the life of the church that this harrassing supreme directional control and government by priesthood system be installed, then the better part of valor, to say nothing of good judgment for "harmonious working," would be for the minority which has been so in disagreement with the action of the General Conference to just lay this "control" notion aside, and let us all join hands for the glorious consummation of the work of the Lord comprehended in righteousness, peace, and spiritual liberty.

To lay this very choice, but very disturbing doctrine on the table for good and always, and for the church to proceed as she did before she ever heard of this thing, would doubtless be very difficult for some of our brethren to do, or to see done; but if there is any other way to prevent the most serious and permanent cleavage asunder of this church that its fellowship has ever seen since the Reorganization, such a way is surely not clear at this hour.

I move, brethren that we lay this whole proposition on the table and proceed to the preaching of the gospel of Jesus Christ for the salvation of souls. If, in the confusion of the moment, the chairman of the meeting can speak with a clear enough voice to put such a motion, there is hope, and we believe it will carry overwhelmingly.

May it be so.

Another View of Democracy

BY EDWARD RANNIE

"Democracy is that condition of society wherein the members have a voice in its business and government." That is not all democracy means, but it is sufficient for my purpose in this paper. The important thing is that the reader understand the writer.

Democracy in the home means that the husband and wife and children, when they are old enough, work together for the welfare of all, without a boss, but a leader made so by common consent because of ability to lead.

Democracy in the church means a voice in its affairs expressed in an orderly and lawful manner.

Democracy in the state means a participation in the affairs of government in the manner provided for in its organic law and done in an orderly way.

Democracy is not a fiat issued by Deity simply because he has the power, as does an autocratic ruler, but because it is a divine principle, a holy law by which the blessings come to mankind that our Creator desires to bestow upon his children. The nearer men approach the ideals of Jesus Christ in thought and act, the more anxious they become to govern and be governed by the spirit of democracy. Jesus said, "All power is given unto me in heaven and in earth." Jesus did not take it; the Father gave it to him because his character was so perfect that he did "those things that please him."

George Washington, the founder of our Nation,

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who had supreme confidence in the overruling power of a divine Providence, had bestowed upon him by the Continental Congress almost the power of a dictator. He did not ask for it; he did not want it; it was given because of his character, and that was built on the ideals of Jesus Christ. Abraham Lincoln, the savior of the Nation, had more power given to him by the Constitution and by Congress than any other President from Washington until the present day; he did not ask for it. Because of the confidence of the lawmakers in his integrity, his honesty, and his love for justice and mercy, they felt safe in bestowing it upon him. The historian does not record any act in that either one of the men referred to ever abused the trust reposed in him.

There are three reasons why unlimited power should not be placed in the hands of men individually, except in isolated cases, which will be noted later.

First: No man knows all that can be known of any one subject. All knowledge does not come within his grasp of things. His experience does not give him all knowledge of any subject. If he does not possess all knowledge, some one else may know something of the subject that is helpful in the solution of the problem under consideration, and without making use of that knowledge some loss must occur and perhaps defeat the end sought.

Second: No man is so good that he is not influenced by friendship. He is blind to the faults of his friends and cannot muster courage to say no when the welfare of the church or state is in the balance. He cannot see their lack of ability, the weak places are overlooked, and a trust in good luck or Providence is substituted for the good judgment that is the basis of accomplishment. The call of friendship is louder than that of God, and so sometimes it occurs that one whose ability and manner of life does not warrant it is clothed with the garb of priestly honor. Friendship hides a multitude of faults.

Third: All men are influenced by prejudice, religious, racial, color, and class, and in forming a conclusion their judgment will be affected by their prejudices. It condemns the innocent; it robs the friendless of justice; it condemns religious societies and causes the ban of society to be placed upon them; it is an enemy of progress and hinders the work of the Lord in his effort to bless mankind.

The above pessimistic view of man is not intended to discourage us in our struggle upward, but rather as a measurement of what we are. It takes hard and continuous work to polish a rough piece of marble; the oak starting from an acorn stands the storms of many winters before it is fit for man's use. Man is a crude piece of material, making a heroic struggle to get where God wants him to be, "a little lower than the angels"; and while he is engaged in that conflict he needs restraint, encouragement, and guidance to help him reach the goal.

It is because of these conditions that we need the spirit of democracy in all our affairs. In the home, the church, and state, where groups of people are considering their welfare, there will be found some one who will discover the weak places in the structure, of whatever nature it may be, and with such knowledge the structure can be made more perfect, and with it will come a realization of the scriptural injunction that in a multitude of counselors there is safety.

We should not condemn each other because of our imperfections, but with patience work together, guided by the law of love. Democracy will help us perfect our characters, and if we try any other plan we will fail. It restrains the impetuous and encourages the timid and backward. The greater development we make under the rule of democracy, the more power can be placed in our hands without fear of our abusing it; and when we have attained a perfect character *all* power can be placed at our disposal, and if we are tempted to use it wrongfully we will have power as Jesus did and say, "Get thee behind me, Satan."

"Popular Radio" Corrects Error

Several people have called to my attention the article that appeared in the November issue of *Popular Radio Magazine*. This article published a picture of Wilbur Glenn Voliva, overseer of Zion City, Illinois, stating that he was the head of the Latter Day Saints, which operated broadcasting station W C B D and taught several peculiar doctrines and beliefs, including that of the earth being flat.

After calling this error to the attention of Kendall Banning, editor of *Popular Radio*, he immediately made reply that he had corrected the error in the January issue, and he inclosed the following clipping:

> On page 436 of *Popular Radio* for November appeared a picture of Wilbur Glenn Voliva, of Zion City, Illinois, broadcasting from Station W C B D. The religious sect which Mr. Voliva heads and which owns that station was erroneously referred to as the Latter Day Saints, whereas (as a reader kindly points out), it should have been referred to as the "Christian Catholic Apostolic Church." The "Reorganized Church of Jesus Christ of Latter Day Saints" owns and controls Station K F I X at Independence, Missouri.

The Mormons of Utah, who erroneously call themselves "Latter Day Saints," have a station also, reports the editor's correspondent, Mrs. M. D. Graham, of Burlington, North Dakota.

ARTHUR B. CHURCH.

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NEWS AND LETTERS

Off to Tiona Reunion

It may be known to at least some of the readers of the HERALD that Australia has of late years gone in for its first reunion. The matter was under consideration for some time. Discussion resulted in a resolution to purchase a tract of land in the vicinity of Tuncurry, one of our oldest branches. This tract consists of eighty acres, for which the sum of £2 ($10) per acre was paid. It is beautifully located, being between the beach (that of the Pacific Ocean) and a lake connected with the sea at another point, and which bears the name of Wallis Lake. Being affected by the sea, its waters are of course brackish, and with the adjacent ocean it furnishes both bathing and fishing facilities. The grounds are on a tongue of land, really a part of Cape Hawke, which runs between the sea and lake and carries a public road which connects the cape with the inland country.

The first reunion on this spot was held last year. No special account of it appeared in the HERALD, which was largely my fault, since I promised the secretary to give you a write-up but allowed other matters to crowd it off my program. The grounds at first were in the woods (or, as Australians say, "the bush"), hence much work was required to make the first gathering possible. Even then everything was in a very crude state. Nevertheless, we had a splendid reunion, the time being the holiday season, the same as this time. Already Tiona has become a watchword among Australian Latter Day Saints; the older Saints say with spiritual enthusiasm and the young with bated breath, "Meet me at Tiona!"

Having had a taste of last year's meetings, I was anxious to go this time. Hence, Friday, December 19, the anniversary of my spiritual birthday of 1887, I wended my way to the Sydney Railway Station, accompanied by my niece, Miss Nance Dixon, who helped me carry my baggage. Sisters Chenowith and Langley of Adelaide met me at the station, in care of Sister Velt. It was my duty to deliver them at Newcastle, where they were to leave the train and take an automobile for an overland trip. I had twenty minutes in which to effect their transfer. I was relieved of all anxiety when Sister Essie Roberts, Bishop Lewis's daughter, met the train and took care of my charges. The train trip was without any special incidents except that the passengers were quite sociable and shared their lunches with each other very freely, which, by the way, is common in this country.

We arrived at Taree, which is twenty-one miles from Tuncurry, at 6.45 p. m., having seen lovely country all the way. In fact, in the twenty-two years which have elapsed since I first saw Australia, I never saw the country look so delightful as now, the cause being the excellent rains which have fallen this season.

Upon alighting from the train, we found the Tuncurry auto bus awaiting. In a short time we were speeding away to Tuncurry, where we arrived just before 9. Had a belated supper at Brother Ernest Wright's, where I stayed for the night. The next day at 10 a. m., I crossed Wallis Lake with a number of other Saints in a launch which was running for this special purpose. The launch landed us at Tiona just in time for lunch at 12.30.

It was the intention to organize at 2 p. m., the 20th, but we did not get that far until 7.30 p. m., at which hour Apostle M. A. McConley was chosen as president and Elders G. H. Parker and A. J. Corbett as his assistants, these two being the presidents of Northern and Southern New South Wales Districts, respectively. Curtis Argent was chosen as secretary and W. J. Haworth, A. C. Barmore, and the secretary as press committee; Elders H. I. Velt, E. J. Haworth, J. H. Jenkins, and N. Williams as administration committee.

Sunday, the 21st, the following services were held: 8.30 a. m., prayer service in charge of Elders Jenkins and Mansell, sermon by Elder J. W. Davis at 11 a. m. and by Elders M. A. McConley and A. C. Barmore at 3 and 7.30 p. m. On Monday these: 8.30 a. m., prayer service in charge of E. J. Haworth and W. H. Gammidge; 9.45, an educational departmental session in which Elder Barmore spoke on teamwork in the general church activities, and G. H. Parker on Sunday school work. At 11 a. m. and 7.30 p. m., Elders A. V. Robinson and W. J. Haworth preached. Tuesday, the 23d, this program was rendered: 8.30 a. m., prayer service in charge of Elders H. I. Velt and A. C. Barmore; at 9.45 a meeting of the Department of Women was held in charge of Sister J. W. Davis, assisted by Sister Mansell and Sister Blanche Flood, the superintendents of the women's work for the Northern and Southern Districts of New South Wales; at 11 a. m. and 7.30 p. m. the people were addressed by Elders E. Nixon and A. J. Corbett.

So far the prayer meetings have been uplifting and the public speaking terse and inspirational; altogether the services have given great satisfaction.

Elder J. T. Gresty, the mission chorister, has not yet arrived, so W. H. Gammidge was elected as assistant chorister and now has the choir in charge. A special feature is the singing of a reunion hymn, the words of which were composed of Elder W. J. Haworth. It runs as follows:

COME TO THE TENT AT TIONA

(Tune: "The church in the wildwood.")

There's a tent by the seaside in the bushland,
Where the young and the old love to meet;
Where the word of the Lord is dispensed,
And we bow low in prayer at His feet.

CHORUS:

Oh, come to the tent at Tiona,
Oh, come, worship God 'neath the tree,
For the Lord will be there at Tiona,
In His tabernacle close by the sea.

The birds sing His praise at Tiona,
You may come, too, and join in the song;
There you'll meet with God and his people,
Far remote from the world and its wrong.

The sea worships God at Tiona,
You may join in its murmuring praise
To the Almighty God of creation,
For the gospel of these latter days.

So with birds praising God, and the ocean
Booming forth its deep message sublime,
May the people of God in devotion
Draw near to their Maker divine.

It may seem strange to some that we should be holding a reunion at this season, but it should be remembered that we are living in the Southern Hemisphere, hence our December is equal to the northern June. This is the only reunion held by the church in this hemisphere.

Our complete postal address is: Tiona Park, via Forster, New South Wales, Australia.

A. C. BARMORE, *for Press Committee.*

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Woodbine, Iowa

January 30.—New officers having been installed for the year, the departments are busy getting their work lined up. Fred A. Fry was again sustained as president of the branch, he choosing Joseph Seddon and D. A. Holcomb as his counselors. Our priesthood force at present numbers sixteen, some members having removed to other localities during the past few months.

At the Department of Women meeting on January 8, Brother Fry gave a very interesting and timely talk on the need of cooperation in our work.

The Christmas entertainment was a real success, the children doing their parts well. And the young people's watch party, held in the basement of the church, brings pleasant memories to the participants. They resolved at that time to make a greater effort to render service to the church the coming year.

Our young people are also doing commendable work in school. Three young sisters recently won honors in the annual declamatory contest, and others were close competitors.

We were pleased to see Sister Ada, wife of Elder Charles Putnam, at her post as teacher in the Religio last Sunday. The serious operation to which she was obliged to submit some weeks ago has been the hindering cause of her absence from church services.

Old Man Flu again entered our little city as an uninvited guest, and many of the Saints, to their utter disgust and discomfiture, have been forced to entertain. However, all have survived under his pressing sociability and are looking with pleasure on his retreating footprints.

Shellbrook, Saskatchewan

Church work at the Shellbrook Branch seems to be reviving somewhat after the busy fall and early winter season. The business sessions for all departments have been held, resulting in the reelection of practically all officers, the only change being the election of Brother Fred W. Smith to succeed Brother Andrew Filby as superintendent of the Sunday school. Brother Bowerman was retained as branch president, for which work he seems especially blessed. Brother Roy Land, who has recently united with us, will be associated with him for what time he will be with us. Brother Filby is again our priest, with Brother Walter Cosey as teacher. Associated with Brother Cosey is Fred W. Smith.

Two new families of Saints have united with us recently: Brother Roy Land and family and Brother and Sister Harper and family. With the latter family came Sister Harper's sister, Miss Eva Land. We welcome this addition to our little band.

Again this winter we are holding our meetings from house to house.

This year the Religio work will be primarily the study of the Book of Mormon. Brother Harry Parks is again superintendent, with Fred W. Smith continuing as Book of Mormon instructor. We have a very large and interesting class.

Another large, enthusiastic class which seems to be trying earnestly to comply with Solomon's admonition, "Study to show thyself approved," is the senior class of the Sunday school, which is studying the lessons outlined in the quarterlies. This class is taught by Brother Bowerman, who has proved himself a very successful teacher.

We regret that distance and bad roads prevent the Saints living in the town of Shellbrook from being with us regularly, as they can only be present when the weather will permit. Also our teacher, Walter Cosey, is mechanic for a large lumber company in The Pass, Ontario, and cannot be with us often. We miss all these enthusiastic Saints.

We would not feel that this month's letter were complete if we did not mention our elderly Sister Parks. Patiently confined to her bed, she is an earnest Latter Day Saint who bears an inspiring testimony to the truth of the work. Her words of encouragement are: "I know this work is of God." We are thankful that God sees into the heart and blesses these earnest witnesses, withdrawn from the world though they may be.

Minden City, Michigan

January 26.—The number of Saints here is small compared to some other branches, but they are thankful that the promises are extended to the twos and threes when they meet in His name. This promise has been verified to us in the past many times, for which we are thankful.

At present we have as our leader, Elder Williard Parks, a young man, a live wire, who came into our midst about five years ago. We fully believe he will be able to help us come up higher if we will heed his counsel and advice.

The past year we have gained two by baptism and two by letters of removal. Some have moved away, and one sister was taken by death, also the infant son of Brother and Sister Albert Volz, who was permitted to stay with them only a short time. Also Sister Arthur Leverton passed away November 30. Her loss is deeply felt by all, and her death takes from us also Brother Leverton, who returned to Canada to his children, after being here almost fourteen years. They are surely missed by all here, as they seemed like a father and mother to the flock, and Brother Leverton's years of experience in the work had been a great help to us. We hope that our loss will be the gain of some one else. May God bless him in his declining years, and may he help us as his children to so live that we may meet the ones gone on before.

Topeka, Kansas

January 30.—Everything here is going along quietly with fairly good attendance considering the cold weather, which has been quite protracted for this part of the country.

The pulpit has been occupied this month by local members of the priesthood. Our pastor, A. P. Crooker, gave us a very good sermon on the Book of Mormon on January 11, which was greatly appreciated by those who heard it, as we do not hear as many talks on the Book of Mormon as we would like.

The Department of Recreation and Expression, under Brother Holman, is getting along nicely, though its support by more of the members would be appreciated, and it would be time well spent, on account of the study of the Book of Mormon and other subjects of interest. This department meets at the church at half past six Sunday evening, and will continue to do so at least for the rest of the quarter.

The cottage prayer meetings adopted a few weeks ago have been hardly so well attended as it was hoped they would be, but it is believed it will improve as the inclement weather subsides.

The meetings of the Department of Women have been well attended recently, and the members have done some very creditable work in sewing for those who greatly needed their help. They are considering plans for holding a bazaar to assist in clearing the church indebtedness here, which has been considerably reduced the past year.

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Bay Port, Michigan

January 25.—The work here is progressing under the care of consecrated leaders. At the annual branch business meeting under the coordination plan, the old officers were sustained for the new year. Brother Harvey G. Dutcher is the pastor; George W. Harder, superintendent of the Sunday school; Archie Harder, head of the Department of Recreation and Expression; Mrs. Pearl Dutcher, leader Department of Women.

During the past summer the branch was visited by several Independence Saints who formerly resided in this vicinity. A week's meetings were held during the fall by Elders William Davis and Myron Carr. Brother Carr preached the funeral sermon of Sister George Pitcher, which was said by some nonmembers to be the best sermon they ever heard.

The branch was also favored with a visit from Brother Vincent Schaar, field worker for the Sunday school and Religio, who gave an excellent talk to the children. Sister Engel, district organizer for the Department of Women, paid us a visit and addressed a goodly gathering at the church on women's work. The latter department recently held a bake sale at the ice cream parlor, placing on sale a small quantity of bazaar goods, netting over sixty dollars. The women meet every two weeks for the study of the Red Cross textbook, Home Hygiene and Care of the Sick, after which the time is spent in sewing.

There is a fine group of Temple Builders who meet once in two weeks to study Mary Read's Mothercraft Manual, and to enjoy a social time. The Temple Builders are nearly all high school students.

In the Department of Recreation and Expression the present study is the Book of Mormon quarterly, followed by a program. Occasionally a social evening is enjoyed.

The Sunday school, as usual, presented a miscellaneous program at Christmas, with the usual tree. The church was crowded.

At the business meeting held recently, a committee was appointed to estimate the cost of putting a basement under the church, as it is greatly needed.

Glasgow, Montana

January 25.—The branch has been saddened by the death of Sister Irene Page, wife of Branch President James C. Page. She was ill for two months in the hospital, and died December 17. The funeral was conducted from the Baptist church December 19, in charge of Elmer D. Chase, with sermon by William Sparling, of Minot, North Dakota. Though it was very cold, the church, the largest in the city, was full, and the floral offerings were many. Sister Page was a faithful member of the church and was held in high esteem by the community. She taught in the Sunday school and the Religio and was the district superintendent of the Department of Women.

The business meetings of the different departments of church work recently held resulted in the selection of the following to serve the coming year: James C. Page, branch president and superintendent of Sunday school; Georgia Wilcox, president of the Religio. All the new officers have taken hold of the work with zeal and earnestness, which will mean success if the spirit continues throughout the year. The finances showed about one hundred dollars ahead in the three treasuries.

The new superintendent of Christmas offering, Theo Bresher, has started out with pep and has secured pledges to almost equal the amount we raised this year.

It is often remarked that the attendance at Sunday school is good just before Christmas and then falls off afterwards. This has not been true of the Glasgow Sunday school this year, for January will show almost one hundred per cent attendance.

Arthur Ritter, priest of the Fairview Branch, and member of the district presidency, stopped a few days in Glasgow the first part of January on his way to California and thence to General Conference. He preached January 11 on "Jesus, our perfect pattern."

Bishop's Agent Earl Wilcox has hung in our meeting place a bulletin containing information sent out by the Presiding Bishop.

Pensacola, Florida

February 3.—The work in Pensacola Branch is still progressing nicely. Several of our members are much more attentive to their church duties now than they have been in the past.

It seems that the new year has surely brought glad tidings for us, for we can see upon its horizon gleams of things for which we have earnestly prayed.

One of the many things we have learned by the assistance of our able teacher is the value of the Inspired Translation of the Bible. The members were asked to bring their Bibles, and in comparing the versions we found a remarkable difference between the two, which only goes to prove that man cannot do anything perfectly without God's help.

Our work here is not very great compared to other branches we know of, but it seems that all are coooperating, and more unity and peace are prevalent than ever before.

Brother Arthur Rasmussen of North Dakota has located here and expresses himself as being very thankful to be where there is a branch, as he and his family have been isolated for several years.

Our church building is all completed except the painting of the inside, and all expenses are paid. This is something for which we have diligently worked and prayed, and we feel that we have been greatly blessed in being able to make the progress we have made in so short a time. Now we hope to see the day when it will be filled with good, spiritual Latter Day Saints.

San Francisco, California

February 1.—The Saints here were made sorrowful recently by the death of our much beloved Sister M. E. Saxe, wife of our branch president, J. A. Saxe. She passed away December 28. She had been afflicted for a long time, but the Saints had no idea her departure was so near. She was buried December 30 at Irvington, her old home. The flags of the town were placed at half mast for her, for she was known and loved by all. She was an active member in the branch, taking part in all our affairs. For years she was superintendent of the Sunday school and a good worker in the Religio. Her loved ones have the sympathy of all. Funeral services were in charge of Elders E. B. Hull and Virgil Etzenhouser, with sermon by George S. Lincoln.

Our meetings are well attended, and we often have visitors. Last Sunday we had with us a sailor boy, Brother H. C. Valentine, from Philadelphia. He is on the *Colorado*.

We have had preaching by Elder Virgil Etzenhouser, C. Hawley from Oakland, H. B. Simpson, J. A. Saxe, George S. Lincoln, and Emery Parks.

The choir is doing good work in uplifting the members and inspiring the speakers. The Religio and Sunday school are also doing well. A good spirit prevails in the branch.

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Sherrill, New York

February 3.—While the membership is small, the going and coming during the summer affects the attendance in Sherrill as in larger places. For Children's Day in June our people spent the day in Syracuse, and the program was given by the two schools. We like to visit Syracuse and like Syracuse to visit us. In October we had a successful chicken supper at the Comfort Home, under the auspices of the Department of Women. A roast pork supper held at Sister Dunn's shortly before was not so well patronized, there being too many other affairs on at the same time.

The conference at Syracuse was held in October, mention of which was made in a recent HERALD by the Syracuse correspondent. The program for conference arranged by our district president, Doctor Weegar, was worth while, as were all the programs followed at the two-day meetings at Rochester, Sherrill, Fulton, Greenwood, and Niagara Falls. Owing to an infantile paralysis scare here, our institute was postponed from September 6 to October 18. The ground was well canvassed, the points well made; it remains to be seen how much we all profited by it. All departments are working but not to their full capacity. Brother James Pycock arrived the night of the first date set for institute, not having heard of the postponement. He preached for us next day, both morning and evening, we holding our sacramental service prior to evening service.

The day before Thanksgiving we held an apron and food sale at the Sherrill drug store. It made a strenuous day coupled with Thanksgiving dinner preparations, but the receipts warranted the effort. Some friends not of the church as usual assisted us. Donations from a Malone sister and a sister in Ticonderoga were gratefully received. Owing to the depression in business, funds for payments on our church debt have not been forthcoming. Our Department of Women sent out baskets of fruit, nuts, cake, and candy to several shut-ins for Christmas. Besides helping to make ends meet financially, the Department of Women have done some study work, trying Old Testament and then Farrar's life of Christ.

Our Sunday school held Christmas exercises and tree on Christmas Eve. The children did very nicely, and the decorating committee made our little church look pretty.

We have elected our officers for the branch and all departments during January, the branch remaining practically the same, only three of the priesthood to act: President, F. C. Mesle; Elder Floyd Rathbun, still of the branch, but removed with his family to Morrisville, acting as the priest; and J. O. Montgomery, deacon. Sunday school is presided over by Sister Agnes Comfort. We also continued her as our Department of Women president. Sister Effie Dunn is chorister for church services and Religio. Sister Esther Montgomery is home from New Haven, Connecticut, a full-fledged nurse. She plays the organ for us in Sunday school and teaches the primary class, also sings alone sometimes. Sister Zetta Montgomery heads the Department of Recreation and Expression. We are studying the Book of Mormon. We were to have had a sleighride party and general good time last Saturday, but we were hindered by a snowstorm which arrived on Thursday night, said to be the worst since 1888. Our local trolley line is still buried in snow and bids to remain so for some time. The horse becomes a necessity now in city and hamlet. Utica and Syracuse are both in similar condition, and no connection by third rail between the two cities this the fifth day.

We were hoping we might have a call from President Smith while he was in the East. We like to show our friends our city and the plant of the renowned Community Plate, and we like to show our Sherrill friends some of our representative church people.

On the first Sunday night in January, our Oneida Indian girl friend, Elsie Elms, gave her lecture in the new Methodist church here under the auspices of the Queen Esther Circle. We attended and felt proud of Elsie. We sort of feel she belongs to us. She was accompanied at the piano by Sister Ada Davison, coming from Syracuse with her. The Methodist minister invited our pastor, Brother Mesle, into the pulpit to make the opening and closing prayer. This pleased Elsie and all, needless to say.

We expect Brother A. E. Stone this week, being in Syracuse at present, his trip to Sherrill being delayed by his being called to Brooklyn for the funeral of Sister Squire's mother.

We have a city paper since last summer, the *Sherrill Sentinel.* Notice of services appear in it each week, and an occasional extra write-up. We get treated very kindly by the press; are on good terms with all the reporters.

A brother to Sister Elizabeth Butler of New Bedford spent the day with us a week ago last Sunday; we hope he can settle in Sherrill later on. He is not a member of the church, but is friendly, and his mother who died lately belonged as well as his sisters.

Modesto, California

February 2.—Since the last report the Saints here have been progressing in a fine manner. Attendance seems to be increasing, and all departments are doing splendidly. Sister Lottie B. Rose is in charge of the Department of Recreation and Expression, and Brother A. E. Frazier is superintendent of the Sunday school. The Department of Women is making a special effort to raise money for the church debt, and all are cooperating splendidly. The Department of Music, under the direction of Sister Anna Howe, is doing good work, and the junior choir will soon renew activities. There has been some sickness in the branch, but all are recovering.

Modesto was recently visited by Apostle Roy S. Budd, who gave a very fine and instructive sermon.

Brother E. B. Hull is expected to be with this branch for a while to see if the warmer climate will improve his health. It is drier here than in San Francisco.

All are working together for the advancement of the work in this place, and we hope to make a great improvement this year.

Tabor, Iowa

Two of the distinctive features of Tabor are its wonderful park and the college. The part is one of the finest in southwestern Iowa. John Brown camped at this place during his proslavery activities, in commemoration of which, in the northwestern corner, stands a large tablet with his name and the date of his encampment upon it. The park is called "The John Brown Park."

The college has a sightly location across the street from the park, which serves as its playground. The college is under auspices of the Congregational Church of southwestern Iowa; and the pastor and president of the college, Doctor McCleod, we have found to be above the average in friendliness. On different occasions he has asked Brother A. M. Chase to occupy the ten o'clock chapel hour in talking to the students, and last week, in his absence, he asked Brother Chase to conduct his Bible class one day.

Our Sunday school is gaining in numbers and interest. It has now two capable sisters in charge of the cradle roll and

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the home class work. A regular teachers' and workers' meeting is held, in which Sunday school business and problems are discussed and institute work conducted. We have a Bible normal class at our home Tuesday evenings, at the conclusion of which recreational stunts and light refreshments are enjoyed.

District President A. M. Chase is instituting a system of changing pulpits with the local pastors of the district, and although the roads for some time have been almost impassable, this change was made last Sunday with Brother Charles Forney of Thurman, which seemed to be appreciated by both congregations. Our little Overland had to pull us through quite early, as my mission was especially in the interests of the Sunday school work. Brother Mark Leeka has this work in charge at Thurman and is deserving of great credit for the capable way in which he keeps this Sunday school alive and active. MRS. ELIZABETH CHASE.

Independence

Ten Are Ordained

An ordination meeting was held in the upper auditorium of the Stone Church at half past two Sunday afternoon, during which those who were recommended for ordination on January 5 presented themselves. This meeting was carefully planned to add dignity and solemnity in keeping with this sacred ordinance, and after the opening exercises in charge of Pastor C. Ed Miller, the work of setting these men apart for their offices was placed in the hands of President Elbert A. Smith.

President Smith offered a dedication prayer in which he presented the men as consecrating their lives to God and his work and accepting the high responsibility of ministers for Christ—a very impressive and simple prayer. Pastor C. Ed Miller offered the charge to the men, and the following named were ordained to the offices designated: John H. Miller, elder; Elmer Pier, Glen Davies, F. W. Chappelow, Marion Schafer, priests; Henry A. Moriarty, sr., Everett Bowen, Samuel Edmunds, Delbert McClain, and Douglas Byrne, deacons, by various elders called to do the work by President Elbert A. Smith.

Special music was furnished in the form of sacred songs by the ladies' quartet of Second Independence church, and the occasion will long be remembered as one of refined spirituality and dignified simplicity.

Stone Church

It has been arranged to broadcast a "vesper service" from the new station each Sunday evening at five o'clock, which promises to be a decided success. It is planned to make these programs distinctly Latter Day Saint, in which our own music and musicians are to be used as far as possible. Most of the time will be given to music, chiefly our hymns, with a short talk on some subject of vital interest to the Saints. The first service was broadcast last Sunday and many favorable reports have already been received.

One hundred seven attended the junior church service last Sunday in the basement of the Stone Church. One of the most interesting features of the program was a talk to the children by Sister Emma Burton, in which she told of receiving a visit from one of the three Nephites when she was a child of ten. These programs are always interesting and should be, largely attended by the young people.

At eleven o'clock next Sunday Sister Blanche Edwards will give a talk on the home and the responsibility of parents. At half past two she will speak to the leaders, supervisors, cradle roll workers, young girls workers, and all others interested in supervision and leadership. This meeting is not exclusively for the women.

Monday evening Sister Edwards will talk to the young girls in the dining hall, after which a social time will be spent with their leaders.

The members of the Quorum of Twelve are busy of late. Brother J. A. Gillen is in New England after a short stay in Philadelphia, while Brother Gleazer is in Michigan making a tour of all the branches in the district. F. Henry Edwards has been in the North for some weeks, but is expected to return to Independence in a few days. Brother Garver is in Independence for a short time, and R. S. Budd, D. T. Williams, J. W. Rushton, T. W. Williams, and Paul M. Hanson are in California. Brother J. F. Curtis is at home in Independence.

Liberty Street

The morning of February 15 Elder J. A. Dowker continued in his series of Sunday morning sermons, using repentance for his subject at this time.

Brother L. E. Hills was present in the evening and gave an exceptionally fine talk on "The message to the Jews." The Saints appreciated having Brother Hills with them and hope to hear more from him in the future.

Second Church

More than ten per cent of the entire membership meets as a young people's prayer meeting each Sunday morning. Sometimes this attendance runs as high as seventeen per cent. This makes a splendid percentage when calculated on the basis of the young membership.

The junior meeting in the lower auditorium at eleven o'clock is a successful movement, and is now in its third year. Brother F. W. Chappelow will address the juniors next Sunday.

At eleven o'clock Sunday Elder J. W. A. Bailey preached a powerful sermon on the theme of freedom in the truth. In the evening the sermon was delivered by Apostle J. F. Curtis, and the main floor was entirely filled and some were located in the balcony. Both sermons were given the best of attention and were enjoyed.

Brother U. W. Greene is to be the speaker at eleven o'clock on February 22.

The priesthood was added to Sunday by the ordination of F. W. Chappelow and Glen Davies as priests; Samuel Edmunds as deacon; J. H. Miller, who was a teacher, as elder. A meeting of the priesthood will occur Sunday at six o'clock in the evening.

Walnut Park

Pastor Glaud A. Smith was the morning speaker, giving his preferred definition of religion—"the love of God in the soul of man," and enlarging on the subject in his usual plain and helpful way.

In the evening Bishop Mark H. Siegfried preached, impressing his hearers with the great need of our being awake and ready to answer to the extent of our abilities to calls for help in various ways in the church.

East Independence

There was a large attendance at the services Sunday morning. It had been announced before that the deacons would speak at this time. Talks were made regarding the financial condition of the branch, and it was decided by a unanimous vote to adopt the card system and thus let the deacons know what could be expected of each family.

The choir, instead of meeting at the church for practice, is trying the plan of meeting at some of the homes. Their object is to try to get more interest in the choir work.

Brother J. J. Teeters was the speaker Sunday evening.

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Not so many were in attendance, but all enjoyed the sermon.

At the midweek prayer service a good spirit prevailed, and the Saints felt strengthened.

Englewood

Sunday morning the Saints of this congregation were visited by Brother George Harrington, who gave a most pleasing sermon. In the evening we had the privilege of hearing Brother J. A. Roberts.

The women did not meet for class work last week because of the illness of their teacher, Sister Mollie Davis. Work will be resumed after this week.

The prayer meetings on Wednesday night have again been taken to the church, thinking thus to increase attendance. Attendance is not very good yet, but it is hoped that renewed interest may be awakened.

Spring Branch

On last Friday evening Pastor C. Ed Miller gave an illustrated lecture, using slides of southern California scenery, which was very fine. After the pictures all joined in a Valentine party. Delicious refreshments were served, and a general good time was had by all.

On Sunday night, February 8, Brother Charles Edmunds was to have addressed the Saints, but because of bad weather there were not enough present to hold services, so Brother Edmunds came back and preached Sunday morning on the 15th. His sermon was exceptionally good. The day was fine, so a large crowd was present to hear him.

The women of this group meet every Wednesday at the home of Sister Waterman for the study of Mothercraft, with good interest and attendance. Our numbers are increasing because of families continually moving into the vicinity.

Holden Stake

Atherton

Last Sunday the morning hour was filled by Brother D. R. Hughes. In the evening we had Bishop A. B. Phillips, who gave us a splendid sermon. He was accompanied by Brother and Sister B. C. Harder of Independence. Sister Harder very beautifully sang a solo, "My task," which was in keeping with Brother Phillips' sermon.

The Saints were made to rejoice on January 11, when Brother R. D. Weaver spoke both morning and evening.

We have had with us since the beginning of the year Brother Worth, Brother Self, and Brother C. B. Hartshorn of Independence.

Brother William Ware and family, formerly of Woodbine, Iowa, have recently moved into the house vacated by Brother Schwab, Brother Ware holds the office of priest. We welcome him in our midst.

Lexington

We have had some wonderful meetings of late on account of the great manifestations of the Spirit of God, which has been with us. Our sacramental service on February 1 was a spiritual feast to all present. The voice of the Spirit being heard to the consolation and blessing of the Saints. Brother R. E. Burgess was present at this meeting and was the speaker at the evening hour. On Friday evening, Mrs. S. G. Shickles was baptized by J. A. Brendel and confirmed by J. E. Johnson and J. A. Brendel. On February 8, Miss Glena Orndoff was baptized by W. T. Beard and confirmed by J. A. Brendel and J. E. Johnson. This makes a membership of one hundred and thirty-five.

Brother D. J. Krahl was with us since our last items, and his stay was enjoyed.

Sister W. W. Snell has returned home from the Sanitarium, where she underwent an operation.

Brother Finis Beebe was the speaker at the morning hour February 8, and the pastor, Brother Brendel, at night.

Buckner and Sibley

The Saints at Buckner and Sibley are striving to let their light shine and prepare for the coming of the Lord, who has often acknowledged us as his children by words of cheer, instruction, and correction, for which we are very thankful. The interest and attendance at our meetings are much better than ever before. We hope to go on and prepare for the coming of our Lord. That we may have oil in our lamps at that time is our hope and prayer.

Brother A. H. Parsons was the speaker Sunday morning. The pastor, Brother R. B. Cook, occupied in the afternoon at Sibley.

Kansas City Stake Items

Armourdale

Patriarch Ammon White held a series of meetings commencing January 19 and continuing for six nights. The interest was fairly good, and as a result the Saints seem to be strengthened for the year's work.

On January 25 Patriarch H. O. Smith made a good talk on the subject of virtue, and on Tuesday evening Brother E. A. Curtis was the speaker. At half past seven on Wednesday Patriarch F. A. Smith gave one of his characteristic sermons.

On the 25th Sister Roy E. Newkirk organized our girls into a Temple Builder chapter, with Cecil Routh as their leader.

Since the first of the year the enrollment of the Sunday school has increased from 88 to 100.

The Department of Women is very active, and the outlook is bright for the coming year in Armourdale.

Fourth Kansas City

Speakers of late have been Elders Ira G. Cluter and Thomas Newton, Patriarch Ammon White, and Pastor J. O. Worden.

We had a splendid first Sunday, and the following pace was set for attendance: Sunday school, 102; sacrament, 119; Religio, 110; evening service, 150.

An unusually fine program was given the evening of February 4, when the Walnut Park orchestra gave a concert. It made the people here want an orchestra, so the chairman of the music department is busy organizing available forces.

It is the plan to make the first Sunday in the month a special day. In addition to the morning sacrament there will be something especially attractive for the evening services. The music department will provide a song service at a quarter of eight, which has been appreciated and well attended in the past.

Quindaro

At the recent series of meetings held by Brother W. I. Fligg they had a very successful and spiritual experience. The crowds and interest were fine all through, and as many as forty-five outsiders were counted at one meeting. The work received the best advertising, and many expressed the belief that this was the best series of meetings ever held there.

The good among the Saints cannot be told in words. Old sores were healed, bridges of differences were gone over and made right, and the departments with new heads are united for work. There were five baptisms after the series last Sunday night, and Brother John Tucker baptized one more.

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Brother Fligg is starting a series now at Group 2, and expects to continue the rest of the month. He hopes February will be as successful as January has been.

Grandview

The choir from Central Church repeated their Christmas cantata, "The Prince of Peace," for us the evening of January 18. The soloists were Mrs. Alice Smeeton, Mrs. Helen Dunn, Mrs. Stella Moore, Miss Marcene Blankenship, Miss Straucey Edwards, Clayton Wolfe, and Fields Jones. The choir and their leader, Mr. Dunn, are to be highly praised for the beautiful program.

On January 25 we had the pleasure of hearing Apostle J. F. Curtis, who has just returned from the old country. He told us something of Palestine and its people. We await with interest another visit from him in order to hear more of that country.

Bishop F. B. Blair delivered a splendid sermon Sunday evening and then gave a report of our financial standing. After all expenses were paid we had quite a sum to apply on our building fund. We hope to do still better in 1925.

The kodak department, under the direction of Brother Shippey, took its first outing and motored to Swope Park Sunday afternoon. They reported a splendid time and a profitable trip.

Bennington

The Sentinels of Zion Class in the Sunday school is giving a supper and entertainment in connection with the Religio to work up a greater interest among our people.

Bennington is trying to get all the different heads of departments to working again. The pastor, Brother Goold, is back again after his accident.

We have had with us Brothers F. A. Smith and J. A. Gillen this month, both of them giving interesting and inspiring sermons.

Graceland Chats

Graceland's museum attracts immediate attention of visitors because of its unusual and valuable display. For a small college the museum is rich, and the variety is exceptional. A visitor during the agricultural short course appreciated our collection and presented an offering of old coins from different countries—United States, Canada, Mexico, and Italy. The college will thus remember Mr. John Ledgerwood.

The library has been remembered, too, and that by a Lamoni man. Representative Oscar Anderson presented the college with a complete set of Senate and House Journals which will be of especial benefit to candidates for State teachers' certificates, since the law requires all teachers to have a course in national and state government. Brother Anderson will not likely forget Graceland should other opportunities present themselves to benefit her.

Professor Roy Mortimore is seldom missing from his post of duty in the classroom, but last week was spent by him in Independence packing the X-ray machine donated by the Sanitarium to Graceland. Brother Mortimore appreciates the value of any addition to the college equipment and especially of this addition to his own department.

The basket ball boys, not to be outdone by anyone, have been giving the college some fine records in winning games. One from Saint Joseph Junior College, one from Park College, and one from Kansas City University.

Miss Lulu Porter, of the domestic science department, spent the week in Ames, being accompanied by Miss Blanche Edwards, of the Department of Women. They attended the short course in home economics. Business Manager N. Ray Carmichael was also a visitor at the State Agricultural College, taking in the annual agriculture short course on Friday and Saturday.

The declamatory contest has been the cause of much personal perturbation and society anxiety, about forty students entering the preliminary race. The try-outs relieved the extreme anxiety of all participants but six. Their time is to come later. Those winning out for the final contest are: Dramatic, Florence Juergens, Alpha Pi Sigma; Hazel Shank, Alpha Pi Sigma; Velva Williamson, Kappa Delta. Humorous, Loren Cochran, Alpha Pi Sigma; George Gates, Alpha Pi Sigma; Oscar Ourth, Niketes. Oratorical, Frank Holmes, Alpha Pi Sigma; Bertram Lewis, Niketes; and John Stageman, Alphi Pi Sigma.

Sometimes visitors run in for the week-end. Among those lately were Brother Keith Harder and wife, Myra Nelson Harder, and Miss Betty Maxwell, and Pauline Roberts of Ames.

On Thursday, February 12, Miss Mildred Cheville, a student staying at Patroness Hall, became suddenly ill and was hurried to Leon for special care, but life went out before the day was done. The body was brought back and lay in state for two hours at the White-Smith undertaking parlors; then it was placed in the chapel, where but lately Mildred's sweet spirit had worshiped with this beloved group. The rich velvet curtains around the white draped platform for the first time were background for a dead student. Hushed and saddened the students and faculty gathered in the sacred place, where white and still she lay in her narrow couch, while the A Capella Chorus sang sweet old hymns and Miss Ruth Fisher read "Sometime." This was followed by prayer by President F. M. McDowell, and then resolutions of sympathy and love and hope were read, the students standing for one moment in silent prayer at the close, attesting their sincere approval. Again the melody of the A Capella Chorus and the voice of benediction by Elder Lonzo Jones. Mildred's casket was then borne by six fellow students down the aisle and out in the February sunshine, followed by her brother, Elder Roy Cheville, with his friend, Allan Houghton. Brother Houghton accompanied Brother Cheville on his sad journey to the home in Rhodes, Iowa.

The parents drove down at all possible speed, but were too late. They immediately returned, leaving the college people this opportunity to express their love and respect for Mildred and their love and sympathy for Roy and the other members of the family.

Such events are sad, but the school feels the sanctifying influence, as if angels had passed in song where death's sable wing had cast a shadow for a while. We can well appreciate the saddened home and the grief of the fireside circle. So pass the young and the pure, leaving a radiant, vacant niche in the places that have known them, and a hope, sweet and eternal, of a future reunion with them.

Fred and Henry Moore, in their fifteenth and sixteenth years, write from Texarkana, Arkansas and Texas, 1518 Jefferson Street, as to the need of a church in that city. They say: "This is a large twin city, very much in need of a church building. It has more small factories than any other town of its size. We are asking all members to donate one dollar for the construction of this church. One person promises to give one hundred dollars in the future. By the help of God, we hope to carry out our plans. Pray for us, that with the help of God, we may have a church."

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THE GOVERNMENT OF THE CHURCH

(Continued from page 159.)

HERALD, January 10, 1923, we find the same general thought:

> Loyalty to Jesus Christ demands loyalty to his organization. Is not this logical? And since loyalty to the organization that Christ placed upon earth is demanded of us, the next thing follows as an inevitable consequence, that it also demands loyalty to those who carry the responsibility in that organization. And that loyalty can consistently and justly be demanded by those who are carrying the burden of standing as representatives of Christ and taking the responsibility of working in his organization.

Loyalty to Be Maintained Must Be Reciprocal

We find this expression running through the writings of President Smith throughout the years. Is it not possible that there is a legitimate reason for the conditions which our brother complains of? I wonder if I shall be considered guilty of *les majeste* if I quote from a modern writer on this point! I do so in the spirit of Christian cooperation and solely with a helpful spirit:

> A great manufacturer in New York City complained about his assistants, "Why is it, I wonder, I have never been able to achieve loyalty in my organization?" And he went on to tell about man after man to whom he had paid great salaries —sometimes as much as $50,000 a year—who had proved disloyal to him in the end. One could not have the heart to tell that man the truth—it would have done no good—he was too old. But the answer is perfectly plain. He himself has been essentially disloyal. He hired men, paid them highly, looked upon them with suspicion, and tossed them out. How could he expect them to grant him loyalty when he had none to give? For as surely as the sun rises you will in general surround yourself with men in whom you will find the qualities you have in yourself.—*American Magazine* for August, 1922.

I use this in no partisan sense. I am conscious of the indictment it places on the whole group. It does point a moral and suggest how loyalty may be maintained. Another quotation will not be amiss here. This is also taken from the *American Magazine*. The article is by Edward W. Decker:

> One of the things I like to see is a man at the head of a business with a lot of strong men around him. If a man will not select strong assistants, possibly for fear they will displace him or not do as he says, he is not a big enough man to be the head of a big business. Strong men will not always do just as they are told, to be sure. But it is not easy to run a business to-day with a convention of parrots. In a vigorous, growing organization, a great many important decisions have to be left to men in subordinate positions. You can't have a healthy big business in any other way.

And this man expresses the universal experience of the ages. And this is the reason why supreme directional control will not work. In his sermon on loyalty, President Smith continues:

> When the Son of Man cometh again, will he find on the earth a body of people loyal to his ideals and organization, following those leaders that have been placed in positions of responsibility?

The great desideratum for the coming of Jesus Christ is not a group of people incapable of self-determination and incompetent of self-discipline and dominated by some master mind, but rather it is a body of men and women intelligently carrying out the teachings of Jesus Christ and working together as freemen—fellow comrades for the ushering in of the kingdom of God. It is not a monarchy where one commands and the rest obey, but a fellowship where voluntary service dominates the group and is the criterion of all action. It is not an army where one must "do or die, nor ask the question why," but a brotherhood where men lovingly work together without constraint. It is not an organization of superior and subordinates, but equals working hand in hand for Zion's weal.

In the Stead of Jesus Christ

Our brother goes much farther in the elucidation of his thesis and suggests that the President of the church is the physical representation and official embodiment of Jesus Christ. He says:

> Hence Christ, being not in our midst to lead us in person, has delegated the leadership to others, and loyalty to Christ will demand that we shall be loyal to the leaders that he has appointed. So when these leaders are trying to lead us towards Zion and we can realize that Christ is Zion, and that Zion will be the social expression of Christ, then we have no place for disloyalty to Christly leaders. . . . To revolt against properly instituted leaders at the instigation of self-appointed or aspiring leaders is not independence, it is not safety, but it is just the opposite of both.

This, we believe, is assuming far too much for any man. Jesus Christ still leads. He has not abdicated. The President of the church does not take the place of Jesus Christ on earth. Jesus said the Comforter should come and be the manifestation of God in the flesh after Jesus departed. And it is the Comforter which is to guide us into all truth, not any man.

Position of the Open Letter Group

I feel safe in saying that there is no disposition on the part of the Open Letter group to deny to the Presidency every right and prerogative and power guaranteed in the divine plan. We believe that the leading officials of the church should possess large powers of execution and thus be free to carry out the measures instituted by the body. But there must be coordination of effort. There must be interdependence of quorums and all officials. We must observe the checks and counter checks provided for in the law. The people must constitute a part of the government of the church. And the priesthood must be in very deed the servants of God and the people.

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For priesthood is the point where the mind of God and the will of the people converge. The only power which any man holding the priesthood should ever exercise is that of a gardener who will assist but never suppress expression.

In order that we may further elucidate this doctrine I will now present the following question, which was propounded to President Smith in July, 1924, and his reply:

Question: Section 104: 42 reads as follows: "And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and be like unto Moses."

Would it be correct to interpret the above as meaning that all other offices, officers, quorums, departments, etc., are subordinate to the president of the high priesthood, and that in case of any difference of opinion between officers, quorums, or departments, in the course of the administration of their work, that the chief officer, or the president of the high priesthood shall have the final word or decision in all cases? Would not this method, in your opinion, make for organic solidarity?

Answer: I am quite disposed to think that you have reached a right conclusion in regard to 104: 42. You will also find in the HERALD for June 18 that the Joint (Advisory) Council practically takes the same attitude.

President Absolute in Administration

In President Smith's address published in the SAINTS' HERALD for March 3, 1920, he speaks thus of administration:

If Zion is to be redeemed, if Zion is to be established, it is going to demand a strongly centralized government. I say that advisedly. I would like to burn that into the heart of every Latter Day Saint. It is going to take a strongly organized, strongly centralized government.

After outlining the position of the church in regard to the rights of the people to pass upon revelations, he proceeds to state that this centralization shall be *absolute.*

You determine what are the laws that he executes, *even if he becomes absolute in his power* as administrator of the law.

May I ask that the reader carefully consider the propositions set forth by President Smith and then compare with the provisions of the law as set forth in the standard books of the church?

T. W. WILLIAMS.

(To be continued.)

This year's annual convention of the Religious Education Association will be held in Milwaukee, Wisconsin, April 22 to 25, and the main theme is to be, "Religious education and religious experience." An attempt will be made to determine whether the newer types of religious education can produce a religious experience commensurate with the production of the older types.

KLDS

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters. . . . . . .

SUNDAY, FEBRUARY 22, 1925

11.00 A. M., From the First Independence L. D. S. Church

Hymn.
Prayer.
Anthem: "Come, Holy Ghost," Palestrina.
Male Quartet: "Zion of latter days," words by Alice M. Cowan, music by Clemens.
Address: "The home and the responsibility of parents."
By Miss Blanche Edwards.
Hymn.

SUNDAY, FEBRUARY 22, 1925

5.00 P. M., From the New L. D. S. Radio Studio

Musical numbers will be furnished by Miss Lillian Green, violinist, and a mixed quartet consisting of Mrs. I. A. Smith, Miss Josephine Smith, Mr. George Anway, and Mr. Frank Russell.
Elder R. W. Farrell will give the second of his series of talks.

SUNDAY, FEBRUARY 22, 1925

7.30 P. M., From the First Independence L. D. S. Church

"Offertory," Lemaiagre.
By Mrs. Pauline Becker Etzenhouser.
Vocal solo by Mr. George Anway.
Trio: "Prison scene from Faust."
By Miss Lillian Green, violin.
Mrs. Paul Craig, piano.
Mrs. Pauline Etzenhouser, organ.
Organ Solo: "Pilgrim's song of hope," Edouard Batiste.
By Mrs. Pauline Etzenhouser.
Violin Solo: "Song from Vermland."
By Miss Lillian Green.
Hymn No. 73 in Saints' Hymnal.
Prayer.
Vocal Solo: "Ave Maria," Kahn.
By Mr. George Anway.
Violin obbligato by Miss Lillian Green.
First of a series of Sunday night sermons by President Elbert A. Smith.
Hymn No. 38 in Saints' Hymnal.
"Postlude," Stern.
By Mrs. Pauline Etzenhouser.

TUESDAY, FEBRUARY 24, 1925

9.00 P. M., From the New L. D. S. Radio Studio

Piano solo by Mr. Lieth Stevens.
Soprano Solo: "Two roses," Gilberte.
By Miss Lois Swaney.
Violin Solo: "Concerto," first part, Accolay.
By Frances Millard.
Piano solo by Mr. Stevens.
Soprano Solo: "Tiptoe," Zarew.
By Miss Swaney.
Violin Solo: "L'Puritani," Dancla.
By Jean Conderman.
Address: First of series of three lectures on care and feeding of babies.
By Brickhouse Wilson, M. D., Child Specialist.
Tenor solo by Mr. Glen Bennion.
Violin Solo: "Viennese popular song," Kreisler.
By Mr. Charles Davis.
Soprano solo by Thelma Ohmann.
Violin Solo:
(a) "Serenade," Drdla.
(b) "Mazurka," Mlynarski.
By Mildred Woolman.

THURSDAY, FEBRUARY 26, 1925

9.00 P. M., From the Watson Memorial M. E. Church

Organ:
(a) "Grand chorus," Dubois.
(b) "Andante" (Symphonic pathetique), Tschaikowsky.
By Miss Hazel Cook.
Voice: "Thank God for a garden," Del Riego.
By Miss Thelma Ohmann.
Organ, Piano, Violin: "Sonata, Op. 27, No. 2" (Slow movement), Beethoven.
By Miss Hazel Cook.
Miss Cammie Johnston.
Miss Lillian Green.
Organ:
(a) "Eventide," Frysinger.
(b) "Humoresque" (L-Organo Primitivo), Yon.
By Miss Hazel Cook.
Voice:
(a) "Gray days," Johnson.
(b) "The birth of morn," Leoni.
By Miss Thelma Ohmann.
Organ: "Sonata No. 1," Borowski.
Allegro ma-non-troppo
Andante
Allegro confuoco
By Miss Hazel Cook.

(Continued on page 182.)

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MISCELLANEOUS

Appointment of General Church Auditor

Owing to the resignation of Brother A. H. Knowlton as General Church Auditor, the First Presidency desires to announce the appointment of Brother G. W. Eastwood to succeed Brother Knowlton in this office. All concerned will please take notice. THE FIRST PRESIDENCY.

Day of Fasting and Prayer

To the Saints of the Kewanee District, Greeting: The Saints of the Kewanee District are asked to join us in observing Sunday, March 1, as a day of fasting and prayer in behalf of the coming General Conference, petitioning the Lord in behalf of his church, that his Spirit may be present to direct the activities of the conference. E. R. Davis, district president.

Notice of Appointment

It being necessary to accept the resignation of Floyd Burt, secretary of the Central Michigan District Sunday school, because of his leaving the district to attend college, Sister G. E. Burt, 2000 Clinton Street, Saginaw, Michigan, has been appointed secretary for the balance of the conference year. G. C. Tomlinson, sr., superintendent.

Ministerial Conference

To the Priesthood of Detroit District: The regular ministerial conference of the district will be held at Pontiac, Sunday, March 1. Prayer meeting at 8:30, quorum sessions at 10.30, mass conference at 2.15. Apostle E. J. Gleazer will be present and will preach the closing sermon at 7 p. m. Places have been provided for the meeting of the quorums. Branch presidents are asked to postpone the sacramental service of March to March 8, because of this conference. The brethren from other districts are invited to meet with us. M. W. Liston, district present.

Conference Notices

Southern New England, at Somerville, Massachusetts, March 14 and 15. Reports of district officers and branch secretaries should be in hands of secretary by March 1. Election of officers and delegates to General Conference. Susan E. Sinclair, district secretary, 166 Pearl Street, Winter Hill 45, Massachusetts.

Pittsburgh, Pennsylvania, Saturday and Sunday, March 14 and 15. The main items of business will be the election of all officers and delegates to General Conference. All reports should be sent to the district secretary promptly. Business for Sunday school and the Department of Recreation will be transacted at this time. First meeting Saturday at 3 o'clock. J. A. Jaques, district president, 1424 Alton Street, Pittsburgh, Pennsylvania.

Far West Stake, at Saint Joseph, Seventh and Faraon Streets, beginning at 8 p. m. Thursday, March 5, lasting over Sunday. Election of General Conference delegates at 3 p. m. Friday, March 6. O. Salisbury, stake president.

General Conference Reception and Entertainment Committee

We wish to announce that Bishop J. A. Becker and Elder C. Edward Miller have been appointed as a committee to provide for lodging and entertainment of visitors attending the General Conference. We urge you to make application to this committee, at the earliest time practicable, for such accommodations as you will need.

THE FIRST PRESIDENCY.

Young People's Convention

Central Michigan, at Midland, February 28 and March 1. Apostle E. J. Gleazer and Elder J. R. Grice will be with us. Everybody is welcome; no age limit. Otto Bartkett, Box 1153, Midland, Michigan.

For Holden Home

The matron of Holden Home, Sister Edith Carr, tells us that a number have expressed a desire to make things for the Home if they knew what could be used and what was most needed. We take this means to advise the Saints for her that the greatest need of the Home at the present time is for pillowcases and sheets. The latter should be 92x72 or 92x81 inches.

If individuals or groups of Department of Women workers wish to assist the Home in the manner suggested, they should mail the articles direct to the Holden Home, Holden, Missouri.

B. R. MCGUIRE, *Presiding Bishop.*

Educational Conference

New York, at Buffalo, March 14 and 15. Delegates to General Conference will be elected. Anna M. Lloyd, district secretary, 164 Congress Street, Buffalo, New York; P. L. Weegar, president, 1721 Main Street, Buffalo, New York.

Our Departed Ones

BECKSTED.—Mary Alice Reid was born March 7, 1859. Married Frank Beckstead December 21, 1875, to which union four children were born. Baptized March 14, 1889, and lived a faithful life. Died December 26, 1924, at her home near Hamburg, Iowa. Leaves her companion and four children, eight grandchildren, and a host of friends. Funeral services from the house in charge of V. M. Goodrich, of Saint Joseph, Missouri.

BEAL.—Sarah Ann Beal, one of the pioneer Saints of Beals, Maine, was born in Jonesport, Maine, February 2, 1856. Baptized by John C. Foss July 19, 1891. With a few other Saints, she organized the Beals Sunday school, which still flourishes. Died January 3, 1925. Leaves her three daughters: Mrs. Nettie Norton, Mrs. Evangeline Mitchell, and Mrs. Florence Davis. Funeral from the Jonesport church, H. A. Chelline officiating.

SHOPE.—James Henry Shope was born June 10, 1846, in Adams County, Ohio. Married Clarissa Crabtree March 19, 1868. Baptized by J. W. Metcalf at Henly, Ohio, June 11, 1911, and the many sacrifices he has made stand as a memorial to his memory. Died January 13, 1925, at McDermott, Ohio. Leaves two daughters, eight grandchildren, and twenty-nine great-grandchildren. Sermon by Francis May.

WOODFORD.—Phyllis Ruth Keillor was born April 13, 1903. Baptized September 30, 1915. Married Stewart L. Woodford December 4, 1921. Died October 18, 1924. Leaves her husband, an infant daughter, mother, father, four sisters, four brothers. Funeral services from the Methodist church, with sermon by Thomas Leitch, assisted by the Methodist pastor. Interment in cemetery at Hope, North Dakota.

JOHNSON.—Rasmus Johnson was born March 4, 1856, in Denmark, but came to the United States at the age of eight years. Baptized in 1903 at Independence, Missouri. Died December 24, 1924, at his home on West South Avenue. Leaves four brothers and one sister. He was honest, industrious, and very consistent, a faithful member of the church to the time of his death.

(Continued from page 181.)

Violin: Selected.
By Miss Lillian Green.
"Ave Maria" (Cavalleria rusticana), Mascagni.
By Miss Thelma Ohmann.
Miss Lillian Green.
Miss Hazel Cook.
Miss Cammie Johnston.
"Meditation"—Church and prison scene from "Faust," Gounod.
By Miss Lillian Green.
Miss Hazel Cook.
Miss Cammie Johnston.

K F F V

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SUNDAY, FEBRUARY 22, 1925

11.00 A. M., From the L. D. S. Church

Hymn.
Prayer.
Anthem: "Unfold ye portals," Gounod.
By the Lamoni-Graceland Oratorio Society.
Solo: "God is our hope."
By Mrs. Frances Norris.
Sermon.
Hymn.

MONDAY, FEBRUARY 23, 1925

7.30 P. M., From the Graceland College Studio

Musical program by Graceland Studio of Music.

THURSDAY, FEBRUARY 26, 1925

7.30 P. M., From the Graceland College Studio

Education program by Graceland College Studio.

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FORD.—Harriet Powell was born in Idaho January 24, 1863, and was baptized August 26, 1880. Married John T. Ford October 4, 1882. Died November 27, 1924. She leaves a husband and six children, four sisters, and two brothers. Funeral services from the Methodist church at Hamilton, Missouri. Sermon by John F. Sheehy, of Cameron, Missouri.

HETHERINGTON.—Grace Bell Dale Hetherington, daughter of Brother and Sister J. R. Dale, of Perry, Oklahoma, was killed in an auto wreck December 6, 1924. She leaves husband and four children, father and mother, and two brothers. Funeral service in charge of Jonathan Koshiway. Sermon by Hubert Case in the Christian church at Morrison, Oklahoma.

CAMPBELL.—Mary E. Campbell was born March 20, 1861, in Crawford County, Illinois. Joined the United Brethren Church at the age of sixteen. Married James Harvey Meese June 18, 1879, to which union one child was born. Her husband preceded her in 1881. Married Henry Campbell October 18, 1884, six children being born to this union, of which one preceded her. Baptized January 22, 1893. Died December 16, 1924, following a serious automobile accident, having lived a faithful Christian life. Leaves besides her immediate family, three sisters, two brothers, twenty-one grandchildren, and one great-grandchild.

KRAMER.—Elizabeth Hunt Kramer was born in Henry County, Illinois, November 18, 1839. Her parents were among the first settlers in Colona Township, Illinois, a few miles east of Moline. Married Jacob Kramer May 12, 1864, and twelve children were reared to manhood and womanhood. She was a member of the church thirty-eight years and was a very earnest, religious woman. Died at the home of her daughter, Mrs. J. E. Trevey, November 14, 1924. Funeral service at Cedar Rapids, Iowa, and at Colona, Illinois. Sermon by Leonard Houghton. Interment near Colona.

GORDON.—Mary Ann Smith was born in Iowa September 29, 1850, and was baptized at Little Sioux, Iowa, when a small girl. She remained a member of that branch until her death. She married Gilmon H. Gordon in 1868, and two years later the family moved to California, and a year later located at Rohnerville, where she endeared herself to many. She died December 29, 1924, at her home. Leaves besides her husband the following children: James J., Ben G., Charles W., Martin H., John C., and Mark W. Gordon, and Mrs. Thomas Chase. Funeral was from the Rohnerville Church, Reverend Ely officiating. Interment in the I. O. O. F. Cemetery near Rohnerville.

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THE SAINTS' HERALD

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

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OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, $2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 72 *Independence, Missouri, February 25, 1925* *Number 8*

EDITORIAL

The Controversy Over Church Government

More than ten months have gone since the document on church government was adopted by a council convened at Independence.

At once the discussion of the document began, and for almost nine months this discussion has been carried forward in the columns of the SAINTS' HERALD. It would seem this is a long time for the discussion of one subject, but the justification lies in the far-reaching points of doctrine involved, and the wide range it has been necessary to cover.

Some contributions have been denied entrance to the columns because of their relative lack of importance; and a very few because the matter was not of a nature which was proper or just to present to the body of the church. Again, precedence has been given some contributors because of their official position—principals to the discussion have been given preference to some extent. Some also have not gained publication because of lack of literary quality in the presentation of their arguments.

It has been the object of the editor to get the principals to the discussion to present the most important points and fundamental principles, and there has been sufficient time in which to present the cause of each.

Now that there are but five issues of the HERALD to come before April 6, and there has been such abundant opportunity for the presentation of evidence, we are going to ask that no new matter be presented later than March 6, for publication in the issue of March 11. Three numbers will then be reserved for rebuttal before the date of the opening of General Conference.

As during the entire discussion, we shall endeavor to put forward the best from each side of the question. We request those who expect to use space to be very careful to economize, for we shall be compelled to deny space to many, it is likely.

No new matter will be permitted publication after March 11. Govern yourselves accordingly.

RICHARD J. LAMBERT.

Approve Radio Vesper Services

The new five o'clock Sunday radiocast schedule has met immediate enthusiastic response. Many reports have come to the radio department since the broadcasting of the first radio vesper service on February 15.

Nonmembers as well as Latter Day Saints enjoyed the hymns of Zion sung by a mixed quartet composed of Sisters I. A. Smith and Josephine Smith, and Brethren George Anway and Frank A. Russell. The violin and piano numbers by Sisters Lillian Green and Pauline Becker Etzenhouser were also well received. The talk by Elder Ralph W. Farrell has been the subject of much favorable comment. "F. M. S." announced the numbers and "K L D S, of Missouri, at Independence."

Interference from other stations using wave lengths similar to K L D S was reported less than at any other broadcasting schedule. The hour chosen seems to have been the best that could be selected under present conditions.

In response to the announcement that request numbers would be sung on future vesper schedules a number of listeners-in have sent in the names of their favorite hymns that they want to hear from K L D S.

It is impossible to print all the reports received on the first radio vesper service, but a few of the representative ones follow.

Bevier, Missouri.—I was waiting for you when you came on the air yesterday at 5 p. m. The program came in fine right up to the end of Brother Farrell's sermonet and part of the hymn, "God is marshaling his army." Then W B C N, Chicago, 266 wave and 500 watts, came in, and I could not get either of you. W B C N came on at 5.30. The quartet singing was very good and the selections the best ever. I believe more of this kind of programs will be appreciated by all the radio fans. I was intimately acquainted with both the writer and composer of "One hour with Jesus." John L. Morgan was one of my old pals, and what little I know about music, he taught me. He was a natural musician; could play the organ, piano, violin, and any instrument in the band or orchestra, and could read and write music as easily as some can read a book or paper. He wrote many compositions. Father and he took great delight in composing music. Father has six hymns in the Hymnal, one in the Praises, and about twenty in the old Harmony. Both father and Morgan

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were coal miners and often wrote music on the back of a miner's shovel, or on a piece of slate in the mines. Both are now deceased. I would like to hear your quartet sing No. 81 in the Praises, "The Lord knows why." I listen in about every time you are on the air, but there is such an awful lot of interference that I get very little of your programs.—J. L. Williams.

Mount Washington, Missouri.—Your five o'clock program yesterday came in fine. It was the best we ever got over our little crystal set. We heard it better than any of the stations in the city. The K L D S quartet was great. Let us have more from it.—Mr. and Mrs. John Masters.

Rhodes, Iowa.—I heard part of your vesper service this evening and enjoyed it very much. The quartet was fine, and F. M. Smith's voice came in clear and strong when he announced. Heard your 7.30 p. m. service with remarkable clearness. Brother Harrington's talk on health was excellent. I enjoy your programs very, very much and send my best wishes and thanks to all who take part in them. Am anxious for the new 1000-watt station to get in full operation, as I am sure we will be able to hear you with less interference.—Odessa Hampton.

Saint Joseph, Missouri.—Just now we are enjoying the song by McCullough, to the tune of "Aloha Oe." We heard the church service this morning and enjoyed it immensely. The sermon by Ralph Farrell was inspiring. We have listened in to church services from Omaha, Kansas City, Des Moines, Chicago, and other stations, but none have as yet compared to those broadcast by K L D S. We get Lamoni, but find it more difficult to get them than Independence, and they do not come nearly as loud or as clear. It surely sounded good to hear the voices of Nina Smith and Frank Russell in the quartet just now. I have not heard either of them sing for years. And those old-time hymns brought back memories of years ago when I used to hear them sung at the Brick Church in Lamoni. We will be sure to tune in K L D S each Sunday hereafter at 11 a. m.; 5 p. m.; also 7.30. My neighbor, a medical doctor, told me he heard all of Brother Greene's sermon last Sunday and thought it wonderful. It was the first time he had ever heard an L. D. S. sermon.—R. K. Nicholson.

Kansas City, Missouri.—This evening at five o'clock I listened in on a homemade crystal set to your vesper service, and I surely did enjoy those old hymns. It was a feast of good things. It seems to me that sacred music is what we should hear over our K L D S radio. We just crave those old, old songs we so dearly love to hear. I could tell Brother F. M. Smith's voice very well. Yours for the good old sermons and songs to spread the precious gospel to the world over the radio.—Mrs. E. M. Beaman.

Bartlett, Iowa.—The first time in two months that we have had our Crosley, we tuned in and waited for you to come on the air, and how happy we were when we could hear, by careful tuning, K L D S. K F K U interfered until 5.30 p. m., then W B C N of Chicago. Brother F. M. Smith came in clear as a bell and could be heard all over the house on loudspeaker. Am sure that when you use the 1000 watts everything will be O. K. at from 5 until 6 p. m. Your songs were fine. "Nearer, my God, to thee," was the only one we knew, and I could feel the power of God when that was sung. Could "Redeemer of Israel" be sung next Sunday? All the world will hear the truth.—Mr. and Mrs. D. C. Eyler.

The Government of the Church.—No. 4

Supreme Directional Control Under the Microscope

Every man has the right of decision. The opinion of one man is entitled to the same respectful consideration as that of any other other. In contrasting men's views, personal honor is not necessarily involved. An otherwise good man may espouse an error. The determination, therefore, as to the verity of any proposition is by analysis and comparison.

At this juncture we wish to compare the statements of supreme directional control advocates with the wise and far-seeing utterances of the late Joseph Smith and leave the same, without personal aspersion, for the church membership to decide which, in their judgment, is the most wholesome and trustworthy. It would seem that if supreme directional control is right, then Joseph Smith was in error throughout his entire ministry. If Joseph Smith was right, then supreme directional control is wrong. Joseph Smith has declared himself as against supreme directional control.

Supreme Directional Control Will Never Bring Unity

The advisory council has affirmed:

> In organic expression and functioning there must be recognized grades of official prerogative and responsibility with *supreme directional control resting in the Presidency.*—Saints' Herald, July 9, 1924.

In direct contrast with this we have the following clear statement from the pen of Joseph Smith:

> If we ever get nearer together it must be by mutual bending towards each other. *It must not be by an exercise of supreme authority, or anything of that kind.* That will never bring us together.—Editorial Saints' Herald, April 26, 1905.

Joseph Smith here states that the exercise of supreme authority will never bring us together. Frederick M. Smith, on the other hand, takes the position that supreme directional control resting in the Presidency is imperative to organic expression and functioning. Joseph Smith may have been wrong. Frederick M. Smith may be right. We suggest that Joseph Smith was president of the church for fifty years. Frederick M. Smith has been president for ten years. Experience should count for something. But which policy, dear reader, do you think has been the most prolific in Christian progress and unity? Has there been more unity in the last ten years than in the former fifty? Let the records answer.

No Prophet, Seer, or Revelator Has Absolute Authority

Frederick M. Smith in 1920 made a vigorous and emphatic plea for a "strongly organized, strongly centralized government" and continued:

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You determine what are the laws that he (the president) executes, *even if he become absolute in his power as administrator of the law.*—SAINTS' HERALD, March 3, 1920.

And Joseph Smith many years before anticipated and answered:

Hence he who undertakes to exercise authority by edict or force brings to his support the cringing hypocrite and coward, while he sows the seed of rebellion in the noblest and best of his fellows. His authority wanes, and no matter how justly nor righteously he may have become possessed of his authority, *the government is impotent and must fall.*—SAINTS' HERALD, September 28, 1898.

Second, the authority which directs in or stimulates to duty *can never be arbitrary or absolute.* To attempt such a thing can but result *in failure.* Absolute authority in either church or state was never vested in man by divine right. It has been exercised only to enslave and degrade. Examples of it in matters of state can be traced on every page of history where an absolute monarch has reigned. Its tendency in church is plainly visible in the East, in so far as it has been vested in the Pope at Rome; and in the West in so far as it was vested in Brigham Young.—Editorial SAINTS' HERALD, September 28, 1898.

Again:

Absolute authority to dictate in matters of duty is a relic of the Dark Ages, and to enforce it is an impossibility—a sham; and the fabric built upon it has no foundation, and must therefore fall, for the reason that its products are rebels and not loyal subjects; and what is worst, *causes the best and truest elements in the body to revolt.*—SAINTS' HERALD, September 28, 1898.

The drawing of personal authority reins over free men is always fraught with danger. If drawn too tight they prove to be galling, the rule irritates and vexes, and those sought to be restrained by them, finally break from their control and refuse allegiance.—Editorial, SAINTS' HERALD, July 28, 1897.

In the light of the foregoing are we going to allow the President of the church to "become absolute in his power as administrator of the law"? Let the General Conference give answer.

Authority Derived From God and the People

Elbert A. Smith in his editorial, "The true philosophy of church government," ridicules the idea that in the church of Jesus Christ any authority is derived from the people, and concludes:

If we trace authority back to the congregation (to man, no matter how greatly augmented by numbers,) "it is of men."—SAINTS' HERALD, October 29, 1924.

Joseph Smith, on the other hand, recognized that authority is derived from God and the people, and within the church this authority must converge. Here is his statement:

Each officer, and each quorum of officers, has always regarded the law of the Lord to be the rule to be observed, and has always been ready to answer to the church, the people, for the proper performance of duties performed by them in pursuance of *the authority derived from the people as the body of Christ, the church.*—Editorial SAINTS' HERALD, September 28, 1898.

Right of the General Conference to Direct Officials

Frederick M. Smith has affirmed that

General Conference, being legislative, should not presume to issue orders to any man or official.

Joseph Smith recognized the right of supervision and direction on the part of the General Conference of all official administrative work of the church and that no officer is exempt from review or direction.

Each officer and each quorum . . . has always been ready to answer to the church, the people, for the proper performance of duties performed by them in pursuance of the authority derived from the people.—Editorial SAINTS' HERALD, September 28, 1898.

An officer who seeks to exact more recognition than his office warrants will, in a short time, be likely to receive less. Every organization, whether general, district, or branch, is greater in its entirety than in any one of its parts, and possesses the right to reverse or annul, at will, any procedure instituted by its parts without its consent.—Editorial SAINTS' HERALD, March 20, 1895.

It is the privilege and duty of the organization to veto the movement of its president, should the movement be ill-advised or improper.—Editorial SAINTS' HERALD, March 20, 1895.

A presiding officer is the servant of the body over which he presides. His duty is to execute the will of that body, and when he is no longer willing to do so, he should resign and thus permit the selection of one who has a better conception of such an official duty.—Editorial SAINTS' HERALD, March 20, 1895.

Arbitrary Discipline a Menace to Liberty

The advisory council has said:

Organic solidarity is maintained only by *effective* discipline, which is consonant with the beneficent purposes of the church, but yet *strongly enough administered* to prevent the purposes of the organization being frustrated by individual caprice or rebellion.

The tying up of this declaration on discipline with the claim for supreme directional control has an ominous suggestion. The law of Christ provides for all necessary Christian discipline. And this is the only discipline contemplated by Jesus Christ. It has been urged that "the time has come to place the scourge in the hands of one who knows how to administer it." There is no place for a "scourge" in the hands of any man in the church of Jesus Christ.

The lodging of the power of discipline in the hands of one man or quorum in the church is, in itself, an invasion of liberty and a dangerous procedure. It is an unjust exercise of authority and should be resisted. When men betray their trust or violate the law of God, there is ample provision made for redress. But to grant to the Presidency or President the right to discipline ministers by silencing them or by the use of any other form of official ban or restriction, without giving the individual an opportunity to appear before a proper court, to meet his accusers and, if possible, to establish his innocence, is subversive of right, inimical to justice, and a violation of the Christian ethic.

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Joseph Smith clearly shows that austere authority or rigid disciplinary methods are prolific causes for rebellion. He expresses himself in the following direct and emphatic language:

> Abuse of authority, or the usurpation of privileges not justly attaching to one in whom authority is vested, has brought as much woe and disorder into the world as unwarranted rebellion. Both are wrong, and should be suppressed. Rebellion against the just exercise of authority should receive no favor. *Unjust exercise of authority should be resisted.* They are equally dangerous to good government, and subversive of the best interests of society. *He who rashly or unjustly exercises authority is a tyrant; he who submits is a slave.* He who resists the proper exercise of authority is a rebel; he who condones it is a traitor.—Editorial SAINTS' HERALD, April 6, 1898.

Supreme Directional Control an Invasion of the Organic Law

Our main argument against the doctrine of supreme directional control is that it is in direct conflict with the organic law as found in the standard books of the church. If the church adopts the document on church government, then it will be necessary to delete several of the revelations found in the Doctrine and Covenants.

The advisory council document provides for "supreme directional control resting in the Presidency." F. M. Smith contends for a condition where the President "becomes absolute in his power as administrator of the law." If the President is "absolūte in his power as administrator" and the Presidency possess "supreme directional control," then the position set forth in section 104 of the Doctrine and Covenants is certainly out of joint. We quote:

> Three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church.
>
> The twelve traveling councilors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world; thus differing from other officers in the church in the duties of their calling. And they form a quorum *equal in authority and power* to the three presidents previously mentioned.
>
> The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world, thus differing from other officers in the church in the duties of their calling; and they form a quorum *equal in authority* to that of the twelve especial witnesses or apostles, just named. —Doctrine and Covenants 104: 11.

Joseph Smith, commenting on this, gives the following interpretation:

> The Presidency, composed of three, who are presiding high priests, are also apostles, and in matters of grave importance to the church, coming within their administration, hold a similar jurisdiction to the Twelve and Seventy, so that in case of serious disagreement, or maladministration by either quorum, the safeguards of the church are provided for in the fact that *the other two quorums may decide in opposition and overrule the one.*—Editorial SAINTS' HERALD, September 28, 1898.

In the Temple Lot Case Joseph Smith, under oath, gives the views of the church which were put forward as evidence that the Reorganized Church was the church in succession. If we were the church in succession because we held the views set forth by Joseph Smith, will we be the church in succession if we adopt the views of the advisory council which are in direct opposition? Let the General Conference answer. Joseph Smith testified:

> Now there is one item of the law that requires or states, that the three leading quorums of the church have what may be called concurrent jurisdiction, *and the decision by either one of them is equivalent to a decision by either of the others,* thus exercising or maintaining a neutralizing power in cases of conflict, so that the rights of the people may be kept free from imposition by false doctrine or theory by anybody; and also in the rules of the Doctrine and Covenants, which require that matters of that importance shall be submitted for their action, for approval or disapproval, at the conferences held from time to time when they meet.—Plaintiff's Abstract, p. 86.

Joseph Smith is right in saying that the law provides for concurrent jurisdiction. The word *concurrent* means:

> Possessing joint or equal authority or claims.
> Existing or happening at the same time.

According to the foregoing the three quorums, Presidency, Twelve, and Seventy have "equal authority and power" as quorums, and this authority and power is concurrent. It is also inherent. It is in no sense contingent.

If the entire Quorum of Presidency was removed by death or transgression it would not lessen or abridge one whit the power and authority of the Twelve or Seventy. This power is held of right by each quorum and is not subject to abridgment or modification by the Presidency of the church. This power and authority is derived from God and the people.

If the Twelve and Seventy possess joint and equal authority with the Presidency, and if this exists concurrently as stated in the law, how say some among you that the Presidency possesses supreme directional control? The decision of one quorum is of equal importance and power with either of the other two quorums. Where two of these three quorums are agreed these can overrule the decision of the other. The Twelve and Seventy acting together can overrule the Presidency.

And please understand that this is not confined to legislation. This provision relates to administration. And this quorum right and power is always operative. And in all of the administrative work of the church should the Twelve and Seventy agree against any decision of the Presidency they could

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override and overrule the Presidency, and the Presidency would have to submit.

This is the law. It is clear and specific. And under the law supreme directional control is impossible. Concurrent jurisdiction by three quorums and supreme directional control by one quorum are directly opposite in their purpose and work. And while taking this position we recognize that the Presidency of the church possesses under the law large powers of administration which we are not disposed to controvert.

Are All Institutions With Two or More Heads, Monsters?

Elbert A. Smith makes merry and would laugh the Open Letter advocates out of court. He remarks:

> Power of direction must be focused. Two or more heads belong to monsters, freaks of the zoo, or dragons of Revelation. The church in Revelation had one head, crowned with twelve stars. Her opponent that sought to destroy her and failed had seven heads. Too many heads.

It is a long, long way back to the Apostle Paul but, under the circumstances, I trust I will not give offense if I choose to accept the apostle's serious and impregnable statement in preference to this flippant and irreverent pleasantry of our brother. Paul wrote:

> But I would have you know, that the *head* of every man is Christ; and that the *head* of the woman is the man; and the *head* of Christ is God.—1 Corinthians 11: 3. And he Christ is the *head* of the body, the church.—Colossians 1: 18.

Here we have God the *head* of Christ, and Christ the *head* of the church, and Christ the *head* of the man, and the man the *head* of the woman. Will our brother here exclaim, "Too many heads—monsters—freaks of the zoo"?

And are there not two personalities at least in the Godhead? And speaking of the divine government, does it not say that God is the head of Christ and Christ is the head of the church? And does this not give us two heads in the divine government? And though they are one, still there is more than one person.

Our brother continues:

> I cannot think of the church having several heads, or even two heads, one to direct the temporal leg of the church, the other to direct the spiritual leg, and pray God they may not split the body.

The analogy is not apt. The thought, however, is in direct conflict with the Doctrine and Covenants which affirms:

> There are two divisions or *grand heads*. One is the Melchisedec priesthood, and the other is the Aaronic or Levitical priesthood.—Doctrine and Covenants 104: 2.

And the Doctrine and Covenants states that a literal descendant of Aaron has a legal right to the *"presidency of this priesthood."* And the law also provides that where there is no literal descendant, a high priest may be set apart to this office.

Edward Partridge was called to the bishopric in 1831. Joseph Smith in writing of him and his call said:

> As Edward Partridge now appears, by revelation, *as one of the heads of the church*, I will give a sketch of his history. —*Times and Seasons*, vol. 4, p. 368.

The Open Letter says on this point:

> The law recognizes two general divisions in the administrative work of the church—spiritual and temporal, and specifies "that the temporalities of the church are to be under the charge and care of the Bishopric." In temporal affairs the Bishop acts as trustee in trust for the church and is directly responsible to the General Conference.

This is fully in keeping with the law and is not to be laughed out of court by odious comparisons. And when we speak of more than one head or a division of responsibility, there is no intention to overlook the specific rights and prerogatives of each and every quorum in the church.

Recapitulation

1. The general church is greater than any of its parts.
2. The General Conference has the right to instruct and direct all the administrative officers of the church.
3. The General Conference can reverse or annul any administrative act of any officer in the church.
4. A presiding officer is the servant of the body.
5. The Twelve and Seventy possess concurrent administrative rights with the Presidency.
6. The Twelve and Seventy acting together can overrule and supersede any decision of the Presidency.
7. The Twelve and Seventy possess inherent authority and power.
8. Institutions do have more than one head, prominent men to the contrary notwithstanding.
9. The bishopric is the head of the temporalities of the church.
10. Supreme directional control will never bring unity.
11. Absolute authority in church or state was never vested in man by divine right.
12. Priesthood authority should not be arbitrary or absolute.
13. Absolute authority is a relic of the Dark Ages.
14. It is impossible to enforce absolute authority in the church of Jesus Christ.
15. No prophet, seer, or revelator under God ever exercised absolute authority.
16. Arbitrary discipline is a menace to liberty.
17. Arbitrary discipline is unjust and should be resisted.
18. To submit to the unjust exercise of authority is slavery.
19. Supreme directional control is in direct violation of the law.
20. Authority is derived from God and the people.

T. W. WILLIAMS.

(To be continued.)

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Executives in Church Government

It will doubtless be conceded by every person of normal mind that every government, civil or religious, must have properly designated executives to carry out the purposes of the law on which the government is based; and that the relative authority of these executives must be defined if orderly government is to be maintained. In other words, there must be different grades of administrative authority in a well-coordinated government. The church is sometimes called the government of God, because God is presumed to be at its head, gives the laws in general, and selects the administrative heads or chief executives. In the History of Joseph Smith, written by himself, the importance of these grades of office is mentioned:

> Another subject of vital importance to the church, was the establishing the grades of the different quorums.—*Millennial Star*, 15: 849.

After explaining that the presidency of the Melchisedec high priesthood are over the church, and that "revelations of the mind and will of God to the church are to come through the Presidency," Joseph states:

> A high priest, is a member of the same Melchisedec priesthood with the Presidency, but not of the same power or authority in the church.—Ibid.

Joseph then proceeds to explain why a bishop is taken from the high priesthood, in the following words:

> A bishop is a high priest, and necessarily so, because he is to preside over that particular branch of the church affairs that is denominated the lesser priesthood, and because we have no direct lineal descendant of Aaron, to whom it would of right belong.—Ibid.

This fully agrees with the law of God to the church concerning the office of bishop, and in that law is found the provision that he must have counselors in order for him to act, unless he be a literal descendant of Aaron; but a literal descendant of Aaron can act without counselors, as follows:

> But a literal descendant of Aaron has a legal right to the presidency of this (Aaronic) priesthood, to the keys of this ministry, to act in the office of bishop independently, without counselors, except in a case where a president of the high priesthood, after the order of Melchisedec, is tried; to sit as a judge in Israel.—Doctrine and Covenants 104: 34.

If, then, a revelation should come to the church in which a literal descendant of Aaron should be designated as bishop, he would have the right to act in the office and exercise his authority as an executive without counselors. If his executive power were not subject to the directional control of the Presidency, his power would be much greater than that of the President, who must have counselors in order to fully exercise his responsible powers.

The Grades of the Quorums

Prior to the events previously mentioned, Joseph states that the several quorums met and "were organized according to their official standing in the church." After being thus organized, he states that resolutions were presented and passed upon by each quorum separately, beginning at the president of the deacons and his council, after which:

> It was then thrown before the presidents of the several quorums, and their council, in the following order, and in the same manner as before: viz, the teachers, priests, bishop of Kirtland, bishop of Zion, elders, high priests, seventy, high council of Zion, high council of Kirtland, the twelve, and, lastly, into the hands of the presidency of the church, and all the quorums and received their unanimous sanction.—*Millennial Star*, 15: 647.

It will be seen that the Presidency, Twelve, and Seventy are here placed in the reverse order of their importance as quorums, their official decisions being provided for in the law, as has been pointed out by various writers. The bishops also, being officers appointed to act in an Aaronic office, are placed between the elders and the priests.

On the twenty-seventh of the same month (March, 1836), in the course of dedicatory and other meetings held in the temple at Kirtland, the matter of sustaining officers of the church was presented by Joseph. Concerning the sustaining of the bishopric he states:

> I then called upon the quorums and congregation of saints to acknowledge and uphold by their prayers, the Bishops of Kirtland and Zion, and their counselors, in all the authority of the Aaronic Priesthood, which they did by rising.—Ibid., p. 710.

While the *Millennial Star* is not to be used as authority in church doctrine, the objection recently urged against quoting it is a mistaken one. It is entirely proper to quote it and show what the early church did, though only the three standard books of the church constitute its final authority as doctrine. The very quotation that was objected to is quoted in an editorial by one of the presidency in volume 40 of the HERALD. The work is also extensively quoted in our Church History, and by Joseph Smith and many other leading officials of the church. It is solely for lawful purposes that quotations from it are made, the facts there shown being in many cases very important and constituting one of our chief sources of church history.

Presidency Counsel and Direct Bishop

That the bishop should be counseled and directed by the general authorities as occasion requires is clearly shown both in the law and in the history of the early church. As late as 1909 this procedure continued to be recognized by the Lord, who gave

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instructions in regard to carrying out the provisions of the law, as follows:

The bishop should be directed and authorized to proceed *as soon as it shall be found practicable by consultation with the general authorities of the church* who are made the proper counselors *in spiritual and temporal things* to carry out the provisions of the law of organization which are by the law made the duty of the bishop.—Doctrine and Covenants 128: 9.

The argument that the general authorities are counselors only in spiritual things is proven to be a mistaken idea by this revelation. They are clearly declared to be counselors in temporal things also, by which the bishop was to be "directed and authorized to proceed." It ought to be clear that an executive officer who has the right to direct is presumed to have the power conferred upon him to see that his directions are heeded.

If God exercises directional control over his people and their religious activities, which he will do if they are faithful to his will, it is clear that he acts through his chosen representatives authorized to direct in his work on earth. A people not subject to divine directive control can have no religion higher than themselves, and have no claim upon God. This church does not teach the heresy that "the voice of the people is the voice of God," nor that there is no authority higher than mortal man. It was through a divinely appointed Presidency that temporal direction was had by the first bishop of the church, Edward Partridge:

June 25, 1833, this quorum (Presidency) appointed Isaac Morley and John Corrill to be bishops, and advised Bishop Partridge as to who he should select as his counselors, and also as to how he should administer the law of consecration. —HERALD, 40: 146. *Millennial Star*, 14: 449.

Meaning of Directional Control

If opposers of the document on church government affirmed by the April council continue to insist that it means what its supporters plainly state it does not mean, it is well to remember the long-established principle that a document should be interpreted by its friends rather than by its enemies. It has been repeatedly urged, and without warrant, that it would place the Presidency above the authority of General Conference and above all quorums and councils. The irresponsible nature of such extravagant assertions seems to be largely due to a failure to distinguish between executive and legislative bodies. The executive function is measurably the outgrowth of legislative enactment and is to be in accordance with it. This was distinguished several years ago by President Frederick M. Smith in lectures to the priesthood, as follows:

For effective work the Presidency must have your confidence and support. The right to sustain or not to sustain rests with the body. If not sustained by the body, where can the President go for recourse? Where under God lies appeal? It is your privilege and your duty not to sustain them, if you think the interests of the work are jeopardized. But so long as they remain in office, the supreme rights of *the executive arm* of the church lie in the Presidency. But do not forget to draw the line *between the legislative and the administrative* or executive arm of the church.—HERALD, April 25, 1917.

Why should not this principle be received to-day as it was published by the HERALD editors? who were Elbert A. Smith, Samuel A. Burgess, and Edward D. Moore, and issued to the church the following comment:

It was in these meetings that President Smith stood forth so plainly as a leader, more so than ever before, both spiritually and intellectually. We expect to give a resume of the third and fourth lectures next week.—Editors.—HERALD, April 25, 1917.

Executive Control Is Subject to Law

It was clearly stated in the April council and repeated elsewhere that the directional control provided for must be according to the law and General Conference enactments. No other power of direction has ever been even suggested by the Presidency in support of the document, and it was explained:

It is of course not presumed or assumed that supreme directional control shall be exerted outside the purposes of the church as determined by the law and the objective of endeavor. That is to say, the directional control shall be in harmony with law and *General Conference enactment* based on the constitutional law, but in the executive line shall be supreme.—Quotations on Church Government. Also HERALD, p. 824, 1924.

The language of the Presidency has been so unmistakable in the various statements that have been published on this point that it really is inexcusable to assert that the President holds himself superior to the General Conference of the church. He has stated, however, that as your chief executive it is his right to insist upon having all departments carry out the work ordered by the law and the enactments of the church, and his directional control is particularly for that purpose, as the following authoritative explanations show:

And this directional control is for the purpose of carrying out the policies which have been determined by prophetic instruction *with legislative approval and legislative enactments* in harmony with constitutional law and divine command.—HERALD, 1924, p. 1058, (from letter of President Smith).

This directional control must be within the limits of the constitutional law. It must accord, first, with the revelations already approved by the people; second, with the legislative enactments of the people. It is not a wild, free handling of power by one man. If one man attempt such use of power he may be disciplined, by censure or removal from office: "effective discipline" applies to all.—Ibid., p. 1058.

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Was Stated at the April Council

These statements by the Presidency are in accord with the frank explanations made by President Smith in answer to inquiry at the April council, and the nearly unanimous adoption of the document by the council shows that it held no ambiguity in the minds of these foremost authorities of the church. His position and that of his associate on the editorial staff was further set forth last year as follows:

> The people in General Conference may at any time themselves *initiate* legislation. Not "assent" alone, but *originate*. Furthermore, any member of any local congregation may *initiate* legislation to be carried up from the local business meeting or the district conference to the General Conference for approval and enactment as law to the church.—HERALD 1924, p. 1033.
>
> Lest I be challenged on the statement that we affirm the right of the people to initiate legislation, I will say that during the council meetings President Smith stated clearly that he had always admitted that right.—Ibid.

When opposition writers ignore these clear affirmations in regard to the operation of directional control in church affairs and urge that grave danger menaces the church if the Presidency is conceded this right, is it not possible that the danger lies in the other direction? We think it does. Just as the human body cannot be coordinated for effective work without the directing power of its one head, so the body of Christ cannot have several heads, which would bring division of purpose and opposition to a coordination of its activities. One head attempts to proceed in a certain manner, and another head proceeds to work contrary to such purpose. We cannot reach proper Zionic conditions, world without end, by such methods.

The church is essentially a spiritual organization every department of which is subject to its purposes. The primary purpose of the church is not to gather and disburse funds, but the use of funds is entirely subordinate to the spiritual aims of the church. The President could not have power to see that the spiritual work of the church is performed, if he could not insist that the temporal means be used to perform the required work. Even if the law did not clearly so specify, this fact alone shows that supremacy in executive matters rests in the Presidency. Extreme attitudes on democracy in religion may lead to disruption and apostasy. To such some of the Bible warnings are sometimes interpreted as threats; but note the ancient inspired instructions:

> And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.—2 Thessalonians 3: 14.
>
> Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief.—Hebrews 13: 17.

The significance of the calf of gold that Aaron made and to which the people turned, having so soon forgotten the great spiritual purposes of God, is not to be lightly disregarded. We cannot afford to elevate the temporalities of the church to a place of independence of spiritual guidance, for they must be consecrated for the very purpose of spiritual accomplishment.

A Check on Church Funds Wanted

For the bishop to refuse compliance with directions given by the chief executives authorized by conference to direct, is for him to disregard the authority of conference which appointed such executives. In this connection we examine the inquiry issued in the HERALD recently by one of the Presiding Bishopric, and second the suggestion that *careful and prayerful consideration* be given by the Saints to his query:

> Do the tithe-paying members of the church desire that there shall be no check upon the use of the tithing and other funds?—HERALD, 1925, p. 32.

This question is followed by argument that infers that directional control by the Presidency would mean that no check upon the funds of the church would then exist. The facts are just the reverse of that conclusion. If the chief executives of the church should have no directional control over the temporalities of the church, the Bishopric, being also the trustees, would not be subject to any immediate direction as to the use of funds between conferences. As the Bishopric also keep their own books, the manner of handling items on the books would be entirely at their disposal, though some general directions might be issued by conference, unless superior officers should have sufficient supervision of the temporal affairs to place a check upon the temporal department, having a right to know all important transactions contemplated.

If effective check upon the use of funds is not provided, the Bishopric would become supreme between conferences in the handling of properties worth two and a half million dollars net. The Bishop could obligate the church by his signature, even contrary to the advice of the Presidency, or without their knowledge. To see that temporal means are used for spiritual purposes only must either devolve upon chief executives, or the Bishopric become more powerful than the Presidency, hence a department independent of the chief executive of the whole church. Such an organization would be a monstrosity and a menace to the safety and spiritual growth of the church.

Let the Bishopric of the church remain trustees

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and administrators of the funds of the church, subject to the right of the Presidency to place such check upon that department as will insure proper application of the funds and safe procedure in handling them, and all should go smoothly and well for every interest of the body as a whole.

President Not to Dispense the Funds

As we have seen, any extreme meanings given concerning directional control by the Presidency are entirely unwarranted. The word *directional* itself indicates the nature of the control intended. The charge that the Presidency desire to personally dispense the church funds is far-fetched in the extreme. As was explained by President Smith in the April council and stated by members of the Twelve, no such idea has been advocated. The statement is:

> The President of the church stated before the council in effect: I do not claim the right to dispense the funds of the church. My contention is not that in this matter I am supreme. It is that the Bishop is not supreme. I hold that no man has the right to spend the money of the church, obligate the church to pay, or otherwise order important temporal affairs of the church, only as the church in General Conference shall direct, or as in emergency between conferences the proper councils shall of necessity determine.—HERALD, 1924, p. 824.

It cannot be argued logically that the Presiding Bishop as lawful trustee of church funds is not subject to the direction of the Presidency. The fact that he admits being subject to General Conference, is equivalent to an admission that he is subject to the Presidency who are authorized by General Conference to direct the work of every department in the church. We read:

> That it is the prerogative of the President to *preside over* the whole church, to *bear the responsibility* of the care and oversight of the work of the church, *in all its different departments*, and *through* the constituted officers of the church in their various callings, *according to the laws*, rules, and regulations in force and recognized by the church.—Resolution 386: 7.

> Inasmuch as the Presidency is *responsible for the direction* of the affairs of the whole church, it is obviously proper that *all the departments* of the church ministry should work *in harmony with and under the supervision* of the presiding authority of the whole.—Joint Council Record 4, p. 71.

> The bishops being *classified with the high priesthood*, which is *presided over* by the First Presidency, and the First Presidency being ordained by the Quorum of Twelve, it would appear that the bishops can possess no authority which is outside of, or superior to that which is exercised by the presidency of the high priesthood of the church.—Adopted unanimously by Twelve and sent to the First Presidency March 25, 1918. (See HERALD, 1925, p. 57.)

I quoted this formerly as it appeared in print, but later found that the printed matter did not begin with the first words of the sentence. The meaning of the part quoted remains the same, however, and agrees with the foregoing quotations on the presiding and directional rights of the Presidency over every department of the church. To say these quotations do not apply is to say in effect that the work of the bishopric is not a department of the church, and we are confident that such a claim cannot be maintained. ARTHUR B. PHILLIPS.

(To be continued.)

ORIGINAL ARTICLES

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

The Study of Stewardships

A student at one of the universities who is preparing a thesis upon the subject of "Stewardships in rural communities," requested a member of the Presiding Bishopric to furnish him with some suggestions.

The following outline based principally upon the Doctrine and Covenants has been prepared and while not complete, owing to the limited time available for its preparation, no doubt it will be helpful to others who are making a study of this subject.

Sincerely,

BENJAMIN R. MCGUIRE.

1. Its Origin Divine:
   - (A) Promised D. C. 38: 7, "There I will give unto you my law."
   - (B) Fulfilled, D. C. 42: 8-19.
2. Its Purpose:
   - (A) Altruistic. Every man seeking the interest of his neighbor. (81: 4.)
   - (B) For their security for food and raiment, for an inheritance. (70: 4.)
   - (C) For salvation. (77: 1; 81: 3; 101: 1.)
   - (D) To establish equality. (77: 1; 70: 3; 81: 3; 2 Cor. 8: 14.)
   - (E) That the church may stand independent of all other creatures. (78: 3.)
   - (F) To provide for poor—It is my will to provide for my Saints. (101: 2.)
3. Fundamentals:

   In our interpretation of the economic law, we should see that such interpretation is:
   - (A) Universal in its application.
     - (a) Every man. (42: 9.)
     - (b) I . . . make every man accountable. (101: 2.)
     - (c) Let none deceive self that he shall not account. (118: 4.)
     - (d) None exempt. (70: 3.)
   - (B) Does not violate man's agency.
     - (a) I . . . have given unto children of men to be agents unto themselves. (101: 2.)
     - (b) I gave unto him (Adam) to be an agent unto himself. (28: 9.)
     - (c) Intelligence independent to act for itself. Here is man's agency. (90: 5.)

(Continued on next page.)

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(Continued from previous page.)

(C) Is in harmony with the laws as reflected in the three standard books of the church.
(a) In regard to . . . tithing . . . consecration . . . Book of Doctrine and Covenants to guide. (126: 10.)
(b) Book of Mormon and Scriptures given of me for your instruction. (32: 3.)
(c) Give heed unto revelations. (19: 2.)
(D) It must be in harmony with the laws of the land.
(a) Verily I say unto you, concerning laws of the land. (95: 2.)
(b) Let no man break laws of land. (58: 5; 128: 7.)
(E) Any system which stifles initiative in any direction and does not furnish incentive or arouse effort in another direction of equal or more value to the individual and society is to be deprecated.
(a) Idler shall not eat bread of laborer. (42: 12.)
(b) Shalt not idle away time nor bury talent. (60: 3.)
(c) Parable of talents (God expects men to increase their powers). (81: 4.)
(F) A plan which protects private interests to the detriment of group interests is wrong, and *vice versa*.
(a) "For benefit of themselves and their fellow church members and whole body." (128: 1.)
(b) You shall do business in your own name and in your own names. (101: 9.)
(c) Men left free to act; "these things are in his own hands." (63: 12.)

4. How Accomplished:
(A) In God's way. Through stewardships.
(a) It must needs be done in mine own way. (101: 2.)
(b) Every man shall be made accountable unto me, a steward. (42: 9.)
(c) Let none deceive himself that he shall not account for his stewardship unto me. (118: 4.)
(d) Expedient I should make every man steward over earthly blessings. (101: 2.)

5. Definition of Stewardship:
(A) Steward: One who manages the business or affairs of another. In the case of a gospel steward the true owner is God. We are his stewards. "The earth is the Lord's." "All these properties are mine." ((101: 10.)
(B) Ship: "A termination denoting state, office, dignity, profession, art, as lordship, chancellorship, relationship, stewardship."—Webster's Dictionary.
(C) Stewardship: Is a status or relation (not a material thing) which arises out of the recognition by an individual of the supremacy of God. His ownership of all things and the confidence reposed by God in man in conferring upon him spiritual endowments, mental abilities, physical powers, material possessions (the legal title to which may or may not be vested in the individual), and the corresponding responsibility and willingness to use, and the use of and the accounting for such spiritual, mental, physical, and material blessings to the realization of God's purposes in man. The things over which a man is steward may sometimes be spoken of as his stewardship.

6. The Goal of Stewardship:
(A) Creation of, and consecration of surplus for social betterment.
(a) Thou shalt stand in the place of thy stewardship . . . if obtain more than thy support, give to storehouse. (42: 14.)
(b) Remember poor and consecrate of thy property. (42: 8.)
(c) If you receive more than is needful, give to storehouse, and the benefits shall be consecrated unto inhabitants of Zion. (70: 2.)
(d) According to law every man that cometh up to Zion to lay all things before bishop. (72: 3; 58: 7.)

7. Surplus Defined:
(A) That portion of our possessions not *needed* in the support of our dependencies nor in the conduct of our business.
(a) "The Presidency are of the opinion that the word should mean, when used by the ministry and the church, that part of a man's possessions, whether of moneys or properties, of which he has not present or immediate need; the word *need* being determined by the man's position, sphere of action, his business, and his dependencies. Not all have a surplus, many may have; the widow standing before the treasury giving her two mites did not give her surplus, she did consecrate of her living. Many widows and dependent women, hard-working, self-sacrificing, give of their labor a consecration, yet all may give of that which they have if they choose who may have no surplus under the general laws, either as tithing, free-will offering, or consecration." (Taken from action had at a meeting of the Joint Council of Twelve, Presidency, and Bishopric, April 17, 1909, Lamoni, Iowa.)
(B) That part of our possessions which is in excess of our inheritance.
(a) Part retained to provide for needs, called inheritance—remains private property according to law of land. Stewards hold title to same, but have no claim on part given away as surplus. (51: 1.)

8. Surplus Becomes Common Property:
(A) Of church.
(a) He shall have no power to claim that portion consecrated. (51: 1.)
(B) Consecrate of thy properties for their support . . . with a deed and covenant that cannot be broken. (42: 8.)
(C) "And let not any man among you say that it is his own." (191: 12.)
(D) To become the common property of the whole church. (81: 4.)
(E) After given cannot be taken from church. (42: 9.)
(F) Thou shalt give it unto my storehouse. (42: 14; 51: 4.)

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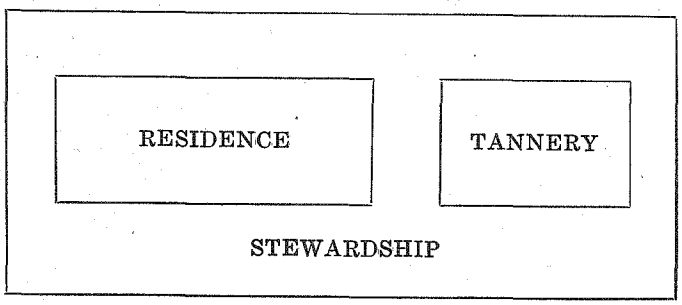
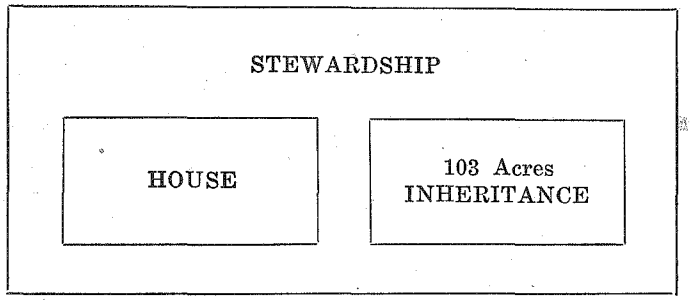
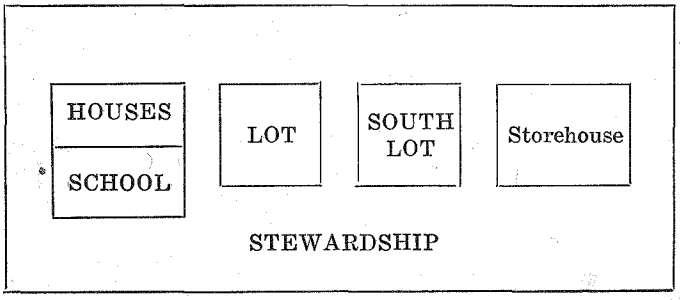
9. Surplus (uses of):
   (A) Residue (surplus) shall be kept to minister to those who have not. (42: 10.)
   (B) Purchase of land for public benefit, building up of New Jerusalem. (42: 10.)
   (C) To help stewards in conduct of their stewardship when members of an organization of stewards. (101: 12.)
   (D) You are to have equal claims on properties, for the benefit of managing the concerns of your stewardship. (81: 4.)
10. Surplus—How Determined:
   (A) By individual and bishopric. (42: 8.)
   (B) For according to law every man that cometh up to Zion must lay all things before bishop in Zion. (72: 3.)
   (C) By mutual consent (Church History, vol. 1, p. 300, 301), with appeal to high council in case of disagreement between steward and church officers.
   (D) Harris an example. This is law unto every man that comes to Zion. (58: 7.)
11. Inheritance Defined:
   (A) "The term *inheritance* includes not only lands and tenements which have been acquired by descent, but every fee simple or fee tail which a person has acquired by purchase may be said to be an inheritance because the purchasers heirs *may inherit it.*"—Bouvier's Law Dictionary.
   (B) Tentative definition of inheritance under the law of stewardships.
      (a) For the present, until we have a more authoritative pronouncement by some council of the church or by some action of General Conference upon this, we would say, That an inheritance is that amount of real or personal property which we hold in our own name, and which, when we die, goes to our heirs by process of law. It might also be in part a right, such as a government pension, or patent, or a franchise. It might also be a right to dwell in a certain location or enjoy certain privileges because of having subscribed to certain rules of conduct.
12. Inheritance: Where steward has accumulated wealth beyond his needs he should tithe the whole of his possessions, commonly referred to as the increase, and also consecrate the surplus, retaining that portion of his possessions, as an inheritance, that would adequately provide for the needs and just wants of himself and of his dependencies and his business.
   (A) *Part retained (inheritance) to yield just wants and needs.*
      (a) To Martin Harris: "Impart a portion of thy property; yea even part of thy land and all save the support of thy family." (Inheritance.) (18: 5.)
      (b) The above is an *example* to all: "My servant Martin Harris should be an example unto the church, in laying his moneys before the bishop of the church. And, also, this is the law unto every man that cometh unto this land to receive an inheritance. . . ." (58: 7.)
      (c) ". . . every man shall be made accountable unto me, a steward over his own property [inheritance], . . . inasmuch as is sufficient for himself and family." (42: 9.)
      (d) "Appoint unto this people their portion [inheritance], every man equal according to their families, according to their circumstances, and their wants and needs . . . even this inheritance." (51: 1.)
   (B) Support of Patriarch Joseph Smith to come from his inheritance over which his son Joseph was made steward.
      (a) Patriarch, Joseph Smith.—Inheritance was for his support. "And again, let my servant Gazelam have appointed unto him . . . also the inheritance upon which his father now resides, and this is the beginning of his stewardship . . . behold I have reserved an inheritance for his father *for his support.* (101: 8.)
13. Inheritance: Men are stewards over their inheritances. An inheritance is not something separate and apart from a stewardship, but something which is always a part of our stewardship. The inheritance is the thing. The stewardship the responsibility of managing or caring for the thing.
   (A) "Let my servant Sidney Rigdon have appointed unto him the place where he now resides, and the lot of the tannery for his stewardship for his support." (103: 3.)



   (B) 101: 6: "Let my servant John Johnson have the house in which he lives and the inheritance . . . and this is the beginning of his stewardship."



   (C) 101: 7: "Let my servant Newell K. Whitney have appointed unto him the houses and lot where he now resides, and the lot and build-



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ing on which the storehouse stands; and also the lot which is on the corner south of the storehouse; and also the lot on which the school is situated, *and all this* have I appointed unto my servant N. K. Whitney for his stewardship."

14. Inheritance: May be more than house and lot and will vary in size and valuation.
    (A) Numbers 23: 53-56: "Lord spake unto Moses, saying unto these, (children of Israel) the land shall be divided for an inheritance according to number of names."
    (B) Deuteronomy 15: 4: "For the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance."

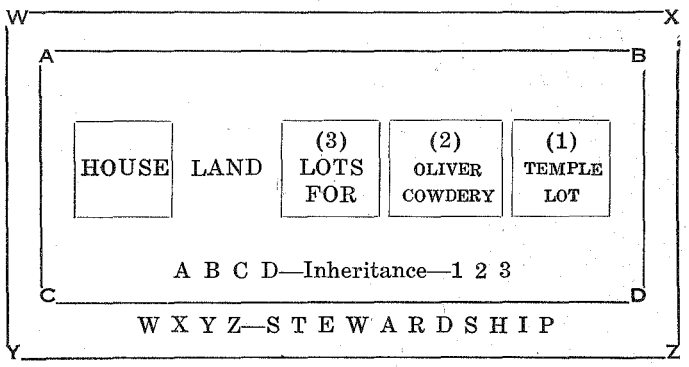
Burial Lot Became Inheritance

(C) Joshua 24: 32: "And bones of Joseph . . . buried they in Shechem in a parcel of ground which Jacob bought . . . for one hundred pieces of silver, and it became inheritance of children of Joseph."

Proverbs 19: 14: Houses and riches are the inheritance of fathers.

John Johnson's Farm Land Referred to As Inheritance

101: 6: "And again, let my servant John Johnson have the house in which he lives, and the *inheritance* all save the ground which has been reserved." This was about 103 acres.



Church History, vol. 1, p. 381. Prayer of Joseph Smith. December 10, 1833: "I ask thee, in the name of Jesus Christ, to return thy people unto their houses and their inheritances, to enjoy the fruit of their labor."

Farm Land Referred to As Inheritance

57: 1: "It is wisdom that land should be purchased by the saints; and also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold this is wisdom, that they may obtain it, for an everlasting inheritance."

15. Inheritance—How obtained:
    (A) By gift.
        (a) From parents—if parents have not wherewith to give them an inheritance. (82: 2.)
        (b) From others.
    (B) By process of law.
        (a) By will.
        (b) As heirs of an estate.
    (C) By purchase.
        (a) Church History, vol. 1, p. 308. Copied from *Evening and Morning Star*, July, 1833: "The disciples of Christ blessed with immediate revelations from him, should be wise and not take the way of the world nor build air castles, but consider that when they have been gathered to Zion, *means will be needed to purchase their inheritance.*
        (b) 63: 13: "He that sendeth up treasure unto the land of Zion shall receive an inheritance in this world, and his work shall follow him. . . ."

16. Inheritances Are Private Property and Owners Hold Title:
    (A) 51: 1: "Appoint unto this people their portion . . . when he shall appoint unto a man his portion, give unto him a writing that shall secure unto him his portion that he shall hold it, *even this right and this inheritance* . . . but shall only have claim on that portion which is deeded unto him. And thus all things shall be made sure according to the laws of the land."
    (B) Jeremiah 32: 18: "For the right of inheritance is thine . . . and I subscribed the evidence and sealed it, and took witnesses, and weighed him the money . . . so I took the evidence of the purchase both that which was sealed according to the laws of the land."
    (C) Church History, vol. 1, p. 381 (letter of Joseph Smith to Edward Partridge): "As respects giving deeds, I would advise you to give deeds as far as the brethren have legal and just claim for them, and then let every man answer to God for the disposal of them."
    (D) Every man a steward over his own property. (42: 9.)

17. Equality Established by Law of Stewardships:
    (A) Equality does not mean an equal distribution of wealth. The measuring rod of equality under the law of stewardships is needs and just wants.
        (a) Appoint unto this people their portion—equal—according to wants and needs. (51: 1.)
        (b) Every man steward over his own property inasmuch as it is sufficient. (42: 9.)
        (c) Stewards not to give profits either to church or world only when they exceeded their needs. (70: 2.)
            In your temporal things you shall be equal. (Verse 3.)
        (d) Distribution was made to every man according to needs. (Acts 2: 45.)

18. Factors:
    (A) In creation of wealth.
        (a) God—Without me ye can do nothing.
        (b) Steward—We are laborers together with God.
        (c) Neighbor—Let men of business and work labor together with God. (119: 8.)
    (B) In distribution of wealth.
        (a) God—One tenth belongs to God. (Leviticus 27: 32.)

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(b) Steward—Needs and just wants. (81: 4.)
(c) Neighbor—Surplus to be consecrated unto inhabitants of Zion. (70: 2.) All who have need to be assisted from surplus. (42: 10, 11.)

19. Organization of Stewards:
(A) Those who have secured their inheritance and who have surplus or who are creating surplus.
(a) A commandment I give that ye shall organize and appoint every man his stewardship. (101: 2.)
(b) Time has come for organization of stewards. (77: 1.)

20. Purpose of Organization:
(A) In regulating (by assisting to manage the surplus) and establishing (by contributing the surplus) the affairs of the storehouse (treasury) for the benefit of others. (77: 1.)
(B) For the benefits of managing the concerns of your stewardships. (81: 1.)

21. Other Helpful Organizations:
(A) Stewards of lesser financial ability, those who were in the process of securing their inheritance could organize for mutual benefits, provide other organizations or associations—industrial associations. (128: 6.)

Stewards—Paid consideration and received deeds for property APPOINTED unto them as stewardships. The word *appoint* used in the revelations does not connote a free gift.

At Kirtland—as shown by the records—titles in fee simple were passed for a consideration to the various parties named in section 101 within a few days after the giving of the revelation.

We submit transcript of the records as furnished us by Bishops A. Carmichael and M. H. Siegfried, viz:

Newel K. Whitney to Sidney Rigdon, book 18, page 488, April 30, 1834, to his heirs and assigns forever, in fee simple part of a lot. Consideration $100.

Newel K. Whitney to Frederick G. Williams book 19, page 203, April 30, 1832; to his heirs and assigns forever, in fee simple, part of lot 1. Consideration $550.

John Johnson to Joseph Smith, jr., President, etc. Book 18, page 478, May 4, 1834; parcel of land in Kirtland, in trust for the church or his successors; (from the description this is doubtless the land on which the Temple stands and a part of which is used for a cemetery.)

John Johnson to Oliver Cowdery, book 18, page 479, May 5, 1834, in fee simple to his heirs and assigns forever, part of a lot. Consideration $110.

John Johnson to Joseph Smith jr., book 24, page 100; this deed was given to correct a deed recorded in book 18, page 478.

Newel K. Whitney to John Johnson, book 22, page 497, September 23, 1830, in fee simple to his heirs and assigns forever, a tract of land lying north of the Temple and burying ground and near the Old Mill pond and the brick house owned by Newel Kelley Whitney. Consideration $5,000.

Newel K. Whitney to Orson Hyde, book 23, pages 449 and 450; deed recorded February 11, 1837; part of lot 17, quit claim deed. Consideration $400. Another deed, the consideration being $2,500 in fee simple, recorded April 22, 1837.

John Johnson to Miranda N. Hyde, recorded April 24, 1837. In fee simple to heirs and assigns forever, part of lot 17. Consideration $1,050.

Supreme Directional Control.—No. 2

BY PAUL M. HANSON

Does the "Faith of Our Fathers" Provoke This Controversy?

Who among the dreamers dreamed ten years ago that the doctrines couched in such phraseology as "supreme directional control"; government "through priesthood . . . among the people"; "effective discipline" to prevent "individual caprice and rebellion," would now be seriously offered to the Reorganized Church by some of its leading ministers?

If these doctrines were a continuation of the faith of our fathers, who believes they would be provocative of the controversy now in the church? The claim is not complimentary to the intelligence of the church.

Let those who assert that the doctrines were the faith of our fathers, harmonize them with the unvarying editorial sentiments and official pronouncements of the late Prophet Joseph Smith and the practice of the Reorganization through all its years. The eagerness to avoid this task is very noticeable.

Arguments have been presented by the Utah Church in support of their president exercising supreme control of all affairs in their church as plausible as have been advanced thus far by writers of our church pleading for the President of the Reorganized Church to exercise "supreme directional control" in all of its departments; and about the same kind of philosophical treatment of the subject has been indulged in by the writers of both churches.

Right to "Preside Over" Does Not Give Supreme Control

The calling of the "president of the office of the high priesthood is to preside over the whole church." (Doctrine and Covenants 104: 42.) This is reverently believed; no one disputes it. What does it mean? It does not mean the President possesses "supreme directional control" of the church's press, quorums, boards, temporalities, etc. Presiding power does not carry with it such meaning.

Presiding authority is much the same in its operation, whether exercised by the president of the church or by the president of a branch, district, or stake.

The thing now most emphasized—"supreme directional control" by one quorum, or one man—one man being a sort of sole earthly proprietor of the church of Jesus Christ—is the thing *not mentioned at all in the New Testament or Book of Mormon.* Isn't that slightly queer? With these records, the Doctrine and Covenants, correctly interpreted, agrees.

Are we to have something different from the New

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Testament church, with which we have ever affirmed that our church is in harmony in organization, faith, doctrine, and practice?

To preside rightfully, whether over branch, district, or general church, is to preside in a manner recognizing every officer in his office, and safeguarding all the rights of all the officers and members all the time.

The principle contained in the following words of revelation is true in its application to all presiding officers:

> Should my servant Frederick M. Smith prove unstable and unfaithful, another may be chosen, according to the law already given.—Doctrine and Covenants 127: 8.

These words direct all eyes of the church to rest in scrutiny on the President, and then to act in harmony with his faithfulness or unfaithfulness, stability or unstability; all of which reveals a profound regard on the part of heaven for the rights and welfare of the membership of the church. Is not this the rule of procedure applying to presidents of branches, districts, and stakes?

The Lord in the above words reveals that the church must be presided over in accordance with right, mercy, justice, fairness, church law, and the statutory enactments of the General Conference. On no other foundation can peace, harmony, and confidence come in blessing either to local organizations or to the general church.

Repecting the receiving of revelations, it is written:

> Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he [the president] shall give unto you, as he receiveth them, *walking in all holiness before me.*—Doctrine and Covenants 19: 2.

The words I have italicized should not be overlooked. Any other course than the Lord here commands would be followed by confusion, if not disaster.

A Lesson From History—Temporal Labors

It has been argued in defense of supreme directional control that the "work of the whole church is spiritual." The revelations definitely refer to the "spiritual and the temporal divisions of the work" of the church. (Doctrine and Covenants 129: 8.) The Lord said to the first prophet of the church:

> In temporal labors thou shalt not have strength, for this is not thy calling.—Doctrine and Covenants 23: 4.

Some now offering themselves as pilots apparently would have us believe that these words mean that in temporal things he should have strength, and that this was his calling as well as in spiritual things! Therefore, the president to-day should have "supreme directional control" of temporal affairs.

"Truth is a knowledge of things as they are, and as they were, and as they are to come"; note: a knowledge of things as they *are,* and as they *were,* and as they *are to come.* Truth, the supremest thing in the world, sometimes makes one a little uncomfortable, but it makes one free.

A student of history sees in the failure of the first President of the church to heed the words, "In temporal labors thou shalt not have strength," the cause of much of the disappointment and sorrow of the old church.

Who will deny that great was the loss in spiritual power to the church after he became involved in the Kirtland Bank, became mayor of Nauvoo, judge of the municipal court, lieutenant-general of the Nauvoo Legion, an officer in the Masonic Lodge, trustee in trust for the church, involving technical knowledge in handling of real estate, and allowed himself to run as a candidate for the Presidency of the United States?

The rejection of his church by the Almighty is a serious matter—entailing woe from generation to generation—and the causes contributing thereto deserve to be thoroughly studied and made known.

The person who turns from facts is moving towards a fool's paradise. What is more valuable than a knowledge of our church history in helping the church on to-day in its mission, avoiding past rocks, and guiding its course toward a smooth sea? History—ancient and modern—proclaims a thousand lessons to the church to-day.

President W. W. Blair wrote in an editorial:

> In this one case alone we have a clear refutation of the claims of the Utah leaders. Joseph stood highest in the priesthood, and his calling was to the spiritual concerns of the church; but in temporal affairs he should "not have strength." This clearly means that he should not, in temporal matters, have skill and wisdom. It certainly did not mean that he should not have physical—bodily—strength, for in physical ability he was unsurpassed.—*Saints' Advocate,* p. 26, October, 1880.

The late Prophet of the church, Joseph Smith, wrote of his own refusal to exercise supreme directional control of the business affairs of the church as follows:

> It may be that the overshadowing sentiment, "In temporal things he shall not have strength," has had its influence in preventing the rise of an ambition to control in such affairs; and it is certain that the disastrous failures of similar ventures in the past, passing under our observation, have been a constant warning against doing business upon other people's means gathered under the veil of spiritual standing and value. We have always known that the business world did not deal in spiritual assets and that such were not quoted as of marketable value.—SAINTS' HERALD, October 1, 1902.
>
> There was a greater element of danger to the general church in the way of putting its properties into the control of the President, than in the Bishopric rule. The control of the finances of the church added to the spiritual control would

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be an element of mischief to the general body, if the President was an ambitious and unscrupulous man, as the rules applying to the care of the finances under the Bishopric would not apply to him, and he would in a way be an irresponsible agent.—SAINTS' HERALD, May 29, 1901.

Truth Is Harmonious—No Conflict in God's Law

Certain rights, powers, and prerogatives inhere in the apostolic office, which neither the President nor anyone else has authority to set aside; and this truth applying to the Twelve extends to all other quorums.

There are peculiar rights and prerogatives attaching to the Bishopric, embodied in the law, as is proven from the following:

In regard to the gathering and the work of the bishopric in regard to the law of tithing and consecration, I made inquiry what should be the attitude of the church in regard thereto. To this question I was answered, that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to. In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to, and their action and determination should govern. I inquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for in the law—the presidency, the twelve, and the seventy.—Doctrine and Covenants 126: 10.

And again, I have called my servant Edward Partridge, and give a commandment, that he should be appointed by the voice of the church, and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labors of the church; to see to all things as it shall be appointed unto him in my laws, in the day that I shall give them.—Doctrine and Covenants 41: 3.

The Spirit saith further: The attention of the church is called to the consideration of the revelation, given in answer to earnest supplication, with regard to temporal things. The word has been already given in agreement with revelations long since delivered to the church, that the temporalities of the church were to be under the charge and care of the bishopric, men holding the office of bishop under a presiding head acting for the church in the gathering, caring for, and disbursing the contributions gathered from the saints of moneys and properties under the terms of tithing, surplus, free-will offerings, and consecrations. The word which has been given at a late period should not have been so soon forgotten and disregarded by the church or any of its members. "I am God; I change not," has been known to the church and the eldership since the coming of the angel with the message of restoration. Under it the church has sought the Lord and received from time to time that which was deemed sufficient for the time to govern the church and its ministers, both of the spiritual and the temporal divisions of the work. The church has been directed to accede to the rendition of the bishopric with respect to the temporal law; and until such heed is paid to the word which has been given, and which is in accordance with other revelations given to the church, which had been before given, the church cannot receive and enjoy the blessings which have been looked for when Zion should be fully redeemed. Therefore, hearken once again unto the voice of inspiration, in warning and instruction, and conform to that which is given and receive what is awaiting the upright and the pure in heart.—Doctrine and Covenants 129: 8.

These words do not warn the church to conform to the doctrine of "supreme directional control" of temporalities by the Presidency. Far from it!

The late President Joseph Smith wrote in a leading editorial:

President Brigham Young had a successful way of providing men with a chance to work; but it was not by a cooperative system of which the people were the originators, benefactors, managers, and beneficiaries; the whole was dominated by the direction of the church officers, President Young first, the bishops next.—SAINTS' HERALD, p. 453, July 21, 1897.

That is what some now are pleading for in the Reorganized Church; the Presidency first—the bishops next in control of temporal concerns. Such is the strange voice that is now heard in the Reorganization. The Lord in the words quoted says that the "temporalities of the church are to be under the charge and care of the bishopric, men holding the office of bishop under a presiding head," and declares the church had sought the Lord and received from time to time that which was deemed sufficient for the time to govern the church and its ministers, "both of the spiritual and the temporal divisions of the work." The church is directed to "accede to the rendition of the bishopric with respect to the temporal law," and is told that "until such heed is paid to the word which has been given, and which is in accordance with other revelations given to the church" the "church cannot receive and enjoy the blessings which have been looked for when Zion should be fully redeemed."

I do not believe the Reorganized Church has forgotten the teaching sounded along the years through its corridors: "To the law and to the testimony."

The *law* provides that unless the liberties of the people of the church are in jeopardy, the "application of the law as stated by the bishopric should be acceded to." It does not direct that the "application of the law as stated by the bishopric," under *supreme directional control of the Presidency,* should be "acceded to"—and then in case of a flagrant disregard of the rights of the people, under the operation of such "control," the Presidency, Twelve, and Seventy, should sit in judgment on the conduct of affairs in the Bishop's office.

Imagine the *Presidency* sitting in such a council of appeal, when all the time they had exercised "supreme directional control" of the temporalities!

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Liberty According to Office and Calling

"Supreme directional control," on the part of the Presidency, of the Bishop's office, makes void the law of God.

Instead of nullifying what is written, the duty of the Presidency is to safeguard and defend all the privileges and prerogatives of the Bishopric, provided for in the inspired language relating to their work. Presidency, rightly exercised, safeguards all.

How plain are the provisions of the divine words bearing on the subject! How unmistakable the interpretation of the law by the late prophet! The practice of the Reorganization relating to temporalities—harmonious and unvarying!

Listen to the following words from an editorial of the late President of the church:

> But why should we continue a profitless controversy over the name under which the Bishop *must* undertake and carry on his work of looking after the finances of the church?
>
> Is it not better to leave each department at liberty to carry on its work according to the law and the light, wisdom, and direction of the Spirit to which as officers of their calling they are entitled? We certainly think so.—SAINTS' HERALD, p. 1148, November 26, 1902.

The question arises: Who is right, the Prophet Joseph Smith, who presided over the Reorganization for more than half a century, signally blessed of the Lord, or those who without any pronounced revelation from God are now endeavoring to lead the church along a different path?

Government "Through Priesthood" Ignores Democracy

Reasonably interpreted, the sister doctrine of "supreme directional control," i. e., government "through priesthood . . . among the people," means the membership of the church cannot institute or propose any measure bearing on the government of the church. If they can institute such measures, why talk about government "through priesthood . . . among the people"? The doctrine means, unless words are added to the phraseology, that to approve or disapprove of what is offered to them by the priesthood, is their highest privilege as citizens of the kingdom of God in participating in its governmental conduct.

If the church were a pure theocracy, its government would be by ecclesiastics only. Our late president rightly defined it as a "theocratic-democracy." Therefore, democratic rights must be upheld as well as theocratic privileges.

The government of the church, not being "through priesthood . . . among the people," the members of the church have a legal and moral right in all of its deliberative assemblies to influence, direct, and regulate, by instituting and urging measures which they deem necessary to the welfare of the church. Through themselves, or their delegates, they exercise a legislative and controlling power, which is governmental power. The government of the church, consequently, is *not* "through priesthood . . . among the people."

Since the church is a theocratic-democracy, its government is maintained by the mass of the people with all the channels left open for divine revealment and profit provided by the Lord. Theocratic privileges are respected, and the democratic rights of the people are not ignored.

In this manner the virtues of a theocracy and of a democracy become blended.

Quorum of Seventy Not Heard

The advisory council, which did not even give consideration to the Seventy whom the law clearly provides should be recognized in case the affairs of the Bishop's office are called in question, attempted to set some of the prerogatives of the Bishopric aside; desiring henceforth to recognize the Presidency as being in "supreme directional control" of such department. This is the origin of what may appear to many of the membership to be an innocently worded phrase: "supreme directional control."

For the Faith Once Delivered

Who can harmonize the action of the council with the revelations through the late President of the church, his official pronouncements, and with the practice of the Reorganization from 1860 to April, 1924?

The rights, powers, and prerogatives of the Bishopric, as set forth in the standard books of the church and enactments of the General Conference, and the rights of members in exercising a controlling and governmental power and authority in the church, cannot in truth be set aside.

Apart from right, facts, and law, *real authority* does not exist.

The law of God relating to the Bishopric and other quorums, and "common consent," remains clarified and reinforced by the interpretation and practice of the Reorganization from its beginning.

Most sincerely do I say that what will speedily bring peace, good will, and united action in the church is not an increase at the present time of questionable presidential power, but a wise, kindly, and just exercise of powers already possessed.

Those who have given their lives to the cause of Christ represented in the Reorganization, can support enthusiastically the principles of government which have without interruption marked its progress. All should be willing to support such principles. Why not? For that faith we contend. On

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such a basis is a better ground for united action, than attempting to force through an advisory council having no official standing in the law, dogmas which the Utah Church has been practicing from its origin.

Why not let the Reorganization continue to move on the foundation and along the illuminated highway on which it was placed by Almighty God and our fathers?

Is not this the fervent desire of the church?

Concerning the Faith of Our Fathers

BY D. T. WILLIAMS

V. Concentration of Administrative Power in the Light of the Democracy of Our Fathers

Some would have us believe that eccelesiastical democracy in this church is waning to its death; that the brilliant star of a past freedom is about to be hidden in its course by the black clouds of superstition and authoritarianism; that God has deserted his *ecclesia;* that we are tending toward apostasy; and that "the church," as one of our responsible ministers is reported as saying, "is going to hell." Indeed, it has been said that if the articles on church government are adopted, our apostasy will be complete.

An exceedingly sad picture of this, exceedingly sad, indeed, if by any means it can be proved as portraying the truth. Comparisons are said to be odious. They are, however, at times, just as useful as they are annoying, and may help us in this instance to arrive at the facts in the case. We wish, therefore, since our brethren have thought it wise to make a serious appeal to the democracy of our fathers of the state, to consider the similarity, or dissimilarity as the case may be, between the democracy of the church and that of the state, with special regard to the question of centralization of power. And we speak in these articles of concentration in the administrative department of government only.

And as observed in our last, we are more than glad to pick up the gage thus laid down by our opposing brethren—the democracy of our fathers. It will serve us well.

What Is Democracy?

What is democracy? Here we have a vital question; and one which has vitally to do with the problem presented in the issues now before the church. Before we as a people can give an intelligent answer to the quandary now confronting us, we must ponder well this question.

Some seem to believe that democracy has its demonstration only when each member of the community has equal power or authority with every other member, be he officer or citizen; or when the untried philosophy of "no superior officer" is enforced by the inveigling eloquence of the popular orator.

Such doctrine may have an enticing sound to the ears of some who have made only a shallow study of the laws of government, but to those who have delved into the past with a profound desire to learn the lesson of history, there is no such delusion. These know that order can be enjoyed only when the people have delegated their powers to certain persons, who while they become the rulers of the people, are at the same time their servants as well: Who sense the virtue of a legitimate and well-guarded centralization of power.

Those, upon the other hand, who are pleading that no power be concentrated in the hands of any man or quorum, are making a plea tending to anarchy and its attendant evils. It would be altogether unjust to say that any of the brethren want anarchy, but the answer to their prayer if granted could mean only that.

The writer said at the last General Conference that any organization, be it great or small, must have some centralization of power. When we dismiss the principle of representation from our democracy, which is concentration of power, we thereby bid farewell to stable democratic government. Out of such a situation only one of two things can evolve: either anarchy or autocracy.

In light of this thought, it can be plainly seen that those who are championing complete decentralization of power are themselves seeking a change of government, disquieting and unsettling to say the least.

"Complete decentralization of power" is a high sounding definition for anarchy. On the other hand, a complete centralization of power would spell autocracy. We must beware that we do not allow ourselves to be inveigled by the alluring phrases of the one, or wrecked by the deceitfulness of the other. We must not sacrifice liberty to government; nor should we sacrifice government to license. There is somewhere a golden mean, which if discovered will conserve the good of the church and the welfare of all its people.

Is Centralization Un-American?

Writing on the subject under discussion, a contributor to the HERALD of December 24, 1924, sets forth his faith in the following eloquent manner:

> From the above and for many other reasons the writer is of the opinion that supreme directional control and a *centralization of power in* ANY *official or quorum of the church*

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is wrong in principle, unscientific in practice, *un-American in character*, and unwarranted in the law of God.

"Un-American in character." Here is the appeal to the world democracy. Similar appeal has been made by others standing in positions of greater trust. Such an appeal must not go unheeded, and we are glad, very glad that the opportunity is thus granted to set before HERALD readers the faith of those who cannot accept such philosophy as the foundation of their hope. For we do not so read the democracy of our fathers of the state.

"A centralization of power . . . is un-American in character." This is a strange political science, indeed. What an indictment is here registered against the grand old fathers of the Constitution! The Father of his Country, the mighty Washington, is labeled "un-American." The great Hamilton, who fought so courageously in the constitutional convention for concentration of power, is found guilty without so much as a hearing. The generous Lincoln, the Savior of his Country, and a golden pillar of political liberty, is peremptorily dismissed without an opportunity for defense. What would these men say if they were alive and permitted to speak for themselves? How would they answer the charge of being "un-American?" We can only answer this by an appeal to the history of their experience.

The Power of the President

Ashley, a recognized student of American Government, speaking of concentration of power in the hands of the President says:

> He controls absolutely the executive department, not so much because the constitution vests him with executive powers, as for the reason that all executive officials are directly or indirectly appointed by him, can be removed at any time, and are responsible to him in the performance of their duties. That is, the executive department is the most completely organized part of the United States Government, every inferior civil officer being directly subordinate to the President, in whom is centered all power.—The American Federal State, pp. 284, 285.

"In whom is centered all power" is a strong phrase. It is Ashley, however, who makes it, one of the best-informed writers on American Government. For this strongly centralized government Hamilton fought with all the ferver of his wonderful genuis. And Washington, when it was established, though he disdained to wear a crown, gave his acquiescence to the new government. By accepting the position of centralized power, Washington signified his pleasure with the consummation of the Constitutional Convention's endeavor, and served for eight years in this position of stupendous trust. At no time did he say there was too much power vested in the hands of the President. On the contrary, he sponsored the courageous efforts of Hamilton and his colleagues to the end of establishing such power. Moreover, those who have studied the history of our great civil struggle know that Lincoln did not hesitate to use the power extended in this grant to the limit of its possibility.

The Single Executive

To those who are of the opinion that centralization and democracy are not consonant with each other, the following should bring some enlightenment:

> Unlike state governments, the national government is so organized as to concentrate power and the responsibility of enforcement of the laws in the hands of a single executive. Those who are charged with aiding him in carrying out the government are his own appointees, and their responsibility is to him alone.—Government in the United States, by Garner, p. 301.

Some of our brothers have eulogized the Constitution of the United States, and well they may, for it was formulated by "wise men raised up unto this very purpose." But it is hardly consistent for them to eulogize the framers of this great document and laud their creation in one paragraph, while in the next they decry the fruitage of their efforts and cry aloud for a complete decentralization of power.

These, our American fathers, centered in one man the greatest power ever held by any constitutional ruler in the world. Macy and Gannaway, speaking of the powers vested in the Presidency of the United States, say:

> Its occupant does not hold merely an ornamental position, useful only in a social way, but is the real head of the Nation, with powers and responsibilities greater than are those of monarchs in the Old World countries.—Comparative Free Government, p. 36.

President Smith Is Right

A great ado is made over the fact that the President of the church should say: "You determine what are the laws he (the president) executes, even if he becomes absolute in his power as administrator of the law."

We note the President does not say he *is* absolute. His only affirmation is that upon the executive officers of the church is imposed the task of administering and enforcing the law. Anything wrong with that? In the light of the words of God, there is nothing wrong with it, who has said, "Mine elders shall see that the law is kept."

This administration of the law by the executive officers, including the President of the church, as President Smith has a number of times been quoted as saying, must itself proceed lawfully, or, to use his own words, "in harmony with the law and General Conference enactments."

President Smith and Obedience

Nor will the discerning be led into any camp of sophistry under an effort to go back to a sermon of

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twenty-two years ago for the genesis of the document on church government, and to substantiate the charge that President Smith in this later document deliberately lays a foundation from which to demand obedience to men as if to the veritable words of God himself. Especially will they not be so misled when they discover this attack in the HERALD of February 18, to which these lines refer, has left out of consideration the primary statement of President Smith predicated in the introductory remarks of his discourse of so long ago. President Smith had reviewed the faith of Abraham in offering Isaac, after which he said:

> There is one thought that I wish to draw from the three stories; and if I can get that one thing, or one lesson, before you, I shall be satisfied; and that is the lesson of obedience, obedience which is the result of absolute faith or confidence in God. . . . God places a high estimate on obedience, that is, faithful obedience, obedience that comes from the heart, or that is impelled by faith, and not simply by this intelligent compliance that we have sometimes heard of. Let me read a few passages that will support this, I believe. In the 5th of Acts, 29th verse, we find this language: "Then Peter and the other apostles answered and said, We ought to obey God rather than men."

The fundamental thing here is obedience to God.

Strange, indeed it is, that even a prejudiced cause should so strain both the record and itself in an endeavor to establish a point thought to be to its advantage.

American Administrative Power

With respect to the argument of our brethren, since their appeal is to democracy, and to the American democracy in particular, let it be remembered that just this is the power of the President of the United States. He has absolute control in the matter of administering the law, subject to impeachment in case of abuse of office. He is the head of the administrative department, and as such has centralized in him full administrative authority. As Ashley puts it, "In the President was vested *the whole executive power.*"—American Federal State, p. 108.

Surely those who would make the officers of the church as powerless as its members by this unthinkable program of decentralization based on their interpretation of the democracy of our fathers, and call that program democratic, have forgotten their grade school civics.

It is well to remember that the people of this the greatest democracy the world has ever known, elect but one administrative officer. That officer is the President of the United States.

And let it be remembered, moreover, that this officer so elected is given the power to appoint, either directly or indirectly, all the other executive officers of the Federal Government.

This is a stupendous concentration of trust, for as Hart in his Actual Government informs us: There are in the American Government 3,850 officers only who are not under the direction of the President; while there are 236,000 who are under his direction and control. The former are legislators and judges and their various assistants, while the latter are those who assist the President in the administration of the executive affairs of the Nation.

Hart emphasizes the greatness of this centralization of power in the following quotation:

> By his (the President's) general appointing power he designates foreign ministers and consuls, judges of the supreme court, and all other important officers. This power combined with the power of removal which does not require consent of the Senate, *centralizes and unifies the whole hierarchy of executive officers.*—Actual Government, by Hart.

These things seem to signify a centralization of power. As the writer has remarked before: We must have centralization of power, but it is for us to determine as to what degree we, the people, are prepared to centralize it. It is evident that common consent and centralization are consonant factors in the democracies of the world, and common sense would seem to certify that such would be true in the church as well as in the nation.

Suppose we were to conclude, as some of our brethren avow, that democracy and concentration of power are each the antithesis of the other; would we not then, to be logical with ourselves, if we discovered in the United States Government a centralization of power, have to conclude that it was unfit to be named among the great democracies of the world—not worthy to be called a "government of the people, by the people, and for the people"? Such would seem to be the only sane conclusion. Yet this concentration of power in the government is not a matter that is kept hidden from the people. It is taught to our children in all the public schools.

A Fear Without Foundation in Democracy

A feverish, fearful cry has gone forth in the church. Those raising the discordant note seem to be obsessed with the thought that we are about to lose our valuable and God-bestowed franchise. And these have appealed particularly to the American democracy. Now, I dare say that if the writer or anyone else were to rise in the General Conference and move that the President of the church be granted like powers in the administration of his ecclesiastical trust as those delegated to the President of the United States by our votes as citizens of the Nation, there would be a great storm of opposition by those decrying our serious loss of democratic rights, and a hue and cry about autocracy. In the President of the United States we have the manifes-

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tation of democracy centralized. If this is a virtue in the nation, by what strange twist of logic can it be transformed into a vice in the church? And what comes of the appeal to democracy?

If there are those who doubt this opposition, let me call your attention for a moment to just what such a move would mean.

Would Increase President's Powers

Such an action if made law by the General Conference would very materially increase the administrative power of the President of the church. And of course this would be right, according to the reasoning of some, who are crying aloud for democracy, for it would be in full accord with the well-tried principles of popular sovereignty. Such a grant of power would give to the chief executive of the church many more prerogatives and much more latitude than is now his privilege to enjoy.

This increased trust would give to him the right to veto any measure passed by the General Conference for the regulation of the affairs of the church. To pass such a measure over that veto would take a two-thirds vote of all the representatives of the entire membership in conference assembled. When the President of the United States determines to wield this privilege, he brings into action one sixth of the voting power of the whole nation—or something over nine million votes. Yet we hear the cry that centralization of power is "un-American." No student of American history need be reminded that the Presidents of the United States have not hesitated to use this concentrated control. About six hundred times has this power been utilized, in our history, by the head of the administrative hierarchy. The anathema "un-American" will have ample opportunity for application here.

Theodore Roosevelt, the breaker of trusts, was the greatest tyrant of them all. Forty-two times did he wield this "big stick" of "autocratic power." Dear reader, you are quite sure, undoubtedly, that "Teddy" would be "delighted" to hear that he had been branded "un-American." Ah, my friends, to prove "a centralization of power un-American," it becomes necessary to condemn as "un-American" the greatest statesmen and the most brilliant heroes America ever produced; and what proves too much proves nothing.

A Challenge

And now what about this? Are our brethren, who are anticipating a supposed loss of democracy, ready to give to the President of the church the power of a democratic ruler? I doubt it very much. But why not? Having made an insistent appeal to democracy, isn't it but right that they should follow it to its logical conclusion? Shall we move forward when the hand of democracy beckons us on? Ah, no, my friends; we will not insist that you go to too great lengths in this matter. (But all of us surely see that when the appeal is to a sword that has two edges, it may "cut asunder both joint and marrow.") We should, however, be ready to give to the Presidency of the church the power necessary to administer their great trust. This is in keeping with common sense. And in this we ask only what we understand the law already allows.

Appointing Power

Again, if we were to grant to the President of the church such centralized power as is wielded by the chief executive of the Nation, we would give him the authority to appoint, with the ratification of the General Conference, all the administrative officers of the general church. Such rights bestowed would mean that the conference thereby gave up all privileges of nomination for these places of trust. Bestowal of such power would leave with conference in this matter only the right to accept or reject the appointments made by the First Presidency. Conference could only refuse to ratify the appointment and return the name and wait for a new name to be suggested. Just this is the power of the American President.

I am not suggesting that this church should grant this power to its President and Prophet. I would, however, ask what would be the reaction of many in the church who are now making an eloquent appeal for democracy if the appeal were heeded and such a suggestion made? The varied cries of: "Centralization!" "autocracy!" "monarchy!" "one-man power!" etc., would be raised to the very vaults of heaven. But why so? We have been appealing for democracy, and here it is. Yet, again, I say, we are not asking for these powers for our Presidency. It is only to show up the inconsistency of the opposition.

When we go to the polls we willingly vote for such power to be placed in the hands of a man receiving no appointment of God; but when it comes to acknowledging to one who is God-appointed and a prophet of the Almighty the necessary authority to administer his trust, some of us refuse to bestow our confidence. How inconsistent we mortals are!

British Testimony

Concentration of trust is not contrary to the democracy of the great British Empire as the following quotation makes manifest:

> But the experiences of England for a century seem to show that under proper restraint, centralization of power may be an unmixed benefit.—Ashley, p. 329.

Does this centralization of power make for au-

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tocracy, or democracy? Let us put our ear to the political door of the greatest empire the world has ever known, and get the lesson English statesmen have to teach:

> Three principal advantages are claimed for parliamentary government. (1) *It concentrates power.* The government has but one policy: that of its leaders. No time is lost in friction between the different departments or the separate houses. Every part of the government works in *perfect harmony* with every other, showing the existence of a single source of authority. In a word, the government is efficient. —The American Federal State, p. 329.

It may be that this "perfect harmony" is what we are afraid of. But surely if a recognized concentration holds promise of any degree of peace, we should be willing at least to give it a trial. The great British Empire has stood long a firm factor in the world of politics; and has been one of the strongest proponents of democracy that ever fought for the rights of the common people. The above is the lesson she would teach us. Is her contribution worth nothing?

Switzerland's Testimony

Switzerland is said, by men who know, to be "among the freest and most democratic of states." If, then, a reasonable centralization of power is the right hand man of autocracy, we would naturally expect to find Switzerland the courageous foe of any such principle. But what is her testimony? Hear it:

> The popular uprisings of 1848 found the country already prepared to yield local privilege and to become a democratic nation, and since that date *centralization and democracy have gone hand in hand.*—Comparative Free Government, p. 615.

One would be led to think, by some articles appearing in the HERALD of late, that centralization and democracy were the most deadly enemies. But here in little freedom-loving Switzerland, these children, one of everlasting light, and the other, as some would have us believe, of eternal darkness, romp hand in hand.

The Prophets and Centralization

So when the President of the church comes forward telling us that centralization of power is a necessity in the kingdom of God, he may even yet be the greatest enemy of autocracy, and the most consistent friend of common consent and democracy.

His father, "Young Joseph," whom we all honor and love, at one time said:

> Those who now fear the concentration of power, would do well to make a more thorough examination of the objects of church association, and study to a better conclusion the theory of the gospel, as applied to human associations. There can be no possible better guaranties given to a people for the maintenance of their liberty, than those assured to the people of the church in their organic church law; and it is only necessary that it be known that any one entrusted with the liberties of the people is proving recreant to his trust, to apply the remedy. *Concentration is only to be feared when the power of applying the remedy is denied, or the law by which it is guaranteed is ignored.*—TRUE LATTER DAY SAINTS' HERALD, vol. 18, pp. 743, 744.

This same position is assumed by the son. President Frederick M. Smith, speaking of this concentration of trust says: "Protection against prostitution of this power is amply provided in the law."—THE SAINTS' HERALD, July 9, 1924, p. 651.

Stoning the Prophet

The present President of the church is accused of being an autocrat, while his father was a democrat; a pope, while his father was a prophet; of teaching heresy, while his father taught the truth; and last but not the least, of trying to inveigle the people into bondage, while his father fought always to give them freedom. It has ever been the failing of humanity in dealing with prophets to scandalize the living and eulogize the dead. We have not overcome, it seems, this weakness so common to mankind. Each of our prophets has received the same fate at our hands. Good Joseph, whom we now hear lauded to the very gates of heaven, was during his lifetime subjected to the same tongue of scandal with its loveless invective as that now scourging his son.

Hear what this servant of God and the people had to say concerning this matter:

> It seems to be a favorite mode of attack upon us, to assert that we are teaching contrarily to what our father taught; denouncing what he upheld, and upholding what he denounced; practicing what he forbid, and condemning what he practiced.—TRUE LATTER DAY SAINTS' HERALD, vol. 18, p. 565.

Nor were people always content to call in question the ministerial teaching and practice only of the late and most worthy President Joseph Smith. He was betimes assailed with accusations of a more grave nature. And these continued, as we shall see, to near the time of his passing to his well-earned reward. No less an authority than President Joseph Smith himself, we have on record in this regard, who in the General Conference of 1911 made mention as follows of certain of his accusers, and the things with which they charged him:

> You may say, President Smith has never been assailed. This is a mistake. President Smith has several times defied the action of men who were disgruntled and who purposed to make the church suffer and the President with it, by cases of defamation of character in the courts; and I have been accused very grievously too, of very grave errors, and what would be accounted as crime if they were absolutely true. The case was put into the hands of the President of the stake at Independence, and would have gone to trial so far as I was concerned. I simply notified the Bishop that I was ready whenever the court said.—General Conference Minutes, pp. 1500, 1501.

Indeed, it is the old, old story of garnishing the

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tombs of the dead prophets, while at the same moment we stone the living ones. It is not strange, thinking of it from the standpoint of humanity, but the facts are that some of the same hands that a few years ago cast missiles at the head of the late prophet, are now stretched forth with the brush of laudation to paint in glowing colors his tomb, i. e., when not engaged in the stoning of his son and present prophet. How long shall we engage in such practice?

Let the People Speak

The cry in the present controversy has been, To the people! To the people!! Let the people speak!!! "General Conference," recite the signers of the open letter, "the enactments of which combine both the inspiration of God and the will of the people, is the highest authority in the church." Let the conference speak and once for all settle this question of administrative authority.

So say we, Let the people speak. Nor do we purpose to be drawn aside at this late date, as our friends are endeavoring, allowing certain insinuations against us to stand unanswered; and the problem of late years unsolved, and to continue to trouble us. Neither are the people in a mood to allow it. The people desire to speak. Let the people speak.

The Saints Will Acknowledge Administrative Authority

Nor is there any question as to what the people will say about this matter of centralization of administrative power; which is no more nor no less than to leave free the administrative officers of the church all along the line, to carry into effect the laws and the orders of the body.

As citizens of the world democracies, the membership of the church is not adverse to centralizing in the hands of one man or a small group of men a tremendous power. As members of this great commonwealth, the United States, we vote into the hands of a single individual at every general election a power that we would hesitate to extend to the President of the church. Allow us once more to observe that we are glad to give, in this matter, it may be to an unregenerate man, and it may be to an infidel, what we withhold from one called of God to a great and honorous trust in the church. A Coolidge, a Harding, a Wilson, a Taft, is to be trusted and considered worthy of our favor. Is not the President of our church, is not the prophet of God to be considered equally worthy, and entitled to receive if not so much of administrative power, then that portion allowed in the law, and necessary to an efficient administration of the office, and affairs of the church?

We know full well the hearts of the people in this regard. And that their representatives in the coming conference shall be found of the same heart, we have no doubt. To the First Presidency we shall express our confidence of their worthiness. And the law we shall construe as continuing the grant of administrative function necessary to an effectual response to the trust thus imposed.

We Shall Be True to Our Fathers

And by these same tokens shall we be found running true to that glorious democracy of our illustrious fathers of the state to which our brethren have again and again made appeal. For democracy and centralization of administrative power are handmaidens to-day, even as they have been through all the days of the past. Indeed, without concentration, no democracy can either function or perpetuate itself; for how else can the will of the body be carried forth and executed? Yes, we shall be true to our fathers of the state.

And as we have seen in former discussions opening this series, we shall be true also to our fathers in the faith for the last time delivered to the saints. These our fathers in the Restoration builded well; recognizing as they did in the First Presidency the chief and directing quorum in administrative matters. In so acknowledging, we are therefore quite in keeping with "the faith of our fathers" of the church.

Let Us Move Forward

Shall we not then move forward, even as admonished by our loved Brother Elbert A. Smith in a late HERALD, quoting the words of the great God through our late and revered Prophet Joseph Smith, shall we not "press on to the consummation designed of God—unity, honor, sanctification, and glory?" Yea, verily, it shall be so. The hand of the Father is extended usward. Let us move up and grasp it for the march Zionward with the promise of which our hearts have swelled these many years.

And under Him it shall be so. For his great church is to continue on in the earth, and accomplish the purpose for which he sent it.

The American Bible Society has recently opened a new home agency in the city of Washington, where local societies will cooperate with the larger body in the distribution of the sacred volume. Other home agencies are located in New York, Philadelphia, Richmond, Cincinnati, Chicago, Dallas, Denver, and San Francisco.

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Let the People Rule

BY J. F. GARVER

I. Let the Church Continue Intact

The writer has taken no part in the HERALD discussion of the document on church government, leaving that to abler hands. Nor would he presume to claim space now, only to throw the weight of his influence against any and every tendency towards a split. The church, whatever the action of the conference, must continue as one—in the right, if right; to correct its wrong, if in the wrong.

We do not say our brethren, or either of them to be herein referred to, would on losing in the coming conference lead or participate in a movement away from the church as then constituted. We only say the words of some of them would lend encouragement for such an occurrence. We speak only of the principles involved. And then only from the deepest feeling that the interests of the cause have been put in jeopardy.

That this suggestion of a split in the church has been clandestinely creeping about in receptive quarters for some considerable time, we have known. It is the handmaiden of the brand apostate, the irons for which have already been forged. It is well that it has at last stepped out boldly into the open, that it may be seen by all of us in all its ghastliness. For now with the support of the Saints we can deal with it as its insinuations deserve.

Words Suggesting a Split

With the following words came Elder T. W. Williams in the HERALD for January 28, the logical sequence of which is that should the document proposed by the April council touching church government be adopted by the conference, the church would be in apostasy; the only thing remaining for those dissenting therefrom being to withdraw from the majority, to stand fast till God delivered his cause from another "dark and cloudy day." He says:

> I am reluctant to believe that a majority of the officials and members of this church will indorse this strange document on church government. . . . This would be tantamount to *apostasy* and *must* result in the *rejection of the church.*
>
> Should such a catalysis happen to the church, but one course remains open to all true Latter Day Saints. *We* must carry on in God's own way and with a firm and steadfast faith that God, who restored the gospel in the beginning with all of its attendant powers and blessings and who sustained the remnant during the dark and cloudy day following the apostasy of 1844, will still maintain his own cause and continue to bless the labors of those who remain true to the faith once delivered to the Saints.—SAINTS' HERALD, January 28, 1925.

This charge of apostasy and suggestion for a split we would have been well content to let rest, in the light of the dignified and powerful protest and warning as issued by President Elbert A. Smith in the HERALD of February 4, but for its having been renewed. For in the very face of this masterpiece from President Smith against any and everything inclining toward a split, comes now in the HERALD of February 18, Elder James E. Yates, a recognized and intimate confrere of Elder Williams, and whose words by indirection renew the threat. He says:

> One with God is always a majority.
>
> The proposal of, and conflict with, great heresies in all the past has afforded ample reason for just condemnation of *wrong majorities*, and has ever glorified *right minorities.* Who will deny that?
>
> What other attitude could consistently be taken towards a *wrong majority* in major and vital issues than to continue to be opposed to it?
>
> Is there no proper qualification to be placed upon the usual rule that the minority should submit to the decision of the majority? If not, why should the Thirteen American Colonies not have submitted to parental authoritative control? How could the Nazarene and his few followers have been justified in resisting and supplanting religious authority? Why should Joseph Smith not have joined some popular creed and kept still about the minority doctrine of the Restoration? Why was a *nonplussed minority* justified in seceding against the strange doctrines and strong discipline of Brigham Young?

Shall the Church Split?

In the first instance, this suggestion for a bolt was a matter grave enough. In the second, its repetition in the face of the warning of President Elbert A. Smith carries even more weight than at the first. And it creates a situation of such potentiality that wise men of faith will prepare for the worst, even while they pray it does not eventuate.

These latter words, as the reader will have observed, only state in another way the sentiment expressed by the former.

Say the former, In the event the conference apostatizes by indorsing the document on church government, those dissenting must "carry on" with the faith God will "still maintain his own cause," "through those who remain true"—the dissenters, of course; for adoption by the conference "would be tantamount to *apostasy and must result in the rejection of the church.*"

Say the latter, Since the church will have gone into apostasy, as if following the example of the American Colonies, the minority must rise up in rebellion against the majority, which is to say, *set up an independent government.*

As Joseph Smith withdrew himself from the sectarianism under which was effected his conversion, so must they *dissociate themselves from the conference and the church.*

As Christ did, so they must *set up a new church.*

As the Reorganization did in its reaction against

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the claims of Brigham Young, in the forties, and fiftes, and sixties, so must the minority in 1925 *set up their counter claims as the church of Christ in succession.*

A Bit of a Stumble

Just here our brother stumbles a bit. It is when he speaks of those dissenting from the usurpation of Brigham Young, to describe them as a "nonplussed *minority.*"

It has been our unbroken claim from the beginning hour until now that only a small fraction of the some two hundred thousand of the church went off with Brigham Young. That his usurpation was perpetrated at a point under the circumstances far removed from the church, and without due notice. That it represented a *minority* action, illegally taken, against which the faithful protested by refusing to follow.

This, the position of the church, we have perpetuated for posterity in the clear and ringing statement of no less an authority than Elder T. W. Williams himself, who in his tract, Latter Day Saints, Who Are They? sets it forth as follows:

> On December 5, 1847, a council of *seven* of the twelve apostles was held at Winter Quarters, where the body of those who adhered to Brigham Young's claims had repaired, on their way to the West. Here "Brigham Young was *nominated* to be the first president of the church, and he *nominated* Heber C. Kimball and Willard Richards to be his two counselors."—*Millennial Star*, vol. 10, p. 114. These quotations are made from their own works. Besides the three who were personally interested, but four others of the Quorum of Twelve Apostles were present to vote on this important matter.
>
> This action was presented to these members at Winter Quarters and adopted December 24, just nineteen days later. Was this "seasonable notice"? Brigham Young's ardent supporters do not claim over one thousand people at this meeting. The general church numbered about two hundred thousand. Was one thousand members a representative portion of the entire body? Considering the means of communication and transportation at that time, was nineteen days "seasonable notice," to all of the church then scattered over two continents? . . .
>
> This assumption of power demoralized the *majority of the church.* They were like sheep without a shepherd, *refusing absolutely to listen to Brigham's assumptive plea.*"—Latter Day Saints, Who Are They? pp. 140, 141.

Joseph Smith Would Have Stood With the Church

Joseph Smith, so often appealed to in this controversy, is again called as a witness, and his words used as if to encourage a schism. And as has been the case in numerous other instances, so anxious has been the desire to score a point, the words of the Prophet are overplayed.

Let us revert to the words of Joseph Smith:

> It is a well-known and long-established principle in law, both ecclesiastic and secular, that where a church, or a number of believers, have become members of a recognized body, having a name and a confession of belief, and rules of organization and procedure, no change can be made in confession of faith, or rules of procedure, by which those rules and principles of faith are denied, reversed, changed, or abandoned, *against the wish, knowledge, and consent of the membership.*—SAINTS' HERALD, April 8, 1896.

Who purposes to do anything "against the wish, knowledge, and consent of the people"? Has not the cry from the first been, To the people! Let the people speak!! "Let the church decide!!!"

This premise demanding recognition of the voice of the people, Joseph Smith laid down in his statement of 1896. Nor are our friends to be allowed to intimate that since in his statement of 1903 he did not reiterate the statement, he therefore casts it out of our consideration. The words, then, *"against the wish, knowledge, and consent of the people,"* interpret his language of 1903. They stand, furthermore, his words to-day, in the midst of the present controversy. And most certainly misapplied when sought to be used as heretofore quoted.

President Smith in the HERALD of April 8, 1896, and December 16, 1903, was dealing with the apostasy of Brigham Young and party, and with the consequent justification for the Reorganization. Our friends, then, have no right to quote these his words with the implication intimated, unless it can be established as a fact what their use here insinuates—which is that Joseph Smith, were he alive, and did the conference adopt the document on church government, would declare the church under like condemnation with the apostate Utah Church, rejected, and the situation demanding a reorganization.

Indeed, the parallel does not run. The situation is the direct opposite. Brigham Young drew off a minority, and at Winter Quarters, away from the church, without due notice, the prophet and president whom God had chosen being dead, as a self-appointed leader he perpetrated his purpose by asserting his assumed leadership, thus entering upon his apostasy. Now we purpose, after due notice, in the open conference, by the voice of the people, for months in preparation to speak—we come to the conference not to set up a self-appointed leadership; not to begin a work of apostasy; not to drag in damnable heresies on an unsuspecting people; and grave crime in the name of religion; but to interpret our law of administrative government. And to sustain the man God has appointed as president and prophet, as worthy to carry forward our understanding of the law touching the matter of administrative government.

We, too, knew Joseph Smith. And most of all, we remember his moderation and his tolerance. From this intimate acquaintance and fond memory we are

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as qualified as are our friends to judge as to what he would think, and feel, and do, were he alive to-day.

And most unhesitatingly we say—and all the people who knew him will say Amen—Joseph Smith if alive to-day would not bolt the conference. Nor would he encourage others to bolt the conference. For he would not hold the church to be in apostasy; and that there was justification for a reorganization, like as followed the usurpation of Brigham.

And with every bit as much confidence we suggest what Joseph Smith would do were he alive to-day. He would bide the voice of the people. And he would say to his brethren dissenting: Brethren, be considerate. Do not bolt the conference. You have taken your cause to the people. The people have spoken. If not satisfied, leave your cause "to the arbitrament of time." For if the people have erred, they will in time reverse the action. Or God will speak to us in correction. Stand here with me, brethren, in the midst of the people.

Yes, we know full well what Joseph Smith would do. He would set his face like flint against any and *every encouragement for a split;* and most vigorously against *every effort in that direction.*

Our friends have quoted the words of Joseph Smith in vain. Joseph Smith would take his stand with the people.

Who Dares to Speak Out?

The Presidency have said before time they will bide the voice of the people. We join the Presidency before time to say, If the voice of the people be lifted up against us in denial of the document on church government, and though they adopt what we have not approved, yet the voice of the people we purpose to obey.

Who dares as openly say beforetime, *I will not* obey the voice of the people!

Who dares say beforetime, *I will lead out of the conference in a split!*

Who dares say beforetime, *I will leave the church, and lay claim to the property of the church!*

Who dares even say, I will stay with the church, but *I will go to the civil courts in an endeavor by injunction to defeat the will of the people!*

Sunday, March 22, has been made the date for raising funds to erect a home for the aged at Bridgeport, Connecticut, as a memorial to Fannie Crosby, the famous blind writer of evangelical songs. Doctor S. Parkes Cadman is chairman of a nonsectarian organization to do this work.

NEWS AND LETTERS

The Des Moines Conference a Spiritual Feast

The annual conference of this district was held at Des Moines February 6, 7, and 8, with a record attendance. Elder Roy Cheville of Graceland College was in attendance at the Friday sessions, taking an active part in the program. Apostle E. J. Gleazer was also present and assisted in presiding over the conference sessions.

Besides being the largest conference of the district, it was the most spiritual. The Saints met in the old Presbyterian church at East Ninth and Filmore Streets, and on Sunday in Grotto Hall on Eight and Locust Streets.

At the opening of the Friday evening entertainment Evangelist John F. Martin appeared, much to the surprise and joy of his many friends who were congregated there. The program had been arranged by Stephen Robinson and was very excellent in every way.

The business of the conference was disposed of expeditiously and with very little friction. The district officers were sustained with the exception that Brother Box of Pershing was elected chorister, and Margaret Wilkinson, secretary. The Packard Branch was ordered disorganized, and a recommendation adopted that a branch be organized at Pershing. General Conference delegates were elected in the usual way. A resolution was adopted asking the presidency of the conference to name the nominating committee, which resulted in the appointment of E. O. Clark, C. M. Richeson, and C. Malcor. Their nominations were accepted with the exception of Estella Lentell, who was added to the list in place of one of the visiting brothers.

The sermon Saturday night was by Brother Martin, who in his clear and humble manner presented the truth.

At seven o'clock Sunday morning the priesthood found their way through a dense fog to Hopac Grotto, where Brother Gleazer lectured on the subject of "Laborers in the vineyard," showing that we could not make the excuse that no man hath hired us. A young people's service followed at a quarter after eight, with George Orr and William Robinson in charge. Several of the young people took part.

Sunday school was called at half past nine. Three large classes were formed of the adults, and the elementary classes were divided according to age. Three hundred were counted by the secretary.

At eleven o'clock Brother E. J. Gleazer announced as his subject "The matter of adjustment with regard to stewardships." He gave much that will keep the Saints busy for months to come.

Dinner was served in the large banquet hall by the sisters. Suffice it to say that all pronounced themselves well fed.

The prayer service at a quarter after two was filled with good testimonies on the theme of service. The spirit of truth was present and filled the room, many partaking of it to a fullness. The Saints were admonished as well as comforted; fear was banished from our hearts, and we were made to feel that that which was troubling the church would soon pass, and we would go onward to victory.

At 6.15 the Religio met to hear a seventeen-year-old boy perform on the xylophone, and listen to Judge Hubert Utterback speak. Needless to say, this program, which included other features also, was well received.

Brother Gleazer's evening sermon was a continuation of his morning subject and was exceedingly instructive. Service was the watchword of the conference, and nearly all entered into the sessions with a feeling of fellowship that was good to experience, and all felt that they had a part in the work.

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The principle of common consent was practiced, and while a little parliamentary practice was indulged in, it was in the spirit of friendliness and good will. I am sure that the recording angel can record nothing but good in his report of the conference.

Bishop McGuire Visits San Antonio

SAN ANTONIO, TEXAS, February 10.—There has been a great deal of sickness in southwestern Texas this winter, as influenza and pneumonia are very prevalent. Brother and Sister Will Adams lost their youngest daughter, Eideth, as a result of the influenza. Our pastor's mother, Sister Lyda Jett, has been very low, but at last report she was improving some.

On January 25 we were favored by a sermon from Bishop B. R. McGuire, which was very much appreciated by the Saints in attendance. We had been looking forward for some time to this visit as we hoped to get some advice in regard to remodeling our building or erecting a new church. Work has not yet started on the building, but we hope to get started soon.

After the sacrament had been served the first Sunday of the month, the remainder of the hour was spent in a sermon from Brother E. L. Henson, who had been requested to preach for the benefit of some who could not attend the evening service. He talked on the life of Christ and the great sacrifice he had made in giving his life that we might be saved, admonishing all to follow in his footsteps. This was the first sermon Brother Henson had preached in about five years, but it had the old-time ring, and all who were privileged to hear him were edified. Last Sunday he preached in the evening, using for his subject, "Faith." The meeting was well attended, and we are sure all felt repaid for the effort made in coming out.

The morning hour was occupied by Pastor T. J. Jett, jr., his theme being unity among the Saints. His talk was both instructive and edifying. He requested that the Saints fast and pray on next Sunday, that they might be more united as a branch and that the leading quorums might become united.

The Sunday school is increasing in attendance, and the new officers, Brothers Rouss Eastham and Theodore Dorow, are trying to bring our school to the front. We have already started on the Christmas offering for 1925.

The Religio hour has been changed from Friday evening to six o'clock Sunday evening, and the change seems to bring better attendance. Sister Laura Buck, who is the president, is doing all she can to make it interesting.

Quite recently Sister Pauline Davis was united in marriage to Mr. Allnutt, Pastor T. J. Jett, jr., officiating. The Saints wish them a long and happy life.

El Reno, Oklahoma

February 10.—Our sacramental service ranks among the best in attendance and spirituality. An inspired message gave warning against carelessness and the terrible consequences of a disregard for the work of the Lord. A gradual advancement is being made in spirituality, yet as we recount the flock closely we find some absent. Would that all could appreciate the value of this wonderful work which my companion calls, "The pearl of great price."

On December 17 Brother James M. Needham was baptized, being fully persuaded of the truth of the message. He came in humility and found peace and happiness in the gospel message. Also on January 28 Brother William A. Reeves knocked at the door of the church, and "John" the porter opened unto him, and he entered with joy into the fold. His first testimony was: "I have not been so happy in forty years." Ice had to be removed for the last baptism, but nobody suffered from the cold. These baptisms occurred in the same place where Brother Case baptized so many at his tent meetings here—because there is "much water" there.

We find in Brother W. A. Connell a willing helper in the work. He is the teacher in the Religio, and gives general help all around, occasionally preaching one of his characteristic sermons. Sister Connell is the leader of the singing.

The Sunday school is in a prosperous condition, full of life and energy. Brother G. C. Lewis is superintendent, with Brother Louis Dalton as assistant. Both are alive in the work.

Times are quite dull here in the industrial world, which occasions unrest with many. Some of our members are on the move, some have moved, all of which is felt in our services, but we hope the scattered seed will retain the life germ, the active saving truth.

We have a great variety of weather down here, such as is had from California to Missouri. At present it is cold and windy. J. M. TERRY.

Rich Hill, Missouri

February 3.—The cold weather has kept some away who wished to attend church, but now that the weather is improving we are expecting more of the Saints at our services.

At our last business meeting Brother August Dellar was elected president of the branch, and we are looking forward to a successful year.

Brother Ralph Murdock has moved to Cross Timbers, Missouri, and while we regret the loss of a good, hard-working brother, at the same time we wish him the best of success in his new field.

Brother H. E. Moler has been with us for the last ten days. We have enjoyed the meetings very much, and quite an interest has been shown. We would like very much to have some one here later in the spring to hold meetings, as we feel some will accept the gospel, and that is surely the aim for which we are striving.

If any of the Saints are not taking the HERALD, they are missing one of the easy ways of keeping themselves informed on the big issues that are confronting the church to-day.

We trust that the work of the Master will go on to completion.

Special Meetings by Harvey Minton

VINAL HAVEN, MAINE.—Sunday, February 8, Elder Harvey Minton opened a series of meetings on the important subject, "The solid foundation," and had a large gathering and a wonderful flow of the spirit of the heavenly Father.

Tract committees have been organized, also committees for entertainment, prayer, building, and others, and the Saints entered into a drive of several weeks without any doubt that souls will be won for Christ. Their desires, as expressed in the service Sunday, are that they may put their shoulders to the wheel and do their very best that others may enjoy the blessings of the gospel as they are enjoying them every day.

Brother Minton is a live wire in delivering the message for Christ, and the Saints in this part of the vineyard are proud that such a man, with keen and alert mind, has been sent to labor with them.

We ask the Saints everywhere to pray for the success of these meetings. We need your cooperation, and will remember you in our prayers.

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Independence

Stone Church

On February 17 the officers and teachers of the First Independence Sunday school met in the dining hall for the third annual reception. The orchestra furnished music for the first forty-five minutes, during which time each one was urged to get acquainted with his neighbor. This was facilitated by means of an identification tag which each one wore, showing name and place in the Sunday school. Following this, each of the six departments contributed some entertaining feature which did not exceed ten minutes in length. These were of a pleasing variety, and many clever means of entertainment were introduced with the object of securing as large a participation of the officers and teachers in these programs as possible. This fact contributed very largely to the success. After this the interesting facts in connection with the Sunday school were presented to the audience by means of lantern slides especially prepared for the occasion by the superintendent. A ten-minute sing followed, in which the musical director, Harold C. Burgess, introduced considerable action as well as the use of their vocal powers. After refreshments were served the assembly was dismissed with prayer by the pastor.

February 22 was observed by the Sunday school as good citizenship day. Special programs in all departments emphasizing qualities of good citizenship both in church and state were featured. Alden Russell made a five-minute talk before the main school on this subject, and the singing was of a patriotic nature. The spirit of temperance was also combined in this program, which lays a basis for good citizenship. The temperance department of the W. C. T. U. chapter of the Stone Church combined with the school in fostering the movement.

The junior department meeting at the Institute Building is continuing to emphasize the "bring your own Bible" movement. About one hundred out of one hundred and thirty in attendance Sunday brought their own Bibles.

A new officer has been added to the executive committee to function as financial secretary. Elder Roy S. Young is to do the pioneering work in this field, of teaching religion of giving and also the religious aspect of giving; also to acquaint the various departments with the purposes for which we are to give and the needs of the Sunday school and the church.

The entire priesthood of Zion were called together by the Presidency Monday evening. The lower auditorium of the Stone Church was practically filled by the various members of the priesthood.

At the conference of Zion held February 2, the budget providing for the operating expenses of the eight churches in Zion, was approved. The priesthood Monday evening practically unanimously agreed to use their influence to try to raise the budget of $14,500 by April first, $1,800 being subscribed by those present.

Mass meetings will be held in the eight churches Monday evening, March 2, to receive cash and pledges to apply to the budget. A canvass will also be made following the mass meeting in each of the forty-three groups.

Second Church

Our priesthood was present to a man Sunday afternoon and participated in the general priesthood meeting called by the Presidency.

Sunday morning the Saints had the privilege of hearing Elder U. W. Greene, the first time for many months. Sunday evening Elder John A. Dowker preached with splendid liberty to the congregation assembled, which was small in number because of the hard rainstorm.

Walnut Park

Sunday speakers, morning and evening, were W. H. Kelley and B. J. Scott. Apostle J. F. Curtis spoke at the close of the Sunday school class period, giving a short temperance lesson, and at three in the afternoon Sister Blanche Edwards from Lamoni talked on home building.

These services all furnished much food for thought, and we are surely required to be better men and women because of our opportunities to learn from these gifted and experienced speakers.

Liberty Street

The Saints of Independence, and especially those of Liberty Street, were caused to mourn February 18 when Howard Settles, the sixteen-year-old son of Sister Joseph Westwood, was killed at Junior High School when a part of the iron flag pole fell and struck him on the head, fracturing his skull. He was taken to the Sanitarium but could not be saved. The funeral was held Friday afternoon from Liberty Street Church, with the sermon by Elder J. M. Baker. Howard was a general favorite among his associates, so the loss will be greatly felt.

Because of the reception being held Monday night for Sister Blanche Edwards, the Temple Builders had their meeting on Saturday evening.

The attendance at Sunday school is steadily increasing, and the building now is very crowded for Sunday school. Sunday morning Brother J. A. Dowker continued his series of sermons, and in the evening we were glad to hear from Elder Arthur Allen, who spoke on the Presidency's call to prayer.

Enoch Hill

Sunday, the 15th, Kenneth Morford, one of our local young men addressed us at the morning hour. In the evening service Elder J. W. A. Bailey gave an inspiring talk to a very appreciative audience. Sister Fannie Pender should have been with us to recount her experiences in the Isle of Pines, but she was called out of town at the last moment. Brother Bailey very nobly responded at short notice.

Our young people's prayer meetings on Wednesday nights are proving very attractive. Good attendances are the rule, and the young of this vicinity are enthusiastic. Brother Joseph Martin has charge of the services.

Last Sunday Elder L. E. Hills addressed us and delivered a very fine discourse on the Book of Mormon and its relation to the Jews. At 7 p. m. Elder J. M. Baker addressed us, and we were very glad to have him with us. He preached an interesting sermon.

At 8 p. m. Monday the choir members and several friends gathered at the home of Brother and Sister Claude Gouldsmith, and, having induced their choir leader, Brother Charles Warren, to come over, they surprised him with the presentation of a birthday gift in the form of a nice baton. Brother Warren has faithfully led our choir for a number of years and on this occasion those who had benefited under his leadership desired to show that they appreciated his work and devotion to this branch of church activities.

East Independence

The work on the new church is in progress again with a view to finishing the basement so that services can be held there.

Sunday morning the Saints enjoyed hearing the pastor, Brother A. H. Parsons. In the evening Brother Albert Thatcher addressed us. On account of the storm not many were present. The speaker urged us to have a willingness for service.

The total enrollment of the Sunday school is seventy-five, and the average attendance for February was about sixty.

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On February 8 all officers were present, and on the 8th and the 15th all teachers were present. A cradle roll class has been organized the last month with Sister Stockwood in charge during the Sunday school hour. Sister J. J. Teeter was placed in general charge of the cradle roll work by the Department of Women. There seems to be a good interest in the Sunday school, and this department is moving onward.

Several of the priesthood attended the priesthood meeting at the Stone Church Sunday afternoon.

Lincoln, Nebraska

February 11.—The faithful few still carry on to the best of their ability.

The Department of Women, under the direction of Sister Martha Gammon, closed a successful year's work in December. They held a bazaar in that month which brought the year's earnings up to a nice little amount. If it were not for the help this department is able to give in a financial way, we would be at a loss to know how to meet all the demands. Sister T. J. Chapple is the leader for the coming year, but she is at present in Omaha, so no plans have been laid out for future work.

The Christmas entertainment was given the Sunday evening before Christmas and was in two parts. The first part was provided by the Temple Builders, who gave "Aunt Sabina's Christmas." This playlet was well done, and some of the parts were so real that many were moved to tears. The second part of the program was given by the children of the Sunday school. All did well, and it certainly was an evening much to be enjoyed. The Christmas offering for the year was $100. An entirely new corps of officers is in charge of the school for the present year, and we wish them success and abundant cooperation.

Brother G. R. Wells, our pastor for the past few months, has been obliged to give up his work and go home because of his wife's health. He will be greatly missed. Brother Marcus Bilyue is acting as president of the branch.

The church is undergoing some needed repairs, and the upper room is being redecorated. It will seem nice to see it all fresh and clean once more.

Sister Lillie Allen, who had the misfortune to fall and break her right arm some time ago, is recovering nicely, but it takes time.

Lincoln and the Southern Nebraska District went over the top on the radio drive.

Midland District Reunion

BIRMINGHAM, ENGLAND, January 30.—The Midland district reunion convened in the Saints' meeting room, Leicester, January 10 and 11, 1925. A little time on Saturday was spent in business, the chief item being the appointment of Sister Blanche Edwards and Brother Voas Meredith as delegates to General Conference. The work of the Department of Recreation and Expression was in charge of Brother H. Meredith. Short talks on the subject were given by Brothers T. Bailey, Newport, and Abel Hall. Sisters A. Meredith and Norton occupied the time allotted to the Department of Women, and Brother Willis, the scoutmaster, gave a talk along the line of scouting. Owing to the absence of Brother Rawling, the health superintendent, Brother Norton occupied the time with a talk on first aid. The Orioles were in charge of Sister N. Schofield.

Sunday began with prayer service, which was followed by preaching by Brother G. Willis. At half past one priesthood meeting was held, a goodly number attending.

A good portion of the Spirit was felt in the testimony meeting at half past two. The Sunday school took charge at four o'clock, with Brother T. Bailey as the speaker.

Preaching service was again held at six o'clock, at which time a quartet sang, "I know that my Redeemer liveth," the singers being Brother and Sister Newport, Sister I. Norton, and Brother T. Norton. Brother A. Hall was the speaker of the evening, and he gave a fine sermon on "Let no man despise thy youth."

The whole theme of the reunion seemed to be, "Catering to the young." MAVIS MEREDITH, *District Secretary.*

William Grice in Successful Meetings

APPLEGATE, MICHIGAN, February 5.—Elder William Grice, of Croswell, Michigan, closed a very successful series of meetings at this place, with large crowds and the best of interest and order. The Spirit was present in power every night, and many are believing. Also many friends were won to the cause.

Some, who have always contended, are against the work, but the Saints are encouraged and happy and are anxiously awaiting warmer weather, when Brother Grice has promised to return. We feel sure there will be an ingathering here.

Elder William Davis preached two splendid sermons and helped in other ways for a week. It has been almost impossible to arouse an interest here before, but we believe the time has come for a grand work to be done and are praying to that end. Brother Grice said he never felt better in the work than here, and the Saints stood by him loyally.

OLIVE L. SMITH.

Central Chicago

CHICAGO, ILLINOIS.—The branch here is enjoying the new spirit of zeal which has taken hold of its members. Our sacramental service on the first was a wonderful one, and the benefits derived therefrom were many.

Many healings have been experienced in the branch in the past few weeks. Last Sunday we had two baptisms, for which we are thankful.

We have had with us the past week Brother and Sister Shepherd from England and Brother Hayer from South Dakota, all of whom we enjoyed having with us. Brother Wildermuth visited us Sunday evening, and we are expecting Apostle E. J. Gleazer next Wednesday.

Possibly the most noticeable growth is that of the Sunday school. Sister Hattie K. Bell, assistant superintendent, keeps in touch with all of the classes, and her enthusiasm is quite contagious. Brother Roy Healy has a large class of young people, and their presence in a body in the front seats at sacramental service was inspiring. They gave a reception to the branch last month and are now planning a Valentine party. Old and young are invited to these affairs, and they are truly enjoyable.

One of the Religio entertainments worthy of special mention was a scene laid in the home of Brother and Sister Keir ten years hence. Some of the young people were gathered there and were looking over some old HERALDS and *Autumn Leaves* from "away back in 1925" and as one would read an article others would make comments such as, "Why, I remember that! That was before the new church was built," etc.

Last Friday we had a playlet written and dramatized by our own young people. Brother Roy Hurst was the playwright, and the sparkling wit was greeted with peals of laughter.

Brother H. P. W. Keir and Brother and Sister Baldwin are the teachers of the three classes in the Religio: the Book of

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Mormon class, the young people's Book of Mormon class, and the children's class.

The Department of Women is meeting every week for sewing, and by way of intellectual development and recreation are doing a little chorus work. Sister Bell Simmons is head of the department and director of the chorus.

The choir, under the direction of Sister Nina Campbell, is growing in many ways. It is twice its former size.

An open priesthood meeting was held last Sunday afternoon, at which Brother Hayer was the speaker.

With grateful hearts for the increased activity, we are trying to press forward.

First Chicago Branch

CHICAGO, ILLINOIS.—The unusually warm weather we have been experiencing here lately, together with the spiritual food offered by the brothers, has been an incentive to activity on the part of the membership. Elders Harry Passman and L. V. Butterworth occupied the pulpit for the day on January 25, each being especially blessed in the delivery of the word. Brother Passman read from the second chapter of Revelation, choosing as his topic, "Our first love." His talk was very instructive and interesting, made more so by his recent experiences in the Holy Land. Brother Butterworth delivered one of his best sermons from the topic, "The church militant operative," as recorded in John 15. Our brother surely spoke as one having authority, placing special emphasis upon the word *operative*.

At the hour for the Department of Recreation and Expression we were agreeably surprised by having with us a full-blooded Lamanite, Brother C. W. Hare, from Wagner, South Dakota, who gave a short and instructive talk relative to the Indian. Brother Hare was very earnest and sincere and expressed admiration and appreciation for the work of Sister W. L. Coffman in Wagner. The Saints here feel to acknowledge her efforts by quoting the Master, "Well done, thou good and faithful servant."

A beautiful morning greeted the Saints on February 1, and the Sunday school started the day with an eighty-two per cent attendance. Following this service we experienced one of the best sacrament meetings, with Pastor A. C. Edstrom in charge, assisted by Elder F. McDonald. The remainder of the priesthood, twelve in number, occupied the choir loft. With an attendance well over the one hundred mark, there were seven prayers, twenty-one testimonies, and eleven songs, with the spirit resting upon Brother McDonald in the gift of prophecy. The substance of the message was that the Lord was pleased with the gathering of the Saints and the sacrifices made, but that there were yet present those who had to purge and purify their lives and by so doing the Father would bestow more and greater blessings. Our Lamanite brother was also instructed to study and prepare for greater responsibilities. In the evening service Pastor A. C. Edstrom was the speaker, instructing us in the establishing of Zion.

At the evening meeting we learned of the death at half past four in the afternoon of Sister Elizabeth Cox, grandmother to Sister Grace Johnson, and better known as "Grandma Cox." Our sister was baptized in the early days of the Reorganization and lived to the ripe age of ninety years. She was one of the most patient, lovable, and spiritual characters to be found anywhere, being molded by her Savior and Friend with whom she talked and confided daily. Her funeral was held at the church in charge of John Cooper.

The morning of February 8 Brother F. McDonald retold the story of the rebuked tree, as it was presented by the Savior in Judea two thousand years ago, and as recorded in Luke 18, drawing from it a forceful lesson in faith. In the evening Patriarch Richard Baldwin introduced a young couple, Brother and Sister Shepherd, who have just arrived from Clay Cross, England, and are on their way to Graceland College. Brother Shepherd spoke for a short time at the Religio service, telling in an entertaining way of his first impressions of America. Brother Baldwin preached in the evening, using as a basis for his discourse Matthew 16: 18. We are surely glad Brother and Sister Baldwin were sent to help us in this big city. We were also favored at this service with a duet from Brothers Hadley and Barrows, who played the guitar and violin.

At the close of this service were again informed of the death of another of our aged sisters, Sister Polla Thomas, who was eighty-two years old. She was one of our most faithful members and actively supported the Department of Women in her declining years. The funeral was held at her home in charge of Brother Baldwin, after which the Eastern Stars, of which she was a member, held a short service. Sister Thomas leaves a daughter and two stepsons.

Brother William Salander has just returned from Edoni, Ohio, where he buried his aged father. We extend to him and the relatives of our departed sister our heartfelt sympathy.

The Department of Women held its first meeting this year, electing Sister Hattie St. John as president. The ladies brought their lunches and spent the day in service.

Referring to the last paragraph of our news item of January 27, let us say that some of the Saints visiting Chicago had difficulty in locating our branch, so we place the address of the church at the end of this article, that others might not have the same difficulty. The address is 4416 Gladys Avenue.

An Uplift at Brockton

BROCKTON, MASSACHUSETTS, February 9.—Brother Orval Thompson has just completed a series of meetings here, and they have been very well attended. The instruction received was beneficial, and we feel the greatness and responsibility of God's work more than ever before. One thought which our brother impressed upon us was the fact that we are rendering service more because we love to do it than from a sense of duty. His voice among us has encouraged all, and although he has left for a season, the kind words he has spoken and the spirit which accompanied them will always remain with us to urge us on to our goal.

We have been blessed wonderfully of late, and everyone desires to labor together with God and each other to carry out the great commandments of God.

The Department of Recreation and Expression is working very nicely through socials and program work. The Sunday school also is accomplishing its purpose here. Almost everyone seems to realize the importance of teamwork, and when we arrive at that point we are sure to go on with the load.

We have one feature in the form of a program at each Religio hour every Sunday night at six o'clock, when an exhibition of debating skill is allowed on different subjects relating to our work. We also have solos, duets, recitations, and instrumental selections. In this way we get more people out to the Book of Mormon study under the direction of an old authority on the subject. This also helps to make the evening preaching service a success.

We trust that as a branch we shall do our part in the interest of this work.

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Radio Flashes

(Some reports recently received at K F F V.)

Somersworth, New Hampshire.—I was agreeably surprised last evening to tune in your station just before you signed off. When I heard you report that letter from New York, and say that you seldom received reports from that section, I thought you would be glad to know you were heard here in this city, and very plainly, although I had to tune so closely to get you that considerable noise came in with it.—Henry C. Seamans.

West Brome, Quebec, Canada.—Picked up station K F F V last night (Monday) at 9.05. Heard Jolly Four Quartet singing "Water lilies," also heard letters and Ekko cards acknowledged. Transmission clear, but weak.—W. Gordon Durkee.

Boston, Massachusetts.—Last night I heard you express pleasure at an acknowledgment from New York, hence I thought you might be interested to know that I listened to K F F V's program from 8.55 to 9.15 p. m., E. S. T., February 2. Tell the Jolly Four Quartet of Lamoni high school that their singing reached Boston in fine shape.—Erving N. Fox.

Exeter, New Hampshire.—About 8.50 p. m. to-night I picked up your signals and heard a reading followed by a piano duet. It was quite clear.—Charles J. Haley.

Cincinnati, Ohio.—Enjoyed your program of February 2 so much. Will be listening in again next Thursday and Monday.—Doris Kay.

Rochester, New York.—I thought I would drop a line to thank the girls for their splendid program, Monday evening, February 2. The numbers "Lullabies" and "Water lilies" by the Jolly Four Quartet were especially fine.—William Keene, jr.

Ruleton, Kansas, January 28: We heard our station last night just fine for the first time. My wife and I voted that it was the finest music we had ever heard over any radio. It came in so plain and it was so soft. I hardly believe it would have been better had we been right in the studio. Mr. Stevens' talk came in fine and we enjoyed it. Please give our thanks to him, also to Walnut Park Orchestra.—A. L. Parsons.

Foster, Missouri, January 27: My family and friends and I have often listened to your programs, and they are all very good.—J. A. Scholler.

K F F V

Broadcast by Graceland College for the Reorganized Church of Jesus Christ of Latter Day Saints. Wave length two hundred and fifty meters. . . .

SUNDAY, MARCH 1, 1925

7.45 P. M., From the L. D. S. Church

Hymn.
Prayer.
Concert by Lamoni-Graceland Orchestra.
Sermon.
Hymn.

MONDAY, MARCH 2, 1925

7.30 P. M., From the Graceland College Studio

Concert by Lamoni Concert Band.

THURSDAY, MARCH 5, 1925

7.30 P. M., From the Graceland College Studio

Herald Hall Musical Program.

K L D S

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters. . . . . .

SUNDAY, MARCH 1, 1925

11.00 A. M., From the New L. D. S. Radio Studio

Hymn.
Prayer.
Soprano Solo: "My task," Ashford.
By Miss Thelma Vincent.
Hymn.
Quartet: "My faith in thee."
Sermon.
Hymn.
Quartet.
Miss Thelma Vincent, soprano.
Miss Elizabeth Okerlind, contralto.
Mr. Roy Cato, tenor.
Mr. Omar Cato, bass.

SUNDAY, MARCH 1, 1925

5.00 P. M., Vesper Service From the L. D. S. Radio Studio

Hymns will be sung by a mixed quartet composed of the following:
Mr. Edward Brackenbury, tenor.
Miss Marcine Smith, soprano.
Mrs. S. A. Burgess, alto.
Mr. Albert Brackenbury, bass.
Third of a series of talks by Ralph W. Farrell.

SUNDAY, MARCH 1, 1925

7.30 P. M., From the First Independence L. D. S. Church

Hymn.
Prayer.
Baritone Solo: "The voice in the wilderness," Scott.
By Mr. Fields Jones.
Soprano solo by Mrs. Corrinne Haines French.
Anthem: "Hallelujah," from "Mount of Olives," Beethoven.
Sermon.
Hymn.

TUESDAY, MARCH 3, 1925

9.00 P. M., From the New L. D. S. Radio Studio

Program furnished by members of the Independence Music Club.

Soprano Solo:
(a) "Heiden' Roeslein," Schubert.
(b) "Ungeduld," Schubert.
By Mrs. H. C. Burgess.
Piano Solo: Group of the Fantasie pieces, Schumann.
By Mrs. Florence Koehler Campbell.
Soprano Solo: "Elizabeth's prayer" from "Tannhauser," Wagner.
By Mrs. I. A. Smith.
Address: Second of a series of lectures on care and feeding of babies.
By Brickhouse Wilson, M. D.
Contralto Solo:
(a) "Dream in the twilight," R. Strauss.
(b) "The blind plowman," Clarke.
(c) "Steal away," Manney.
By Mrs. S. A. Burgess.
Piano Solo: "Scenes from childhood," Schumann.
About strange lands and people.
Curious story.
Catch me if you can.
Entreating child.
Contentedness.
An important event.
Traumerei.
By the fireside.
Knight of the hobby horse.
Frightening.
Child falling asleep.
By Mrs. Neal Thomason.
Soprano Solo: "Mella Calma D'Un Bel Sogne" from "Romeo and Juliette," Gounod.
By Mrs. H. C. Burgess.
Piano Solo: "Liebestraum, No. 3," Liszt.
By Mrs. Florence Koehler Campbell.

THURSDAY, MARCH 5, 1925

9.00 P. M., From the New L. D. S. Radio Studio

K L D S Orchestra
"High school cadets march," Sousa.
"Minuet," Paderewski.
Soprano Solo:
(a) "The silent voice."
(b) Selected.
By Miss Ina Hattey.
"Homeless" (Romance), Arthur.
Contralto solo by Miss Margaret Gard.
"Hungarian dance, No. 5," Brahms.
Address: Second of a series of talks on the history of Bible translations.
By Bishop A. B. Phillips.
"La Paloma," Yradier.
Contralto solo by Miss Margaret Gard.
"Minuet" from "Berenice," Handel.
Selections from "Mikado," Sullivan.

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MISCELLANEOUS

High Priests, Attention

Brother A. B. Phillips and I have been asked to put on a parliamentary drill as part of the program for the High Priests' Quorum for the coming conference. We would be glad to hear from the members of said quorum in regard to their needs along this line. Are there any problems they would like to have solved, or special matters connected with their work of presiding that they would like to have us take up in this drill? Any suggestions that would aid us in making the drill of benefit to the quorum will be gladly received.

HYRUM O. SMITH.

INDEPENDENCE, MISSOURI, 711 South Fuller.

Conference Delegates

In answer to the many inquiries that have come to us in regard to the free transportation for those holding clergy permits, and for branch presidents, over the Chicago & Alton Railroad, would say that all holding clergy certificates, either Eastern or Western, will be granted free passes. These passes will be issued for transportation from Chicago to Independence, and return to Chicago. The Chicago & Alton people have promised that they will put on standard tourist cars, and the berths will cost $2.25 for lower, and $1.80 for upper. Those wishing berths will please send in their order immediately, stating whether they wish lower or upper berth.

So far we have received applications only from the ministry for free passes, and you must know that in order to obtain these free passes, we must have also a fair representation of the conference delegates who will travel by this road from Chicago. We would, therefore, urge the ministry and those who have already sent in their applications for free passes, to do everything they can toward sending us the names of delegates. And we would also make our appeal to the delegates to send to us their names, for if we obtain free passes for our ministry it will mean a great saving of money.

In going to Independence the trains leaves Chicago at eight o'clock Saturday evening, April 4, but in coming back to Chicago, the delegates may come whenever they wish, of course observing the Presidency's instructions in the HERALD of February 18, in regard to time limit.

Address: Richard Baldwin, 6823 Yale Avenue, Chicago, Illinois.

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THE SAINTS' HERALD

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T. W. Williams — A. Max Carmichael
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Our Departed Ones

QUICK.—Lee Otis Quick, son of Elder and Mrs. Lee Quick, was born October 16, 1904, at Mapleton, Kansas. Baptized June 6, 1915, by his father. Ordained a priest August 24, 1924. He met death suddenly January 23, 1925, by drowning, in attempting with his companions to cross Osage River on an overflowed concrete bridge. Funeral sermon to a large congregation of neighbors and friends by H. E. Moler, assisted by Ora Dennis. He was a friend to everyone, especially the poor and unfortunate, and was loved by all who knew him. His father's home is shrouded in deepest sorrow.

FRANKLIN.—Martha Alvira Roundy was born at Gallands Grove, Iowa, April 20, 1858. Baptized September 20, 1878, by M. T. Short. Married Jedediah M. Franklin October 12, 1887, to which union five children were born. She died December 19, 1924, at her home in Independence, Missouri. Leaves three daughters and one son besides her husband. Funeral services and sermon by H. O. Smith in the Stone Church, December 21. Interment in Mound Grove Cemetery.

PAGE.—Irene Melisie Johnson was born July 28, 1881, in Jackson County, Missouri. Married James C. Page September 25, 1901, and soon after was baptized. They moved to Glasgow, Montana, in August, 1917, where they have since made their home. Died December 17, 1924, at the Deac'n Hospital. She leaves her husband, father, three brothers, four sisters, and an adopted daughter, Genevieve. Funeral sermon by William Sparling, in the Baptist church, which was kindly donated for the occasion.

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W. A. Hopkins, President. Oscar Anderson, Cashier.

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THE SAINTS' HERALD

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

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REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

Third Annual Young People's Convention

The Third International Young People's Convention will meet June 4 to 14 at Lamoni, Iowa. At first there was some doubt as to whether the convention should be held this year on account of General Conference coming in April, but inquiries of the young people concerned revealed the fact that they are very anxious to have another convention this year because there are many, especially school-teachers, college and high school students, who could not attend General Conference.

No definite plans have as yet been made, but announcement of them will be made in the HERALD as soon as possible. Some interesting changes in the program are under consideration, making the convention this year more like a school—more instructive and more adapted to the needs of those who come.

Although the new Convention Hall and Gymnasium is not yet completed, it is hoped that it may be completed in time for use, as it will prove to be a great advantage in many ways. Enthusiastic responses are being received from the young people, and from all indications the convention will be highly successful this year.

A Further Explanation

In his article, "An explanation," appearing in the HERALD for February 11, Bishop James F. Keir seems to feel that I have misrepresented the position of the Presiding Bishopric. I understand that the part of my article in HERALD of February 4, to which Brother Keir refers, is as follows, and the part to which he objects is the last paragraph:

> A young brother came to me and said, "It is rumored that in case the Presidency is not sustained they will rise up and say, 'All who agree with us come and follow us!'"
>
> I replied, "The Presidency will do no such thing. Neither the Presidency nor any member of it if not supported by the majority will divide the church and lead away a faction. Conceivably they might relinquish their present official position or be relieved of it; but they will not lead away a minority."
>
> I had that pledge from President F. M. Smith during the conference of 1922, and he has renewed it since I began this editorial. In it I join. I can think of myself as leaving the presidency and working in some humbler capacity; never as leaving the church, or dividing the church. . . .
>
> Another came to me and said, "It is rumored that if the position of the Presidency is sustained, the minority will draw away and form a new faction, under the plea that the church has gone into apostasy."
>
> I replied, "Such a thing is incredible, as the signers of the Open Letter were first to appeal to the General Conference and pledge themselves to its decision." Will I be forced to revise that answer? I trust not.
>
> I am pleased to add that since the above lines were written the Presiding Bishopric, individually and collectively, have assured us that *so far as they are concerned* my answer to the above rumor was correct.

The paragraph in question was written and inserted after the balance of the editorial was in the hands of the editor. I thought it truly represented the position of the Bishopric, and in a favorable light. For no matter how poorly the paragraph may have been worded, it was intended to convey my impression resulting from the conversation that the bishops had not been, neither expected to be, parties to any factional movement; hence I considered my statement correct that so far as it "concerned the bishops" the rumor was not to be credited.

If I have misrepresented the bishops it is due to a misunderstanding on one side or the other, or possibly both. It is clear from Brother Keir's article that he did not understand at least one very important point raised by the Presidency during the conversation. He evidently feels on the other hand that the bishops were misunderstood. To argue further about the incident might not be profitable. To quarrel would not become either of us.

Hence, since my statement is questioned, and recognizing clearly the right of the Bishopric to represent its own position, I can only ask Brother Keir if he will join me in some such pledge for his Bishopric as I have made for the Presidency.

A clear-cut statement of intention to abide loyally by the decision of the coming General Conference will clarify and stabilize the situation.

Such statement of intentions might well clear up several questions. Bishop Keir admits that he has

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been approached at least twice by "members" "suggesting the advisability of some legal action being necessary." The church may wish to know more about this proposition. If legal action to tie up or alienate church property is contemplated, we may as well know about it before conference, rather than after.

Again, though Bishop Keir explicitly states that he gave them no encouragement (which was eminently right, and what we would expect of Brother Keir and his associates), he does nevertheless close his article with some significant quotations, which he says set forth his own "attitude upon the rights of a minority who *adhere to the law.*"

My observation is that *every* minority *claims* to *adhere to the law.* Who is to decide? We had thought conference was to decide. What was your thought? After all, is the minority to decide?

These quotations set forth that a minority that adheres to the law may declare a majority in apostasy, etc., etc. (However, there is one important point in the quotations which may be brought out at a later date, and is vital to their meaning.)

I do not presume to say what the purpose was in using these quotations; but we are at liberty to judge of their probable effect. And used at this particular time and in this particular connection they seem eminently calculated to give aid and comfort to a dissatisfied minority which might think to draw away a faction.

It comes back to the question raised in the HERALD of February 4: Are we going into the conference committed to common consent, or to common consent if——?

We had understood that it was agreed that this is such a question as can be without *reservation* properly and *safely* committed to that august body for decision. But if there is any disposition to question the decision, let us know it now rather than after the conference.

Surely democracy has not lost her lovers, nor her loveliness. She is only some months older, though perhaps wiser than when the discussion began; but she is essentially the same. How then can we be told, as I have been told, that the Presidency can safely commit themselves to the democratic expression of the voice of the people at the coming conference, while others had best not commit themselves until they see how the vote reads?

It has been urged that the Presidency can safely and properly commit themselves to the action of the conference, since if the document on church government is adopted they will get what they want; while if it is not adopted things will be exactly as they were before the discussion began—nothing lost. No, indeed, after all that has been said, and the many charges that have been made against those taking part in the advisory council as majority members, things cannot be exactly as they were if their position is repudiated. This was carefully considered when making the pledge for the Presidency.

Again, when a document goes to conference no one can safely predict what will emerge. A substitute or an amendment may be adopted quite changing the meaning and making it objectionable to the original movers. This too was considered. We have not asked of others to undertake jeopardy of personal opinion in the interests of the whole without taking similar risk.

It has been said that this is a side issue and should not detract from the discussion of the main question. But the statement made and published that the adoption of the document on church government will be "tantamount to *apostasy* and *must* result in the rejection of the church" has raised the issue. Sometimes an incidental question supersedes the main question until settled. We have discussed the main question for months, expecting it to be submitted to the conference in good faith for settlement. Now when the decision of the conference is challenged in advance it may indeed raise a "side issue," but it becomes a very important "side issue."

Naturally the delegates and ex officio members will use their best judgment. That is one source of safety. Naturally they will heed the "call to prayer" that has gone out and will seek divine guidance. That is another source of safety. Naturally, too, the great majority of them will go into the conference determined to hold together in the bonds of fellowship, trusting those bonds, though at times they be strained, and determined to abide loyally by the decision of the conference. That is still another element of safety. "A threefold cord is not easily broken." (Ecclesiastes 4: 12.)

Yours in gospel bonds,

ELBERT A. SMITH.

Flint Branch History in Daily Press

A recent issue of the *Flint Daily Journal* contains a rather extended history of the work of the church in Flint, Michigan, since 1894, giving due credit to a number of men who have been instrumental in the development of the work there to its present efficient working basis.

We note the membership has increased until now the Saints number 724, which could be made a nucleus for a very large branch of the church. Uniformity of program in the three churches of the city is also announced. The growth of Flint Branch from the small dimension of twenty souls in 1899, the date of its organization under the direction of Apostle E. C. Briggs, is gratifying.

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Executives in Church Government.—No. 2

When Joseph Smith edited the HERALD there appeared in the issue for March 25, 1893, an editorial from which we have previously quoted as showing the position then set forth, that the administration of temporal affairs was subject to the supervision of the First Presidency, as follows:

> After the First Presidency, in point of time in the order of their calling, came the Bishop and his counselors, officers who were appointed to have charge and *direct administration* of the temporal and financial affairs of the church, *under* the counsel and *general supervision* of the First Presidency, the High Council, the conferences, and the immediate word of revelation.—Page 177.

An admission which does not tally with objections urged, nor does it agree with the general attitude held, is that the general direction of the higher church authorities in temporal things has been admitted. Yet it is denied that they are subject to the direction of the Presidency when they do not desire to follow the directive advice given. This means the admission of a direction that cannot direct, an impotent sort of supervision that cannot supervise further than agrees with the ones said to be supervised; in other words, no supervision at all in the last analysis.

Any department head who refuses to acknowledge the directive rights of the Presidency becomes responsible for the necessity of taking steps to have the matter decided by church authorities or other lawful means, however reluctant the chief executive may be to be compelled to protect the interests of the church in such an emergency. Attempts to belittle the President in maintaining his lawful position by saying that Joseph Smith never asserted his authority dictatorially are not supported by the facts, to accept his own word in the matter. He does state, however, that there were but few instances when he was compelled to do so, largely because of willingness to recognize his authority. But hear him:

> All are necessary in their places. To me the conflict between men in regard to office has always seemed an unseemly one. In thirty years there have been very few instances in which I have been compelled to exercise dictatorially the authority of the office of President of the church. I attribute this largely to the willingness of the people to recognize the authority, and I being a man who did not hold myself in reserve, and not being an unduly dignified man, in my apparent simplicity being of easy approach.—HERALD, 1893, p. 194.

The Higher Church Authorities

One objecting brother recently objected because I did not dwell on the "general direction of the church" instead of calling attention to "the higher church authorities," which for some reason he seemed not to relish. This was because he and others had evidently dwelt upon the former to their satisfaction, while the latter had not been so fully recognized. I do not desire to slight any part of the matter in the quotation, however, and will note a phase of the statement not so fully emphasized before. It is part of a carefully drawn document to give the legal status of the officers in the church government, and was approved by former President Joseph Smith and former Presiding Bishop Kelley, stating in definite order the rank of bishops and the degree of their authority as follows:

> Seventh.—Bishops, consisting of a Presiding Bishop, and associate or local bishops—said bishops having temporal jurisdiction subject to the general direction of the church, and higher church authorities.—Church History, vol. 3, p. 709.

We note first, that "said bishops," not the Presiding Bishop alone, have temporal jurisdiction. This is in agreement with the law of God given to and accepted by the church, which says:

> The word has been already given in agreement with revelations long since delivered to the church, that the temporalities of the church were to be under the charge and care of the bishopric, men holding the office of bishop under a presiding head acting for the church in the gathering, caring for, and disbursing the contributions gathered from the saints of moneys and properties under the terms of tithing, surplus, free-will offerings, and consecrations. The word which has been given at a late period should not have been so soon forgotten and disregarded by the church or any of its members. —Doctrine and Covenants 129: 8.

It should not be assumed, therefore, that the Presiding Bishopric alone have temporal jurisdiction, and not even the conference should attempt to pass an order to that effect, so long as God has spoken and his word has been accepted as church law. This paragraph of the Articles of Incorporation is in harmony with the divine law in this respect.

We note secondly, that this "temporal jurisdiction" of bishops is subject to *the general direction of the church.* A part of this general direction of the church states that it is the *general authorities of the church who are made the proper counselors in spiritual* AND TEMPORAL THINGS (Doctrine and Covenants 128: 9), and that the President is to BEAR THE RESPONSIBILITY *of the care and oversight of the work of the church in* ALL ITS DIFFERENT DEPARTMENTS, *and through the constituted officers,* etc. (Resolution 386: 7.) Even though the President works "through the constituted officers," he must *bear the responsibility.* This is one reason why the carefully drawn Article concerning the temporal jurisdiction of bishops, including the Presiding Bishop, states that they are *subject* to the general direction of the church, *and higher church authorities,* the conference having designated the President as the chief of these higher church authorities, and declared that he is to bear the responsibility of the work of the church in all of its departments.

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It is perhaps to be expected that one who overlooks the purpose of these rules and laws should express doubt that these Articles adopted by the church properly "interpret the organic relationship of general church officers." (HERALD, 1925, p. 6.) Is not the work of the bishopric one of the "departments" of the church? Or does the objector hold that it is outside of "all of its departments" to which these church laws and rules refer? If not outside the meaning of the term *all*, it must be subject to the Presidency.

Official Standing of the April Council

One who endeavors to destroy confidence in the standing of the April council is not supported by the law of the church or the facts in the case. It would appear consistent for the "presiding head" to ask for a council that would include all of the bishops in the consideration of the unusual state of temporal affairs in the church, instead of excluding them from the council desired by him. As they share the "temporal jurisdiction" provided for in the law of the church, they had a right to participate in the deliberations in such circumstances.

In a previous article I have stated that the Order of Bishops is provided for under a presiding head, and quoted the revelation making the provision. (HERALD, 1924, pp. 1191, 1233.) Supervision by the Presiding Bishopric of temporalities concerning general church affairs which must naturally be dealt with by them at church headquarters is cheerfully recognized, subject to the direction of higher church authorities. However, the fact that the law gives both the Presidency and the Twelve the right to investigate temporal matters when the conditions require, shows that the April council was lawfully constituted, and was in fact the most proper council to deal with conditions as they existed.

Not the Presiding Bishopric Alone

The law, as we have shown, clearly discountenances the tendency to confine temporal jurisdiction to the Presiding Bishopric and to interpret the term *Bishopric* to mean only the Presiding Bishopric. On this point General Conference has definitely spoken and has directed how these terms should be employed:

> The term *The Bishopric*, as used in the revelations to the church, refers to the Presiding Bishopric, and also to the association of men holding the office of bishop under a presiding head; therefore, 1. Be it resolved, That when reference is made to the Presiding Bishop and his counselors, the term *The Presiding Bishopric* be employed. 2. Be it further resolved, That when reference is made to the bishop of a stake and his counselors, the title *Stake Bishopric* be used. 3. Be it further resolved, That when the association of all the bishops and their council is referred to, the term *The Bishopric*, or *Order of Bishops* be applied.—Resolution 710.

While it is true that bishops may appoint agents to act in certain places, such permission extends only until bishops are appointed, and the bishops are to be appointed by the Presidency (Doctrine and Covenants 104: 8). The rule that the agent is subject to the appointment of his principal applies here, and the fact that the Presidency both appoint bishops and have directional control of the work of that department is entirely consistent with the rest of the law.

These provisions of the law all harmonize with the fact that the quotation in regard to the bishopric made in my previous article, to which objection is urged in the HERALD for January 21, page 56, was correctly applied by me. I here repeat that portion objected to, which answered Joseph's inquiry by stating

> that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; . . .—Doctrine and Covenants 126: 10.

In the HERALD last referred to it was denied that this revelation says *"the bishopric, taken as a whole,"* and it was also objected that it was not by the Order of Bishops that it was prepared. My article does not state that it was written by the entire order, but it was certainly by the "advice and action of the bishopric, taken as a whole," supported it appears by the conference. The prefatory page of the book in question states that it was:

> Prepared by Action of the Order of Bishops and Resolution of the General Conference April 15, 1910, as follows.—Preface, The Law of Christ and Its Fulfillment.

Whoever wrote each chapter, which the book seems to show, the Order of Bishops evidently were primarily responsible for the book being compiled and issued.

Appeal to Quorums

While it is true that "a flagrant disregard of the rights of the people" would warrant an appeal to the three quorums whose decisions are provided for in the law (Doctrine and Covenants 126: 10), the objection that I did not quote this part of the revelation can hardly divert the fact that the advice and action of the bishopric are there referred to, and not the Presiding Bishopric alone. The error of limiting the revelation so as to include only the Presiding Bishopric is also proven by the revelation given a few years later, which places temporalities "under the charge and care of the bishopric, men holding the office of bishop under a presiding head acting for the church," etc. (Doctrine and Covenants 129: 8.)

This revelation mentions in particular the word given in a "late period" to the church, and evidently refers to the word in section 126 which we have quoted, the church being admonished:

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The word which has been given at a late period should not have been so soon forgotten and disregarded by the church or any of its members.—Ibid.

This application also agrees with a revelation given to the church at the same time as section 129, which says concerning the organizing of certain work in the gathering of the Saints:

The work to be done belongs to those who are by command of God made the custodians of the properties of the church; and these by their appointment are empowered to prosecute the work of caring for and using such properties as are confided to their care to accomplish the end designed. The bishop and his counselors, *together with the other bishops* of the church, and such other officers as the bishop may call together, with whom he may confer in council, are authorized to devise the methods of procedure.—Doctrine and Covenants 128: 2, 3.

These provisions of church law agree in the two outstanding facts, that the charge and care of temporalities is placed upon the bishopric as a whole, and that this work is under the directional control of the Presidency. Had the late President Joseph Smith found a disposition to disregard this right, he doubtless would have added one more instance to the few wherein he states, "I have been compelled to exercise dictatorially the authority of the office of President of the church," the fewness of such instances being largely due to the fact that his associates usually were willing to recognize his authority.

A Dangerous Doctrine

Is it true that because God says *"all things unto me are spiritual,"* they are therefore *not* spiritual unto us? When one uses this sort of argument in order to escape the conclusion that the Presidency hold directional control over the temporal department, it is well for us to consider where this new doctrine leads to.

As incidental to the examination I quote again the word of the Lord in regard to the spiritual nature of all his work, which informs us:

Wherefore, verily I say unto you, that all things unto me are spiritual, and *not at any time* have I given unto *you* a law which was *temporal,* neither any man, nor the children of men; neither Adam your father, whom I created; behold, I gave unto him that he should be an agent unto himself; and I gave unto *him* commandment, but no temporal commandment gave I unto him; for *my commandments are spiritual; they are not natural, nor temporal, neither carnal nor sensual.*—Doctrine and Covenants 28: 9.

Our mentioned objector indicates that he is almost inclined to consider it but quibbling to affirm that the laws given to us are spiritual (HERALD for January 14, page 33), and he argues that they are not spiritual unto us. I am frank to say that, whatever the laws of God may be to him, to me they are spiritual. It is divinely clear and beautiful to realize that the things termed temporal in the world are spiritual when employed in the service of God for spiritual purposes, and there is no more certain or more salient truth than that all of the Lord's law to his faithful people is spiritual. The work of God, being spiritual, comes under the directional control of the "higher church authorities," for they are over *all departments* of church work. The use of the word *temporal* and the word *financial* conveniently express certain phases of our incidental activities, which are helps and subordinate to the spiritual supervision of the whole work of God on earth. It is a new and dangerous doctrine to affirm that the spiritual head on earth may be disregarded by the temporal department at its will, and it is a doctrine that leads towards apostasy from the spiritual direction that God has provided for his church. By conversion to God's work we become spiritual and recognize the spiritual nature of the law, as Paul states:

For we know that the commandment is spiritual; but when I was under the law, I was yet carnal, sold under sin. But now I am spiritual; for that which I am commanded to do, I do; and that which I am commanded not to allow, I allow not. —Romans 7: 14, 15, Inspired Version.

Other Revelations on Supervision

Not long after the first bishop of the church had been appointed, a revelation was given directing that certain men be appointed to purchase lands and commence a city. Here the Saints were to gather under the direction of the Presidency and the Bishop:

every man according to his family, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments, which ye have received, and which ye shall hereafter receive.—Doctrine and Covenants 48: 2.

The supervision of the Presidency in connection with the work of the Bishop is here clearly required. Nor is this supervision confined to the work here mentioned, for it extends to all other "affairs of the church," and is one of the chief duties of their office, including both presiding and setting in order. On this point we note the following command to the President:

And now, verily I say unto you, I give unto you a commandment, that you continue in the ministry and presidency, and when you have finished the translation of the prophets, you shall from henceforth preside over *the affairs of the church* and the school.—Doctrine and Covenants 87: 5.

The meaning of the word *preside,* in this connection, is *to exercise superintendence, guidance, or control.* This commandment to the Presidency is therefore strictly in accord with the revelations previously quoted, and the document approved by the April council agrees with them, being of the same tenor also as the language which follows in the same revelation, which proceeds to state:

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And this shall be *your business* and mission in *all your lives* to preside in council and set in order all the affairs of this church and kingdom.—Ibid.

By what sort of reasoning anyone can persuade himself that the things pertaining to the work of the bishopric are no part of *the affairs of the church,* has not yet been made clear. Inasmuch as the Lord has said to the Presidency, that to preside over the affairs of the church *is their business,* who will be so presumptuous as to say that it is *not* their business? Is it not disputing God to insist that the Presidency ought not to preside over more than a part of the affairs of the church, when He has stated clearly that they are over *all* of its affairs?

Concerning Quotations Used

Objection to two or three of my quotations has been urged upon the ground that, as the brother ingeniously puts it, I begin (or end) at the "middle of a sentence." But the one objecting had done this, and also other things of a still more objectionable nature. I had not intended to note these matters, but do so now to "let the facts be known." I am not even now objecting to his doing so if he so prefers, but he should not condemn in others what he had repeatedly done. I ask only that his objections be compared with my articles, and shall be glad to have his articles compared with my references to them.

In all of the following citations to the brother's work he has either begun or ended his quotation at a comma or semicolon, or has left out of the midst of his quotation matter that modifies its meaning, or has placed in his quotation certain words not found in the work from which he quotes. I am not making lengthy comments at this time, but as he thinks these matters should be noted, I present a few of them. Kindly compare his quotations with the original sources in the following instances:

In the HERALD, page 752, the brother ends his quotation at a semicolon, or as he would put it, "in the middle of a sentence." In doing so he omits words which show that the Twelve should exercise "supervisory jurisdiction" concerning certain work of the bishopric. (See Resolution 238: 7.)

One quotation begins at a comma, page 1089, and stops at a semicolon, but uses a period in doing so. He leaves out the words *"of the bishopric"* before the words *"taken as a whole,"* and directly applies the modifying clause contrary to the wording of the revelation. Since then he has accused me of "taking liberties with the word of God," when I quoted this passage as it is in the revelation, but seems to have previously taken liberties with it himself. (See Doctrine and Covenants 126: 10.)

On page 1088 he incorrectly quotes President Smith in the April council, and does not fairly represent either the atmosphere or the occasion of what was said. A considerable number of the council testify to this fact, though no official record was kept of what was said. One who has since circulated against President Smith and the action of the council certain representations had urged that all be free to speak there without being reported, and this request had been complied with by unanimous consent of those present.

On page 1136 he drops out of the midst of a statement quoted from Joseph Smith certain words indicating the possible necessity for other trustees to be appointed than the Bishopric, fails to include Joseph's statement that he had "nothing to say to condemn the action of the church in appointing President Joseph Smith trustee," that so far as he knew the people lost nothing by so doing. In fact, he does not include anything to show that Joseph was discussing the matter of trustees. (See HERALD, 1901, p. 433.)

On page 1137 he quotes concerning *"those"* who are *"custodians"* and offers the explanation that *those* and *custodians* refer to "the Bishop." If *those custodians* are, is, the Bishop, please read Doctrine and Covenants 129: 8, and also 128: 2, 3.

On page 1138 he again omits from his quotation all after a semicolon (where he had omitted words from his qoutation on page 1136), and continues silent as to the fact that Joseph was speaking of trustees; this omission again occurs on page 59 of the HERALD this year, hence could not have been by accident, it would seem.

On page 30 (1925) he drops out of the midst of his quotation a clause stating that the priesthood of Aaron is an *"appendage to the greater, or Melchisedec priesthood,"* and in order to do so places a period after a word which has a comma in the original text. (See Doctrine and Covenants 104: 8.)

On page 56 his first quotation adds several words not found in Resolution 81, which he cites. His second quotation is placed directly following the first, and he adds to it several words which seemingly make it refer back to matter in the first quotation. To do this he not only added words not found in the resolution cited, but *dropped out of the sentence nineteen words,* without indicating any omission. (See Resolution 238: 5.)

The foregoing instances are representative, but do not constitute half of those that might be mentioned. Some of them he may have made by mistake, as an oversight is possible with anyone, but not all can be accounted for in this way. These references are not intended to censure the brother, but simply to present the facts in brief so as to include points on which he criticized my work.

ARTHUR B. PHILLIPS.

(To be continued.)

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ADVERTISEMENT

THE PATHFINDER

A MESSAGE IN THE INTEREST OF THE ZION'S RELIGIO-LITERARY SOCIETY

"Seek Ye Out the Old Path and Walk Therein."

Prepared and Arranged by John M. Lloyd

ONWARD AND UPWARD

The following resolution was passed by a very substantial majority at the last Zion Conference in Independence.

This resolution positively has but one intent, and that is to reestablish an organization which the Lord declared was of his "own right-hand planting."

Brother and Sister Delegate to General Conference, please give this matter your serious thought. If possible get an expression from your branch or district.

Remember, this resolution has no bearing whatever on the Department of Recreation and Expression. No one denies that recreation is legitimate and necessary in its proper time and place, but we think that a study so important and paramount to all Saints should not be placed under the head of a department for physical pleasure.

THE RESOLUTION

To the Saints of Zion in Conference Assembled,
Greetings:
Mr. President and Members:

Whereas, the Saints are admonished to study the Book of Mormon, and whereas, in Zion and many other branches throughout the entire church, the Zion's Religio-Literary Society has been reorganized to meet more fully the demand for the study of the Book of Mormon, and whereas, the work of these societies has been a source of comfort and strength to the Saints; be it resolved that the Saints of Zion in conference assembly hereby petition the coming General Conference to express itself in favor of these worthy movements by authorizing the reorganization of Zion's Religio-Literary Society for the primary purpose of the study of the Book of Mormon wherever demanded.

At different times when the study feature was receiving the necessary attention, divine blessings were promised the Zion's Religio-Literary Society. We were told that the society was of the Lord's right-hand planting; that he would use it in establishing Zion, and that from among its members many would be prepared and called to carry the gospel of peace to the nations of the earth. This great commission has never been canceled, and the Saints at Independence and many other places throughout the church believe that the organization should be reestablished with the primary purpose as before, that of promoting the study of the divine record which has been called the ensign of the restoration.

Has the Religio helped you? If so, it will help others. If it was a blessing to the church years ago, it will bring blessings now.

OUR RELIGIO WILL NOT NEGLECT GOD'S GREAT GIFT

The Religio was organized to promote the study of the Book of Mormon. On that foundation and purpose it prospered, and the Lord commended. Let our constant purpose be to teach the strange record of ancient America.

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ORIGINAL ARTICLES

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

Unnecessary Misunderstanding Over Supreme Directional Control

BY H. W. SAVAGE

It seems to me that there is much unnecessary misunderstanding and worry over the supreme directional control document. It is urged that the President does not intend to interpret this proposition in the extreme dictatorial manner that some others interpret it. We grant, for the sake of argument, that these benevolent views are in the heart and mind of the President.

What is the reasonable conclusion that follows? Naturally this: Supreme directional control with power to enforce the same with effective discipline is not what the President wants. It expresses altogether too much; that is, as defined by Webster. It says more than is in the mind of the President. Then why misrepresent his good intentions? Why put him in a bad light before the church and the world? Why say that he wants something when we are told that he does not want such powers and will not use them?

Why force a lash into the hand of the President and an unwelcome papal crown upon his head and make him ridiculous? Why cry, "Hail, Supreme Directional Controller! For he has Effective Discipline in his hand, and he will thoroughly purge the church of all those who oppose him," when he has no such intentions? Some of the articles written and the hasty action of the Advisory Council of last April must be very embarrassing to the President if he does not want these sovereign powers.

It is urged that the President ought to have the right to interpret his own words. Granted; so long as they remain his own words. But if we adopt the words they become *our own words*. And if they are so ambiguous as to becloud the situation so badly as to bring us into serious trouble, such as they have brought to the President and the council, requiring endless and elaborate interpretation to show what they do mean, it would seem better to discard them altogether and use words that do express just what is intended.

Happily we are told that the President has interpreted these words. It is reported that the President has stated that he does not claim that in temporal matters he is supreme, but that the POINT is that the Bishop is NOT SUPREME. This is fortunate for all of us, including the President. Now we have the POINT before us. The bishops have all said the same thing, so we can say it altogether: THE BISHOP IS NOT SUPREME. The bishops will most certainly join us in singing this, since they have no document before us claiming supremacy.

Let the second stanza be agreed upon next. The President has said that in temporal matters he is not supreme. We all agree with him. Altogether now: THE PRESIDENT IS NOT SUPREME. Now the third. The Lord has said that certain quorums, including the Presidency, viz, the Twelve and Seventies, are EQUAL. (Doctrine and Covenants 104.) Very well, let us now sing: NO QUORUM IS SUPREME.

Let the chorus be agreed upon next. God is supreme, isn't he? Yes, we all agree. GOD IS SUPREME, and he DIRECTS us by his Holy Spirit, and we are all brethren. Let us sing that always. Let it be a song of praise in our hearts; ever praising God for his goodness and mercy to us, his wayward and imperfect children.

Away with political word juggling and arguments about who is greatest. If there is any doubt in the minds of any about the Bishopric being brethren with us and not supreme, let it be said plainly. Let us not violate the law of God by making some other quorum supreme in an effort to say that the Bishop is not supreme. Why make a pope of one in an effort to prove that another is not a pope? Why say *blue* is *black* in an effort to prove that *white is not black?* Why say that Mary is a bad woman in an effort to prove that Martha is good and virtuous?

Why not say what we mean? Why not say that the Bishopric are the official custodians of the temporalities of the church, but they are not the SUPREME DIRECTIONAL CONTROLLERS of the same? Why not say that they are to be directed by the General Conference and the revelations of God to the church and that they may be called in question by the various quorums as set forth in the law if such exigency should occur? This is the law as quoted over and over by both sides of the controversy.

Why talk about effective discipline among those who are engaged in a sacrificial labor of love? Let us table this document on church government which provides for supreme directional control with effective discipline strongly enough administered to prevent rebellion. When a brother is found in a fault, let us restore such an one in love lest we be found guilty of the same misdeed. To tell a brother he ought to be disciplined drives him away from us. To say to him, "I love you and want to help you," wins him back to the fold. That is Jesus' way. Let us admit to each other that we are imperfect, weak, erring mortals; objects of God's mercy, or we would

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not be here. Let us spend our time in telling of God's mercy to us and of his love to all.

The 18th chapter of Matthew is good reading for anyone who feels called upon to discipline his brethren. See also Mark 9: 33-37; Luke 9: 46-48. This last ought not to be read by any but the brave and strong; for it is terrible.

Luke 22: 24-26 might be read with safety to some, but it is hard to be understood in the light of this generation. Matthew 23: 1-12 is absolutely out of harmony with the spirit and genius of our modern system of education; especially the twelfth verse. But Latter Day Saints ought to be fearless enough to read that and take it to heart. We ought to be fearless. Perfect love casteth out fear. Let us love and learn of God.

What Is a Conference?

BY E. K. EVANS

When one or more persons have one or more problems which they are anxious to solve to the mutual welfare of each and every one of them, they get together and confer, and that is a *conference*. That should be the only purpose of a conference.

If they come together as an organized body they have previously agreed upon some purpose for the accomplishing of which they are thus banded together. There must be something agreed upon as to how they shall proceed and how they shall determine what the result of the *conference* is, and how its result is to be put into effect. This agreement is constitutional in its nature and always is to the effect that the things determined in the regular orderly way agreed upon is to determine the conduct of each and every one concerned. It carries with it an agreement upon the part of all that no matter what prevails as an outcome of the conference each one will remain faithful to the group. To separate from it because some proposition is determined contrary to the judgment of one or more individuals, or to fight against it after it has been determined, is a breach of faith that at once brands such individuals unworthy of confidence. They break a covenant they made with their fellow men. Usually the only thing that can be done is to let them go; or if they remain and fight, the method is to expel them. If it is less than a national organization, force cannot be used to compel them to remain. Civil law, however, can be evoked to compel faithful fulfillment of obligations of certain kinds and to protect property or money previously accumulated.

It is quite customary and right for men to come together for conference with well-defined ideas as to what they think should prevail when they are through with conferring, but they should never come unwilling to confer, nor unwilling to abide the result of the conference. One unwilling to abide this result should not enter into the conference. If he does enter into it he does so determined to exact from his fellow men if they (the fellow men) lose what he is not willing to give if he loses.

We are to have a *conference* in April—perhaps. Whether it is to be a conference or not will be determined by our conduct. If we *confer* it will be a conference. Many of us have reached certain convictions on *ex parte* evidence—possibly on all the evidence thus far available. Some of us are willing to hear some more, and when we have heard all available, then we will make a final decision to the best of our judgment and render a decision by our votes, always with the determination to abide the result of the final count.

Some of us, I fear, have reached unalterable conclusions. If all should do that, and all have a right to do it if some have, then a conference is a farce. It is not in fact a conference. We might better without discussion cast our votes and go home.

We should not come together to get some measure through at all cost. If that is the determination of anyone, then he has not come to confer. He has come to win, not to ascertain what is right.

If any of us come to make great, long speeches down to the thirty-secondly, we have not come to confer. Such a man is an egotist. He assumes supreme directional control over the thoughts of the people assembled, but he always fails to get much more than his *firstly* before his hearers. They fail to listen. If there is an important matter that a man thinks ought to be presented to the assembly, let him give his firstly and then let some other men give the other numbers. Others know something, too. Others are just as logical or illogical and should also be given an opportunity to show themselves to be wise, or otherwise, as the case may be. If we try to do it all we are likely to be estimated as otherwise. Why not let others enter into the work of the conference? We break faith with our fellow men when we take time that properly belongs to them. We take what is not ours. When our speech becomes long, or bitter, or contentious, we do not confer—we stop the conference. We waste the time that should be better occupied. If we waste one minute of 3,000 people, in the aggregate we waste fifty hours. Transform that into money to suit yourself, and then multiply it by the minutes wasted at conference.

It is more than likely that every problem we have could be solved satisfactorily if we could meet, not for a talkfest, not for a war of words, not to win, but to *confer*.

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All of which means that we ought to hold a real conference in April. The last few years the word *conference* has been a misnomer. This year it should be true to name.

"Choose You This Day Whom Ye Will Serve." —Joshua 24: 15

BY J. N. YORK

It would seem that under existing conditions in the church the above quotation would apply to the people of God with all the force that the language implies, because of the crisis through which we are passing as a church body; and the writer firmly believes that it is the duty and also the privilege of every Latter Day Saint to study carefully the issues of the present controversy, and weigh and measure the issues by and with the law given to govern the church by the Lawgiver. Do not prejudice your mind by taking sides for or against any man or men, but try to attain that attitude wherein you can truthfully and honestly say: "Lord, in reaching my decision in the present crisis, I promise you that thy law shall have supreme directional control."

No Compromise With Error

To remain passive under the conviction that the matter under controversy will be compromised by both sides and a unity of opinion reached at the coming General Conference, is, to the mind of the writer, only deceiving ourselves; for the reason, the issues involved are too sharply drawn. One side of the controversy must be wrong; it may be possible that both sides are wrong, but it cannot be possible that both sides are right. Hence, if one side is right and the other wrong, it should be a shock to the conscience of every Latter Day Saint to even intimate that truth should compromise with error.

As further proof that the matter will be and is narrowing down to a decisive issue, parties on one side of the controversy issue the following ultimatum: "It is a fight to the finish." "Those who oppose us will eliminate us, or vice versa." A writer on the other side states: "We have come to a parting of the ways."

The issues involved are of such a nature that they will sooner or later affect every member of the church; hence, in reaching an analysis, the only safe guide to follow is the law given by the Lawgiver under which he intended that his church should function. Under this law we have the privilege of comparing every principle or theory advanced, and the attitude of the one presenting the same, with the law; and if we find they are *in harmony* with the law, it is our duty to sustain both principle and party; on the other hand, if we discover they are *not in harmony* with the law, it is equally our duty to sustain neither the principle nor the party; for it is by the law that we are to be judged, and this rule will apply with equal force to the church as a body as to the individual.

The Question to Be Solved

To avoid entering the field of personalities and to confine ourselves to the issues, we will designate the respective sides of the issues as "A" and "B" and state the issues as we understand them:

"A" reasons that by virtue of their position, the First Presidency is vested with and does have "supreme directional control" over the church organization, more particularly in the executive or administrative branches of the organization.

"B" reasons that no quorum in the church has or can have "supreme directional control" over the organization; but that the duty of each officer or quorum is outlined and clearly defined in the law, and each official or quorum has the right to function as provided by law in his or their respective office.

If the camouflage be removed from the term *supreme directional control,* the issue narrows down to one word, with all that the word implies, namely: *dictator.* The definition is. "One invested with *absolute* authority." So that one may more fully comprehend the issue, the definition of *absolute* is: "Free from limits or conditions; complete; unlimited; unrestricted by constitutional checks (said of a government)." The word *supreme* used in connection with the words *directional control* means "highest; greatest; highest authority or power." Thus, when the atmosphere is clarified, the issue under controversy stands out as follows:

"A" reasons that by virtue of their position the First Presidency is vested with the highest authority or power, being vested with absolute authority and control over the church organization.

"B" reasons that no man or quorum in the church is vested with absolute authority or power over the church organization, but that the power and duty of each officer or group or quorum is outlined and clearly defined in the law, and that each officer should have and does have the right to function in his respective office.

The question to be solved is: Does the law as given by the supreme Lawgiver vest in the First Presidency the authority as outlined by "A"? If so, then "A" is right. On the other hand, if the law does not vest authority in the First Presidency as outlined by "A," then "A" is in error and the position taken by "B" is right.

As proof that the above is a correct statement of the position taken by "A," the following is cited:

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That the rank of every officer of the church, including its departments, is pointed out in the law, *the presidency being first* and *taking precedence over all*, the other officers ranking in subordinate positions, the lower being subject to the higher according to the jurisdiction concerned.—SAINTS' HERALD, December 10, 1924, p. 1192.

Again:

. . . the temporal means are to be subordinated to the spiritual activities of the church; and those activities are *under the direction and control of the Presidency* . . . Ibid., December 17, 1924, p. 1211.

The Whole Law to Govern

In order to reach a correct solution of the matter under controversy, do not overlook the fact that the law should be taken as an entirety; that is, it must be read and construed as a whole wherein it bears on the same subject matter. To illustrate: It is the rule and law of the civil courts, when asked to construe a will, contract, or any other document, to take the document in issue *as a whole*, which rule must be followed in order to ascertain the will or intention of the maker or makers; one cannot pick an excerpt here and there in the instrument to sustain his position. This rule has divine approval: see Doctrine and Covenants 126: 10, and applies with equal force to the will and testament of Christ, whose will and testament is the law given to govern his church in both its spiritual and temporal activities.

The position taken by some adherents of "A" is: The church is a dual form of government; namely: Theocratic-democracy, and God having chosen one as a prophet, and to preside over the earthly organization, and because of this, said prophet and presiding officer is vested with supreme control and authority, and the church body should follow his teachings and obey his counsel; or, as one writer puts it:

And we may hinder the establishment of Zion because we refuse to do the things we are directed to do by Jesus Christ, *through the President of the church*.—SAINTS' HERALD, January 7, 1925, p. 8.

The same writer also states on page nine:

But when it comes to the church, and matters concerning the welfare of the church, then he must be as *one having authority* and occupying in his appointed place.

We make the assertion that the church of Jesus Christ is theocratic *only* in the sense that the Supreme Being is recognized as our Lawgiver, and Christ will be recognized and received as our King when he comes to reign on the throne of his Father; in all other respects the church organization is purely democratic; of, for, and by the people, to be maintained and sustained as provided for in the divine law. And it is the privilege of the body to comply with and adhere to the divine commands or to reject them. To place any other construction on the status of the body would do violence to the principle upon which God presents his law to man, namely: Man's free agency to accept or reject the law. This rule applies to us both collectively and individually and affects the official with the same force it does the member.

No Quorum Has Absolute Control

The writer knows of no Latter Day Saint who does not believe that the church organization to properly function must have the officers as outlined in the divine law; the duties of each officer or quorum being outlined; and a perfect working of each quorum with the others would result in consummating the work the gospel was intended to accomplish; but when one group or quorum assumes that they have supreme directional control over the other groups or quorums, they are acting clearly without authority of the divine law.

It would be folly to assume that one quorum could have supreme directional control over all other quorums, when the other quorums are *equal* in *authority* and *power* to the one assuming such position. They may have *concurrent control*, but never supreme or absolute control, as the following amply proves:

The twelve traveling councilors are called to be the twelve apostles, . . . And they form a *quorum equal in authority* and *power* to the three presidents previously mentioned. The seventy are also called to preach the gospel, . . . and they form a *quorum equal in authority* to that of the twelve special witnesses or apostles, just named.—Doctrine and Covenants 104: 11.

While the constitutional rights of every member of the church can and may be affected by the law of supreme control, if this rule should prevail, for the reason that it can mean nothing more nor less than centralization of power in one man or quorum, the storm center of the controversy seems to be centered on an issue between the First Presidency and the Presiding Bishopric; and as we understand the issue, the First Presidency assumes that the Presiding Bishopric is subordinate to them and are under their direction and control. That

the temporal means are to be subordinated to the spiritual activities of the church; and those activities are under the *direction* and *control* of the *Presidency* . . .—SAINTS' HERALD, December 17, 1924, p. 1211.

The People's Rights Safeguarded

The Bishopric assumes that their powers and duties are clearly outlined and defined by the law; that in administering the temporal law, so long as they follow the law given for their guidance, they are not subordinate to the First Presidency. See the following:

. . . and unless the liberties of the *people* of the church

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should be in jeopardy, the application of the law as stated by the bishopric should be acceded to. In case there should be a flagrant disregard of the rights of the *people*, the quorums of the church in join council should be appealed to, and their action and determination should govern.—Doctrine and Covenants 126: 10.

And it may be well to call attention to the following in this connection.

In case of transgression in his office the bishop should be called in question before the council which is provided for in the law, to which court *all general officers* of the *church are to be subject*.—Doctrine and Covenants 126: 11.

By reading the above one can plainly see the Lord never intended that supreme directional control should vest in the First Presidency, the Bishopric, or any other one quorum; for the provision is wisely made: "In case there should be a *flagrant disregard* of the *rights* of the *people* [not the Presidency or the Bishopric], the *quorums* of the church in *joint council* should be appealed to." What constitutes this *joint council?* The Presidency, the Twelve, and the Seventy; each being *equal* in *authority* and *power*. These and these only can constitute the *joint council*, if the law is complied with. Thus we have *concurrent control, joint control* as one of the fundamentals in the operation of the law, but never supreme control or power vested in any one man or quorum. Another lesson one may draw from the above quotation, at least so far as financial or temporal matters are concerned, is: The Lord seeks to safeguard the interests of *his people;* and not the interests of the First Presidency, Bishopric, or any other quorum, as such.

The Lamp of History

After Christ had established the gospel plan, history reveals:

That as the organization grew in numbers it became necessary for the church to meet in council concerning the general work of the church, and as an act of courtesy the elder or bishop of the larger church was called on to preside over the assembly. In time, this privilege of presiding which had been granted as a courtesy came to be demanded as a right. Yielding to the temptations of Satan, who had himself fallen through self-exaltation, the leaders began to seek their own glory rather than the glory of the Master. They claimed it as their right, *by virtue of their office*, to exercise a *controlling influence* over the affairs of all the churches in their territory, to *select their officers* and *ministers* for them, and to be recognized as the *ranking officer* in that territory. This was a development of the spirit manifested in the time of the apostles, exemplified by "Diotrephes, who loveth to have *preeminence*."—Bible Prophecies Unfolding, p. 84.

"Supreme directional control" and "Loyalty to your leaders" seems to have been the slogan of those holding the priesthood at that time; and we of today point to the fact that, *the church was led into apostasy*. After the gospel was restored in these the last days, and thousands heard and obeyed the gospel message, men holding the priesthood began to seek *preeminence;* "supreme directional control" and "loyalty to your leaders" again was taught the people; and we of the Reorganization say *the church was led into apostasy*. Is it possible that history is going to repeat itself?

Even Leadership of Angels to Be Questioned

It is a regrettable fact that in the past the people have been prone to follow their leaders rather than the law, upon the theory that their leader, being called of God, is in closer touch with the divine, and his counsel should be followed. This is a dangerous attitude for the individual to assume if taken by itself. The presiding officer of a church certainly cannot be in closer touch with the divine than an angel, and Paul says:

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.—Galatians 1: 8.

Thus we see that it is possible that one may have been in close touch with the divine and yet teach contrary to the law. Paul in the above quotation is addressing himself to the *people, members* of the *church*, and the only conclusion one can reach as to the meaning of this admonition is: Study the law, and follow your officers only as they follow the law.

It seems very strange, to say the least, that during the time the late Joseph Smith occupied, and during which time the church grew from a mere handful to thousands in numbers, the position taken by "A" was never advocated by him; but when this spirit of preeminence would show itself he very quickly affixed his stamp of disapproval upon it; never seeking glory for himself, but rather seeking the welfare of the Lord's people and the glory of his Master; during all this time always seeking to follow the command of his Savior, "But seek ye first the kingdom of God, and his righteousness," paving the way for the redemption of Zion by pointing out the divine plan that *all* are coworkers for Christ; *all* must be one; *all* must be pure in heart; as a means to bring about the result, rather than "supreme directional control," "centralization of power," "transforming the church into a commercial institution" as a means of Zion's redemption. And during this time, he, at divers times, received divine commands and directions for the church from the One who alone has "supreme directional control," receiving the approval of the Supreme One in his administration of the law. And now a change in methods of administration is sought. Can it be possible that the Lord, Joseph, and the church were wrong all those years and the mistake was never discovered until recently?

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How Shall We Choose?

When we all appear before the judgment bar to be judged by the law according to our deeds, and are awarded our rewards or punishments as the case may be, can you imagine the Judge will say, "Well done, thou good and faithful servant, enter into the joys of thy Lord," if, perchance, you were asked to explain some of your actions or deeds, and you should offer as a defense the following: "Lord, there are times when people must follow a leader with a faith so sublime that they will say: I do not see all the steps that are required of me according to the plans of this leader, but from the exercise of all the intelligence I have and from the exercise of all the powers you have given me; from the exercise of all the degrees of spirituality that I could command, I, in analyzing the program, could reach no other conclusion than that that leader was leading us toward our goal; therefore, I did follow"?

As for the writer, I would much rather be in position to say: "Lord, I have kept the faith to the best of my ability; I have not relied on the arm of flesh; I have followed no leader but you. When I have lacked wisdom to rightly construe your law, I have relied on you to lead me aright by thy Spirit."

"Choose you this day whom ye will serve."

The Presiding Bishop "Controlled" by Law

BY ISRAEL A. SMITH

Discretionary power to receive and disburse church funds, and dispose of church property for the uses of the church, *according to the laws of the church*, and subject to inquiry by the Twelve and the church, must rest in the Bishopric, only, as, *by law*, the Bishopric only are legal custodians of such properties. . . .—General Conference Resolution 238.

The question is, To whom has the authority been delegated?

We have been told that all powers not granted specifically or by fair implication to quorums or officers, have been reserved to the members of the church. Has there ever been a specific or express granting of powers of direction and control to the Presidency over the work of the Bishopric?

We say, No.

On the contrary, the church *through its constitutional and statutory law* has endowed the Presiding Bishop with powers of direction, control, and discretion. By this we mean such authority as excludes the exercise of the same powers by other quorums. There is no logical warrant for the contention of the proponents of supreme directional control on this point. The unequivocal terms of statutory enactment cannot be refuted by any amount of argument by comparing the powers of the President of the United States with the authority of the President of the church. There are too many differences to make them sufficiently analogous to warrant definite conclusions; but we earnestly contend that the President of the United States does not have authority where Congress has delegated to others the responsibility. He has large powers of direction. He is the "chief executive." He has taken oath to see that the laws are kept; but there are departments of the executive branch of our Government in which the President *has no voice whatever in their regular and ordinary conduct.* Only in the event that the laws concerning that department are *not kept*, can he interfere, and then only to "set in order," according to regular procedure. Those in charge are not his agents, but the agents of the Government. He cannot take over the work of the department, nor can he dictate or dominate it arbitrarily in any sense.

The President may under certain circumstances delegate to a representative the powers conferred on him by Congress, and then, and only by such delegation, may any other become the agent of the President.

The Supreme Court has disposed of any monarchial claims for the President, and when that high court has spoken, argument is closed. There is nothing left to discuss.

> The executive power is vested in a president; and so far as his powers are derived from the Constitution, he is beyond the reach of any other department, except in the mode prescribed by the Constitution through the impeaching power. But it by no means follows, that every officer in every branch of that department is under the exclusive direction of the president. Such a principle, we apprehend, is not, and certainly cannot be claimed by the president. There are certain political duties imposed upon many officers in the executive department, the discharge of which is under the direction of the president. But it would be an alarming doctrine, that Congress cannot impose upon any executive officer any duty they may think proper, which is not repugnant to any rights secured and protected by the Constitution; and in such cases, the duty and responsibility grow out of and are subject to the control of the law, and not to the direction of the president. And this is emphatically the case, where the duty enjoined is of a mere ministerial character.—Kendall versus United States, 12 Pet. (U. S.), 524, 610, 9L., ed. 1181.

This is good law and good sense, and the analogy *here* is a correct one. In the work of the Presiding Bishopric, we are controlled and directed "by the law and not by the" Presidency, and their duty, outside of an advisory oversight, is confined to seeing that the "law is kept." Whenever it appears to them that the work of the department is not in line with "the law," or is in "disorder," the law, as found in Doctrine and Covenants 126, provides how the corrective measures must be taken.

It is a legal and logical paradox to hold that the powers granted by General Conference to the Presiding Bishopric can be exercised by anybody else.

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Divine order and law are here apparent. Shall it be preserved? "Supreme directional control" by the Presidency will destroy the balance intended in the law.

I would like to ask our brethren to explain why the Lord in Doctrine and Covenants 126 has provided that the Presidency (*in conjunction with other quorums*) should set in order when in disorder if, as they allege, they, the Presidency, *are always* in control of the work of the Bishopric? Has the Lord done such a useless and unnecessary thing?

In closing I restate the proposition:

In the work of the Bishopric the Presiding Bishopric are directed and controlled by the law and not by the Presidency, adapting the words of the Supreme Court of the United States.

And in this work can the Presiding Bishop become *supreme?* Assuredly not, because as the very words themselves suggest, the *law* is supreme, as it always and ever ought to be in every department of the church.

Concerning the Faith of Our Fathers

BY D. T. WILLIAMS

VI. Our Fathers and Finances

The appeal in this discussion by those in opposition to the document on church government has been to democracy. We have taken up the gauge thus laid down by them, and have sought to apply to the situation the pure principles of democracy in all their significance. We spoke in our last of government through priesthood, in the light of the democracy of our fathers of the state. We speak this week of the democracy of our fathers as applied to finances.

In the HERALD for October 8, 1924, appears the following statement:

> The Constitution of the United States . . . separate(s) the department of the chief executive from the department of financial administration.

This statement, to say the least, is very misleading. Not that the author who is eminent among us wrote with the intent to deceive, not for one moment would we suggest such. The effect, however, is the same. It has deceived. It seems, therefore, that an examination of this statement will prove fruitful for good. Any endeavor to dissipate error and establish truth will be welcomed by all desirous of the good of the church. May the Lord guide our minds and enlighten our souls in these matters, ought to be the prayer of each and all.

Even a superficial study of American civics makes evident the fallacy of the above proposition. The fact is, such a study sets forth exactly the opposite: there is no separation of the executive and financial departments of the United States Government. True, there are divisions of responsibility with regard to national finance. The legislature, the judiciary, and the executive, each has its part. But when we speak of the financial department of the United States Government, we quite naturally have in mind that department presided over by the Secretary of the Treasury, who is a member of the President's cabinet.

A God-Inspired Constitution

The insistent appeal in this instance as well as in others is to world democracy. Our brother says, and in this matter we are agreed, the United States Government "was manifestly ordained of God and established under his overruling providence." Again, our brother avers, and once more we are in agreement:

> It is clear that God inspired men to formulate the Constitution, and that as a system of government it contains eternal truth designed to affect the condition of men in time and in "futurity."—SAINTS' HERALD, August 20, 1924.

Here a very worthy compliment is paid to the framers of the Constitution of the United States. Now, if we discover that this Constitution allows the Department of the Treasury to become the direct responsibility of the President, we will have established the fact in accord with the above testimony, that in the demonstration of democracy, God expects that there should be no separation of the "department of the chief executive from the department of financial administration." If this can be proved as being true, it will be evident that no great damage can come to our theocratic-democracy if the President is identified with the collection and distribution of church moneys.

And in this entire consideration, let it be held in mind we do not claim for the President of the church the powers resident in the President of the United States. We rest our cause as already cited a number of times in the HERALD. And again cited as follows, since our brethren in opposition have again ignored these words, to interpret the position of President Smith according to their first representation, which was a misrepresentation. The language of President Elbert A. Smith thus we again quote as follows, and which is our position, and the position of President Frederick M. Smith as stated before the April council:

> I am in sympathy with the statement made by the President before the council when the article was under consideration: That neither he nor the Bishop should have the individual right to either invest or expend church money without authorization. He held that regular current expenses should be authorized by General Conference. (The annual budget.) Extraordinary expenses and investments occurring during the year should be authorized by some competent council.

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This accords with section 1:14; that the finances of the church may not be used as a "weapon in the hands of one man for the oppression of others, or for the purpose of self-aggrandizement, be he whomsoever he may be," the President, the Bishop, or any other man.—SAINTS' HERALD, November 5, 1924.

The brother whom we quoted in our last article made a strong appeal to political democracy. The brother whom we now cite comes forth with a similar desire. He lauds the Constitution of the United States as a foundation of political liberty, and the American Government as a fitting model for a representative community, whose creators were "God-inspired men." After this demonstration of worthy patriotism we will undoubtedly find our brethren wishing to uncontrovertibly establish their positions. The first proposition, "A centralization of power is un-American," we have examined, and portrayed its weakness. The second which affirms that the President of the United States has nothing to do with government finance, we will seek to prove as being also erroneous.

What Are Departments of Government?

Quoting once more from the writer above mentioned, we have this language in the HERALD of October 8, 1924:

> The President of the United States cannot set aside or assume the functions of other departments of government; neither can the Presidency of the church legally ignore or encroach upon the rights and duties of other departments of the spiritual government.

Taken in its proper perspective, this is quite true; but here is one reason for misunderstanding. What departments of government are they over which the President of the United States can assume no governmental functioning? The Treasury Department is a department of the executive service, and not as the writer would have us believe, a general department of government. If we were to count such departments as the treasury departments of government in the sense it is made to appear, we would have at least ten departments, for there are ten secretaries in the President's cabinet, each the head of a department. Now, there are only three general departments of government. So, speaking proverbially, "what proves too much proves nothing."

Speaking of these three departments, Macy and Gannaway say:

> The theory of the separation of powers is easily stated. There are three great functions of government—legislative, executive, and judicial. The powers to discharge these functions should be lodged in different departments. *Each department should be supreme in its own sphere of action.* Each is coordinate with the others and as far as practicable should be *independent of them.* Each, therefore, is confined in its work to the exercise of the powers that have been specifically given it. If it steps beyond the limit set by the Constitution into the field of another department, its acts are void. Only by separating the powers of government *in this way,* [not in some other way, D. T. W.] *and as far as possible keeping them separate,* can the liberties of the people be adequately protected.—Comparative Free Government, p. 25.

The Treasury the President's Trust

The Treasury Department of the United States Government is and ever has been under the direct control of the President. Its head is his immediate appointee, and can be dismissed at his pleasure, without responsibility to any person or body for his action in the matter.

What will those who assert that the President has nothing to do in the question of financial administration say to the following:

> With, however, the increase of federal administrative functions in number and variety, the exigencies of administrative efficiency have impelled Congress to grant *direct administrative control* to the President and have compelled the courts in many cases to recognize the existence, even in default of expressed statutory authorization, of *this power of the President to issue orders to federal administrative officials,* obedience to which will be compelled by writ of mandamus. In fact, moreover, *the President's position as administrative chief is rendered possible by summary right of removal from office which he possesses—a right which it is practically certain may not be limited by Congress.* The *dominating control* possible of exercise by the President by this means was established once for all by President Jackson at the time that he obtained the withdrawal of federal funds from the state banks, *by removing the Secretary of the Treasury who refused to do this, and appointing a secretary who would.*—Cyclopedia of American Government, vol. 3, p. 6, article by W. W. Willoughby.

Surely no intelligent person with even a superficial knowledge of the above incident could conscientiously assert that the President has nothing to do in the matter of financial administration. The heads of the various executive departments are responsible to the President for their cabinet trust, and to him alone. With this matter Congress has nothing to do. These under executives are the servants of the President, as the following clearly sets forth:

Secretary of Treasury President's Servant

> In the performance of his duties, the President was to be aided by officials merely mentioned in the Constitution as *heads of departments;* but these men were *nothing more than the servants of the President.*—The American Federal State, p. 108.

It should not be forgotten that one of these servants of the President is the Secretary of the Treasury—the leading financial officer of the United States Government. This officer and his department, under the direction of the President, it is likely, handles more money than any other department of financial service in all the world.

The following will indicate some portion of the service rendered by this servant of the chief execu-

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tive in the administrative department of government. Moreover, it will make clear the fact that his service is not for Congress, but for the President:

Through the Secretary of the Treasury he (the President) must inform Congress just how much money will be needed to keep the Government going during the next year, and when Congress appropriates these funds that action is not completed until the President has scrutinized and signed the appropriation measure.—The American Government, by Haskin, p. 2.

Here it is quite evident that the President has the constitutional right to state to Congress *through his secretary* the financial needs of the Nation, and through such statement suggest the appropriate legislation. But this is not all. His power in connection with this matter is still more important. Please note that having suggested the necessary appropriations, if Congress feels inclined to cut any item set forth in the bill, the President has the privilege of vetoing the entire measure. To, then, pass the matter over his veto will necessitate a two-thirds vote of both houses—a majority which is seldom obtained.

President's Power in Finance

It necessitates a vivid imagination to arrive at the conclusion that the chief executive of the Nation who appoints the head of the Treasury Department and whom he can dismiss at his will, has no connection with the financial interests of the Government. To conclude that while the President has the official right, nay more, the arduous responsibility of suggesting the necessary appropriations for the Government, which amounts to billions of dollars yearly, that he has no power in the matter of finance. Ah, dear reader, it is contrary to the facts to state that "The Constitution of the United States . . . separates the department of the chief executive from the department of financial administration."

If other authority is needed to substantiate the position here taken, we direct attention to a statement by Forman, a recognized student of American Government:

In 1921 Congress passed an act known as the "Budget and Accounting System," which provided that *the President shall transmit* to Congress on the first day of each regular session a budget which shall set forth in summary and detail estimates of the expenditures and appropriations necessary *in his judgment* for the support of the Government during the ensuing fiscal year. The Budget Law created the Bureau of the Budget, at the head of which is a director *appointed by the President.* This bureau is charged with the responsibility of ascertaining the needs of the various departments of the Government and making recommendations *to the President so that he can recommend to Congress the expenditures that he regards necessary.*—Advanced Civics, p. 279.

President's Power Greater Than Secretary's

The above makes it very clear that the President has more power in the matter of financial administration than any other individual in the whole Nation. Moreover, we discover that the same person has a hand in actually expending the billions of dollars yearly drawn from the pockets of the people by the processes of taxation. Note this by Henry Litchfield West:

A golden stream flows through the White House to the remotest corner of the country. It springs from the national treasury. Under present conditions, any President of the United States has the power to divert this stream where and whither he will. . . . If money is the lever that rules the world, any President can dispense it with a largess that is startling. He can stand beside the public treasury, with one arm plunged deep into its vaults, while the other distributes the golden store to a horde of officeholders. . . . Statistics compiled by the Civil Service Commission show that on June 30, 1917, . . . 125,129 persons . . . came within the presidential power of appointment or were directly or indirectly named by heads of departments selected by the President. The annual salaries paid to these appointed employees would certainly aggregate a quarter of a billion dollars. The spoils of office which figured so largely in Andrew Jackson's administration were as a tiny rivulet compared with the mighty patronage of a president at the present time. *The hand which controls this enormous output of national wealth is a hand of power.*—Federal Power, pp. 154-156.

And yet some of our brethren have contended that the President of the United States is completely divorced from any control of government finance. What a tremendous mistake! Surely it could be none other than this. Our brethren would not make a premeditated effort to deceive. We are positive that when the error is pointed out, those responsible for the misinformation will hasten to correct their wrong.

The President as a Collector

What we have said thus far has application to the question of the disbursement of funds. Let us now look to the matter of tax gathering, to discover if we can the relationship of the President to this portion of government responsibility. In this connection we quote from Haskin:

Congress may appropriate billions of dollars a year, but *the President must execute the laws by which these vast sums are raised, as well as those by which they are spent.*—The American Government, pp. 52, 53.

This writer goes on to say that "In recent times the government revenues and expenditures have been in the neighborhood of four billions." Please note that the vast responsibility of these enormous collections, as well as expenditures, do not belong to the Secretary of the Treasury, but to the President. The only responsibility the secretary has in these matters is that of acting as the servant of the chief

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executive. He must obey the President's orders or be relieved of his trust. Of course, where Congress has placed a specific task upon the secretary, aside from his regular administrative responsibilities, he must in this matter be subordinate to Congress. Such instances, however, are few. The great burden of his responsibilities and his primary duty is to the President, and not to Congress.

Again, we assert that if our brethren insist upon the appeal to democracy, this is democracy with its demonstration. And if they continue to implore the church to pay heed to national democracy, are they prepared for the church to accept their proposition, and make the Bishop the servant of the President? To impose upon the president the responsibility of collecting and disbursing of moneys, and to empower him to act through the Bishop as his agent? I ask our brethren, insisting upon such an appeal to democracy, are they prepared for its logical conclusion?

May Ask Treasury Head to Resign

The power of the President in these matters is clearly seen in the following:

> The President also harmonizes the administration and thus supplies the government solvent which is so lacking in the state governments. For instance, the Secretary of State, *the Secretary of the Treasury*, and the Secretary of Commerce *cannot have different policies* with regard to the import trade, because *the President sees to it that they act on the same principle or that somebody resigns.*—Cyclopedia of American Government, vol. 3, p. 3, Article by A. B. Hart.

Why, if the "Constitution . . . separates the department of the chief executive from the department of financial administration," does the President see that the Secretary of the Treasury acts upon the policy he approves or that he "resigns"? Why, indeed? Can our friends who are proponents of decentralization, and of emasculation of the Presidency, answer why?

There is only one answer to this whole question, and that a simple one. All these governmental matters of our Nation belong to the department of administration and are under the one head, the chief executive. If world democracy, to which those who are opposing the document on church government have taken their appeal, is to be the standard, then let it be heard: *"The President sees that they act on the same principle, or that somebody resigns."*

Keep in mind that this has not been the appeal of the proponents supporting the action of the Joint Council of last April, but of those waging war against it. Our position is as above cited in the words of President Elbert A. Smith. This is the appeal of the signers of the "Open Letter." Are they ready to go all the way in the application of their lauded democracy? Surely they would not lay claim to the right to choose only that portion which suits their purpose, or proves their case, and demand that the rest be cast into the scrap heap!

Three Departments of Government

Once more let us be reminded that there are three departments of government—the legislative, the judicial, and the executive or administrative. And, moreover, let us keep before us the fact that in the department of administration there is but one elective officer, the President. And this is true despite the fact that in this department there are ten employees to one in any other department of government service. This huge task, in spite of the possibility of abuse, is trusted by the people of the United States to the hands of one man, and that man the only man elected by the people in his whole department. All others are his appointees, either directly or indirectly. This is what some of our brethren are pleading for with their appeal to world democracy. Will they continue the plea?

President's Ordinance Power

Again, to prove that the President has the responsibility of financial administration we quote from Graner's authoritative text:

> For convenience in collecting internal revenue taxes, the country is divided into some sixty districts, not by act of Congress as is the case with customs districts, but *by the order of the President.*—Government in the United States, p. 222.

Of course the President gives his orders to the Secretary of the Treasury, through whose department the work is done.

The Chief Executive has, also, what is known as the "ordinance power." As a consequence of this power his official word possesses the binding quality of legislative acts. This is true regarding the collection of government moneys as well as in other matters, as is certified in the following:

> Under the legislative functions of the President may also be included what is known as the ordinance power, that is, the power to issue certain orders and regulations *having the force of law.* Such are the regulations for the government of the army and navy, and those relating to the postal service, patents, pensions, public lands, Indian affairs, *the customs service, internal revenue service.*—Government in the United States, p. 316.

How great then is the fallacy that the department of financial administration is separate from that of the chief executive! Here it is clearly set forth that the President has the authority to issue orders and make regulations regarding the gathering of government moneys. And these regulations have the "force of law." In other words, when the President issues a pronouncement under this power upon the question of finance, it carries the same

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weight and is just as binding as though the ninety-six Senators and the three hundred and forty-five Representatives composing the United States Congress had issued their legislative decree. Yet some say that "centralization of power is un-American"—that the President has no authority in financial administration.

The Climax

If there are still doubts in the minds of any as to the presidential power in these matters, perhaps the appended quotation will dissolve them:

> Perhaps, after all, the climax of federalism is to be found in the so-called Federal Reserve Act. Under this law, which has reformed the currency system of the country, a Federal Reserve Board has been appointed. It consists of seven members, of whom two are the Secretary of the Treasury and the Comptroller of the Currency. [President's appointees.—D. T. W.] *The other five are named by the President* and confirmed by the Senate. As *all the national banks are required by the law to enter the Federal Reserve System or forfeit their charters,* with the privilege of similar affiliation accorded to State banks and trust companies, *the entire monetary system of the country is thus placed under the supervision of seven men, all of whom are in turn appointees, and to that extent creatures of the President.* The total capitalization of the 7,579 national banks thus brought together is over $1,000,000,000. Their deposits reach the tremendous aggregate of $22,882,000,000 additional, and this amount will be enormously increased by the receipts of the Government, which are now deposited in the reserve banks instead of the Federal Treasury. *Here, then, are seven men, located in the National Capital, agents of the Federal Government virtually holding many billions of dollars.* While the wisdom of legalizing this enormous power seems now unquestioned, it is appropriate to recall the memorable fight made by Andrew Jackson against the bank of the United States. There is a difference, of course, between that institution and the Federal Reserve banks controlled by the Federal Reserve Board, because the former was a private concern, even though chartered by Congress, while the latter are directly under government control.—Federal Power, 128, 129.

Continuing, the author speaking of the vast responsibility laid upon these appointees of the President, says:

> Upon these seven men there rests a great responsibility. *They can use the Federal power, as no other men can, to press the sensitive money nerve of the Nation;* and yet it must again be emphasized that *this power was granted by the representatives of the people.*—Federal Power, pp. 130, 131, by West.

With the President's servants in such places of high financial trust, who would feel justified in affirming that "The Constitution of the United States . . . separates the department of the chief executive from the department of financial administration"? Who is willing to again assert that "a centralization of power is un-American"? One who has the authority to appoint seven men to a task of such magnitude, and when appointed has the power to dismiss them at his pleasure, surely cannot be said to be without some rights in these matters.

Here Then Is Democracy

The United States Government "was manifestly ordained of God and established under his overruling providence," say our brothers. And the argument is that we should have the same degree of liberty in the church as we have in the world. We have set before the reader in this article in a small way the liberty we enjoy. How many are ready to put into operation the same degree of executive power in the church?

The framers of the Constitution were anxious above everything to reserve the liberties for which they had so courageously fought. They granted certain powers and imposed certain restraints, to the end that this freedom might be passed on as a heritage of blessing to their posterity. Is it not strange that some who are so fully satisfied with the liberty they enjoy in the Nation, and call that liberty democracy, are dissatisfied with greater liberty they have in the church, and call it autocracy?

Again, our brother avers, "It is clear that God inspired men to formulate the Constitution, and that as a sysem of government it contains eternal truth designed to affect the condition of men in time and in "futurity." We take it for granted that the "effect" of which our brother here speaks is that of giving liberty—making free. If then such is the effect in the Nation under the specifications of the Constitution, what is it that transforms the angelic presence of light and liberty of national freedom under the same arrangements into a cloud of darkness and dismay in the church?

Our friends who have been praying for democracy will not be frightened, we trust, at its form. Freedom is not to be preserved without delegation of great powers. This is true in the church as well as without. Let us pray that the same God who "inspired men" in the framing of the Constitution will be with us in our endeavor to establish ourselves upon the firm foundation of truth—that while we have liberty, we will have also efficiency of administration.

And while we pray, let us recognize the administrative function of our church government as centering in the office of the Presidency all our activities as a people. And let us rest assured that in the matter of finances we need have no fear, under a system of administration as advocated by President Smith who, as cited by six of the Quorum of Twelve present, stated it before the April Council as follows:

> I do not claim the right to dispense the funds of the church. My contention is not that in this matter I am su-

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preme. It is that the Bishop is not supreme. I hold that no man has the right to spend the money of the church, oblige the church to pay, or otherwise order important temporal affairs of the church, only as the church in General Conference shall direct, or in emergency between conferences the proper councils shall of necessity determine.—SAINTS' HERALD, August 27, 1924.

Has Supreme Directional Control Boundaries?

BY LEONARD S. RHODES

The various articles appearing in the HERALD for and against supreme directional control suggest some questions that, if answered, might tend to clear up some points to the mutual satisfaction of both sides to the controversy. In this article we are pointing them out, not so much in the hope of strengthening either side as in presenting lines of reasoning that may lead to a unity of understanding.

It is urged by the Presidency and others that the doctrine of supreme directional control is confined in its application to the administrative function of church government; and that the Presidency is not supreme in a legislative or judicial sense. They urge, too, and we think consistently, that this doctrine should be interpreted in the light of the constitutional law of the church and not in the extreme sense so many insist upon.

The Bishopric, while not so clear in their contentions, seem to argue that the church should operate under two administrative heads: the Presidency at the head of the spiritual, and the Bishopric at the head of the temporal division of the work. They hold that the Presidency may not dictate or discipline, but only advise or persuade; and furthermore, that there are bodies in the church government with administrative powers superior to both Presidency and Bishopric.

They seem to fear that if supreme directional control is conceded as the right of the First Presidency, it will lead to absolutism and autocracy, eventually overshadowing and absorbing the legislative and judicial functions of our church government. For this reason, we believe that if those supporting the supreme directional control document had directed their major efforts towards pointing out the safeguards in the law against this kind of abuse it might have tended to assure their opponents and thereby encourage harmony. When this is done, it may develop that our differences are largely a matter of definition.

One Source of Confusion

Probably all students agree that the functions of government fall into three divisions: namely, legislative, administrative, and judicial. But a considerable source of confusion lies in the fact that in our church government these functions seem to run together without any distinct lines of demarkation. Every member of the high priesthood may under proper circumstances function in either a legislative, judicial, or administrative manner. The Presidency, Twelve, Seventy, and Bishopric, while they are primarily administrative bodies, may each at times function in a judicial manner. The high councils are primarily judicial bodies, but appear to have limited administrative duties (see Doctrine and Covenants 42: 10; 122: 6); besides, their individual members are usually engaged in administrative work when not sitting in council. In the Aaronic priesthood, only bishops have any special judicial powers, the work of this priesthood being almost wholly administrative.

It is for this reason that we should be very careful to distinguish between administrative and judicial functions when discussing the prerogatives of any official or quorum. We believe that here lies a big source of confusion and misunderstanding when discussing the question of supreme directional control. Let us now proceed to the consideration of some phases of this question, which, when viewed in their proper settings, may find us approaching unanimity instead of struggling for mastery.

How Much Power Has the Presidency?

What distinctive work of the Presidency makes it in reality the First Presidency? If the First Presidency and all other quorums are at most but advisers to the Presiding Bishopric, then is not the latter in fact another presidency? Which presidency, then, is in fact *first?* Or, why do we call one the *First* Presidency and the other the Presiding Bishopric? Is there any significance in that word *first,* or is it just a coincidence?

If the Presiding Bishopric, in administering the affairs of their office, need not submit to direction from the Presidency, but must yield to direction from some other council, the latter would of course be over or in control of the Bishopric. But may this council be said to be over the Presidency also? And if over the Presidency, is not this council in fact the *First* Presidency? What is a first presidency, anyhow?

It is a fact that there are two councils to which under certain circumstances the Presidency must submit; and yet the latter is called, and rightly, we believe, the First Presidency. Right here is where our conflicting interpretations of supreme directional control arise. Some fear that it means, or may come to mean, unbounded and unlimited control or dictation. Others hold that the Presidency cannot by any legitimate interpretation of this phrase assume powers not already theirs in reason

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and our church law. The charge that the Presidency is attempting to enlarge the powers of their office and make "sweeping changes in organization and methods" is simply begging the question; and tends more to arouse suspicion and distrust than it does to promote calm and charitable consideration of the merits of the question. One side or the other to this controversy may be wrong, and probably is, but neither side, we believe, is consciously advocating that which is outside of or in addition to the law. It is a question of *how much* power the First Presidency has or shall be allowed to have. *And the solution of this question, we are convinced, runs back to the distinction between administrative and judicial functions.*

Those "Checks" and "Balances"

Various writers, citing Doctrine and Covenants 104: 11, frequently remind us that the Presidency, Twelve, and Seventy are "equal in authority." *In what respect are these three quorums equal in authority?* So far as we recall, no writer has yet made any attempt to clear up this point. If they are equal in administrative powers, then why do the Twelve submit to direction by the Presidency; and why do the Seventy work under the direction of the Twelve? Why do they not meet in council, each quorum with a single vote when speaking unanimously, making probably a total of three votes, and thus appoint themselves to the various fields; and after electing a sufficient number of supervisors, go to work? Or, if they are equal in legislative powers, what are the matters concerning which they in council have legislated, or on which they may? Where is the book of their laws? On whom are their laws binding? And are their laws in force without the sanction of General Conference?

But may not these three quorums be equal in authority in judicial matters? The paragraph which makes these quorums equal also speaks of their "*decisions*" eight times, and says: "In case that any *decision* of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church; otherwise there can be no *appeal* from their decision." (Doctrine and Covenants 104: 11.) These two words, *decision* and *appeal*, are also used in 126: 10, last two sentences. And while it is admitted that these words have other uses, yet they are common words in judicial language. The Standard Dictionary defines *appeal* as

> To remove to a higher court. To accuse. To make earnest supplication; awaken response. To take a cause to a higher court. An earnest request; prayer. A resort to a higher court or power.

Decision is defined as

> The act of deciding; a fixed intention; decisive result; settlement; judgment of a court. The quality of being positive and firm; determination.

A further indication that it is judicial functions that are being defined in 104: 11 is found in the fact that they are also made equal in authority to the high councils in Zion and her stakes (104: 14, 15), which quorums appear to be primarily judicial in their functioning. Keeping the above in mind, let us see how it works out in the light of the law given later, and how it affects supreme directional control.

If Supreme Directional Control Is Abused

Let us suppose a case. Suppose it is generally understood and conceded that supreme directional control of all church departments is lodged with the Presidency. Suppose, too, that the people through General Conference have ordered the erection of an auditorium to cost one million dollars. Suppose, further, that the Presidency directs the Bishopric to build an auditorium costing two million dollars. *Under circumstances like these, is there sufficient protection against such a "flagrant disregard of the rights of the people"?* Is there no court having jurisdiction to which an honest, conscientious Bishopric may appeal?

Why, certainly, some one may reply; to the court of the people in General Conference! That might be all right, unless it be too far in the future; but is that the course provided in the law? Let us be reminded that General Conference is a legislative body, the supreme legislative body of the church, and is not organized to properly hear and determine justice between disputing parties. This is clearly a case for judicial action; and our law provides the source of appeal:

> In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be *appealed* to, and their action and *determination* should govern. I inquired what quorums of the church were meant, and I was answered, the three quorums the *decisions* of which are provided for in the law—the presidency, the twelve, the seventy.—Doctrine and Covenants 126: 10.

One of the definitions of *determination* is

> Judicial decision; authoritative opinion or conclusion.

The only instance, other than above, in which the law mentions the decisions of these three quorums is found in 104: 11, where it also speaks of them as being "equal in authority." This clinches the argument that the Presidency, Twelve, and Seventy are equal as quorums when meeting as a court or judicial council.

But it may be objected that the law quoted above applies only to the trial of a bishopric disregarding

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the people's rights. It is true that this paragraph is directing the course to pursue with an erring bishopric; but is it not also laying down a principle of procedure with all powerful bodies or departments that may be jeopardizing the liberties of the people? It seems illogical to conclude that this court of high dignity is created exclusively to try a single department head. A careful reading of the last sentence of 126:10 and of 104:11 discloses no hint of such limitation, but broadly speaks of "decisions," how they may be reached, and how they may be appealed from. Surely, then, it may try a Presidency abusing supreme directional control or pursuing any other policy in which grave matters of far-reaching concern are at issue.

If it be objected that the Presidency could not or should not sit on a council trying their policies, we reply that this is not identical with questions of guilt or innocence, and that the policies of a quorum should have equal power with those of conflicting quorums. When it is a question of transgression, the president, bishop, or other officer is tried before the high council, but does not sit as a part of the council. A further indication that it is right for a Presidency to sit as a part of the council trying his policies is evidenced by the fact that appeal may be made from the decision of the three quorums to the general assembly of *all* the spiritual quorums of the church.

Therefore, in the event the Presidency, while exercising supreme directional control, directs the Bishopric to build an auditorium in excess of the amount voted by conference, or gives any other direction which if obeyed would endanger the rights and liberties of the people, appeal may be had to the court of the Presidency, Twelve, and Seventy; and if their decision is made in unrighteousness, appeal may be carried up to the general assembly of all the quorums of the high priesthood. *This is one of the fortified boundaries of supreme directional control.*

On the other hand, supposing the Bishopric are the ones who conclude to build a two-million dollar auditorium, ignoring the will of the General Conference and directional control by the Presidency. There is no less reason for them to disregard laws than there is the Presidency. It would clearly be the duty of either the Presidency, Twelve, or Seventy, and it might be the duty of others also, to appeal to the three quorums in judicial council, and later, if necessary, to the general assembly.

The Meaning of Supreme Directional Control

Does recognizing and utilizing our judicial councils, as in the two hypothetical cases above, so limit supreme directional control as to disprove it? Is supreme directional control greater in its powers than these limitations permit? Wherein can it become dangerous while these limitations are permitted to exist and are utilized?

Some have argued that because certain councils are over the Presidency, or the Bishopric, therefore supreme directional control does not belong to the Presidency. They have overlooked the fact that these councils are judicial in function, and consequently permit supreme *directional* control but *not* supreme control.

Too many, stumbling at supreme directional control, have lost sight of that important word, *directional,* which is defined as

> Pertaining to governing, ordering or superintendence; administrative,

—and which therefore limits the supreme control to the administrative line or function of government. Supreme control is, of course, synonymous with dictatorship; but no man can claim the powers of a dictator until that word, *directional,* is eliminated.

One writer appears to conclude that because the law (122:6) will not permit the high council, of which the Presidency is a part, to "dictate to the Bishop in *direction,*" therefore the Presidency, apart from the council and as executives, may not "dictate to the bishop in direction." By the same process of reasoning we can assert that because the Presidency is one of the three quorums that may try—he says, "set in order"—the Bishopric, therefore the Presidency may "in justice dictate to the Bishop in direction." But this is not correct reasoning, because the High Council and the council of Presidency, Twelve, and Seventy are both judicial, not administrative councils, and therefore neither one can "in justice dictate to the bishop in direction." But the High Council can *try* a bishop or a president for transgression; the three quorums in council may *try* the Bishopric or the Presidency for jeopardizing the rights of the people; and the Presidency may *direct* the Bishopric in the affairs of his office.

Discipline or Disorder: Which?

Many appear to see something ominous in effective discipline. It makes them uneasy. But their fears are based upon a misconception of the meaning and purpose of effective discipline. They imagine it to be a club in the hands of one or a few men to force people into submission. Or perhaps they believe this is the Presidency's interpretation of it. They seem to feel that without discipline we can have freedom of conscience, growth, development. In imagination they have pictured the humble Saints subdued and exploited by harshness, sternness, inconsideration, injustice, domination, extreme meas-

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ures, and an iron hand—as if they could be—and a dictator cracking the whip!

But first of all, discipline is a tool, neither good nor bad of itself. It may be exercised by a band of thieves or a Sunday school class. Tyrants have used it to their advantage; so did Jesus Christ, and great men like Washington, Lincoln, and others. Without it comes disorder, and eventually disintegration and anarchy. That effective discipline is essential is, or should be, self-evident.

While discipline may at times carry a threat of punishment, it also means training in orderliness and obedience to law; training in respect for authority; education; nurture. *Discipline* and *disciple* are related words. Followers of Christ should practice, drill, and be nurtured and educated continually in obedience to law; above all they should have respect for proper authority, both civil and ecclesiastical.

The deacon is expected to maintain order in church services, even to the extent of arresting and taking the offending party before a civil justice, if necessary. Shall we abandon this form of discipline? A teacher, though he may never prefer charges, may be an excellent disciplinarian in his ministrations as peacemaker. A skilled presiding officer brings discipline and order to the assemblies of the Saints, unless they persist in ignoring him. Apostles and seventies are disciplining when they are setting the branches in order. Training men for missionary work is disciplining them. All the courts in the church have power to discipline. Shall we abandon all these and other forms of discipline and choose chaos; or shall we see to it that the power to discipline is in proper hands and administered wisely?

No matter which side you are on, you will admit that had there been better discipline in the church there would have been less or none of this confusion and controversy. Our leading men would have known where to take their differences and how to compose them without scattering them broadcast to the church and to the hurt of its work. Effective discipline, we pray, shall some day grace the directional activities and the legislative and judicial assemblies of our church; and when it does, they will not interfere with each other's work, and we shall have peace, harmony, prosperity, and progress.

Safeguarding Temporal Means

If the position of the Bishopric be correct, they have had liberty of action in the temporal affairs since the beginning of the Reorganization. In all that time they have never been expected or obliged to yield to directional control by the Presidency. To bring confidence to the scattered Saints, the Lord, in 1861, directed the Twelve to "see to it that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others, or for the purposes of self-aggrandizement by anyone, be he whomsoever he may be." (114: 1.) Nearly thirty-three years later the Lord informed the church that he gave this command to the Twelve because he whom the Lord had "called to preside over the church had not yet approved himself unto the scattered flock." In other words, the Lord directed the Twelve to watch the Bishop because the President had not yet made good. Or did he mean that the Bishop of those days was a weakling whom the President might intimidate?

But by 1894 the president has "approved himself," so the bishop no longer needs to be watched, except it should become apparent to the Twelve that there is "abuse in the administration of the temporal affairs of the church"; in which case the Twelve are to make investigation and take appropriate action. Does all this mean that the Bishopric are to have liberty of action in temporal affairs so long as abuse is not apparent? Is it not more reasonable to conclude that the Presidency has sufficient control over church temporalities to warrant the command in 1861 to safeguard it?

It would be unsafe and unwise, we believe, for the Presidency to have trusteeship and custody of the church temporalities. But we believe it to be fully as unsafe and unwise to leave the Bishopric with discretionary control of church temporalities—the right they now claim. It gives them power to dictate to the presiding quorums of the church. And although they disclaim that they "shall themselves exercise dictatorial powers"; we, with their spokesman, do not believe that "any power should be granted to anybody, if it does not of right belong to him, on the inducement that he will not use it."

It will be much more assuring to the church if they know that the quorum on whom rests the chief burden of responsibility for carrying out the projects, spiritual or temporal, authorized by the General Conference is unhampered by an otherwise-minded Bishopric. It will be assuring to the church to know that while the Presidency can direct the expenditure of church money for church purposes in harmony with a well-thought-out and unified plan, they do not have actual possession of the money and must therefore keep their activities above question and suspicion on the part of the Bishopric. It will be assuring to the church to know that while the Bishopric must submit to policies of the Presidency which they may at times question the wisdom of, the

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Bishopric can immediately call a halt on the spending of money for purposes of self, or unauthorized and fraudulent purposes. It will be assuring to the church to know that the Bishopric themselves cannot misspend, misdirect, or misuse the funds because they must be constantly ready to submit to inspection by an overseeing quorum in control. It will be assuring to the church to know that these two departments work in harmony, yet serve as checks and counterchecks to each other, instead of two independent heads with the ever-present possibility of working at cross purposes and consequent friction and loss of motion. These conditions will not only safeguard the temporal means, but also the peace and confidence of the members of the church.

The Limits of Supreme Directional Control

Let us in charity refrain from accusing either side of this controversy of consciously seeking to change the church law or government; and thus avoid the methods of the common street agitator. We are not running in directions that lead to opposite and conflicting conclusions so much as we are approaching a problem from opposite viewpoints. It is not a question of choosing between black and white so much as it is a question of *how much* power the Presidency are entitled to under the law.

A few hasty-minded ones have declared their intention of leaving the church if this dispute is not settled their way. The water is shallow, and there are rocks among the breakers; let us anchor our barks in the center and be safe. Is it the part of courage because in your opinion the church is headed wrong to run away and hide? Your brother has asked you to walk with him a mile; why not go with him twain? Perhaps you may in time convert him from his error and help him start right again. Quit yourselves like men, whether in victory or in defeat. Good democrats are doing it; Mexicans are beginning to learn how. And remember that He who gave the gospel faith gave also the church—"a kingdom which shall never be destroyed," nor "left to other people."

Supreme directional control in the Presidency, made effective by proper discipline, makes them the most powerful administrative quorum in the church; not to flatter them, but to enable them to effectively promote the church projects—to become the servants of all, with confidence and security from unlawful harassment or impediment. The power to dictate within lawful bounds promotes unity, strength, and progress; to withhold this power from proper authority leaves us little advantage over the unorganized.

Supreme directional control is by its own definition confined to the administrative line of government. It is bounded on the one hand by legislative control and common consent; and on the other hand by the powerful tribunal or council of Presidency, Twelve, and Seventy, with right to appeal to the general assembly—the judicial arm. Supreme directional control is not supreme control; but in relation to the legislative and judicial departments of government, it is limited control. Why not bring contention to an end?

SANTA ANA, CALIFORNIA,
411 North Flower Street.

NEWS AND LETTERS

Writes of the Church Controversy

I hope you will not think of me as egotistical in writing respecting the differences between the Presidency of the church and the Bishopric over supreme directional control.

I had no desire for anything in the matter but to know the facts. I said in my heart, "I do not need to enter this discussion, for there are wise, capable men in the priesthood who will see through this matter, and it is likely to be settled right." I intended to keep out of it, but have felt called upon to give what seems to me to be the solution of the difficulty, and I feel that if I do not give what appears to me to be the solution I will be under the condemnation of the slothful servant; which is very severe.

After the differences had been read, the question of who was in the right and within the law seemed a very difficult one to decide.

There are two basic principles involved, one from each side of the controversy, and both are necessary to the government of the church. We cannot do without either of them. The church must have its seer or revelator; common consent must be in the membership, expressed in General Conference.

Without common consent, a president of this church could do as a steam engine might do if it had no governor and was carrying too much for its load. It might run away and smash things.

On the other hand, if this church had no one to bring forth a "Thus saith the Lord," it would not be the church of Christ. It would be only a man-made institution without communication with the heavens.

It is therefore necessary that one should be at the head as its guide, and to receive for it the revelations, and when we say "guide" we mean guide and supreme director, but not controller. Control is left with General Conference, to safeguard the church from error, or possibly worse. Then where lies the use of supreme direction without control? In this; that the President has done his duty when he has directed the church aright! He is not responsible to the Lord for the people's rejection of the right, if they should reject; neither does he carry their sins. He is free when he has done his duty. If the people reject the counsel of the Lord, they will have to answer for it on the day of judgment. Thus the people are free agents, but must give an account to God for how they have used their agency: and the President has done his full duty when he gave them direction, but without control. This would seem to settle the difference between the Presidency and the Bishopric.

If I might venture my opinion, I might say the President, by virtue of his office, is corresponding editor of the HERALD,

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to the whole church, but without control or management, that having been provided for in the revelations and by General Conference resolutions.

I believe the pith of the whole matter lies in the idea of *supreme direction* without *control*. As before stated, we need common consent. The Lord made that wise provision. It must stand, or the church may fall. The Lord also gave us the one to bring us the knowledge of his will. We need both the Presidency of the high priesthood and the law of common consent. Both are necessary. Both have a legal aspect and a helpful influence. Both can be exercised for righteousness; both could be used for unrighteousness. Let us hope and pray that it will not be the latter.

The judgments of the Lord must break forth soon on this very wicked world. Let us hope his judgments will not commence at his house. I fear for Israel. If the Lord has to redeem Zion by judgment, alas for the foolish virgins.

We hope that wise counsel may prevail and an ample settlement fair to both the Presidency and Presiding Bishopric may be had. It seems to be accomplished on the basis presented here, without waiting for General Conference.

HOT SPRINGS, ARKANSAS. WILLIAM MURRAY.

Six Baptized at Beardstown

BEARDSTOWN, ILLINOIS, February 7.—Brothers E. L. Ulrich and E. J. Lenox, missionaries to Central Illinois District, visited Beardstown and held a series of meetings which lasted two weeks. As a result six were baptized, four children and two adults. Brother Lenox has recently been assigned to this district, so he left after the first week to visit other branches before conference. Several families became interested in the gospel during these services.

Several of the Saints from here attended the district conference at Taylorville February 7 and 8, it being the twenty-fifth anniversary of the organization of that branch. President Frederick M. Smith was present and preached two sermons on his favorite subject, the stewardship plan.

The Department of Women is planning to have a bazaar at Easter time, so they are busy making things to sell. They meet every Thursday, and last week they had three dresses to make for a little daughter of one of the Saints.

The Sunday school is planning an Easter program, and rehearsals will doubtless be started this week.

Building Committee Appointed and Active

MILWAUKEE, WISCONSIN, February 16.—Since our last letter to the HERALD some important things have happened in our branch. We report with keen regret the removal of Brother William Murray and wife to Syracuse, New York. In our many years of experience in this branch we have never seen a more enthusiastic Sunday school worker than Brother Murray. We trust that in his new field of labor the same opportunity may come to him for the expression of his talent along this line of duty.

At the business session held last fall, a resolution was passed that a building fund committee be elected to solicit funds for the eventual purchase of our own building. The committee was duly appointed and immediately began work on a definite schedule for the raising of these funds.

The Department of Recreation and Expression has been started again, and a fine interest is being manifest. A box social was held on the evening of Valentine's Day, which was attended by many of the members. The evening was spent in games, and later each of the men drew from a pack of envelopes one which held the mysterious number of a box brought by one of the ladies, she to be his partner for lunch.

Good interest is shown in all meetings of the branch, and we feel very much encouraged. Some of our youngest members have found places to work and are finding keen enjoyment in service.

Anniversary Date Celebrated

TRAVERSE CITY, MICHIGAN, February 15.—As is the custom each year, the Traverse City Branch observed the anniversary of its organization. January 28 was its twenty-second anniversary, but since that date came on Wednesday the anniversary service was held on Thursday night.

Music was furnished by the church orchestra of ten pieces. The concert lasted from six to seven o'clock, after which all were summoned to the dining room, which had been beautifully decorated in blue and gold. Five long tables had been prepared, the centerpiece being a woman robed in white with a white crown and stars on her head, representing the church in its purity.

When the crowd had been seated at the tables, they were bountifully served with chicken and all that goes with it to complete a banquet. After this course a toast was given by Brother H. A. Doty, who has been president of the branch for many years and who is ever ready when duty calls him. Then letters of greeting from former members of the branch were read, after which Sister Florence Richardson favored us with a solo and Sister Myrtle Conklin read a paper recalling many happenings of the years gone by. Sister Ida Norton gave an interesting reading which was followed by talks from Brothers Doty and Pilbeam setting forth some of the trials and blessings of the early days of the branch. At the close of the program sherbet and assorted cakes were served. About eighty were present to enjoy the evening.

After supper a social hour was had, after which all repaired to their homes feeling that the time had been most profitably spent and that to meet with brothers and sisters in the gospel far exceeds the pleasures of the world.

DORCAS CURTISS.

Tulare, California

February 11.—The Temple Builders have chosen Sister Iva Powell as their leader. They held an election of officers Sunday, January 11, and the following were chosen: Sister Greta Harper, monitor; Anna Walker, secretary; Eleanor Snively, treasurer. Each Saturday afternoon the girls meet at the home of Sister Iva Powell. The monitor is teaching the girls enamel painting, and they enjoy the work very much. Many beautiful things will be made for a bazaar to be held before Easter.

A new member was added to the branch by baptism Sunday, January 25. Brother Woodard, of Lindsay, California, walked a distance of eleven miles in the rain in order to meet with the Saints and be baptized. Baptism was administered by Elder A. J. Damron at the home of Brother E. Renaud immediately after the morning service. The brother was confirmed at the evening service by Elder H. C. Snively.

Sacramental service February 1 was well attended, and a very good meeting was enjoyed.

Many of the Saints from here motored to Fresno February 8, to attend their rally. Brother Virgil Etzenhouser of Oakland was the speaker for the day. A spiritual feast was enjoyed at the prayer and testimony meeting held at eleven o'clock. A cafeteria luncheon was served by the Department of Women. The day was happily spent visiting with the Saints at Fresno.

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Independence

Stone Church

The Department of Women was pleased with the successful outcome of the convention held under the direction of Miss Blanche Edwards, general superintendent. Four meetings were held, which were largely attended.

The first meeting was held Sunday, February 22, at eleven o'clock in the Stone Church, at which time Sister Edwards spoke on home and the responsibility of parents. Music was in charge of Paul N. Craig.

At three o'clock in the afternoon a similar meeting was held at Walnut Park for the benefit of those attending local churches who could not be present at the Stone Church in the morning. Miss Edwards, in her usual forceful manner, appealed to the parents to recognize the great responsibility resting upon them. Home building is the greatest work in life, and parenthood should be considered a copartnership with God. We must have a vision; without vision the young will perish. A solo was sung by Miss Margaret Gard.

The next meeting was held Monday, February 23, at two o'clock in the basement of the Stone Church. At this time Miss Edwards spoke to the supervisors, leaders, cradle roll and young girl workers, and all other officers interested in the subject of leadership and supervision. Everyone caught the spirit of her inspiration. At the conclusion of the address a round table was held in which all were invited to take part. This meeting held until five, and then many were loath to go.

The invitation was then extended for them to go to the dining hall, where refreshments were served. Some remained for the evening program which commenced at half past seven. Over three hundred young girls and their leaders assembled in the dining hall for this service. The house was called to order by Mrs. Alice Cowan, superintendent of the Department of Women in Zion, and "America" was sung for opening, followed by prayer by Mrs. Lora Strachan. Miss Edwards commenced her address by asking everyone to sing, "Your friends are my friends, and my friends are your friends." She then gave a selection from David Copperfield and one from the Merchant of Venice. Mrs. R. Barnhart, on behalf of the Orioles and Temple Builders, presented Miss Edwards with flowers. After the service all joined in playing games, after which light refreshments were served. This meeting was a fitting climax to the conference, and the young people enjoyed the evening exceedingly.

The Department of Women will meet in regular monthly meeting next Friday, March 6, at half past two in the Stone Church. After the opening exercises Mrs. C. R. Smith will speak on the need of spiritual training in the home, and Mrs. Nina Smith will sing "Zion of latter days." Also Patriarch Ammon White will give an address on the redemption of Zion. All are urged to be present. Following this meeting a business session of the W. C. T. U. will be held.

Last Sunday night President Elbert A. Smith gave the second of a series of Sunday night sermons. This series will continue until March 15, when Patriarch John F. Martin will begin a series. These meetings are very fine and should have the support of all.

President F. M. Smith was in Eastern Colorado last week but has now returned to the office.

Bishop Ellis Short recently returned from attending the conference of the Western Oklahoma District, at Sperry. There was a large attendance, and he found good interest and splendid people. Good work is being done by Brothers Hubert Case, James Thomas, and Earl D. Bailey. Fifteen delegates to General Conference were chosen.

Second Church

Sixty-eight young people enjoyed the eight o'clock prayer meeting Sunday morning, conducting a wonderful social service.

The main floor was fully occupied at the eleven o'clock session, when the Lord's supper was served, a babe of Brother and Sister Chappelow blessed, and a half hour spent in prayer and testimony.

The cold and storm of Sunday evening did not prevent a good audience coming to hear Elder E. A. Curtis.

On February 26 the Department of Women of Group 26 gave a pie social in the basement of the church. Although the weather was disagreeable, a good crowd came out to enjoy the good time, and eighteen dollars was cleared by the ladies.

Liberty Street

In celebrating their first anniversary, the Temple Builders will give a pie social and apron sale on March 6 at the home of Sister Ballenger, 1220 North Liberty. A special gathering for the intermediates and juniors will be held the same evening at the home of Henry Moriarty, 902 North Lynn. The price of pie for the children will be within the reach of their purses.

The sacramental service Sunday morning was well attended and held till a late hour. In the evening Brother J. W. Metcalf gave an interesting sermon on the blessings of healing.

Sister J. M. Baker has been chosen assistant chorister for this branch.

Englewood

On February 22 the Sunday school occupied the eleven o'clock hour with a program in honor of Washington's Birthday, which was very fine.

The sacramental service Sunday morning was well attended, but the weather in the evening was so bad and the church is so cold that few came out to hear Brother John Ely. Brother Warne gave a splendid talk to the young people at the morning service regarding the choosing of proper associates. His timely advice was much appreciated.

The evening of February 24 about forty of the Saints went to the home of Brother Warne and gave him a birthday surprise party. He was presented with a quilt on which were embroidered the names of the Saints of his congregation, made by the Department of Women. After several games were played, ice cream and cake were served. Everyone had a good time, and Brother Warne extended a hearty invitation for their early return.

A supper was served by the women February 19 at the church. Only a light lunch was served, but they succeeded in clearing around twenty dollars. This proved to be quite a success considering the small number of Saints in that locality.

East Independence

There was a good attendance at Sunday school and also at the sacramental service Sunday morning. Brother Harry Friend was the speaker Sunday evening.

Quite a lot of work was done on the new church last week. The cold weather hindered some, and work will have to be discontinued until warm days arrive.

An interesting debate was held at Religio Friday evening. Those taking part in the debate were from the junior class, and the judges were selected from among the juniors. The question was, Resolved that the horse is more useful on the farm than the tractor. The judges decided for the affirmative.

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Spring Branch

Apostle J. F. Curtis visited our branch on February 22 and gave a very fine sermon in the evening. The morning of the same day Brother George Harrington contributed the sermon. He first gave a brief sketch of the life of George Washington, then devoted the rest of the time to a talk on temperance.

Last Sunday evening Bishop C. J. Hunt gave one of his characteristically good sermons.

The Religio is studying the Book of Mormon. The attendance at this service is always especially good. Last Friday night Brother R. T. Cooper visited the Religio and complimented us on the very fine interest manifested.

Walnut Park

The funeral of little George Herbst, nine-year-old son of Brother and Sister George Herbst, was held at the church Sunday at half past two, Elder Lurett Whiting preaching the sermon. George has been confined to his home since October. Though the family have no relatives here, the Saints from Michigan who knew them there as well as their neighbors have tried to be real brothers and sisters during this long and severe trial and keenly sympathize with them in their loss. At the funeral a quartet sang "Precious jewels," and Mrs. Osro Campbell sang "A little pink rosebud," besides numbers by the choir.

Brother R. S. Salyards was the evening speaker, and though the night was very cold those who attended felt well repaid by hearing an unusually good sermon.

The business meeting on Monday night was not so well attended as it should have been, but those attending pledged what they could toward our year's budget and others will be given another opportunity.

Holden Stake

Holden

Sister James A. Scott died February 3, after an illness of several months. The funeral service was held at the church on the 5th, Elders Moler and Scarcliff assisting in the service and Elder D. J. Krahl giving the sermon.

Evangelist Richard Bullard has been visiting points in the stake. He was with us at our communion service on the 1st and delivered the evening sermon. While here he gave a number of blessings and conducted services at the Home for the aged.

This month we have listened to sermons by Brethren Ross, Moler, Scarcliff, and Krahl.

The stake conference meets at Lexington, Missouri, Saturday the 7th at 8 o'clock in the morning. The first meeting will be a prayer service. Delegates to General Conference are to be chosen.

Sedalia

Elder R. D. Weaver is still in our midst and laboring with us in the interest of this work that is so dear to us. Brother Weaver has indeed been blessed with the Spirit and has delivered some of the most wonderful sermons ever heard in Sedalia. Nonmembers have wept together with the Saints on account of the abundance of the Spirit. Brother Weaver was not able to attend the morning service Sunday on account of affliction. Elder C. L. House occupied in his stead. He spoke with power, and both the preacher and many of the audience were made to feel the great degree of the Spirit. At a quarter after six a special prayer meeting was held in behalf of Brother Weaver and the meetings. We ask the Saints to remember him in their prayers, and also the work here, for we feel that good will yet be accomplished if he can remain for a time. The Saints are united in this effort as they have realized they must be to accomplish results. We are also glad to have Sister Weaver with us.

Three children were blessed Sunday and one during the week. Some have given their names for baptism, and we believe others will follow. Considerable publicity has been given these meetings, and people are finding out that at least we are not Mormons, as they have been told, and that we have the interest of the community at heart.

Sibley

The Saints of Sibley are rejoicing in their hearts because they have been led by the Holy Spirit to know that God is watching over them—that he has heard their prayers of faith and is remembering them. After they have learned their lesson of patience, he will give to them the thing they have long pleaded for, i. e., a house in which to worship.

We are progressing slowly, meeting at our prayer service Thursday night and at our Sunday school on Sunday afternoon of each week. Only one family among us has had any serious illness so far this winter. Many have had small ailments, but we have much cause to thank God for his watchcare over us. We have been strengthened from time to time by visiting members of the ministry from Independence. We wish to take this opportunity to thank them and express our appreciation of their services.

To our pastor, Brother R. B. Cook, we are especially grateful. He lives at Levasy and is burdened with a multitude of duties, having charge of the Buckner group as well as this one, yet nothing but sickness prevents him from coming to our services.

We feel to rejoice at the nearness of the coming of our Lord and Savior, for his glory already seems to permeate our beings. We are trying to cast out of our hearts all evil toward one another, trying to stop faultfinding, and to let only love (God) reign among us. May the same spirit reign in the hearts of all our sisters and brothers throughout the entire church is the prayer of the Saints at Sibley.

Lees Summit

Bishop A. B. Phillips gave us a splendid sermon in the morning February 8. Special music was rendered by the choir. Apostle J. W. Rushton interpreted a part of one of John's letters—we should do right not because we are afraid of wrongdoing hurting our character or reputation, but because we love to do good, to be thoughtful and serve God. The few that were present surely enjoyed his sermon.

The young people's prayer meetings are attended by a number of young people. We are interested in doing all the good we can to help to build up Zion. The Wednesday night prayer meetings are well attended. The attendance at Religio is increasing. The lessons are taken up and discussed, after which a short program is given.

Brother Lee Quick sends the following to readers of the HERALD: "I wish to thank the many kind friends for the kind letters they have written us since our boy was drowned January 23. Many I have not been able to answer, so I take this means of letting you know we received your letters. They were truly a great help in time of need. Everyone has been very kind to us, and, oh, how I wish the nonmembers could see the light of the gospel. We have so many dear friends outside the church. May the Lord bless them so they may see. We ask your prayers for the health of my wife."

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Apostle Edwards Organizes Branch

COFFEYVILLE, KANSAS, February 25.—Sunday, February 22, was a red-letter day for Coffeyville, as a branch was organized at that time by Apostle F. Henry Edwards and District President John Blackmore.

We have long felt the need of such an organization, and since God has seen fit to call men to offices that made it possible, we have great hopes that thus united we can accomplish much.

Brother C. R. Walton was ordained to the office of priest and Brother James Reynolds to that of deacon. We feel both men will work to the advancement of the cause.

Visitors from Independence, Cherryvale, Nowata, and Parsons were with us to enjoy the day, and we were especially pleased to have with us Brother Lane and Brother Anderson, of Independence, Missouri. Early morning prayer service was held at nine o'clock, followed by Sunday school with an attendance of one hundred and twenty-five. At the eleven o'clock hour Sister Blackmore conducted a junior church service, which both old and young enjoyed.

Following this service was the organization of the branch and the ordination of the two brothers. Brother Cadwell was elected president of the branch, Sister James Reynolds secretary, and Miss Margie Pitcock chorister. At noon a bountiful dinner was served, all bringing well-filled baskets.

At 2.15 the Saints assembled again. Interesting and instructive talks were given by Brother Grey of Parsons and Brother Blackmore. Following these talks Apostle Edwards gave us an inspiring sermon. Religio was held at 6.30 in charge of Superintendent C. R. Walton, and at 7.30 p. m. Brother Cadwell spoke to the Saints, admonishing them to be faithful and pointing out to them their duty and the need for faithful workers.

Nauvoo, Illinois

February 25.—Beginning the first of the month, the thermometer rose steadily, the fine boulevards disappeared, and Nauvoo became a sea of mud. A heavy downpour of rain one Sunday afternoon made it necessary to call off the evening service. The ice in the river is breaking up, making it unsafe to cross, so the mail goes to Keokuk and is brought through by truck. Nauvoo looks forward to the building of the state road. If it is built along the river, it will be one of the prettiest drives in the country.

In spite of unfavorable weather, the branch is able to report almost a one hundred per cent attendance at all services. Brother Berve has been calling upon the local priesthood to occupy at the morning hour, and topical prayer meetings have been in order on Wednesday evenings. Brother Layton was asked to choose the topic for last week, and he announced the Sunday before that it would be "Faith in God and in his work." The young people were asked to take the lead next Wednesday night, and Florence Sanford chose the topic, "Service."

Although the majority of the basket-ball games are played on Wednesday evenings, our young people are always in attendance at prayer meeting. The other churches find it impossible to hold their young people and wonder how we do it. One of our girls said, "They think our parents are awfully strict to make us go to prayer meeting. They can't understand that we *like* to go." It is well known throughout town that it is useless to hold an entertainment on Wednesday evening and expect an attendance of Latter Day Saints, so this fact is always taken into consideration.

Nauvoo is proud of the fact that two of her boys won honors in the declamatory contest at Graceland, Bertram Lewis winning first place in the oratorical contest and Oscar Ourth second place in humorous.

The Religio is playing an important part in the branch. The Book of Mormon is studied in all four classes and is being strongly featured. Programs are announced in advance from the stand, and up to date no one has refused to respond. The primary class, under the leadership of their teacher, Sister Fusselman, gave the program last Sunday and demonstrated the fact that children of this age enjoy the study of the Book of Mormon. Beginning with the first chapter in the book, they took turns in relating the story of Nephi and his brothers from the time they left Jerusalem up to the death of Lehi. Our president, A. L. Sanford, announced that for the next few weeks each class in turn would provide the program.

Wichita, Kansas

February 16.—The people of the Wichita Branch are moving forward. If the enthusiasm continues, which seems to be with the workers in all departments at present, we have many reasons to look forward to a profitable year.

The Sunday school under the direction of Brother Lawrence Brockway is making progress. February 15 we had 107 present, the largest attendance for some time. January 25 Wichita had its first junior church; the second meeting was held February 8. This work, under the direction of Brethren Ellis Bedwell and Lawrence Brockway, assisted by a number of young people, is a decided success. The success of these meetings gives us good reason to believe that the junior church is a permanent institution in this city. The order of the program consists of short stories, Bible readings, songs, etc., all centering around a theme which is previously arranged by those directing the work. Opportunity is given the children to take part on the program by previous arrangement; spontaneous participation by the children is also part of the program. The number attending has been about thirty-five. This, when we consider the size of the branch, is very encouraging. It is planned to meet twice a month for the present. It is thought later to meet each Sunday excepting sacrament Sunday, when all will meet together in that service. It has been noted that when the time came for the junior meeting to begin the children were all in their places, ready to start. A good example for the older people.

The Religio, under the direction of Brother Byron Jennings, is doing well. An effort has been made recently to increase the attendance by putting on a contest between the young people and the *older* folks. (We have no "old people" in this branch.) This was undertaken with considerable zest. Each group had two nights each. Since I am to sign my name to this item, I will not express my opinion regarding the programs rendered. However, both were good.

A report from Wichita which did not include a word concerning the work of the Department of Women would be decidedly incomplete. This department, under the direction of Sister A. A. Buschow, is continuing the work of last year with considerable enthusiasm. They are functioning in two ways. The class work instituted some time ago is continuing as before. Two classes are being conducted at present. Thursday morning eleven of the sisters meet to study Robinson's Mind in the Making. Some interesting discussions are had in this class. Due to their influence, another mixed class meets on Friday evenings to study this same book. Friday afternoons the department meets to study church history. They also have been doing some excellent work in a financial way. Recently the rostrum of the church has been furnished

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with new pews through their effort. Their next objective will be to complete the basement. An oyster and chilli supper was held in the basement February 13. This was followed by a social hour in which a number took part. A good time was enjoyed by all and a nice sum was realized from this effort.

Sunday morning, February 15, we had the pleasure to baptize four young people. These were Edna Cook, Doris Bradford, Ralph Hague, jr., and Abner Jennings. The latter is a young man about twenty-two years of age whom we expect to be a real help in our work. Another baptism is planned for Sunday, March 1.

We are planning for the district conference to be held here March 7 and 8. THOMAS S. WILLIAMS.

Des Moines, Iowa

On Sunday evening, January 11, Brother Norman Anderson preached to the Des Moines Saints in our borrowed home at East Ninth and Filmore Streets. His subject was, "A righteous aim." Brother Norman called us up by the Spirit, as it were, and taught us patience, perseverance, and faith. He admonished us to make all necessary preparations and have but one goal, perfection, and to run life's race of service and sacrifice on the track of perfect obedience with patience and perseverance, looking unto Jesus Christ, the Author and Finisher of our faith. Brother Norman was born and raised in England, and by using as his illustrations the habits and customs of English life, he held the attention of the audience and taught a wonderful lesson.

Sunday, January 18, we had two hundred fourteen present in the Sunday school, which is about normal. This was the day of our semimonthly prayer service. Many special prayers were offered in behalf of our little brother, Byron Wilkinson, whom we mentioned last month as being seriously ill. He received a wonderful blessing that same afternoon. His condition is somewhat improved at this time, but he is still quite serious, and we would ask that Saints remember him in faith and prayer, and also his good parents, Brother and Sister Lehi Wilkinson, that they may all be blessed abundantly. In the evening Brother D. E. Dowker preached to us, and he inspired us to continue on in the footsteps of our Master.

On January 25, Iowa State Representative Brother Oscar Anderson, and Sister Anderson, were in attendance. There was a rally meeting, Brother William Robinson presiding, having as its purpose the increasing of our building fund. Doctor G. F. Hull delivered an inspirational address on the subject of "Faith," followed by Brother Henry Castings, district president, on the subject of "Sacrifice," explaining to us the efforts and hardships of the pioneers in giving to us the church in its present form, and that we must be willing to sacrifice if we would do the things pleasing to God and make progress in the church. Brother Castings took the pledges which range from $1,500 down to $100 and reaching a total of over $27,000, and there were left many others whose pledges will come later. We believe that shows unity in the Des Moines Branch.

At the evening service D. E. Dowker preached on the subject, "Religion of Christ," teaching us that to be able to make a complete sacrifice, pleasing to God, we must be in close communion with him. To us this seemed a fitting text and lesson at the close of so nearly a perfect day.

Tuesday evening, the 27th, Sister Vivian Castings, thirteen-year-old daughter of Brother and Sister H. Castings, gave a piano recital at the church, to further increase our building fund. This program was a real treat and consisted of ten splendid numbers.

On Sunday, February 1, we enjoyed the usual service to our Maker, partaking of the sacrament and engaging in song, prayer, and testimony. In the evening for the Religio hour and after the classes, Dale Finch, president of the Religio, presented a wonderful program which had been previously prepared. Among other numbers, Anne Dugal, soloist, sang for us, accompanied by George Deskin at the piano; our own new male quartet, consisting of Alfred Taylor, Addison Brown, G. F. Hull, and Lee Mussell, sang, "Come where the bright waters play," and "Sleep on thy pillow." One must hear them to appreciate just what an inspiration their songs are to our service. Brother H. Castings preached to us, on the text found in Romans 12: 9.

On Friday, the 6th, the Des Moines district conference opened in the little church house at East Ninth and Filmore. Roy A. Cheville spoke on "Making up a course of study"; Sister C. T. Kirkwood spoke on "Where is our work"; Sister J. R. Lentell spoke on "What woman has done"; Roy A. Cheville spoke on "Junior methods in church school." We had vocal solos by Verba Parka and Howard, the little son of Brother and Sister Norman Anderson. In the evening we were favored by a wonderful program arranged by Stephen Robinson, district president of Religio, consisting of selections by the orchestra; and saxophone solo by Opal Beye, assisted by Pearl Beye at the piano. Then a one-act comedy entitled, "Surpressed desires," directed by Bertha Deskin and presented by Stephen Brewster (Lloyd Dalbey), Henrietta Brewster (Lenora Wilkinson), Mabel (Masile Dalbey). This was a real treat, after which our male quartet favored us with several numbers.

Saturday morning at 9 o'clock we had prayer and testimony meeting. Business meeting at 10.30 which was continued into the afternoon. At 7.45 in the evening Patriarch John F. Martin preached for us. Our borrowed home being too small, we had previously rented the Grotto Hall at Eighth and Locust Streets for the Sunday services, which were indeed glorious gatherings. After a priesthood meeting, young people's prayer meeting and Sunday school, the hall was filled with several hundreds of people, and Apostle E. J. Gleazer preached to us on "Stewardships." Dinner and supper had been prepared by Bessie Oline and her faithful assistants and was served in due time, during which the Saints took much pleasure in visiting as well as eating. At the Religio hour Stephen Robinson had previously arranged a splendid program, consisting of a piano solo by Vivian Castings; xylophone solo by Beryl Pattison; violin duet by John Ferguson and V. L. Deskin; lecture by Judge Hubert Utterback, of the district court; whistling solo by Charlotte Bateman, followed by preaching by E. J. Gleazer, continuing his discourse on stewardships. Thus closed a grand spiritual feast.

Clarksburg, West Virginia

February 10.—Clarksburg Branch was very fortunate in having as their visitor and speaker Brother J. A. Gillen, president of the Quorum of Twelve Apostles.

Although Brother Gillen remained in Clarksburg only four days and preached but three sermons, the Saints certainly appreciated the words of cheer and comfort which this man of God was permitted to leave with us.

It is seldom that the stronger men of the church are permitted to visit the small branches of West Virginia; therefore, when a man of God with the eloquence of Brother

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Gillen makes a visit to the West Virginia District, it is a rare treat.

Brother Gillen preached Thursday, Friday, and Sunday evenings, to small but very attentive and intelligent congregations. The three sermons only stirred the appetite for God's word and left us hungering for more. We hope that our hunger may be satisfied very shortly by another visit from Brother Gillen or some one of like caliber. We feel that we, although few in numbers, are part of the fold, therefore we are entitled to as much as though there were many.

Brother Gillen came to Clarksburg from Parkersburg and from here journeyed to Moundsville.

God's speed and protection are extended to Brother Gillen in his further work of building up the kingdom of God.

Brother and Sister J. B. Stockdale, of Milford, Utah, write that they would like to have the Saints and missionaries look them up when they are going through.

KLDS

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SUNDAY, MARCH 8, 1925

11.00 A. M., From the First Independence L. D. S. Church

Organ voluntary by Mr. Robert Miller.
Hymn.
Prayer.
Soprano Solo: "Behold the Master passeth by," Hammond.
By Miss Lillabelle Allen.
Offertory: "The old refrain," Kreisler.
By Mr. Robert Miller.
Anthem: "Hallelujah," from the oratorio, "Mount of Olives," Beethoven.
(This anthem was announced for last Sunday but was postponed.)
Mr. Robert Miller, organist.
Mr. George Miller, pianist.
Sermon.
Hymn.

SUNDAY, MARCH 8, 1925

5.00 P. M., From the New L. D. S. Radio Studio

VESPER SERVICE

Music furnished by quartet consisting of the following:
Miss Marcine Smith, soprano.
Mrs. S. A. Burgess, contralto.
Mr. Edward Brackenbury, tenor.
Mr. Albert Brackenbury, bass.
Continuation of series of talks by R. W. Farrell.

SUNDAY, MARCH 8, 1925

7.30 P. M., From the First Independence L. D. S. Church

Organ voluntary: "Swan song," Blumenthal.
By Mr. Robert Miller.
Hymn.
Prayer.
Ladies' Chorus: "Lift thine eyes" from "Elijah," Mendelssohn.
Organ: "Am Meer," Schubert.
By Mr. Robert Miller.
Vocal solo by Mrs. Myrtle Wamsley.
Sermon by President Elbert A. Smith.
Hymn.

TUESDAY, MARCH 10, 1925

9.00 P. M., From the New L. D. S. Radio Studio

Program furnished by the Junior Music Club.

Piano Solo: "Polonaise," Chopin.
By Miss Dorothy Koehler.
Vocal Solo: "Down the trail to home, sweet home," Ernest Ball.
By Miss Gladys Good.
Piano Solo: "Ecossaises," Beethoven.
By Miss Lucille Howell.
Vocal Solo: "Ah 'tis a dream," Hawley.
By Miss Elizabeth Okerlind.
Address: Concluding lecture on care and feeding of babies.
By Brickhouse Wilson, M. D.
Contralto solo by Miss Margaret Gard.
Saw solo by Miss Florence Moorman.
Contralto Solo: "In the garden of to-morrow," Jesse Dettin.
By Miss Grace Edwards.
Piano Duo: "Dance Macawbre," Saint Saens.
By Mariamne Drown.
Kathrin Haberlein.

THURSDAY, MARCH 12, 1925

9.00 P. M., From the New L. D. S. Radio Studio

Piano: (a) "Juba dance," Bett.
(b) "Romance," Schumann.
(c) "Val'cik," Mo'krejs.
By Mrs. Pauline Becker Etzenhouser.
Tenor solo by Mr. George Anway.
Reading: "King Pharaoh's daughter."
By Miss Dorothy Benson.
Piano: (a) "Music box," Liadow.
(b) "Improvisation on Wagner's prize song," John Thompson, of Kansas City, Missouri.
(c) "Papillon (the butterfly)," Lavallee.
By Mrs. Etzenhouser.
Address: Concluding talk of series on history of Bible translations.
By A. B. Phillips.
Tenor solo by Mr. Anway.
Reading by Dorothy Benson.
Two Piano: "Le Matin (the morning)," Chaminade.
By Miss Cammie Johnston.
Mrs. Etzenhouser.
Piano: (a) "Nocturne (G Major)," Chopin.
(b) "Capriccio," Brahms.
(c) "Romance," Gruenseld.
By Mrs. Etzenhouser.
Two Piano: "Le Soir," Chaminade.
By Miss Johnston.
Mrs. Etzenhouser.
Piano: (a) "Concert Etude," Liszt.
(b) "Gnomenreigen," Liszt.
By Mrs. Etzenhouser.

KFFV

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SUNDAY, MARCH 8, 1925

11.00 A. M., From the L. D. S. Church

Hymn.
Prayer.
Anthem: "He watching over Israel," from "The Elijah," by Handel.
By the Lamoni-Graceland Oratorio Society.
Violin solo by Miss Emma Snead.
Sermon.
Hymn.

MONDAY, MARCH 9, 1925

7.30 P. M., From the Graceland College Studio

Musical program by Graceland College Studio of Music.

"Kamenoi Ostroi," Rubenstein.
By Rae Lysinger.
Selection by the Kappa Delta Male Chorus.
Violin solo by Miss Emma Snead.
Reading: "Pharaoh's daughter."
By Miss Nelle Curtis.
Vocal solo by Dora Dexter.
"Liebestraum," Liszt.
By Nola Epperly.

THURSDAY, MARCH 12, 1925

7.30 P. M., From the Graceland College Studio

Educational program by Graceland College Studio.

Radio Flashes

Stewartsville, Missouri.—We wish to congratulate you on the broadcasting of your first 5 p. m. sacred song service. It came in loud and clear. The announcer was very clear and distinct. We have been listening to you for over a year. Your broadcasting is the best we have heard from any station. Be sure and continue your speaking and sacred song services. Our prayers will be, God bless those that shall broadcast the gospel message, the sacred songs and music services.—Mr. and Mrs. C. C. Hamann.

Grasston, Minnesota, January 28: I wish to inform you that the music came in better from your station last evening than any other station we could get. I believe it was just as strong in our house as it was in the studio. The music was exceptionally fine.—F. H. Martin.

Paola, Kansas, January 22: Your programs are always of a high order—no jazz, but have been improved with your recent additions. We are looking forward with pleasure to your installation of the 1000-watt transmitter.—Reverend R. L. Gress.

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MISCELLANEOUS

Conference Notices

Little Sioux, at Logan, Iowa, March 21 and 22, at which time the annual election of officers will occur, also the election of delegates to General Conference. F. A. Smith, of Independence, is expected to be present. J. W. Lane, president; Ada S. Putnam, secretary.

Eastern Michigan, at Carsonville, March 14 and 15. First service at 10 a. m. Saturday, March 14. Priesthood of other districts also invited. William M. Grice, district president, Croswell, Michigan, Route 5.

Call to Prayer

The presidency of the Eastern Maine District request the Saints of this district to observe Sunday, March 15, as a day of special prayer that God will bless his church with light and direction, and that his Saints may enjoy the blessings of unity, peace, and good will. H. A. Chelline, W. E. Rogers, David E. Joy, presidency of Eastern Maine District.

Rooms Wanted

For conference visitors. Call 2082 or address Box 255, stating number of rooms and beds available. Reception Committee.

Our Departed Ones

CHEVILLE.—Laura Mildred, youngest child of George and Charlotte Cheville, was born near Maxwell, Iowa, July 11, 1906. Moved to Rhodes, Iowa, in 1911. Baptized there by J. L. Parker May, 1917. Enrolled in Graceland College, continuing there until the day of her death. Died in the hospital at Leon, Iowa, February 12, 1925. Short funeral services were held in the college chapel Friday, F. M. McDowell in charge, with music by the Graceland A Capella Chorus. Home services at Rhodes Sunday, with sermon by David Dowker, of Des Moines, assisted by J. L. Parker. Leaves her parents, two sisters, two brothers, one of whom is Roy Cheville of the college faculty. Interment in Rhodes cemetery.

BOOKER.—John W. Booker was born fifty-six years ago near Skinnerton, Alabama. Came to Independence seventeen months ago. Died January 12, 1925. Leaves wife and eleven children, three of whom are married. Funeral sermon by T. C. Kelley at the Second Independence Church.

SHEPHERD.—Melvin Edgar, infant son of Russell L. and Jennette V. Shepherd, died at Kirtland, Ohio, January 19, 1925, at the age of seventeen months, having been taken ill with pneumonia Christmas Day. Services in the temple in charge of Charles Fry.

TUCKER.—Rhoda Board Tucker was born in Broadclyst, Devonshire, England, December 27, 1864. Married Edwin Tucker December 29, 1885, at Newton, Saint Sidwell's, Exeter, England, to whom eight children were born. Baptized August 17, 1888, by William Newton. Died February 7, 1925, at her home, 292 South Harrison Street, Kansas City, Kansas. Funeral service from the Grandview church February 10, in charge of J. A. Tanner, assisted by C. D. Jellings. Leaves her husband, five daughters, and one son. Interment in Elmwood Cemetery, Kansas City, Missouri.

LITTLE.—Miles T. Little was born May 22, 1863, near Lexington, Texas, and lived in the same community all his life. Married Miss Flora Bailey November 26, 1884, to which union ten children were born, one preceding him. Baptized October 25, 1898, and was ordained an elder in 1915, since then serving in the presidency of Liberty Hill Branch. He was highly respected in his community. Died January 13, 1925, leaving his wife and nine children. Funeral was conducted by Reverend Will Singleton, with interment in the family cemetery.

SMITH.—Eliza Thomas was born July 1, 1875, at Braidwood, Illinois. Baptized August 7, 1887. Married Samuel Smith December 25, 1894, to which union eight children were born. Died of paralysis January 25, 1925, at Saint Vincent Hospital, Taylorville, Illinois. Sermon by John J. Jenkins, assisted by William Vanhooser. Interment in Oak Hill Cemetery, Taylorville, Illinois.

COPAS.—Sarah Ann Pinkham was born January 10, 1855, in Canada. Married Henry Copas in 1874, to which union seven children were born. Two children preceded their mother, dying in infancy. She was baptized June 20, 1900. Died December 30, 1924, at her home, after having suffered for two years. Leaves her aged husband, three sons, and two daughters, twenty-four grandchildren, eleven great-grandchildren, two sisters, and two brothers. Funeral service in charge of J. O. Dutton.

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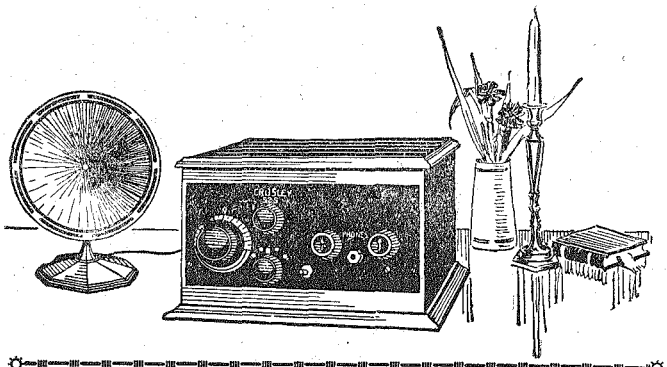

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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, $2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

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EDITORIAL

Bishop George P. Lambert Dies

Bishop Mark H. Siegfried has received a short telegram from Elbert Lambert, Ferris, Illinois, announcing the death of his father, Bishop George P. Lambert, the morning of March 9, and that the funeral would occur Wednesday, March 11.

Bishop Lambert was born December 5, 1858, and has been a member of the church since childhood. He was chosen for the office of bishop during the lifetime of President Joseph Smith and was ordained to that office by Frederick M. Smith, June 11, 1904, since which time he has been active in Nauvoo District, in Illinois and Iowa.

The Immediate Question

What Is the Logical Meaning of Supreme Directional Control?

Like many other readers of the HERALD, no doubt, we have been following with considerable interest the discussion now before the church. It is apparent that a fair consideration would require articles on many different topics, but the immediate question before us would appear to be the document on government which was accepted by a majority of those attending the April council meeting.

The immediate question before the church is not the legality nor the right or wrong of such a council meeting, nor is it the approval or disapproval of any officers, but it is the document itself. It is not even what may have been the intention of those who accepted it. We are quite willing to accept at once the assurance from both sides of their good intentions, that it was not the intention of the majority, those who accepted or who proposed this document on government, to make a material change in the law; that their intention was to propose something entirely in harmony with the constitution of the church.

We are willing to go further and note that one of the Presidency assures us of his wholly innocuous intentions. We may also recognize that two amendments were made; hence that in the original drafting of the document infallibility was not claimed. It is quite proper in considering the document to ascribe to the one who proposed it the most honorable of motives, and personally the writer further believes that it was his intention to propose something that would resolve the existing difficulty and that he did not consciously desire to claim any powers beyond those which appeared necessary. This is a conservative statement—a minimum of presumption. The writer would go much farther in his personal confidence and good will.

But this does not raise any presumption whatever that the document itself now before us is either constitutional or in accordance with the legislative acts of the church in the past. Its constitutionality is exactly the question before the church. If it is adopted, it would modify or rescind any legislative act not consistent with it, and as the latest act it would become the governing law of the body, and if in any respect inconsistent with that which has gone before, would supersede the existing law. Yet if it does not in some respect modify the existing law of the church, what reason would there be for such stanch insistence upon its adoption; an insistence which has been the basis of discussion for the past nine months?

Personal interpretation, or the intention of those adopting, might be considered at a proper time and place. The interpretation to be given it by the executive officers of the church may also be separately considered at a proper time. If there has been any breach of the law by any, there is a proper time and place to consider personal dereliction. But the immediate question is the rational meaning of the document in detail and as a whole. It claims to define the powers, not to be given to one of our brethren, but declared to be the powers belonging to a certain office and, according to the argument, to have always been inherent in that office.

We Favor Centralization

We may as well state here that the writer has long been numbered with those who favored administrative centralization. Eighteen years ago, as gen-

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eral librarian of the Religio, we suggested the loss of efficiency through duplication of work and that the library work for the church should be handled as a unit. As a result, a library commission was started. Eight years ago the writer prepared the motion and presented it to the Religio on which the coordinating committee was formed. This seemed to us to rest upon very clear grounds, that there should be such a relation between the departments and the church as to insure that the departments had before them not each a separate goal, but the common goal of the success of the work of the church as a whole; that there should be such knowledge or general oversight on the part of the church and its officers as to make possible this closer cooperation. It is true we have seen this movement carried rather further and given a construction not at first intended. What was intended was cooperation. No emphasis was placed then upon subordination.

World Conditions Affect Us

We have followed critically the literature of the existing conditions in the present civilized world. We are aware of the strong emphasis placed upon the danger of bolshevism, have noted the decline of democracy in Europe and the establishment of dictatorships; have noted the claim of large military powers advanced by premiers who formerly acted upon a democratic basis, that is, a basis of equality with their associates. In confronting the situation, strong men in many places have asked that power be given them; have felt that it was necessary that they exercise extensive powers in order to protect society and their own particular national government.

We have also read excellent philosophical analyses of the spiritual life of America to-day and the fact that in America more than in western Europe has there been since the war a tendency to suppress independence of judgment. Statements have been made not only by radicals, but in such conservatively philosophical magazines as *Hibbert's Journal,* that there has existed in America direct propaganda against bolshevism with the purpose of increasing power of government and the control by unelected elements of government, and the arousing of a spirit of nationalism, as though America were in very grave danger, and therefore powers of exclusion of immigrants and control of discussion must be maintained.

There exists at the same time a very strong group urging social reconstruction and continually increased powers in the government and in governmental bureaus for the protection of society and the people and thus narrowing continually the limits of individual freedom. On the other hand, such conservative men as leading members of the American Bar Association have discussed with grave concern the increase of bureaucratic government, and men like Doctor John W. Burgess, in his book, The Reconciliation of Liberty and Government, have objected to the income tax, the Initiative and Referendum and Recall, the extension of government over the Philippines or any external powers, because of the contention that government should be not only representative, but limited in a very strict sense, leaving the liberty of the individual untouched as far as possible.

From such reading, we are able to approach the question before the church with open minds and consider fairly any evidence that may be produced in favor of a monarchial form of government, or in favor of democracy, and endeavor at least to consider how far the various principles of government apply or can apply in the government of the church.

There are in the church at least a few, though they may be very few, who frankly believe that the kingly form of government is best and strongest; that the bestowal of absolute powers are essential to the establishment of Zion; and who are willing to bestow such powers to gain so desirable an end. There may be a few, though probably very, very few, if there are any, who desire a pure democracy. The writer knows there are some of the first class. He does not know of any of the second class.

The Document on Church Government

There are then before us two immediate questions. The principal problem is naturally, "What is the system of government of the church?" The second question is, "What is the natural, impartial construction to be placed upon this document on government?" What would it mean one hundred years from now if the Lord should so long delay his coming? What would it mean in the hands of entirely different individuals than are now members or officers of the church of God? Taking up the second question first, it will pay us to reread carefully this proposed document:

This church, as defined by the late Joseph Smith, is a theocratic-democracy—not man-made, but of divine appointment and origin. (Matthew 16: 18; Doctrine and Covenants 1: 5; 17: 7; 1 Nephi 3: 221; 3 Nephi 10: 1.)

The government of the church is by divine authority through priesthood. (Doctrine and Covenants 68: 4; 104; Acts 20: 28.) The government in its objective is beneficent, and its purpose is betterment of human conditions. The divine authority becomes operative through the consent of the governed—the common consent indicated in the law (Doctrine and Covenants 25: 1; 27: 4). It is divine government among the people, for the people, and for the glory of God and the achievement of his purposes towards ideal conditions.

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God directs the church through clearly indicated channels (Doctrine and Covenants 43: 1, 2; 27: 2); and his voice is the directing power of the church; but to this the assent of the people must be secured.

In organic expression and functioning there must be recognized grades of official prerogative and responsibility (Doctrine and Covenants 104; 122: 9), with supreme directional control resting in the Presidency as the chief and first quorum of the church (Doctrine and Covenants 122: 2, 9; 104: 42). This control it is presumed is beneficent. Protection against prostitution of this power is amply provided in the law.

To carry into effect the purposes of the church, effective administration is imperative, and organic solidarity is maintained only by effective discipline, which is in consonance with the beneficent purposes of the church, but yet strongly enough administered to prevent the purposes of the organization being frustrated by individual caprice and rebellion. Authority to be effective must be respected.

This view of the organization of the church affirms the interdependence of departments and coordination of action and holds General Conference as the instrument of the expression of the will of the people.

In the above there are two points which especially stand out and have been several times referred to. *"Supreme directional control in the administrative line,"* and *maintained by effective discipline."* It is true there are many fine passages in it and good expressions, but the special question that it now becomes our duty to consider is, "What is its logical effect and meaning?"

Theocratic-Democracy

The first paragraph declares the church to be a theocratic-democracy; the second paragraph, in the first sentence, would limit it to a theocracy, and that in the poorer definition of theocracy. The primary definition is "government by God"; the secondary definition, "by a priesthood." It is by or through a priesthood which may possess a greater or less degree of divine authority, but its tenure rests entirely upon the presumption of divine authority.

This divine authority, it is stated, becomes effective through the consent of the governed. This statement may imply a measure of popular control of the government, though not clearly so; and especially in view of the closing sentence of this paragraph. The government by the priesthood is called divine government. It is among the people and for the people and for the glory of God. But it is not of the people or by the people, though these terms have been used in connection with the church government with approval in times past. In fact, theocratic-democracy is government by God and the people. If the people do not share in the government, it is not a theocratic-democracy.

The words here are so strikingly similar as to remind us of the position taken by the kings of Prussia, and especially the definition of enlightened despotism as given in the high school history used at present in Independence, which is as follows:

Royal Benevolence.—Prussia was a *paternal* state. To the foregoing attributes of Prussian monarchy should be added the tradition, slowly evolved, of a kindly and fatherly interest on the part of the Hohenzollern kings in all their subjects. The predecessors of Frederick the Great saw to it that justice was meted out harshly but evenly, and that the agricultural and industrial welfare of the country was fostered.

This book, Modern History, by Hays and Moon, states that in the eighteenth century autocracy became enlightened. Frederick the Great was an enlightened ruler.

Frederick the Great, for example, regarded himself as but "the first servant of the state." "The people do not exist for the sake of the rulers," he wrote, "but the rulers for the sake of the people."

The first weakness of enlightened despotism is stated to be ambition of the rulers.

Another grave weakness of enlightened despotism was the contemptuous attitude of the "enlightened despot" towards his "unenlightened" subjects. He believed that he knew what was for the good of his people better than they knew themselves, and accordingly he forced reforms on them, whether the reforms were popularly desired or not. As a result, few of his changes were permanent, and popular ingratitude was frequently his reward. In other words, enlightened despotism was government for the people, but not by the people.

A final weakness of enlightened despotism lay in the fact that its perpetuation depended upon every able sovereign's being succeeded by a sovereign equally able. This seldom happened. When, for example, Frederick the Great died in 1786, he was succeeded on the Prussian throne by his nephew, Frederick William II (1786-1797), who had neither character nor ability; he meant well, but his weak rule undid much of Frederick's work. The same thing happened in other countries; weakness succeeded ability, extravagance wasted the fruits of economy, and corruption paralyzed reform.—Modern History, Hays and Moon, pp. 217, 218.

Note that enlightened despotism is government for the people. All such governments claim a measure of divinity and to govern for the glory of God. They claim also to be beneficent. The presumption of superiority was a direct cause of defeat. He did not take the trouble to secure popular support nor proceed with the people, so his work had no substantial basis.

The same theme is discussed in the *Journal* of the American Bar Association in the fall of 1924.

For but Not by the People

But the federalists never dreamed of the grandeur of Mazzini's formula for democracy—"The progress of all through all, under the leadership of the best and wisest." Assuming the validity of the term *progress*, we have three elements to consider in this formula. The third element is "the leadership of the best and wisest." This is the glory of the federalists; such a group of leaders has never been in the world before or since—men who were both great and good; there

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were giants on the earth in those days. And under their able and unselfish leadership, "the progress of *all*" was reasonably assured—the first element of Mazzini's formula. But these two are perfectly consistent with a benevolent despotism, with the sincere and patriotic purposes of a Frederick the Great or a Peter the Great. The second element is the true touchstone of democracy, "the progress of all *through* all"—doing things social and political for yourself, not having others do them for you; intelligent independence; manly civic self-reliance. Everything fundamentally American is here involved—the responsibility of the individual citizen; his rights and duties; his ambitions for his children; his hopes; his faith in the principles of the republic, that government of the people, *by* the people (as well as *for* the people) may not perish from the earth. And when the great generation of the Revolutionary Fathers had passed off the scene and the people were thrown on their own resources, most happily they had been so taught (and not least by Jefferson) that they could face the future with courage and say:

"'Tis well! from this day forward we shall know
That in ourselves our safety must be sought;
That by our own right hands it must be wrought;
That we must stand unpropped, or be laid low,
O dastard, whom such foretaste doth not cheer."

—Wordsworth's great patriotic sonnet, in *Journal*, American Bar Association, 1924.

The third paragraph declares that "God directs the church through clearly indicated channels; and his voice is the directing power of the church; but to this the assent of the people must be secured." For a deliberate enactment, is this a sufficient statement? Is "assent" enough, or is prayerful consideration and consent to that which is found to be divine needed?

In the discussion which has followed, the power of the priesthood has been clearly emphasized, but in no instance by the proponents of the document on supreme directional control has the spirit of service been emphasized. For years the writer has been preaching that priesthood is not something to stand between man and God, but that the true priest is the mediator who would reconcile man to God and that the better he carries out this purpose the greater will be the reconciliation between man and God. His duty is reconciliation of man and God—with every man assured the right of approach to the Father.

This intimates correctly that the revelations for the direction of the church should be presented to the church by the President. But that is subject not only to the right, but also to the responsibility upon other members of the priesthood and various quorums, to consider carefully and prayerfully and humbly, so that they too may receive the divine evidence and righteously and with the Spirit uphold or not as the Spirit may direct. This principle, as heretofore set forth in the church, means something more than assent.

Yet we would not object strongly to this paragraph were it not for the strict limits placed by the proponents on this right of assent. Also this document must itself be considered as a whole and with relation to its parts, for the fourth paragraph immediately follows with its grave and official prerogative, "with supreme directional control in the Presidency." That the Presidency are the chief or principal executives we at once concede, but that they possess or should possess supreme executive authority or absolute executive powers, as has been repeatedly suggested, is the particular point in issue. This document would recognize such absolute authority of power in the administrative line. The statement is made that there is protection in the law against the abuse of this power. But unfortunately these safeguards have been challenged.

The Safeguards of the Law

The provisions of the law as plainly laid down are, First, the equal authority of the three quorums, the Presidency, Twelve, and Seventy (Doctrine and Covenants 104: 11 and 126: 10), which has been declared to be concurrent in articles of our late President Joseph Smith, many times quoted. These would have practically no meaning if this means only equal as a legislative committee, for they are not equal even in legislation. This check or concurrent jurisdiction has been called in question.

A second check is the right of the general assembly to review the action of any and of all these quorums, and in the absence of the assembly the right of General Conference to legislate and to direct how its actions shall be carried out, and to consider how they have been carried out. Some have even called in question this right of the conference to consider the acts of the administration.

Third, The right to sustain or refuse to sustain any officer. This one check is the only one that has been stated by proponents in favor of this supreme control. But the simple right to vote to sustain at the close of conference in fact has become a very formal matter and does not provide any adequate check or supervision. No real check exists here at present however, while it may once have been or may still be in theory.

A fourth check or protection is the courts of the church, but the court in this particular instance is a matter of dispute. However positive may be our personal opinion, high officials of the church have declared and insisted that Doctrine and Covenants 104: 37 provides for trial by the high council presided over by the Bishop. Others note that if the common council is taken to be the high council in this paragraph, then the statement is clearly made that the common council shall be assisted by twelve

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high priests, hence they state that there must be the high council and twelve other high priests or twenty-four high priests. A third explanation offered is that of our late President Joseph Smith in the HERALD for 1903, page 100, in which he plainly declares that the common council is the Bishop and his counselors and they are assisted by twelve high priests. He further declares that it would be manifestly improper for the High Council to attempt to sit to try a president of itself. But in view of this challenge even this protection of the law is weakened.

Discipline

When we come to consider the last paragraphs, we may well ask what protection even such laws could give, if once this document were placed in force. For the fifth paragraph provides for effective discipline, evidently in the hand of the supreme executive authority. Though the word *beneficent* is used, yet it is clear that this authority is presumed to be so strongly centered as to be effective to prevent any individual "caprice or rebellion."

If we consider this document without the influence of kindly personal feelings, consider it as it may appear fifty years from now, in the times of our children and grandchildren, certainly a strong man who understood the science of government could under this document censor, remove, or retire those who did not give the personal implicit obedience he required or desired. A man thus subject to discipline would naturally be obedient and submissive as the only alternative would be resignation or effective rebellion.

This interpretation of arbitrary removal without hearing or charges is quite in accordance with the action proposed by the Presidency in 1917, and presented to the conference by the Presidency and Twelve, which provided for trial in case of immorality, but left ministerial standing to be terminated by the administrative line. If ministerial standing could be thus taken away, there would be no further occasion for trial except for membership in an elders' court, or at most a bishops' court, as a common judge.

President Elbert A. Smith interpreted this action in 1917 logically—as follows:

> Certain things will be noted from a reading of the foregoing. First, there is no longer any church rule requiring that one imposing silence should bring the matter to the attention of a court. Where a minister is guilty of, or charged with immoral or unchristianlike conduct, naturally charges are preferred and brought to the attention of a court, and this action automatically places the individual under silence. However, as stated in the resolution, ministerial standing involves many other factors, which may include general reputation, ability, personal appearance, and matters publicly presented in preaching, the general effect of one's ministry upon the church, and so on.
>
> Where a minister is silenced for reasons other than unchristianlike conduct or immoral conduct, there is no provision in the resolutions that the matter should be heard before a court. The whole matter is entirely *administrative*, and the recourse of the brother silenced lies in appeal along the *administrative* line; as for example, from the branch officers to the district officers, and from the district officials to the First Presidency, where naturally the appeal ends. (Of course this is only an example. A general officer would not ordinarily be silenced by a branch president, hence his appeal would begin higher up.) This is all that is provided for by the General Conference Resolution. However, in some instances of more or less magnitude where it was felt the Presidency might be prejudiced they have on their own volition referred the matter of silence to a court, which court was authorized to investigate thoroughly and report back to the Presidency its judgment as to the righteousness of the act of silence, as a guide to the Presidency in final action.
>
> We trust that a rereading of the resolution above republished will clarify the minds of those who have been laboring under the impression that it was immediately necessary to bring matters of silence to the attention of a court; and that those endeavoring to analyze this question will not fail to draw the line between *administrative* and *judicial* functions. The matter of oversight of ministerial work is wholly administrative, and it is not ordinarily the function of court to either silence an individual or restore him his right when he has been silenced. A court may consider the ministerial standing on the request of those in administrative authority and report back in an advisory way to the ones referring to them that matter.—SAINTS' HERALD, May 4, 1921, pp. 410, 411.

This document on government very evidently carries the same principle farther.

With such authority it would be easy to direct the courts. It would be exceedingly difficult to provide any adequate check. We are not stating for a moment that the present members of the First Presidency would exercise such power, nor even that they desire to exercise such autocratic powers; but in view of the fact of the repeated declaration that they do not so desire, where remains the reason for bestowing upon them this supreme directional control, which is defined elsewhere in the discussion in the HERALD as absolute administrative authority?

If ever there should arise one desiring to exercise such powers, such a resolution adopted by the church in General Conference would give the authority to do so, and with this power of direction, control, and even dictation, which has been plainly shown in the discussion, it is not a long step, in fact it is not a step at all, for authority by this document is immediately bestowed by which the Presidency could direct the expending of finances and draw from the treasury the money which they individually or collectively desire. We are not raising this as a bugaboo or as a forced construction, nor that any member of the April council meeting intended such a

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construction. We do contend, however, that this is within the ordinary meaning of the words, and is the logical meaning of this document. Considered even in the most favorable way all that can reasonably be said is, there exists ambiguity, and an ambiguity that could readily be interpreted to mean absolute powers.

There is another contingency to remember which will be taken up in another article if time and space permit, a comparison of the government of the church with other governmental bodies. For the present, suffice it to point out that there is no hard or other kind of a line drawn shutting off the executive from the legislative and judicial departments in the church, because the Presidency hold very high powers in each of these divisions. Absolute power of administration combined with great powers in the legislative and judicial departments, as the history of the past has frequently shown, makes easily possible an enlargement in both of the other fields so as to constitute an unlimited government in every department.

The assurance has been made and repeated that the Presidency do not desire supreme directional control over finances; then what reason can possibly be urged why the church should give them such authority, since they do not desire it, placing undesired authority in their hands to be exercised by their successors in years to come?

If at the conference it is shown that the legitimate rights of the President have been denied, let us with care consider and apply a remedy to meet the conditions. But what reason can there exist for bestowing an unlimited power? It is true that to vest all authority in one man and delegate to him all authority in the church would give him authority to correct many minor differences, but is this either a necessity or a possible element leading toward the establishment of Zion?

While we stand firm for due organization, while we long for leadership, while we are ready to support in accordance with the experiences of the church the resolutions heretofore adopted in connection with the authority of the President, giving them in every case a reasonable construction, the construction which they have heretofore received; despite the many beautiful statements and acceptable statements taken singly in this document on government, our present conviction is firm that it should not be adopted by the church unless it is so modified as to protect not only the prerogatives of the President but also to protect the responsibilities of the people, and of the other officers of the church, who also have been called of God to a responsible work.

S. A. BURGESS.

Executives in Church Government.—No. 3

In considering this subject, no personal motives or attitudes should actuate any of us. Private whisperings may at times reach our ears which, if permitted to sway our judgment, would lock our minds against charity, reason, and fairness toward others. Only my deep and abiding conviction of a duty that I ought to perform has caused me to make defense of the action of the April council in the HERALD, where it was attacked. It is my firm conviction that the discussion should not have been injected there, but it would be unfair to the church if we remained silent where the attack was made, hence it became not only a right, but a duty, to defend the law.

I fully believe that when the wrong applications of the law, the incorrect interpretations of things presumed to have been said or done, and the mistaken attitudes held toward the document approved by the April council are set aside, objectors will be able to see that the work of the council was a move in support of both progress and the law. When one is too easily satisfied to construe something against the President, his reasoning will probably show his attitude, but whether or not it does so, his conclusions will be weak. This seems to me to be one of the chief sources of our differences.

On page 1089 of the HERALD one objector states his belief that the document adopted by the council "had its genesis" prior to the council. The council had requested the President to prepare the document, and he did so. Still the objector thinks his suspicions are proven to be correct because the President had asked the council to deal with the question of jurisdiction between the Presidency and the Presiding Bishopric, on which they had disagreed. To an impartial mind this is by no means a necessary or probable conclusion, but the objector seems to consider it to be a proven fact, for he boldly asserts:

> This refutes the claim that the document on supreme directional control was the outgrowth of a request coming from the council.—HERALD, 1924, p. 1089.

I feel sure that the brother would not want one to judge him by such a flimsy so-called refutation, if he were the one concerned. They appear to be unjustified suspicions, which in his mind apparently become a conviction to be accepted as proof.

Supremacy of Temporal Heads

The desire that the Presiding Bishopric be established as a separate quorum of equal and even superior authority and power to any other quorum in the church, having indisputable executive control of all funds, finances, and temporalities, is a dangerous ambition for the head of the temporal depart-

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ment to foster. The spokesman for this position argues that the primary *right of interpreting and applying* the temporal law rests in the Bishopric (which according to him means the Presiding Bishopric), and can be overruled by the three leading quorums only subject to higher appeal, of which he says:

The Bishopric may, under certain conditions, be called in question by the joint council of Presidency, Twelve, and Seventy, but even this council is not supreme. An appeal may be taken from their decision to the General Assembly or to General Conference.—HERALD, 1924, p. 1091.

If the Bishopric could not be controlled or interfered with in the management of temporalities except by calling together all three of these quorums, and even then only *"under certain conditions,"* then the temporal department heads would be much more powerful than the Presidency of the whole church. This is not only a dangerous doctrine in its unqualified presentation, but has been shown to be a wrong construction placed upon the law, and contrary to its specific requirements.

Within less than a year after the church was organized a revelation was given which showed that it was the Lord's will for the Bishop to work with the Presidency in important temporal matters. When provision was made for the work of establishing Zion, the Lord also provided that the Presidency be a directing power in that work, as follows:

. . . and then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments which ye have received and which ye shall hereafter receive.—Doctrine and Covenants 48: 2.

It is clear that the Presidency come first in authority in these activities, and early history shows that the Bishop did not maintain independence of the Presidency in the early church, but was under their supervision as those who presided over all the affairs of the church.

Joseph Smith Speaks

While Joseph Smith stated that the "church finances, and the custody and care of the properties of the church, were by the direction of the revelations of God assigned as duties to the bishopric," this care was in a subordinate sense and was also subject to church laws. He continues:

The objects to the furtherance of which the means of the church in moneys and properties, gathered into the treasury and storehouse, are clearly stated in the church articles and covenants, and are not dependent upon the desires, designs, whims, or caprices of either of the leading quorums of the church, or of the Bishopric.—HERALD, 1903, p. 426, editorial.

That the leading quorums or the Bishopric could not handle temporal affairs contrary to the church laws is here clearly indicated. The powers of discretion accorded the Bishopric, with which the leading officials are not to *"improperly"* interfere, are here clearly implied as subordinate, otherwise they could not interfere at all. The subject of Joseph's article is *"Dowie and Finance,"* and after remarking upon the eminent success of Dowie, who held entire control of finances, Joseph sorrowfully says: "The contrast with our own poverty as a body of believers is a pitiful one." He asks the question:

Why then should there be such a contrast between faith and performance as is afforded by a comparison of our condition as regards our work with the condition of Mr. Dowie and his fellows?—Ibid.

It has been argued that a statement should not be applied to a body outside of that for which it was provided. In this case we must recognize that the document growing out of and seeking to adjust differences between the Twelve and Presiding Bishopric should not be made to apply to the rights of the Presidency. By making this comment the opposing writer concedes that the document submitted by the Twelve and Bishopric, as found in Resolution 238, could not exclude the presiding rights of the Presidency over temporal affairs, as the language applies only to relative rights of the Twelve and Bishopric, as follows:

Discretionary power to receive and disburse church funds, and dispose of church property for the uses of the church, according to the laws of the church, and subject to inquiry by the Twelve and the church, must rest in the Bishopric only, as, by law, the Bishopric only are legal custodians of such properties;—Resolution 238: 7.

A Later Revelation Explains

This resolution (of 1881) was known as the "Basis of Adjustment" between the Twelve and Presiding Bihsopric, in 1878, and grew out of a difference of opinion as to the meaning of the revelation given to the Twelve in 1861 (Doctrine and Covenants 114), which directed them to exercise certain supervision of the temporal department. Some years after the resolution just quoted was adopted, however, the Lord spoke to the church and explained the matter, authorizing the Twelve to make examination in case the temporal affairs were improperly conducted (Doctrine and Covenants 122: 5). If further proof were needed to show that this resolution does not attempt to speak on the rights of the Presidency to direct in temporal affairs, it is found in the resolution itself, which limits the right to *"dispose of church property"* to the *"Bishopric only,"* and could not be construed in conflict with the revelation given in 1894 which specifically states that the high council was over the affairs of the Bishop's office only in an "advisory manner," and further specifies:

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nor was it designed that the high council should dictate in the matter of *purchasing lands, building houses of worship, building up the New Jerusalem, and the gathering of the people, these last named being within the province of the presidency,* the twelve *as a quorum,* the councils or other officers of the branches or stakes where houses of worship are to be built, the conferences and the general assembly of the church, and the direction of the Lord by revelation.—Doctrine and Covenants 122: 6.

The resolution therefore does not in the least imply that the Presidency shall not exercise directional control over the temporal department. The past history of the work of the Presidency from the earliest days, the conference enactments, and the revelations accepted by the church all harmonize with the fact that directional control over the temporal department is a function of the office of the Presidency. Arguments to the contrary lead to confusion in interpreting the law, leave the temporal department without proper safeguards, and become involved in a hopeless tangle, instead of bringing coordination and cooperation in all departments of church work. The present diversity of purposes and methods, as well as the opposition to the coordination of the temporal department with the chief administrative office in the church, is itself a sufficient illustration of this fact and the need of an executive control that shall be over all departments.

Executives and Church Press

THE SAINTS' HERALD belongs to the church, and is intended to be the official mouthpiece of the church, regardless of what printing house may issue it. The chief executives, the Presidency, should therefore have oversight of the matter to be published in it. The Lord has also directed that doctrinal matter, either in tracts or submitted for the HERALD, should be submitted to the Presidency before being published. This is in accordance with past procedure. As early as October, 1861, the following was submitted to General Conference as the action of the Twelve:

It was stated that the Quorum of the Twelve had resolved that President Joseph Smith, with others whom he may call to his aid, have examination and supervision of the matter going into the HERALD.—HERALD, vol. 2, p. 155.

This right of supervision (Isaac Sheen was then editor) was never taken from him till the time of his death, though attempts were made by certain ones to do so it would appear. Even when the HERALD was published at Cincinnati and Isaac Sheen was editor, while Joseph lived in Nauvoo, doctrinal matter was not admitted into the HERALD until it had been passed upon by him, and the following notice was published to that effect:

Communications on doctrine, for the HERALD, *must* be sent to President Joseph Smith, Nauvoo, Ill.—HERALD, July, 1862, p. 24.

The word *must* was emphasized in this notice and in subsequent issues. The church thus not only recognized the right of the Presidency to supervise the issuance of doctrinal matter in the HERALD, but it also has directed that the discussion of certain matters are not to be admitted to the columns of the HERALD. It has said that some things may be discussed, but that certain things *may not* be discussed there.

The Right of Discussion Limited

Considerable has been written by the opposition to show that discussion is a good thing. This may be granted and even affirmed, *provided* attempt is not made to put into the HERALD the very kind of discussion that the church has ordered excluded therefrom. It is therefore beside the point to say that Joseph Smith or any leading official believed in discussion. Will those who belittle the order of conference as to what shall not be discussed in the HERALD justify themselves on the ground that their judgment is above that of General Conference? Let us note what the church has ordered kept out:

That where *radical differences of opinion* occur between *leading representatives* of the body, the discussion of them should take place *in quorum* capacity, and *not* through the columns of the HERALD.—Resolution No. 298: 3.

Had this resolution been adopted last June it could not have applied more clearly to the controversy thrown into the HERALD at that time by the opposition. Radical differences of opinion occurred between leading representatives, but one side to the discussion obtained control of the HERALD and not only forced the matter upon the membership generally, the young and inexperienced, the newborn babes in Christ, but sent it broadcast over the world in disregard of the very body to which they claimed to be subject. ARTHUR B. PHILLIPS.

(To be continued.)

Not Ku Klux Klan

For some reason, perhaps because of my signature appearing at the end of an article in SAINTS' HERALD for November, 1924, several at different places reached the conclusion that the undersigned belonged to the Ku Klux Klan. This is an error. I have never belonged to any secret organization of any kind at any time, and have never at any time even applied to any secret organization, not even a collegiate fraternity or Greek Letter Society; hence of course do not belong to any such organizations at present. S. A. BURGESS.

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ORIGINAL ARTICLES

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

Let the People Rule

BY J. F. GARVER

II. Let the People Speak

The appeal in this controversy has been to the people. Confidence has by both sides been expressed in the judgment and integrity of the people. All have thus with one accord forsworn themselves for the voice of the people. Let the people speak.

That the document on church government adopted by the April council was to go to the people in General Conference was the general understanding of the brethren of this council at adjournment. And that the people might "know the law," the SAINTS' HERALD, if not taken over at the time—in June—for that very purpose, has since been very largely devoted to educating the people in preparation for a vote.

The signers of the open letter in the HERALD for June 4 succintly put the cause in this wise:

> The controversy regarding church government, which began several years ago among the leading quorums, has now spread throughout the membership, and a crisis has been reached which demands serious consideration. There are fundamental issues which must be decided before peace can come to the church.
>
> We believe that the organic law, supplemented by the experience of more than half a century on the part of the Reorganization, has established certain definite and abiding principles which are essential to progress. We issue this open letter so that a frank consideration of them may be had throughout the church.
>
> We believe that the coming General Conference, in full possession of the facts, should speak and settle this controversy in a definite, constructive manner. Only in such conference settlement can our people be reunited, confidence be reestablished, and the cause of the Master advanced.

Why Not Leave It With the People?

On June 4 these men were so clear on the matter of the desirability of the conference speaking, they drew up this formal statement and broadcast it to the church in all the world. Indeed, in no other way than by conference action, they held, could the "people be reunited, confidence be reestablished, and the cause of the Master advanced." Now it is suggested (HERALD of January 28) the entire matter be withdrawn from further consideration. Why this change of heart?

Why this turning away from the people? And that, too, in the face of the strong urge for consideration: A settlement by conference to reestablish confidence; since, as the open letter puts it, conference is "the highest authority in the church, its enactments combining the inspiration of God and the will of the people."

Indeed, the cause is put stronger than this; for the advocates of the open letter philosophy hold General Conference enactments binding without exception upon all "members, officers, and quorums."

The People May Speak, If——

It has been asked by one of the leading advocates of this most excellent philosophy, "Can the people be trusted?" Evidently not, i. e., not when it appears they may vote against us.

So it is that to these former questions we thought settled, we shall now have to make answers in the light of this late answer, and other recent developments, so modified as to read as follows:

1. Does the present situation in the church "demand serious consideration" to a conclusion. Yes; *if that conclusion is to agree with us!*
2. Is "the coming General Conference" the place to so consider? Yes; *if it will forswear itself to agree with us!*
3. Having so disposed of the matter, is the conference to be yielded to as "the highest authority in the church?" Yes; *if it agrees with us!*
4. Will this its enactment "combine the inspiration of God and the will of the people"? Yes; *if it agrees with us!*
5. Will it "settle this controversy in a definite, constructive manner"? Yes; *if it agrees with us!*
6. Will our people in such settlement be "reunited, confidence reestablished, and the cause of the Master advanced"? Yes; *if it agrees with us!*
7. Will this particular conference enactment be "binding without exception upon members, officers, and quorums"? Yes; *if it agrees with us!*

Yes, by all means, let the people speak—*provided of course they agree with us.* Otherwise, *Let all the people keep silence.*

Let the People Speak

But who, pray, is to determine what is to be a "definite and constructive" enactment? Binding alike on "members, officials, and quorums"? Not those who now seem to intimate conference enactment might not be constructive. For this is the very matter they themselves as well as we have committed to the conference, "the highest authority in the church"! What lesser authority, then, can preveto the conference action? or say the conference should not speak? since it might speak destructively! Where do these men stand, in the light of their own construction of the rights and finality of conference? And in the light of their appeal to its judgment?

We thus call our brethren to book of their own making. They have said, Let the people speak. We have joined them, and have said, Let the people speak. And it shall be so. For we do not propose to be stampeded by some fear the conference will not be constructive. Nor are the people made of the stuff to be stampeded by such a fear. The peo-

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ple do not fear themselves. And since Brother T. W. Williams has said, "Compromise should not, under any circumstances, be considered," let the people vote up or down the document on church government. Let the people speak.

And this we will do, unless we have lost faith in the people.

A Word of Consolation

So late as August 20, 1924, Brethren B. R. McGuire, J. F. Keir, I. A. Smith, J. W. Rushton, T. W. Williams, and others declared in the HERALD:

> We believe that God will be mindful of our needs in this present crisis, as he has in times past, and we have faith *in the integrity and judgment* of our people. *Let the church decide.*

Surely our brethren will not so soon have lost faith in the "integrity and judgment of our people." At any rate, not in the *integrity* of the people. So, shall they find the judgment of the people against them, let their consolation be in the integrity of the people.

And they may be further consoled in the words of the Book of Mormon, quoted in the preamble to their resolution on common consent proposed to the conference of 1923:

> Now it is not common that *the voice of the people* desire anything contrary to that which is right; but it is common for *the lesser part of the people* to desire that which is not right; therefore this shall you observe, and make all your laws *by the voice of the people.*—Mosiah 15: 35, 36.

When the vote is taken, the people will have decided. And however the vote, the presumption will run the people are right, and an opposition wrong.

And should this be finally found to be one of the uncommon occasions when the people have been wrong, then can the people right themselves, or be righted: by reversing their action, or by accepting the word of God.

Again, we must say, however, the strong presumption will run that the people are right.

So in all these considerations our brethren may have consolation indeed.

We Take Our Stand With the People

That the people will speak, we have every confidence. That they will speak with clearness, we have every assurance. That they will speak in wisdom, we have every reason to believe.

The Presidency have before time assured the church they will at the conclusion of the vote stand with the people.

We have given like assurance to the church, and we do so again. We will stand with the people.

Can anyone after committing the proposition to the people say he will not stand with the people?

Who dares say, I *will not* take my stand with the people!

The Two Theories of Church Government in Contrast

BY JOHN W. RUSHTON

Since the discussion of church government or administration has been in progress, a number have attempted to explain the meaning of the two documents which represent the two positions—the one entitled "Supreme directional control," the other "An open letter." During the discussion in the SAINTS' HERALD since the beginning of last June, many things have been stated which do not seem to be relevant; some other things stated and implied which are without foundation in fact and misleading. Indisputably, one may challenge and discuss the nature and functions of administration without being disrespectful to the government or any of the officials. It does not necessarily follow because the method or the way in which leadership may be expressed is subject to examination or adverse criticism, the leader is repudiated. Further, while it is true that the end of all government should be "the betterment of human conditions," or, in the language of the late W. E. Gladstone, "to make it easier for men to be good and do good and harder for men to be ill and do ill," yet the means through which such a desirable end is to be attained may not be perfect or even the best. All questions of government involve two considerations; that of "ends" or "purposes" and of "means" or "methods." Students of human affairs must admit the possibility of error in fixing wrong ends or selecting and using wrong means, even though the leaders may be never so wise, humane, and skillful. The history of the race is the tracing of progress in man's effort at self-government.

We shall not consume time to deny or explain some of the things which have been alleged and implied by those who have been termed "administrationists" or their supporters against those who have been termed "oppositionists" and their supporters, but shall call attention to the things which stand out as being clearly important and significant.

To indulge in personal feelings and prejudices not only obscures the real issues but renders those who do this thing unfitted for passing proper judgment and of reaching proper conclusions. Human nature as long as it is unchanged is prone to do this. However interesting personalities may be, they are relatively unimportant; the church should not be much concerned with persons, but must be and is deeply concerned about and interested in the truth as found in facts and principles. It is well to remember truth is equally authoritative no matter who may speak it, or what the source of its origin. Let us not forget also, that while man has mastered many forces and

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solved many problems, the task of self-government still is baffling us. No problem during the war and since its close has caused such difficulty as this one; so in the field of such vast and complex a character, let us maintain good temper and approach our difficulty with patience.

We have seen in this discussion already, to what lengths men who normally are kindly and generous will go when principles are lost sight of and personalities are made the chief concern. We may be sure that the problem which is challenging us cannot be downed by methods of harshness or by shutting our eyes to the obvious. The elimination of certain men on either or both sides will not settle the trouble, as we must see by examining the course of the church since 1919. The problem must be solved either by us now or by others later. In any event appeal should be to the reasoning judgment rather than to passion or prejudice.

So far two facts are worthy of notice:

First, the document in which supreme directional control in the hands of the President is advocated is the center of controversy. This controversy engages the whole church, arousing suspicion and alarm to such an extent that elimination of one group or the other is threatened; and again, another one in high position reads into the opposition to supreme directional control the menace of schism. That such conclusions are hysterical would readily be agreed under normal conditions, and while not indorsing them, we use them to show that the situation is serious and the consequences not pleasant to contemplate.

Second, the document entitled "An open letter," stating the nature of the government characteristic of the church, most certainly has not occasioned controversy, nor have its principles been challenged or questioned.

What do these facts signify?

There is only one meaning. Whatever may be said of "supreme directional control," a large number of stable and experienced people of the church whose loyalty and integrity apart from this never have been questioned, find it a strange doctrine quite incompatible with their experience in their church life. One, perhaps the most persuasive advocate and champion of this doctrine, employing all of his literary skill to garnish it and make it palatable, admits that it is susceptible of more than one interpretation, and that it could be interpreted to make it disagreeable to him:

> The document on church government I could never defend if given the extreme and unconstitutional interpretations that have been put upon it by adverse critics. I can support it when given a reasonable interpretation.—SAINTS' HERALD, 1924, p. 1011.

This writer may be able to enjoy the raspberry jam with which he can successfully hide the "bitter aloes," but others cannot accept the camouflage even though in delectable form, for the "pill" is not miscible because of their previous experience. A document which is capable of being interpreted extremely and unconstitutionally should be challenged and that very vigorously.

Several have made the effort, through a number of quotations, to show that supreme directional control is neither new nor incompatible with the past experience of the church. Without commenting on this at length we are satisfied to observe that the misuse of their writings would cause surprise if not indignation to the authors whose names and writings have been thus employed. If this doctrine is neither new nor incompatible, then what good purpose can be served by attempting to force it upon the church when it is disagreeable to so vast a number and is causing so much unnecessary strife? To be sure, if there is nothing new in it, its authors will gain nothing even should it be adopted, while should it be adopted many would be aggrieved because it is disagreeable.

Briefly let us analyze the two documents. First the one entitled "Supreme directional control."

It contains four essential features:

First; the nature of church government, which is described as "theo-democratic." God, the priesthood, and the people being the factors in government.

Second; the priesthood is a body of men holding positions of graduated authority, shading off from the lesser to the greater until the greatest or highest one is reached.

Third; the General Conference has only the right of assenting or consenting to whatever this graduated priesthood may initiate.

Fourth; the right to enforce the will of the priesthood by effective disciplinary measures in the hands of the President.

Upon its face, unless "interpreted" or interfered with by those who would modify it, we have here such centralization of power as can only be termed autocracy.

One of the advocates of this document has claimed to represent the President of the church in his interpretation of it, and several imply that they also know what he means. These claims might be authentic, of course we do not know, and it is only necessary to remark that others perhaps as well qualified to speak because of experience, and with equal sincerity, state that the President means exactly opposite to what the advocates of the document aver. In the meantime it is significant that President F. M. Smith is *silent* upon this question of meaning, though none will doubt his ability to express his meaning without hesitation or terminological inexactitude if he so desired; and, the columns of the church paper are open to him as to all.

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Fortunately, we are not left without definite testimony on this question of either newness, change, or meaning, for as late as January of 1923 in the *Priesthood Journal,* I believe President Smith's official organ, he states clearly some things he has in mind, which, whatever else may be said of them, certainly do not witness to the accuracy of these advocates who assure us that there is no change intended and that the fear of autocracy and centralization is quite groundless:

> Efficient organization demands centralized control and abuse of such power is a potential danger; but in benevolent control lies potential blessings. And why spend time and energy in guarding against possible abuse of power instead of helping and supporting the benevolent control?
>
> Personal progress is made by breaking up bad habits and forming better ones, and no individual makes radical change in his habits without a period of confusion; so sometimes confusion may indicate progress.
>
> As with individuals, so with groups; radical changes in customs may create temporary confusion, and confusion may be the concomitant of progress.—Vol. 9, No. 1, p. 11.

If radical change in our church customs and habits is not contemplated, then such language is platitudinous, if not worse. If progress and confusion go together, then our development in ratio to the confusion in the last few years must be unprecedented.

Let us now consider the "open letter" and the principles of government therein stated.

> First; the nature of the church government comprises three factors; viz, God, the priesthood, and the people.
>
> Second; the priesthood consists of those men whose duty it is to carry out the divine intent for the benefit of the people according to the laws found in the accepted standard books.
>
> Third; the duties of the priesthood according to these books and the customs and habits of the church, are divided into two grand divisions; viz, the "spiritual" and the "temporal," the first being under the immediate care of the "Melchisedec" and the second under the immediate care of the "Aaronic" priesthood. The Presidency is the "head" of the former, and the Presiding Bishop the "head" of the latter, as categorically stated in the law.
>
> Fourth; while all authority is from God, yet the General Conference is the means through which the people validate the acts and duties of the officers, quorums, and departments through recognized processes of legislation. The church requires that all should report to these conferences, as all are authorized and sustained in their office and service by the conferences.

It is not necessary to argue that the "open letter" does not deny either the office of the First Presidency or the rights of leadership which belong thereto. It is a matter of surprise that some of those who have defended the document on supreme directional control evidently have overlooked the fact that distinctly, specifically, and plainly the rights and prerogatives of the First Presidency, as defined in the law, are recognized.

Certain rights are "inherent" to each grade of the priesthood, while others are "contingent" upon circumstances and authorization by higher officers. Discriminating between the "inherent" and the "contingent" rights has been a source of controversy, as it still is.

Let us now note that the two documents each contain the same factors in the government of the church; namely, God as the source of inspiration, the people as the beneficiaries, and the priesthood as the instrument.

God is not governing his church directly and immediately, but mediately through the human instrumentality—the priesthood. Upon these two important points the two documents seem to be in essential agreement.

The differences between the two are intimated in the following:

Supreme directional control as stated in the document and supported by the arguments and actions of President Smith, clearly implies that the graduated priesthood naturally shades off from the lesser to the greater until in case of disagreement the President has the power to cancel the views and opinions of all others. Thus, the only right remaining to the officers and the people is that of consenting to what the President proposes. Besides the quotations already given in which this demand of a highly centralized control is made, together with the presumption that it will be benevolent, we call attention to another statement made by President Smith in the *Priesthood Journal* for November, 1922, volume 8, number 11, page 164, as follows:

> To guarantee harmony in work, those having the responsibility must be sympathetic workers; and this being true, it follows that a course must be pursued which will give the one holding the chief responsibility a chance to indicate his choice, while at the same time protecting the rights of the superior department officers as well as of the people.
>
> The prime factor to be kept in mind in efforts to coordinate is harmonious working, and any "plan" followed to reach this desideratum should not be stilted or inflexible. We should secure harmonious working by the shortest cut.

It is easy to account for some things which have happened in the light of this philosophy of casuistry, for the end justifies the means. This Jesuitical process never has set well with the Protestant conscience, and we never expected to see that it would be introduced in this church as a "short cut" to desired ends. Short cuts which invade the sacred precincts of conscience and reason are dangerous. One can easily see that, granted to the head of the church the right to secure submission to his will and harmonious working among all officers by the adoption of any plan or short cut that will gain this end, "effective discipline" will be needed. There is the rea-

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son why he may say, If you do not agree with me, why don't you resign? Again, there is not room enough in the church for you and me together, could be said to anyone who for conscientious reason dared to withstand the President because he might be at fault. Can it not be seen that such a position can only be classified with the papal claim to infallibility?

The claim of such supreme directional control, together with the denuding of the conferences of any power but that of consenting or assenting to the will of the President, easily shows that "caprice and rebellion" can be charged against any one or all who may not consent to the President's "function of coordination.'"

In the light of this, what does the "ample provision against abuse of this power provided for in the law" mean? So far, the law giving such protection has neither been quoted nor cited. Obviously, there is no protection, for the President according to the logic of his own position can adopt any "plan" or any "short cut" which will bring him his "desideratum." The only thing which the President says can be done in case any should feel they have been abused is to "depose him from his office." Think of it! The only "control" which the church has of its highest and chiefest "servant" is, if you do not like what he is doing, "put him out." Surely we shall have peace, but it will not be the peace of contentment; there will be "harmony," but it will not be the harmony of coordination. However, if the promises of "supreme directional control" are granted, then logically any short cut to his ends is justifiable; all who disagree with him or his methods should resign, and there can be no way of holding him accountable, for he is accountable only to God; then, if the church does not like his policies or methods, refuse to sustain him.

It seems difficult to believe that such a position could be held seriously by religious people in this twentieth century.

History reveals that this is a very dangerous form of government. However well intentioned men may be, none have as yet been able to exercise such powers and avoid the perils of a dictatorship with its consequent excesses and abuses. The Magna Charta and the American Constitution were born as a protest against this practice on the part of the sovereign. The Reformation was the revolt of the conscience against this same doctrine as claimed and practiced by the pope.

It is absurd to say that Joseph Smith and other defenders of the Reorganization were sympathetic to this doctrine and there is no difference between what is claimed by the present incumbent and the late President. To do so not only misrepresents the history of the past sixty-five years or more, but shows either a lack of information or carelessness in reading President F. M. Smith's language at least during the last decade.

The "open letter" in contradistinction to this position places the highest authority, humanly speaking, with the people, the conference being the instrument through which that power is expressed. This expression includes the will of God which is recognized as the "voice of the Good Shepherd" and is made law through processes of discussion and education. The inspiration of the Almighty pervades the conscience and reason of the whole. The "open letter" also provides that all ministerial groups have certain defined and inherent rights, and in the exercise of their powers all are equally responsible to God and his people for the faithful discharge of their respective duties and functions. It also clearly insists that the government of the church is the concern of all and the enactments of the conferences shall be respected by all, which includes the idea that the whole is greater than any one of its parts, be that part minister or layman, quorum or department. Further, because the people must find the money to carry on the work, and their interests both here and hereafter are affected by what may be done or attempted, they have the right to know of the programs, policies, and activities which are contemplated. Not only so, but to discuss them, criticize, or even reject them and substitute others in the stead of what may be proposed. And all of this without being obliged to adopt the revolutionary method of deposing the President or any other officer to secure lawful and orderly control of their affairs.

That this course is in harmony with the New Testament scarcely needs to be mentioned. The same principle was the justification of the Reorganized Church and the ground of its invincible defense before the courts of the land.

To surrender this principle will be treason to the racial conscience and a betrayal of the greatest heroes whose struggles have given us the freedom which is ours.

Two terms have been popularized in the church of late years, principally because of President F. M. Smith; and in these two terms there is that which in no wise can be reconciled with supreme directional control. These terms are "pervasive inspiration" and "coordination." By pervasive inspiration is meant "continuous revelation," which is the basic principle of the church. This inspiration permeates the whole so that each member may have for himself a knowledge of God and a testimony that he lives;

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and, that Jesus is his personal Savior. This it is which Christ defined as the foundation upon which he would build his church. He asked his disciples, "Whom say ye that I am? Peter answered: Thou art the Christ, the Son of the living God. Jesus said: Blessed art thou, Simon Barjonah; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And upon this rock I will build my church." When Paul spoke of the unity of the Spirit as being the bond of peace, it was the spiritual oneness which our Lord had in mind when he prayed "that they may all be one; even as thou Father, art in me, and I in thee, that they also may be in us: . . . that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one."

Any "plan" or "short cut" to his desired end which would interfere with the "will to be moral" would have destroyed morality and forever have prevented that "oneness" which is "spiritual unity."

When the Galatian saints were being "troubled" by Judaizing Christians, Paul's letter was a magnificent repudiation of those claims to power based upon the accidents of nationality or special privileges, and he commands the Galatians to "stand fast in the liberty" wherewith Christ had made them free.

The "open letter" accepts the principle of "pervasive inspiration," but insists that the one who assumes to "speak as the voice of God and be like unto Moses" shall establish that message in the authority of the truth which is already ours. What is meant by President Smith when he speaks of "pervasive inspiration" is the same thing we mean when we say that the word of God shall be "socialized" or "democratized." We mean, it must be "shared in" by the people through processes of discussion and education.

That this is the purpose of the constitutional law providing that all purporting to be "inspirational direction" shall be submitted to the various quorums of ministry and finally to the people for their consideration and indorsed, before becoming law, cannot be doubted. When the church was being tested in the famous Temple Lot Suit, this was especially emphasized by such men as Joseph Smith and W. W. Blair. Speaking of revelation Joseph Smith said:

> It cannot become law and be binding as law until it is submitted to the quorums and indorsed by them, and approved by the body; but it may be a revelation without such acceptance and indorsement, but before it can be binding upon the church as a church, it must be acted upon and accepted. That was the doctrine of the church prior to the death of Joseph Smith, in 1844.

Again:

> The right of revelation did not inhere in the First Presidency, because the right of revelation inheres to every member of the church who is possessed of the gift, but the gift to receive revelation for the church and its guidance inheres in the Presidency of the church, and whatever purports to be revelation is still tested, as has been the custom; that is, whatever purports to be revelation for the doctrine or government of the church, or affecting either in any material issue, before it becomes authority, must be presented to and acted upon by the presiding quorums of the church—the Presidency, the Twelve, and the Seventy especially.

Joseph Smith gives a good reason for this custom and habit:

> A man may be mistaken, even though he be the president of the church as to the genuineness or authenticity of revelations claimed to have been received.

This he further elucidates as follows:

> This is not a new mode that has been introduced into the church since the Reorganization. The Reorganization has endeavored to follow the teachings and precepts of the old church from its inception.
>
> Now there is one item of the law that requires or states that the three leading quorums of the church have what might be called concurrent jurisdiction, and the decision by either one of them is equivalent to a decision by either of the others, thus exercising or maintaining a neutralizing power in cases of conflict, so that the rights of the people may be kept free from imposition by false doctrine or theory by anybody; and also in the rules of the Doctrine and Covenants, which require that matters of that importance shall be submitted to the body for their action, for approval or disapproval, at the conferences held from time to time when they meet.

It may be that some of the confusion which has developed in recent years is a necessary concomitant to progress because we have been attempting a radical change in these methods. But in the light of the record made by this man who for fifty years or more guided the destinies of this church on earth, we are not persuaded that the customs and habits were "bad." Another one whose word now "speaks out of the dust," whose name and contributions to the Reorganized Church are a treasured memory, is William W. Blair, and here is what he says in 1885:

> We claim that the church is the highest interpreter of the law and has a right to interpret it in applying it to these matters. I mean that the church, the organized body of the church in conference, is the highest authority and has the only right to interpret the law. Yes, sir, I mean the Reorganized Church. In respect to our affairs, we claim that the conference assembled is the highest authority or tribunal that can possibly be in the church. That was the law in the original church, and the usage too. I do not know that it is higher than revelation, but in order for revelation to be binding on the church, it must be accepted by the church.—*Saints' Advocate*, vol. 7, No. 10, p. 535.

How can "supreme directional control" be reconciled with "pervasive inspiration"?

Consider also the meaning of "coordination"—equality of rank, mutuality of function and relationship, not subordination, for the accomplishment of a given end. If there is a word that describes the

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relationship of the Christian ministry, that word is *coordination*. Here is the definition of Christ:

> Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be chiefest, shall be servant of all.—Mark 10: 42-44.

To harmonize the word *coordination* with supreme directional control in the hands of the President would tax the ability of the profoundest philologist. The further demand for power to employ effective discipline creates a suspicion that supreme directional control is foreign to the Christian ethic and spirit; it suggests the "lordship of the Gentiles which Jesus repudiates. We prefer the definition of Christianity which finds the homologue of the church in the human family, and insists that the true relationship is that "all ye are brothers." We feel sure also, that the "plan" which will bring about unity and harmony is not the sword of Damocles suspended in constant menace, but that of which Paul writes to the Romans: "Love is the fulfilling of the law." And it is interesting to keep in mind that he is discussing the problems of government when he writes this. Whatever love and fellowship cannot win for the church of Christ is not worth having. Uniformity may be gained by such measures of effective discipline, but we shall not have the garden of the soul whose beauty is that of variety in harmony, but an unnatural uniformity which will be the evidence that whatever such a church may be, it cannot be the living body of Christ.

> The frame may stand without a breach
> When life and warmth have fled;
> And still she speaks her wonted speech,
> But every word is dead.

Hitherto the courts of the church have been regarded as sufficient to maintain effective discipline. We are not disposed to think that such a provision in the divine economy is ineffective, and do seriously believe that such power in the hands of one man is too great a temptation.

As we examine the demand for supreme directional control in the hands of the President, it will be seen that it carries us farther and deeper than appears on the surface. In its very essence, this new theory of government cancels the inherent rights of conscience and reason in the individuals and lodges authority in some externality; thus, this church would become another example of mechanical authoritarianism of which the Roman Catholic and the Mormon Churches are outstanding. Heresy hunting would become a profession, and the "bitter burning brand of apostate" would be the fashionable method of ostracism. The limit and nature of effective discipline so far as methods are concerned would be conditioned and limited only by the law of the land. Let us not forget that the history of yesterday is the prophecy of to-morrow.

Theo-democracy is a term which seems to be agreeable to both sides in the controversy. It is used to combine the outstanding features of two diametrically opposite forms of government, with both of which humanity has had experience in some degree. The first, theocracy, is the oldest form of government we know anything about; democracy is the latest, and as yet is in its experimental stages. So far as the document on "supreme directional control" is concerned, democracy seems to serve no other purpose than that of verbal millinery. The logic of the document forces us to "theocracy," pure and simple; for the people have no rights but that of consenting to what the highest member of the hierarchy proposes. According to its author, the benefits to be secured through supreme directional control, briefly stated, are precisely what theocracy guarantees: A theocracy recognizes no difference between church and state. Through the priesthood the unseen powers of divine pleasure and displeasure are controlled to force submission to their will. It inevitably demands centralization of power, spiritual, moral, financial, and political. Its supreme authority is unassailable. It inspires intense devotion and loyalty.

The remnants of theocracy can be found among the Jewish people, Hinduism, Mohammedanism; and among modern churches we have mentioned the Roman Catholic and the Mormon.

With the daring which seemed to characterize him, Joseph Fielding Smith, the late president of the Mormon Church, summarizes the tendency of this sort of government in a speech he delivered in the Salt Lake Tabernacle, which was reported in the *Deseret News* April 25, 1896, as follows:

> The fact of the matter is, when a man says you may direct me spiritually, but not temporally, he lies in the presence of God, that is if he has intelligence enough to know what he is talking about.

Think of the price which will have to be paid for this form of government. It has fatally checked the growth of many nations; some it has ruined. It tends to uphold the external and unspiritual idea of divine favor and displeasure, which applied to external events leads to a false political philosophy, as no doubt the students of political economy can well testify. It fosters misunderstanding and hatred towards those who differ from them. It stimulates a narrow and bitter patriotism: "My country, may she ever be right; but my country, right or wrong." In

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victory there is the disposition to be cruelly intolerant. Under this sort of an attitude it is almost impossible for a theocratic people to learn anything from other people. It cannot adapt itself to new conditions or profit by new acquisitions of knowledge. Conduct rests upon authority, not conscience; such a morality has no means of reforming itself. It argues "from the truth" and not "towards the truth." I will quote a final passage from Dean Inge who discusses the philosophy of government in the second series of "Outspoken Essays":

There is another defect in theocracy, as a form of government, which has had very serious consequences. Every government rests ultimately on force, though at ordinary times the force is kept in the background and the machine runs itself, kept going by habit and custom, and by a measure of general good will towards constituted authority. . . . But under a theocracy there is no material power to fall back upon; the authority is spiritual and unseen. For some, theocracy provides fear and superstition—tabus. In the Middle Ages the popes exercised a real power by excommunication and interdict. But the time comes when this spiritual authority is called in question, and then the theocracy is at once threatened. It is obliged in self-defense to resist any change in the mental condition of its subjects which will cause its authority to be undermined. . . . A religion of this kind seems to have the fatal power to kill off all other religion in its neighborhood. . . . It is extremely difficult for a modern theocracy to reform itself; for it has probably shed many naturally religious persons by its methods of dealing with the uneducated, and as the pressure increases, it has to depend upon a lower and lower clientele. . . . A heavy price has to be paid by a civilization which calls in an ambitious priesthood to save it.

These words of gravity from this renowned philosopher-theologian have peculiar significance; even in our limited organization and short experience we discern the very things of which he writes in process of development. Surely the criticism of the document advising the church to so reactionary a form of government is fully justified. In the light of all the experience in history this attempt to revive a theocratic government under the domination of a hierarchy all subordinate to the chief executive or hierarch has no more hope of final success than King Canute did when he strove to sweep back the incoming tide of the German Ocean with a broom.

Let it be clearly understood that when the "open letter" stresses democracy, it is not advocating a pure democracy. Neither do we accept all the definitions and explanations of which the "administrationists" have delivered themselves. We are quite aware of the suspicion which is widely held in some quarters that democracy has failed, but we do not believe that because of the experimental condition of democracy in which mistakes and probably excesses can be discerned, reversion to one-man rule is a proper corrective. The people must be allowed to make their mistakes, as President Coolidge sagely said. The fundamental thing about democracy is, it puts the seat of authority within the individual. Especially is this truth brought out in the Reformation movement in religion in which "the conscience and spiritual experiences of the individual are the foundation of faith and morals. . . . The center of gravity in religion has shifted from authority to experience." In education and in morals the tendency is not to place the burden on individuals as leaders, but to educate the mass to know the good, the beautiful, and the true; and to cultivate the will to love the lovable, admire the admirable, to do the right because of the love of right, and in the language of the great Immanuel Kant, to "do one's duty for duty's sake." This is the end of real democracy.

While democracy may be criticized, and the common people spoken of with contempt, it is well to remember that the Anglo-Saxon culture is distinctly democratic, and it is the highest and noblest we know. The late Woodrow Wilson spoke with the prophetic afflatus when he said that the object of the great war was to keep the world safe for democracy.

We commend the following definition of the inner meaning of democracy by Doctor J. H. Muirhead, of Birmingham, England, as being worthy of careful consideration. It surely presents an ideal of government which is immeasurably superior to the one we are criticizing.

The ground of my faith in democracy is that it seems to me to stand for two ideas which are bound up with the essence of the human spirit. It stands in the first place for self-government in the sense of the freedom of a man to choose his own ends and to direct his own course in the effort to realize them. To a being, to whom no good can be real good except in so far as it is self-chosen, no determination is of any value which is not self-determination or which is such as to lead to it in the end. Whether we are speaking of the individual or of society as a union of individuals, self-determination is a birthright of the spirit which it can never, except in a moment of aberration, barter away for any mess of pottage that dictators whether of the old or new order can promise. In the second place, democracy stands for the idea of equality, not in the sense of any qualitative or quantitative identity of actual goods, but in the sense of the equal right of all to the development of such capacity for good as nature has endowed them with. This also follows from the nature of spirit. It is of the essence of a spiritual whole that there can be no development of any one of the members which does not carry with it new possibilities of the development of others; no failure in the development of one which does not reflect itself in failure of development of others. Bringing these two points together and applying what has been said of equality to the development of liberty, there can be no real freedom in any section or class in a community so long as any other is in bondage.—*Hibbert Journal*, vol. 22, No. 3.

There can be no mistaking the spiritual unity of these conclusions with the ideal of "solidarity" expressed by Saint Paul all through his writings to the Christian church. The interests of all are interre-

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lated: "When one member suffers all members suffer with it; when one member is honored all are honored." It is also in the memory of some who have listened attentively or read with ordinary care what President F. M. Smith himself has strongly advocated in what he calls the "social program," that as long as one is involuntarily poor none has the right to be rich; while one is involuntarily miserable none has the right to be happy." How can one advocate a social program based upon the essential or spiritual solidarity of the whole and advocate intellectually and sincerely the doctrine of "supreme directional control" as a desirable governmental policy?

It is clear also that no argument is needed to show that this definition harmonizes with what has been said of "pervasive inspiration" and "coordination."

In looking over the past experiences since 1915, we can appreciate the "saturation" which has been in process and is now focalized in this document on "supreme directional control." We can no longer say this is what the church has been used to and is the same policy which brought prosperity to the cause under the late Joseph Smith without advertising either ignorance or perversity. Those who make such a claim certainly should see that if it is true that this doctrine is not new, then the controversy is not only meaningless but suicidal.

In conclusion, let us look at the doctrine and its probable effect from the pragmatic point of view, that is the demonstration of the truth by the working results.

Through the form of government in vogue up to the time of the death of the late venerable President, the church was lifted out of obscurity, converted from an inchoate mass into an orderly, articulated whole, the membership multiplied many times, missionary and local enterprise opened new fields and established congregational activity under the devoted and loyal services of able and self-sacrificing men. The corps of workers at home and abroad made impressive gains, souls were being added to the church, and the kingdom was making steady gains. There was among the brethren a spirit of good-fellowship and bouyant faith; unity and confidence among the ministry and laity pervaded the whole; all eagerly responded to the call to "Come up higher." At the very time the present incumbent took his revered father's place, the following editorial from *Zion's Ensign* is indicative of the condition of the church:

> Never before has the church shown such unity of purpose under stress of circumstances than [as] it shows at the present time. The Presidency of the church has been reorganized, and the procedure taken in changing from the former officers to the new ones has had the whole-hearted support of the church, the leading quorums having acted in confidence one with another and with a careful regard for the law of the church and the will of Christ. No one has manifested any aspiring tendencies or personal ambitions, but all seem to have sought only to carry out the mind of Christ as revealed through the Spirit.
>
> What a contrast is this with the conditions in 1844 when the first President was removed by death! Then a score of men arose aspiring to be leaders of the church by whom the body was divided into factions. Most of them disregarded the law, and selfish ambition became their ruling spirit, leading them into many errors and sins. To-day the church stands united. Not a protest has been raised against either of the men now chosen to lead. The church holds its leaders in confidence and the policies now before it find general support in both ministry and membership. Should such a condition be maintained the progress of the work is assured.—*Ensign* for May 13, 1915.

Contrast the situation as we know it now in the light of a statement by a member of the Presidency in the October conference of 1922:

> I believe it to be one of the duties of the Presidency to unify the high priesthood. We are presidents of the high priesthood first and, in a way, because of that, of the church. I say I believe it to be one of our duties to unify the high priesthood. We have not yet succeeded in doing that. Perhaps we are not good at unifying. Perhaps you are hard to unify. Perhaps both are true. But it seems to me that if presently there does not come more unity the time will come when we of necessity must step aside and permit you to select some one else who can perform that work.

Sad, but true it is, "more unity" has not come. Indeed, the fissure seems to be wider and deeper than ever. In ten short years the transformation between the condition described in the editorial referred to and the pathetic confession quoted above truly shows that the attempt at the "radical change" has produced "confusion," but the "concomitant" progress is conspicuous by its absence.

In the light of what has happened, together with the philosophic meaning of the document on "supreme directional control," the immediate outlook before the church is anything but cheerful. Elimination by the one who has the power to eliminate may be an apparently easy "short cut" to the desideratum, but it seems to me it will be a lonely kind of victory, and the Nemesis of memory will mock with hollow echoes as names and vacant places will crowd into the lanes of reminiscences.

Not only is "supreme directional control" an anachronism, but what is still more vital to us as a church is the further fact, our identity with the original church was established, and the title, rights, and properties made ours in legal right by virtue of the principles of the "open letter." On the other hand, the Mormon Church was proved to be in apostasy because it indorsed the principles of the document on "supreme directional control," which as we have seen means one-man power, in the final analy-

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sis. Note this in the decision of Judge Philips in the Temple Lot Suit:

It [the Utah Church] has introduced societies of a secret order, and established secret oaths and covenants, contrary to the book of teachings of the old church. It has changed the duties of the President, and of the Twelve, and established the doctrine of "obey counsel," and has changed the order of the Seventy or Evangelists.

In conclusion, it is not necessary to say more than this: that a church which has insisted so strenuously on "ancient landmarks," and always has taken its stand on "the law and the testimony," will do well to consider the meaning and tendency of these "radical changes" contemplated. We are not yet convinced that the "customs and habits" of our fathers in the previous years of our history were and are "bad." It may be that the system had its defects, as all things with human alloy must have, but "better the evil we know than those we wot not of."

We are sure that all that is safe for any officer to have by way of control is guaranteed in the "open letter." The church cannot afford to grant more, either for the good of the officer or for the welfare of the people.

LOS ANGELES, CALIFORNIA, February 24, 1925.

Changes of the Past Few Years

BY JOHN K. HANSEN

Peace and unity is the hope of the people of God. To differ with brethren whom we have learned to love is not a pleasure, but to sacrifice principles in order to have oneness is a price that we cannot pay. The privileges and environments of youth and young manhood have brought to the writer some lessons that compel him to stand out in opposition to the introduction of measures which materially change the principles of the faith.

A body of men meeting between conferences and adopting measures giving to one quorum "supreme directional control" is surely something new, and although we are frequently being told that such is not the case, that the Presidency have always had this authority, yet if this were true, it would hardly be necessary, after all these years, to have a measure of this kind passed.

Heretofore General Conference has been recognized as the highest authority, but now the President of the church declares that this body should not "presume to issue orders to any man or officer." This is assuming a right that is not granted in the law. In Doctrine and Covenants 58: 13 and 73: 1 it is clearly indicated that the "voice of the conference" does have something to say in the direction of this work.

Doctrine and Covenants 122: 6: And further the Spirit saith unto you, that "with the Lord one day is as a thousand years, and a thousand years as a day"; therefore, the law given to the church in section 42, over the meaning of some parts of which there has been so much controversy, is as if it were given to-day; and the bishop and his counselors, and the high council, and the bishop and his council, and the storehouse and the temple and the salvation of my people, are the same to me now that they were in that day when I gave the revelation; nevertheless, that portion of that commandment which made it the duty of the high council to assist in looking after the poor and needy of the church, was not intended to put the high council over the bishop in the administration of the affairs of his office and calling, except as they might do so in an advisory manner, and in such way that no one of the poor and the needy should be neglected; nor was it designed that the high council should dictate in the matter of purchasing lands, building houses of worship, building up the New Jerusalem, and the gathering of the people, these last named being within the province of the presidency, the twelve as a quorum, the councils or other officers of the branches or stakes where houses of worship are to be built, the conferences and the general assembly of the church, and the direction of the Lord by revelation. The high council could not in justice dictate to the bishop in direction in any of these matters and then try and condemn and punish him if he did not obey.

This paragraph informs us that the High Council is not over the Bishop in the administration of his office only as they might do so in an advisory manner, and reference is made to the fact that the conferences and General Assembly have something to say about the work of the Bishop. It seems from this that the General Conference is within its right, should it issue orders to man or officer.

Section 120: When branches and districts are organized, they should be so organized by the direction of the conference, or by the personal presence and direction of the twelve, or some member of that quorum who may be in charge, if practicable.

According to this instruction, if General Conference favors the organization of a district, it is within the power of that body to provide for such organization and instruct its officers accordingly, and no quorum is higher than the body.

The words *supreme, superior, subordinate,* are certainly new terms in gospel work. No one denies that the apostolic authority carries with it certain rights and privileges that others do not have, but that fact does not make them superior, but increases their responsibilities as servants of the body. In the past the members of the various quorums have been regarded as coworkers, and in Doctrine and Covenants 122: 16 we are told:

Ye are equal in worth of position and place in the work of the church; and if in honor ye shall prefer one another, ye will not strive for precedence or place in duty or privilege.

A wonderful organization brought about in the wisdom of God wherein no one man or quorum has

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"supreme directional control" and where every man and officer is subject to the will of the body.

The writer chances to be the son of a man who spent the best days of his life as a missionary of this church, many years of which were spent in the valleys of the mountains defending the claims of the Reorganization, and as a child I learned that the principle of democracy was in this church. Well do I remember upon one occasion a certain representative of the church in Utah was attacking the prophetic calling of the late Joseph Smith, and ridiculing the memorable speech made at the Amboy conference, when he pledged himself to that people to promulgate no doctrine that should not be approved by them. This opponent of the Reorganization said this was evidence that he was a false prophet, having not the courage to present that which had not the approval of the people. Years have passed since that time, but I have not forgotten, and will not, as long as I retain my memory, the influence that attended the effort of my father in making answer to these charges. Attention was called to the fact that God forces no measures upon his people, that he always recognized the rights of the membership of this church to "approve or disapprove." Then, when with my own ears I have heard the present President say, "This church is not a democracy," and I have observed his contention for "supreme directional control," "that conference should not presume to issue orders to any man or officer," do you wonder that I am unable to harmonize the present with the past?

The statement, "The government of the church is by divine authority through priesthood," contains a principle that our early elders of the Reorganization had to meet, and how earnestly they plead with the people, whom we regarded as apostates, to appreciate the "law," and refuse to be governed "through priesthood." It is strange that with the passing of a few years, efforts should be made to adopt some of the things which in the early days of the church we opposed. It would be far more consistent with our record of the past to affirm the government of the church shall be in accordance with the law, than to defend a principle which has made shipwreck of the faith of many and brought sorrow and disappointment to many souls.

It occurs to the writer that in the midst of our contention on supremacy, we can do well to pause and read of the time when another body of disciples were having "strife among them" upon the question "which of them should be the greatest," in Saint Luke 22: 24. To quiet these men Jesus said, "He that is greatest among you let him be as the younger, and he that is chief as he that doth serve," and he told them, "I am among you as he that serveth."

These thoughts are written that my brethren may have a few of the reasons why I refuse to give my indorsement to the changes that are being introduced. I want to be cheerful, and full of hope, and yet I am reminded that to be so optimistic that I am blind to error, is dangerous. In the Book of Mormon, 2 Nephi 12: 31, we are told: "Woe be unto him that crieth all is well," and that some will be saying, "All is well in Zion; yea, Zion prospereth, all is well."

With a deep appreciation for the fundamental principles of this gospel which has been born into my soul through many sweet spiritual experiences, the memory of which inspires me with courage, I long for the day when peace and unity shall be reached, yet am confident the goal can be attained only through proper procedure. The presentation of Zionic ideals and questions directly related thereto will never bring unity. We must build upward, upon a sure foundation.

Effective Discipline

BY LEON A. GOULD

Little has been said by the advocates of "supreme directional control" as to what is intended by that part of the document relating to "effective discipline" for the suppression of "individual caprice, or rebellion." Some more or less clearly defined statement as to what was intended, coming from those responsible for its appearance, might be of value to those who are expected to vote upon its acceptance at the coming General Conference. Some of us, of course, are already instructed to vote for it without necessarily knowing anything about it, and to such an explanation would be useless. Our job is already cut out for us. No need to read, study, think, or pray about it, or listen to long-winded arguments upon the conference floor. All we need to do is to "vote 'er straight." But some of us are expected by those whom we represent to gain a partial understanding of the subject if we may, and know something of what we are voting for before we stand up to be counted.

By some it has been supposed that the law already covered the whole ground of disciplinary procedure touching any individual in the church, from the highest to the lowest; and to such it seems that we should have a care how we put into the hands of any additional powers, or take any action which might open the way for anyone in the future to exercise the right to discipline his fellow man through the exercise of his mere personal whims or "individual caprice." For "caprice" may as easily crop out in the one disciplining as in the one

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disciplined. Doubtless the man (aside from the Master) never lived who did not at some time give way to a spirit of "caprice, or rebellion." Even prophets are not immune—Jonah for instance, both before and after his great prophetic mission to Nineveh. But when I think of Jonah's faithful performance of duty, even these imperfections could not interfere with a heartfelt rendering of "We thank thee, O God, for a prophet." I could sing it of Jonah, and of the prophetic office to which all the prophets of God past and present have been called, without in the least binding me to accept his manifestation of human weakness upon the hillside as a divine impulse, or to condone, apologize for, or accept as divine the human proclivities that may crop out from time to time. Neither does it bind me to a blind faith in or unquestioning obedience to any man, nor the acceptance of his teachings, prophet though he may be and recognized by me as such, until I can harmonize them with already accepted truth. If "caprice" and "rebellion" are dangerous to society when manifested by the ordinary, how much more so should it actuate one to whom had been delegated the sole right to act as a dispenser of discipline!

We have read of peculiar methods of discipline in the past, not provided for in the law, such as "whittling" objectors out of Nauvoo, and the "destroying angels" to discipline those who dared protest the corruption of Utah, or sought to escape from the sway of tyranny. We may be pursuaded that nothing of this kind was intended by the document. But what was intended? Perhaps no more than the threat of official disapproval if one dared accept an appointment by a body already authorized by the church to appoint. But even that is going too far. Absolutely! It is astonishing to think that it could be tolerated by a people who have a vestige of freedom and democracy clinging to them.

We are at a loss to know what could be added to the law, as we already have it, to make for more effective discipline and at the same time guard to the maximum the rights of the individual. "Authority to be effective must be respected" to be sure. But authority by force is never respected. It may be feared, hated, endured, and for a time seem to be effective, but its very nature assures eventual disaster. A shining example may be cited in the fate of the "Little Father of all the Russias." Possibly no regime could have been better equipped to enforce authority, with its hordes of officials, spies, and agents, but it failed to win respect at home or abroad.

Authority that is respected, and therefore most effective, is the authority that seeks to extend in full measure the rights of any and every person who comes under its rule, even the most humble. When authority shall so far forget itself and its own importance, especially the "big I" and the "little you" of place and position, that it shall first seek to convey to the membership at large all that is referred to frequently in the initiatory exercises of the church, i. e., "I confer upon you all the rights and privileges belonging to a member of the Reorganized Church of Jesus Christ of Latter Day Saints," instead of seeking to restrict those rights—but rather to enlarge if possible, freely extending to them, as expressed in the words of the late Joseph Smith, "All the rights not clearly delegated by commandment of God to the ministry, nor prohibited by it to the people, are reserved to the people," then will authority come into its own as to place and position, and be loved, honored, and respected. Certain it is that authority that seeks to abridge the rights of the people in order to arrogate to itself additional powers, never wins respect and allegiance, except possibly of a few who wish to take part in such a subversion of rights and share the favor of those initiating the departure, and the benefits supposed to be derived therefrom. No truer words were ever uttered than those of the Master, "Whosoever exalteth himself shall be abased." (Luke 14: 11.)

To many the discipline provided for in the law seems amply sufficient. It covers the whole range of activity, from the admonition that "the elders shall see that my law is kept," to the provisions made for dealing with refractory bishops, apostles, and presidents. Of the matter of elders' and bishops' courts, it is not the purpose here to enter into an analysis. A word as to dealing with "higher-ups" may not be amiss.

Equality of the Quorums

The law seems to provide for a number of quorums of equal authority, power, and decision. These quorums are named in Doctrine and Covenants 104 as follows:

1. The Presidency, "chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church."—Paragraph 11.

2. The Twelve. "And they form a quorum equal in authority and power to the three presidents previously mentioned."—Paragraph 11.

3. The Seventy. "And they form a quorum equal in authority to that of the twelve special witnesses, or apostles, just named."—Paragraph 11.

4. The standing high councils at the stakes of Zion. They "form a quorum equal in authority, in the affairs of the church, in all their decisions, to the quorum of the presidency or to the traveling high council."—Paragraph 14.

5. The high council in Zion. It "forms a quorum equal in authority, in the affairs of the church, in all their decisions,

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to the councils of the twelve at the stakes of Zion."—Paragraph 15.

The decisions of these quorums or any one of them to be of equal force or validity one with another must be by the unanimous voice of the quorum. Furthermore, these decisions are to be rendered

in all righteousness, in holiness and lowliness of heart, meekness and longsuffering, and in faith and virtue and knowledge; temperance, patience, godliness, brotherly kindness, and charity, . . . And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly . . . otherwise there can be no appeal from their decision.—Paragraph 11.

It is hardly to be presumed that the language setting forth the order and equality of these various quorums is to be construed to mean that, while these quorums are in order, each actively functioning in its proper place, any one of them could assume to enter upon the duties of any other. The Seventy could not assume to enter in and perform the duties of the Presidency; nor could the Presidency rightfully step in and perform the duties of a stake council, under normal conditions. The four pistons and connecting-rods of a properly working Ford motor have equal force and power, each in its place; but let one try to get into the position occupied by the other, and there is a jam, a crash, and the whole works are gummed up.

Courts of Final Decision

In addition to the foregoing quorums of equal decision, there seems to be provided, also, a number of courts of final decision, authorized to act in special matters that come before them.

1. The Presidency assisted by a council of twelve high priests. To try the bishop, also matters coming before it on appeal. "And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the church of God, and a final decision upon controversies, in spiritual matters. There is not any person belonging to the church, who is exempt from this council of the church."—Doctrine and Covenants 104: 35.

2. The common council. In case of the transgression of the president of the high priesthood, the common judge or bishop (see paragraph 32) shall preside over the common council (see paragraphs 34 and 37), consisting of the bishop and his counselors (if any) and a council of twelve high priests. "And their decision upon his head shall be an end of controversy concerning him."—Paragraph 37. Thus the decision of this common council consisting of the bishopric plus twelve high priests, becomes equal in its finality, to the decisions of the presidency plus twelve high priests in matters properly coming before them.

3. The "general assembly of the several quorums which constitute the spiritual authorities of the church," in case of an appeal from any decision rendered in unrighteousness by any of the quorums of equal decision before mentioned. (Paragraph 11.)

It seems to be plain that there are at least these three courts of final decision provided for. There may be others. And when the machinery of the church is working in an orderly and efficient manner, no inharmonious working of its parts, the means of discipline provided for reach every individual in the church.

Thus, none shall be exempt from the justice and the laws of God; that all things may be done in order and solemnity, before him, according to truth and righteousness.—Paragraph 37.

Unfortunately, it is possible for disorder to creep in. Did you ever have your Ford motor cease the pulsing rhythm of well-nigh perfect operation, and begin to cough, spit, and backfire, apparently in the very throes of disorder? You found all the leading parts there? Yes. All properly organized and assembled? Yes. But possibly an ignition wire had loosened from the timer, or the roller brush in the timer become loose upon the cam-shaft. But disorder certainly. No great progress ahead until the disorder is corrected. None of the leading parts able to do effective work in their places so long as the disorder remains. So may not the church fall into disorder? All the leading parts in their places? Yes. Properly organized? Yes. But disorder nevertheless; and hence the spitting and the backfiring, and all the other symptoms of an apparent terrible condition of things. No progress ahead. Leading parts unable to perform their duties properly. What shall we do?

In Case of Disorder

Should the church fall into disorder, *or any portion of it*, [head or foot] it is the duty of the several quorums of the church, *or any one of them* [italics mine] to take measures to correct such disorder; through the advice and direction of the presidency, the twelve, the seventy, or a council of high priests, in case of emergency; and in case the presidency is in transgression, the bishop and his council of high priests, . . . and the presidency and high council if the bishop, or his counselors, if high priests, are in transgression.—Doctrine and Covenants 122: 10.

Is the church in disorder? Quite so. Is there an emergency? Most emphatically. The Presidency and Bishopric being parties to the cause, become in this matter quite ineligible to act as courts provided under normal conditions, or even in the special provision cited above; the Twelve more or less involved, to such an extent perhaps that they too would be barred. How about the Seventy? "Quorums of the church, or any one of them to take measure." The Seventy is "one of them," and the largest in point of members. All right, then, the Seventy, "through the advice and direction of . . . a council of high priests." We have seen heretofore that the Seventy forms a quorum equal to the Twelve or Presidency in authority, power, and decision; there-

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fore, in an emergency, and for a specific purpose, the Seventy plus a council of twelve high priests becomes a court of final decision equal to the Presidency plus a council of twelve high priests, or to the Bishopric plus a council of twelve high priests. In either case (of the Presidency or Seventy with their councils) it is but the doubling up or combining of two bodies of equal authority to form a court of final decision.

Is there anything better than this provided in the law? Is it not sufficient? Is it not right? Is it not safe and sane? Then why not take this whole question of maladministration in office of President, Bishopric, or Twelve, and the usurpation of powers and privileges not belonging to them, all the charges of insubordination and what not, and countercharges that have grown and may grow out of this muddle, before this court of the Seventy plus a council of twelve high priests, as provided by the law in case of disorder, and in an emergency where other quorums might, for the time being, not be eligible to act, and have the whole problem ironed out and brought to a final decision? Here would be an opportunity for all those having grievances to formulate and present their testimony as the law directs —"tell it unto the church," and "not before the world," as will be the case if this matter is aired in detail before a General Conference. The things that are now only hinted at in public discussion in the press can then be presented in full. And when a decision is reached by such a body it should and must be an end of controversy concerning the entire matter.

Some one might suggest that the Seventy are divided in their sympathies, part on one side and part on the other. I should hope so. I should not like to see the matter go before them with their minds all made up on one side of the question. Listen! The law provides that the decision must be by the unanimous voice of the quorum. "That is, every member . . . must be agreed to its decisions." Only the exercise of the virtues heretofore mentioned as required of such a court, coupled with the inspiration of the Almighty, could accomplish such a thing, and with such a decision we could be content. When we go at it as the law provides we demonstrate that we are still one body, intact.

Or would you prefer to have the whole thing aired before the General Conference, thus advertising to the world the glory of a house divided against itself, and then "settle" the matter by a delegate vote of say 256.8 for, to 256.7 against either proposition? Can the General Conference settle it? We wonder! Or is there a minority in the church who feel themselves bigger than the General Conference? We wonder! The conference said, Close a certain institution till the debt is paid. A minority said, We won't close it, and carried the day. The conference said, Start no new buildings, except, etc. A minority said, We'll start one anyhow, and did, and carried the day. The conference said, We'll stand by the law which says, "All things shall be done by common consent in the church." But a minority said, We'll secretly inaugurate a new law of "supreme directional control" and "effective discipline," and the people shall know nothing of it till it is in operation; then we'll spring it on them at General Conference and carry the day again. In the face of all this and much more, we are certainly optimistic if we imagine that a majority vote at General Conference is going to control an unconverted minority between sessions.

There is talk of a split in the church. Why should there be a split? What would you think of the mechanic to whom you took your Ford motor for the correction of the existing disorder, should he say, "The thing will never run this way. Tell you what we'll do. You hold this chisel and I'll wield the maul, and we'll divide the thing; then you can go on with the rear half, including the balance wheel and transmission, and everything will be all right. The main trouble seems to be in the front end, anyway." That is about what those who talk of a split are proposing. Divide the thing by a General Conference vote; one half run off with the crank and the timing gears, the other half with the balance wheel and transmission. But that is not the way of progress. Best go at it as the law provides. It will tend to unity and solidarity rather than division.

We most assuredly may thank God for the prophetic office in the church, and for a prophet to occupy; but the church needs to keep him in the place made for him by the law of God, and always shall as long as man is human and liable to be swayed by human impulses and seek to discipline by official disapproval those who are acting in good faith entirely within their rights. All history, past and present, warns us that we cannot safely put "supreme directional control," and "effective discipline" into the hands of one or a few without the utmost certainty that human desires and "caprice" will eventually enter in with disastrous results.

A church that hasn't a lot of earnest souls in it who are vitally interested in the welfare of the community, and especially in the young people of the neighborhood, hasn't much excuse for living.—Carl Proper, in *People's Popular Monthly.*

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What Does It Mean?

BY F. M. COOPER

After fifty-six years in this church and over fifty years as a general church representative, you may know that the crisis which, we are told, now confronts the church holds for me much of interest and concern.

Brethren, go back with me in memory to the days not so long ago when the ministry of this church were called by the voice of Jehovah to leave their ax in the forest or the plow in the field to carry the gospel message to the world. We went in faith, trusting God to supply our insufficiency. That the church has increased from ten or fifteen thousand to its present size is evidence that the Lord stood by his servants and that we spoke as his Spirit gave us utterance. I do not mean by this to put a premium upon unpreparedness, but with hundreds of my brethren, I bear witness to the fact that as we did our part as best we could to serve God, even though it was in weakness, his promise, "Lo, I shall be with you alway, even unto the end of the world," was abundantly fulfilled.

Early in this present year I conceived the idea of testing the inspiration behind the "document on church government" by submitting a similar set of questions to each of the brethren in the council of last April who indorsed it. I felt that the Spirit which had moved in the past and caused us to speak alike, boldly and fearlessly, affirming the truth as we saw it, would again give assurance of Immanuel or "God with us." I hope my readers will not think me too literal or old-fashioned because of this method I have used to judge the source and power of this document under discussion, nor hold me responsible for the conclusions drawn from the experiment.

On January 16 I sent to each of the brethren indorsing the document now before the church the following letter.

Dear Brother: Being deeply interested in present discussion on church government, and as you are one of the signers of the resolution adopted by the majority of the April advisory council, I am writing to you submitting the following questions which I would appreciate to have you answer at your early convenience.

1. In signing the resolution on church government, was it your understanding that the government of the church would be through priesthood only?

2. Should the membership aside from the priesthood participate in the governmental affairs of the church: for example, should they have equal participation with the priesthood in legislative matters, and in nominating and electing officers, in local and district conferences and also in General Conference when sent there as delegates?

3. The document says, "This view of the organization of the church . . . holds General Conference as the instrument of the expression of the will of the people." Do you understand from this that General Conference actions shall continue to be the official expression of *the will of the church* and binding upon all: or shall the enactments of General Conference be viewed as the "expression of the will of the *people*," which expressions the government through priesthood is to pass upon before they become binding upon the church? To make it plainer, may I ask, Will "government through priesthood" give to the priesthood the right to veto the acts of General Conference?

4. In recommending to the church the adoption of supreme directional control, was it your understanding that it means in case differences of opinion arise between officials, quorums, and councils in the administrative affairs of the church, that the Presidency shall have the final word and decision in all cases?

5. Is it your understanding that supreme directional control means that the Presidency shall at all times have the right and power to dictate to all other officers and quorums in administrative affairs?

Knowing the many demands upon your time, I have tried to arrange these questions so that they may be readily answered, perhaps some of them by "Yes" or "No." So many interpretations are given of the proposed resolution on church government that I should like to have your opinion as one of those who originally signed it and recommended it in the HERALD for adoption by the church.

Ever praying and working for the advancement of the cause we all love and are trying to serve, I am,

In gospel bonds, (Signed) F. M. COOPER.

It is now seven weeks since twenty-five of the above letters were sent out, and only eleven of the brethren, or approximately one half, have extended the courtesy of a reply, and of this number only two really attempt to give me direct answers to the questions propounded. The others show great reluctance in expressing their views. It might be that the brethren had good reason for this reticence. If it was considered presumptuous of me to ask for this information I urge in defense of my act a sincere desire to "know of the doctrine, whether it be of God or whether I [they] speak of myself [themselves]," according to the good old Latter Day Saint criterion. Brethren, I wanted to know. I have read in the columns of our official paper recently divergent views which are said to emanate from the chief and leading quorum of the church (and the statements have not been challenged), and doubtless many others are left to wonder, just *what* DOES it mean? For instance, one of the Presidency in speaking of supreme directional control said he "could not accept it if given the extreme interpretation," making it synonymous with supreme dictatorial control; while another member of this same quorum has interpreted the situation in this language: "all other offices, officers, quorums, departments, etc., are subordinate to the President," and

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that in case of differences of opinion he "shall have the final word of decision."

It certainly should be considered pardonable presumption in me under these circumstances to want a clearer understanding and interpretation of this important matter. I knew of no better way to arrive at this understanding than to ask the proponents of the measure, What does it mean?

One of these my fellow ministers replied that he regarded my letter as "a real frame up"; however, he signed his name and I can forgive him for the implication of those candid words. Two of the replies were to the effect that they did not care to give any "private statement" or interpretation, and thought it wisdom to "await the action of the General Conference." Two referred me to their writings in the HERALD for my answer.

The two replies containing direct answers to my inquiries have helped me to understand the viewpoint and direction of the document; however, they fail to meet the essential requirements or specifications of my test. For instance, in answer to question number five, regarding the administrative authority of the Presidency, one brother answers: "The Presidency are the spokesmen for the church, and in the administrative line I hold that they have the last word, when such a last word is needed, in shaping any administration policy in any department of church activity." While his colleague tells us: "Within its own legal sphere each officer or quorum or General Conference is free to act, and acting according to its legal rights those acts cannot be set aside."

Three of the most recent replies contain the information that an effort is now well advanced to formulate one official reply and ask each of the twenty-five members of the council, who signed the article published in the HERALD of July 9, to subscribe to it. This move, which initiates "from the office of the Twelve," may result in giving the membership an exegesis of merit on a mooted subject. We really think the church has been too long without some such an authoritative statement. It fails, utterly, however, as a criterion of an inspired ministry. It is one way of tuning the bugle so that it will send forth no uncertain sound. We shall anxiously await this contribution, hopeful that in spite of the mechanical, centrifugal method in which it issues to the body, it will not give us an altogether metallic sound. To inspire confidence and hope, it must ring true to the spirit and genius of the early church ministry.

The Unbroken Chain

BY THE PRESIDING BISHOPS

A council of members of the First Presidency, Quorum of Twelve, and Order of Bishops, in April, 1924, by majority vote adopted resolutions advocating changes in church government. To these proposals the Presiding Bishopric formally objected. Soon afterwards the document was made public by the President of the church, and study and discussion of it was urged by him.

The particular bearing of these resolutions upon the official relationship, duties, and responsibilities of the officers of the church, particularly those of the Presiding Bishopric as a quorum and as trustees of the church, demands that the membership be informed as to the opinion of the undersigned, together with some of the reasons in brief upon which it is founded.

We can all stand unitedly upon the premise that if the church in its zeal for progress should in any measure lose sight of the divine guideposts, "the law" and "the testimony," it must get back to the tried and true paths of governmental procedure before any worth-while and lasting progress shall be possible.

Upon this scriptural premise we shall first present quotations from the organic *law* of the church bearing upon the questions in issue, and then follow with extracts from the *testimony* as recorded in the resolutions of General Conference, the practices and usages of the church, and the official statements on record interpreting and establishing the governmental principles which have been so distinctive of the Reorganization and which, for the work's sake, we believe should not now be discarded.

To the Law

And now I give unto the church in these parts, a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the church; and they shall look to the poor and needy, and administer to their relief, that they shall not suffer; and send them forth to the place which I have commanded them; *and this shall be their work to govern the affairs of the property of this church.*—Doctrine and Covenants 36: 8.

And again, I have called my servant, Edward Partridge, and give a commandment, that he should be appointed by the voice of the church, and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labors of the church to see to all things as it shall be appointed unto him *in my laws* in the day I shall give them.—Doctrine and Covenants 41: 3.

And the duty of the Bishop shall be made known by the commandments which have been given, and the voice of the conference.—Doctrine and Covenants 72: 1.

All other authorities, or offices in the church are appendages to this priesthood; but there are *two divisions, or grand heads*—one is the Melchisedec priesthood, and the other is

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the Aaronic, or Levitical priesthood.—Doctrine and Covenants 104: 2.

. . . Of the Melchisedec priesthood, three presiding high priests . . . form a quorum of the presidency of the church. . . . The twelve traveling councilors are called to be the twelve apostles. . . . And they form a quorum *equal in authority* and power to the three presidents previously mentioned. The seventy . . . form a quorum equal in authority to that of the twelve especial witnesses, or apostles, just named. . . .—Doctrine and Covenants 104: 11.

In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the twelve will take measures in connection with the bishop, to execute the law of tithing; . . .—Doctrine and Covenants 114: 1.

Referring to the command in 114: 1, the Lord later said, It was not then intended, nor is it now, to burden them, the Twelve, with the duty of looking after the disbursements of the moneys in the treasury, or the management of the properties of the church; except as it may be at times necessary to do so in council with the presidency, the high council in case of exigency, the bishopric, bishops, or bishop's agents abroad, or the conferences; *and in accordance with the agreement hitherto made.* Whatever burden the quorum may have felt rested upon them in this regard, they are now absolved from, the end designed by it having been reached; except that should it become apparent to the quorum that there was abuse in the administration of the temporal affairs of the church, they shall at once make such inquiry and examination through the proper officers of the church as will correct the evil and save the church from injury.—Doctrine and Covenants 122: 5.

. . . That portion of that commandment which made it the duty of the *high council* to assist in looking after the poor and needy of the church, was *not* intended to put the high council *over the bishop in the administration* of the affairs of his office and calling, except as they might do so in an advisory manner, and in such way that no one of the poor and needy should be neglected; nor was it designed that the high council should dictate in the matter of purchasing lands, building houses of worship, building up the New Jerusalem, and the gathering of the people, these last named being within the province of the presidency, the twelve as a quorum, the councils or other officers of the branches or stakes where houses of worship are to be built, the conferences and the general assembly of the church, and the direction of the Lord by revelation. The *high council could not in justice dictate to the bishop in direction of any of these matters* and then try and condemn him if he did not obey. —Doctrine and Covenants 122: 6.

In regard to the gathering and the work of the Bishopric in regard to the law of tithing and consecration, I made inquiry what should be the attitude of the church in regard thereto. To this question I was answered that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; *and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to.* In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to, and their action and determination should govern. I inquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for in the law—the presidency, the twelve, and the seventy.—Doctrine and Covenants 126: 10.

The work to be done belongs to those who are by command of God made the custodians of the properties of the church; and these *by their appointment* are empowered to prosecute the work of caring for and using such properties as are confided to their care to accomplish the end designed.—Doctrine and Covenants 128: 2.

The bishop should be directed and authorized to proceed as soon as it shall be found practicable by consultation with the *general authorities* of the church who *are* made the proper *counselors in spiritual and temporal things* to carry out the provisions of the law of organization which are by the law made the duty of the bishop.—Doctrine and Covenants 128: 9.

The Spirit saith further: The attention of the church is called to the consideration of the revelation, given in answer to earnest supplication, with regard to temporal things. The word has already been given in *agreement with revelations long since delivered to the church,* that *the temporalities of the church were to be under the charge and care of the bishopric,* men holding the office of bishop under a presiding head acting for the church in the gathering, caring for, and disbursing the contributions gathered from the saints of moneys and properties under the terms of tithing, surplus, free-will offerings, and consecrations. The word which has been given at a late period should not have been so soon forgotten and disregarded by the church or any of its members. "I am God; I change not;" has been known to the church and the eldership since the coming of the angel with the message of restoration. Under it the church has sought the Lord and received from time to time that which was deemed sufficient for the time to govern the church and its ministers, *both of the spiritual and the temporal divisions of the work. The church has been directed to accede to the rendition of the bishopric with respect to the temporal law;* and until such heed is paid to the word which has been given, and which is *in accordance with other revelations given to the church,* which had been before given, the church cannot receive and enjoy the blessings which have been looked for when Zion should be fully redeemed.—Doctrine and Covenants 129: 8.

To the Testimony

On April 17, 1878, the First Presidency, Quorum of Twelve, and Presiding Bishopric met in Plano, Illinois, at the home of Brother Joseph Smith. There having been a misunderstanding for some time between the Bishopric and Twelve on financial matters, the First Presidency submitted a paper on the subject from which we excerpt the following:

The Basis of Adjustment

The Bishopric are the legal custodians of all the temporalities of the church, upon whom devolves the duty of gathering, safely keeping, and disbursing the moneys and properties of the church, in keeping with the law, and agreeably to the rules mutually agreed to by the Twelve and the Bishopric.

In the receiving and disbursing of church funds, all persons who may be entrusted therewith are in fact, or ex officio, agents for the Bishopric, and should account to the Bishopric; and in disbursing general church funds should do so by the direction of the Bishop, or in accordance with an agreement and understanding with the Bishopric pre-

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viously had; specific, in regard to objects before determined upon; general, in regard to objects incidental to the prosecution of missionary labor, for which, in the nature of things, no specific direction can be given.

The Bishopric being created by and responsible to the church for the proper administration of their duty, should not, in justice, be made finally responsible to the Twelve, in any other sense than all other church officers are responsible to the same quorum; that is, by proper charge and adjudication before the general church officers, or by decision of General Conference.

Discretionary power to receive and disburse church funds, and dispose of church property for the uses of the church, according to the laws of the church, and subject to inquiry by the Twelve and the church, must rest in the Bishopric only, as, by law, the Bishopric only are legal custodians of such properties; . . .

The foregoing is still a part of General Conference Resolution No. 238. It was first approved by the Presidency, Twelve, and Bishopric in 1878. adopted by General Conference in 1881, reaffirmed by the Twelve and Bishopric in 1888 and by the General Conference of the same year, and its continued application commanded by the Lord in the revelation of 1894:

And in accordance with the agreement hitherto made.—Doctrine and Covenants 122: 5. (See Doctrine and Covenants 123: 24 where "the agreement hitherto made" is seen to have reference to the historic "Basis of Adjustment.")

Thus the Basis of Adjustment, which affirms the *discretionary* powers of the Bishopric as legal custodians of the church properties, as yet stands approved by the church in General Conference Resolution and by the Lord in the Doctrine and Covenants.

A Chain of Testimonies

The *first Presiding Bishop* of the Reorganization (Israel L. Rogers) subscribed his name to the principles of the Basis of Adjustment in 1878 and continued to discharge the functions of the office in accordance therewith.

The *second Presiding Bishop* (George A. Blakeslee) subscribed to the document when it was reaffirmed in 1888, and the records indicate that his administration was conducted accordingly.

The *third Presiding Bishop* (Edmund L. Kelley) carried forward the work of the Bishopric on the foundation which had been laid. The following statements over his signature in the SAINTS' HERALD of March 7, 1894, and July 30, 1924, clearly declare the rights and prerogatives of the Bishopric as recognized during the twenty-five years Brother Kelley occupied as Presiding Bishop:

The bishop was not to be directed by the President or any other individual in the church at will, but by the law of God; and he is held responsible to God for his actions under that law; and it would be my duty to disregard any counsel in the church that I thought was contrary to the law of God. . . . When I say this, I am not arguing that we should disregard or treat lightly the counsels and opinions and advice of the Presidency, the Twelve, or any other body. . . . So I do not stand here ready to disregard the teaching and sentiments of my brethren; but if in my opinion they are contrary to the law of God, the law of God does not say that I shall hold to their opinion.—SAINTS' HERALD, March 7, 1894.

I do not believe that the law makes the Bishop subordinate to the President in the direction of church finances, but they should confer and work together so that the policies of neither one will interfere with the work and practice of the other, so far as possible. It was not so interpreted, nor was any effort made to put into effect such a system of interdependence of departments during the twenty-five years I acted as head of the temporal division of the church.—SAINTS' HERALD, July 30, 1924.

The *fourth and present Presiding Bishop* stands firmly for the principles advocated by his predecessors in office and observed by the church from its beginning to date. In the midst of the trying scenes of the recent advisory council the following reply was made by the Presiding Bishop to a question as to his attitude towards the "supreme directional control" resolution:

INDEPENDENCE, MISSOURI, April 25, 1924.

PRESIDENT F. M. SMITH,
Office.

Dear Brother: Herewith reply to your request that I declare myself as to the position set forth by you claiming for the Presidency supreme directional control of the church in all departments.

During my eight years in the office of Presiding Bishop my attitude has been to seek the counsel and advice of the Presidency and other quorums and councils of the church as the necessity of the case and opportunity for counsel would permit. I intend to pursue this course in the future, as I believe it to be in harmony with the letter and spirit of the law upon which the conduct of the affairs of this office should be based.

In cases of controversy, where to my mind the responsibility of my office demands it, I claim the right to exercise the powers vested in me by the organic law of the church as trustee-in-trust for the church, and to refuse to pursue a course which I cannot justify as a servant of the body which has intrusted me with the responsibility of guarding and promoting the temporal interests of the church.

It is my firm conviction that when General Conference sustained the officers and quorums of the church, it did so with the understanding and confidence that, as representatives and servants of the body, they would do all within their power to honor and sustain the laws of the church.

Deep conviction to principle, therefore, will not permit me to comply with your demand which, for the first time in the history of the church, seeks to place "supreme directional control" of the temporal affairs in the hands of the Presidency.

To my mind, compliance with this demand would be tantamount to a betrayal of the confidence and trust reposed in me by the people of the church and a violation of the law.

From its inception the Reorganized Church has consistently stood for the coordinate functioning "of the spiritual and temporal divisions of the work."

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If a change is to be made, why not wait till the next General Conference and then place the matter squarely before the people for decision?

I feel it my duty to God and to the church to discharge the functions of my office in accordance with the law and usages that have obtained in the Reorganization for over half a century. Sincerely yours,

(Signed) BENJAMIN R. MCGUIRE.

Links Welded by Spiritual Authorities

Volumes might be quoted, but the following is sufficient, when linked with what has already been presented, to prove that the trumpet of the Reorganization has given no uncertain sound as to the dangers of permitting any man or quorum of men to exercise supreme powers of administrative control over all the spiritual and financial affairs of the church.

The testimony of the spiritual authorities and the testimony of the temporal authorities have been ONE in God's hands, binding together in the labor of love the forces which have established and developed our beloved church.

Heman C. Smith

(The historian of the church sets forth the philosophy of the revelations as being opposed to the assumption of "supreme" powers by any one quorum.)

Now if there is one thing that I have admired more than another, in the philosophy of the revelations of the last days, it is this, that when you examine the law that governs the church, as found in the revelations of God to us, there can be found no body of men, associated with the general body, in which is the balance of power. I find no quorum, for instance, when I come to apply the law to them, which can have more power in its decision than some other quorum. I read that one quorum has the same power as another, and their decision has the same weight. And so on around until I undertake to put my finger where the balance of power rests, and I cannot find it. There is no such place.—SAINTS' HERALD, June 24, 1903.

Joseph Smith

The late President Joseph Smith condemns the Presidency's "control of the finances of the church added to the spiritual control" as "an element of danger."

There was a greater element of danger to the general church in the way of putting its properties into the control of the President, than in the Bishopric rule. The control of the finances of the church added to the spiritual control would be an element of mischief to the general body if the President was an ambitious and unscrupulous man, as the rules applying to the care of the finances under the Bishopric would not apply to him, and he would in a way be an irresponsible agent.—Leading Editorial, SAINTS' HERALD, May 29, 1901, Joseph Smith, Editor.

Presidency Does Not Control Moneys or the Bishopric

Such long and persistent carefulness must show to all, even the most skeptical, that the strictest integrity rules in the councils of the Bishopric; and we presume that the Saints have about concluded that we are not likely to die with millions of the Saints' money in our hands, for the church and our heirs to quarrel about; for it must be seen that *we do not control either the moneys of the church, nor the Bishopric.* They are men who think for themselves, and act upon their own judgment; men who are willing to confess that they are human and may err; men who are willing to counsel with their brethren, but who will not, (and may God bless them for it), submit to arbitrary human dictation, nor obey dishonest counsel. With such men the monetary interests of the church are safely trusted; and the missionary laborers will be sustained to the extent that the treasury is supplied.—Joseph Smith, SAINTS' HERALD, May 1, 1880, p. 143.

Three Leading Quorums Should Be Free From Suspicion of Desire to Dominate Monetary Arm

. . . The monetary affairs of the church are under the personal control and inspection of a quorum of men, who are so far as they can be removed from suspicion of domination by the spiritual heads of the church. Besides this the three leading quorums of the *spiritual authorities,* hold as we have elsewhere shown, independent supervision of its own affairs, with the right of inquiry, and should be by reason of their position, *free from suspicion of desire to dominate the monetary arm* of the service.—Joseph Smith, SAINTS' HERALD, September 1, 1880, p. 268.

Law Makes Bishop Trustee in Trust of Church

The law of the church, as found in the Book of Doctrine and Covenants, provides that the property of the church should be held by the Bishop; and the Articles of Incorporation provide that the Bishop shall be the trustees of the church, in direct harmony with the rule in Doctrine and Covenants, and any other manner of holding the property is not in harmony with the law of the church.—Editorial, SAINTS' HERALD, vol. 40, p. 422, July 8, 1893.

Bishopric Have Powers of Discretion, Are Responsible to the Church, and Are Not Controlled by Presidency

The Presidency has not at any time assumed to claim control of the finances of the church, or attempted to direct as to the expenditures of the means gathered into the public treasury. Nor has the Presidency ever claimed or exercised the right to receive and hold the properties of the church as trustees.

The Presidency has always understood that the church finances, and the custody and care of the properties of the church, were by the direction of the revelations of God assigned as duties to the Bishopric, officers pointed out and chosen by the spirit of wisdom and revelation; who were responsible to the church for the rightful and righteous discharge of the duties imposed upon them.

The objects to the furtherance of which the means of the church in moneys and properties, gathered into the treasury and storehouse, are clearly stated in the church articles and covenants, and are not dependent upon the desires, designs, whims, or caprices of either of the leading quorums of the church, or of the Bishopric. In the prosecution of the objects thus defined in the law, the Bishopric has the right to the exercise of certain powers of discretion, and is to be aided by the counsel of the leading officers in the spiritual lines of work, when such aid is needed, or requested. But these are not authorized by their calling to improperly inter-

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fere in the administration of the financial affairs. In case of apparent or discovered wrongdoing through which the people of the church are the sufferers, the funds unrighteously used, then by virtue of their calling and in the name of the church they may interfere, according to the law.—Joseph Smith, SAINTS' HERALD, May 13, 1903.

It Is Written

(Links in the chain)

Duty of Bishop made known by the commandments which have been given and the voice of the conference. (Doctrine and Covenants 72: 1.)

This shall be their [the bishops] work to govern the affairs of the property of this church. (Doctrine and Covenants 36: 8.)

The Lord himself has said there are two divisions of the work—spiritual and temporal.

Temporalities of church under charge and care of bishopric. (Doctrine and Covenants 129: 8.)

Discretionary power to receive and disburse church funds must rest in Bishopric only. (General Conference Resolution 238.)

By law the Bishopric only are legal custodians of church properties. (General Conference Resolution No. 238.)

Church directed to accede to rendition of Bishopric with respect to temporal law. (Doctrine and Covenants 129: 8.)

In case flagrant disregard of rights of people, joint council of Presidency, Twelve, and Seventy should be appealed to. (Doctrine and Covenants 126: 10.)

Bishop should consult general authorities of church who are counselors in spiritual and temporal things. (Doctrine and Covenants 128: 9.)

High council cannot dictate to Bishop and try and condemn if he does not obey. (Doctrine and Covenants 122: 6.)

Three leading quorums should be free from suspicion of desire to dominate monetary arm. (Joseph Smith.)

Greater danger in control of properties by President than by Bishopric, as rules would not apply to President, and he would be an irresponsible agent. (Joseph Smith.)

It is thus seen that the principles of the Basis of Adjustment are indelibly written in the law, practice, and history of the Reorganization. As an unbroken chain they have endured, notwithstanding changes in official personnel. It is well called the basis of agreement, for such it has proven to be. Principles are eternal. So if these rules of church government which have stood the test of over three score years are now reaffirmed and adhered to, surely they will promote agreement, harmony, and unity, of which the church stands in such sore need at this hour.

The Old Paths

The Lord said to former-day Israel,

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein. —Jeremiah 6: 15.

Will latter-day Israel continue in the old paths of governmental procedure, commanded by God and established by our forefathers, or

Will the church, after all these years, abolish the divine system of checks and counterchecks in church government and make one quorum *supreme* in both spiritual and temporal affairs?

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

The church has been directed to accede to the rendition of the bishopric with respect to the temporal law; and until such heed is paid to the word which has been given, and which is in accordance with other revelations given to the church, which had been before given, *the church cannot receive and enjoy the blessings which have been looked for when Zion should be fully redeemed.*—Doctrine and Covenants 129: 8.

Our controlling desire is to be faithful to the official trust which God and the people have imposed in us. The whole controversy in regard to the rights, powers, and prerogatives of quorums is unpleasant to us. We much prefer the paths of peace and unity of effort in constructive work, but above all we must be true to the right as God enables us to see it. We are, therefore, endeavoring to preserve, as we believe it our duty to do, the principles which have governed the temporal division of God's church on earth. We are grateful to our predecessors in office for the consistent course they have pursued with the law of God as their guide. In turn we hope to be able to carry forward the burdens of the office in a straight course towards the goal set by God, so that those who may follow us in the office may receive the trust untarnished. To this end we do not want it said of us that we remained silent when we should have spoken. We therefore set forth the law as we see it, and the church must assume the responsibility of the decision it makes with the facts before it.

Sensing the present situation as we do, and from our observation in official circles of the tendency of recent years to depart from the established order of things, we plead with the church to pay heed "to the word which has been given," because only by so doing will we "receive and enjoy the blessings which have been looked for when Zion should be fully redeemed."

Your servants in Christ,

BENJAMIN R. MCGUIRE,
JAMES F. KEIR,
ISRAEL A. SMITH.

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A Partial Analysis of the Advisory Council

BY J. W. PETERSON

It appears from published statements that the Presiding Bishopric has made several requests of the Presidency to call the usual Joint Council of the Presidency, Twelve, and the Presiding Bishopric, to consider the financial outlook of the church as a result of after-war stringency. One of these requests was made about the time of the last General Conference, when all eighteen of the members were present. These requests were unheeded, and the Bishop's S. O. S. for help was ignored. Another call was made in the following January. After four months' delay—April, 1924, the old High Council was called together to advise the Presidency whether or not he should call the Joint Council, as the Bishop had requested.

Three opinions developed in the High Council, after it was decided that the Bishop needed help. First: Should the regular Joint Council be called? Or, second: Was the matter of sufficient importance to call the Joint Council of the Presidency, the Twelve, and the Seventy, as provided in Doctrine and Covenants 126: 10? Or, third: Should an advisory council, consisting of the Presidency, the Twelve, and the entire Bishopric be called to advise the Bishop in his matters of difficulty? The last opinion prevailed, but there was no authority given or suggested to the proposed advisory council to consider any other matter. All else the advisory council did was without authority from the High Council.

We think the High Council erred in considering the matter at all; for it verged dangerously near an inhibition in the law forbidding the High Council to "dictate to the Bishop" in direction in any of these matters, and then "try and condemn and punish him if he did not obey." (Doctrine and Covenants 122: 6.) Advice is dangerously near "direction," whether given by themselves or their agent, the advisory council. At least, if the advice given by the High Council or its agent was rejected by the Bishop, it would prejudice him in the eyes of that council in case of a future trial involving those same matters. At any rate, what right had the High Council to suggest to the Bishop as to the council he should appear before for advice?

They erred again in providing a council not mentioned in the law and substituting it for one that *was* provided, and which could have legitimately considered the matters of the Bishop—i. e., the Presidency, the Twelve, and the Seventy. The High Council cannot escape their share of the blame for instituting this new and strange advisory council, nor for ignoring the one provided for in the law. But they must not, in any way, be held for the after results of the advisory council, for much they did they had no authority at all to consider, either from the High Council or from the law.

I trust that all are sufficiently acquainted with the law so that a mere reference to it in most cases is sufficient, and thus save valuable space in the HERALD. (See Doctrine and Covenants 126: 10; 122: 10; 129: 8.)

We think the Presidency erred in calling the old High Council in contravention of the order of the last conference. The sense and judgment of that conference was to the effect that only the men selected by a committee of five should act on the Standing High Council. And even they should not choose its members from among the Twelve, the bishops, or the stake officers. That committee of five was designated by revelation (Doctrine and Covenants 120: 9) as, one of the Presidency, two of the Twelve, and two of the High Priests, of whom the president of the Twelve and that of the High Priests were to be two. Here is the conference order:

> Resolved that no member of the Quorum of the Twelve, Order of Bishops, and Stake Presidencies shall be eligible to appointment to the Standing High Council.—Conference Minutes, 3492.

The president of the High Priests, inhibited by this order, was retained as one of the High Council in this case, who was at the same time president of one of the stakes. Twice disqualified to act. An administration in sympathy with the act of the General Conference would have called that committee of five before any case should come up, and would have chosen the new members who were to sit on the High Council from then on. This was not done, but the will of the conference was evaded and the old council retained, with one or two exceptions; the substitutes also being selected in contravention of the above conference order. One member of the High Council is also a member of the Presiding Bishopric, but was requested by the President not to act, as the matters to come before the council in this case would doubtless pertain more or less to the Bishopric, the member of the Bishopric also acquiescing or suggesting the justice of that request. But, as matters developed, some of the matters which came up pertained to the Presidency, so they should have absented themselves also. In opposition to the conference order, one member of the Twelve, one stake president, and four or more of the bishopric acted on the High Council in this case. Half the council acting in opposition to the will of the people is not productive of peace.

A council with these errors chargeable against it was bound to produce contention and to result disastrously.

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The Advisory Council Itself

This council, resting on a faulty high council, had a poor beginning, and matters grew worse to the end. First of all, the Presidency stepped down from the highest council in the church to preside over a lesser one, so that now there is no appeal to either one. Also the Bishopric being more or less involved, neither they nor the Presidency can, in justice, be tried by either of these two councils, nor yet by the Bishop's court of high priests. All important courts of the church are tied up because of this move.

As soon as the advisory council was organized for business, the President of the council launched an attack not only on the policies of the Bishop, but also on the Bishop himself; but the law declares a Bishop can be tried only before the High Council in personal matters and only before the joint council of the Presidency, the Twelve, and the Seventy in matters of administration. (Doctrine and Covenants 126: 10, 11.) The President at the same time pleaded his own supposed rights before the council over which he was presiding, and which was expected to settle, at least temporarily, the differences between himself and the Bishop. The injustice of this may be seen at once. There was present on this advisory council at least four of his own High Council who also had stepped down from the highest council in the church to act on a lesser one.

The Presiding Bishopric was merged with the body of bishops in this council, and lost its identity as a quorum, but the Presidency was not merged with the High Priests but preserved its identity as a quorum. Many of the bishops were adverse to the policies of the Presiding Bishop and also to the standard faith and rules of the church as practiced for half a century. This was known by many before the advisory council was called, and could not have escaped the knowledge of the Presidency. Some of the local bishops were installed in office without the consent of the Presiding Bishopric, or a vote of that quorum itself. This cannot, or should not, be done in any quorum of the church. If men were to be installed in the office of the Presidency without the consent of the President himself, and indeed, objectionable to him, he might then understand how it appears to others.

These men of foreign opinion have hindered rather than helped the work of the Presiding Bishopric, and a division which cannot be healed has been engendered. It is noticeable that men who hold adverse ideas to the Bishop are selected to oppose him in his own house. Is there anyone who cannot see that would be a good way to force the Bishop to resign or to change his policies? But being in harmony with the law, and the practice of the church for half a century, he cannot honorably change his policies and forsake the truth; and being called of God, he cannot honorably resign and give up the fight for the standard faith of the church.

If the Bishop's policies were not in harmony with the law, then the matter should have been referred to the three apostolic quorums provided for in the law. But the advisory council ignored the Seventy, as did the High Council. The main points of the law are as follows:

> In regard to the gathering and the work of the bishopric . . . I made inquiry what should be the attitude of the church. . . . To this question I was answered, that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric . . . and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to. In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to, and their action and determination should govern . . . the presidency, the twelve, and the seventy.—Doctrine and Covenants 126: 10.

Why was this provision of the law evaded and an unheard-of advisory council substituted in lieu of it? But this was not their only fault, for, whereas the advisory council was authorized by the high council to advise the Bishop in his troubles and that only, they went ahead and transacted much other business for which they were lacking authority.

On this newly created council there were eighteen local bishops, three Presiding Bishops, eight of the Twelve, and three of the First Presidency. According to the vote, sixteen of the local bishops, six of the Twelve, and three of the Presidency, favored the new and strange policy. Three of the Presiding Bishopric, two of the local bishops, and two of the Twelve still had faith in the standard faith of the church. The sixteen local bishops held the balance of power in every vote and could have swung the result either way, the President not voting.

Twenty-seven resolutions were adopted by this council, most of them written out by the President, most of which were beyond and outside the advisory council to consider, and more especially the eighteen bishops. The council went beyond the authority given them by the High Council in most of the resolutions they adopted. The work the bishops did on this council was quite as contrary to the law and order of the church as would be a deacon baptizing or a teacher administering to the sick. (See HERALD for June 18.) Only nine resolutions out of the twenty-seven pertained to finances. These only they were authorized to advise the Bishop upon. Eight of them pertained to the auditorium, which they had no authority from the High Council to consider, but the law specifically says: "Nor was it designed that

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the High Council should dictate in the matter of purchasing lands [and of course not in selling them], building houses of worship," etc. (Doctrine and Covenants 122: 6.) But on the advisory council four or more of the members of the High Council acting in a double capacity directed the Bishop both as to "houses of worship" and the selling of "lands." Here is their resolution with regard to the latter: "The High Council and the Presiding Bishopric shall designate the list of properties to be sold." Certainly if the High Council "cannot buy lands" just as surely they cannot sell. Here is a very peculiar mix-up of authority. The High Council authorized the advisory council to advise the Bishop, and then the advisory council authorizes the High Council in certain matters.

Three of the resolutions adopted by the advisory council pertain to the publication of "books and tracts" and to "literature on our social ideals," and that they be issued "without delay"; directing the "missionary program" and what the traveling ministry should teach and "stress"; our "educational program" and "vocational training." Where do the twenty-one bishops (the financial arm of the church) get the right to speak on spiritual affairs and that to bind the entire ministry of the church? They seemed to stop at nothing, as if they were the whole church. From whence comes the authority of the bishops to advise the traveling ministry what to teach or write or what to stress? Where do the Bishops get the right to establish "our missionary program"? Have the high priests, seventy, and elders no voice in the very matters they are called to teach, both to the church and to the world? Has this large and majority number of the priesthood no voice in the financial affairs of the church, seeing the law declares that the Bishop is to be governed in part by the voice of the "conference," of which they form the principal part? (Doctrine and Covenants 58: 12.)

The advisory council was all out of joint. It was a mixture of officers called to separate works in the church. What one group had a right to do the other had not, and *vice versa*, and all of them plunged into matters which the High Council did not in any sense commission them to consider.

Six of their resolutions pertained to the interpretation of terms and to church government which the high priests, elders, and seventy had just as good a right to pass upon as they; in fact, more right than the financial arm of the church. Had the bishops the right to resolve upon the whole priesthood authority of the church and to decide as to the "dependence" or "interdependence" of all departments of the church? Surely the High Council did not authorize them to act on many of these matters, and just as surely the law did not. This council went far afield and regarded neither gates nor bars.

Under the Mosaic economy those who labored in the financial affairs of Israel were the priests with a literal descendant of Aaron at their head. When a literal descendant of Aaron is again designated (Doctrine and Covenants 104: 34), it is certain he will not have the right to preside over members of the higher priesthood, therefore all the bishops and all agents and assistants must be of the Aaronic order, as formerly. If this advisory council is to be a criterion or precedent for that time, then a council of all the bishops and helpers, meeting with the Twelve and the Presidency, or others of the higher priesthood, would hold the balance of power over the higher priesthood, much as the bishops held the balance of power in the advisory council. We should be careful how we establish such a precedent.

In view, therefore, of the fact that the old High Council was inhibited by conference enactment; that the substitutes were chosen contrary to the wish of the people; that the High Council could not authorize their agent to do what the principal could not do; that the President, who was a party at interest in both councils, presided over both; that the council resolved upon matters beyond their right by law; that they superseded their commission from the High Council; that they were a mixed council of officials called to separate work in the church; that the advisory council was an interloper in church councils; that both councils ignored the Seventy and other of the traveling ministry and one third of the Twelve; that the precedent is likely to work injury in the future; that it has divided the church into two hostile camps; that their resolutions place too much power in one man's hands; that in the new scheme there is no appeal from administrative delinquency; and that the people's rights are invaded; therefore all pertaining to the advisory council should be firmly voted down.

No one can imagine Lincoln dignifying with his presence a gathering like the so-called "enlightenment dinner" held recently in New York, where the guests demanded as their right the repeal of laws necessary to enforce the Constitution.

Lincoln foresaw the perils of this day. His words denouncing disrespect for law ring like phrases from the Old Testament. He urged patriotic citizens to swear never to break the law nor to tolerate its violation. He branded as perjurers those who prevented the passage of statutes essential to enforce the Constitution. He refused all compromise where great principles were involved.—From a speech by Wayne B. Wheeler.

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Is It a Change?

BY VERNON A. REESE

Before a revelation shall become binding upon the church, the rule is that first it must be submitted to and accepted by the quorums, and if it hits no snag there it shall then be presented to General Conference for further comparison with that which has previously been given and accepted to govern the church. Regulations for the government of the church may also originate by resolution and be passed upon by the conferences in the usual parliamentary manner. Any purported revelation or proposed resolution which proves to be in conflict with what the church has adopted as divine instruction must be forthwith voted down. If a resolution violates previous enactments of General Conference so as to change the practices and usage observed from the inception of the church, overwhelming evidence must be presented to those who believe in the inspiration of the past in order to justify its adoption. This attitude is founded upon the belief that our forefathers did not walk in darkness when they established the government foundation of the Reorganization.

We are of late constantly reminded that presumptive inspiration should attach to certain official acts. This brings forth the question, If the interpretation of the present incumbent of the prophetic office should conflict with the clearly expressed interpretations of his predecessor, which are we to accept? To say that we must always give way to the present incumbent is virtually advocating the theory of the living oracles. If they differ, one is certainly wrong. But between the two, until sufficient proof is presented to the contrary, are we not justified in the presumption that the first is of divine inspiration, especially so if it has been accepted by the church and observed since its beginning? Presumption of regularity attaches to what the church has been doing rather than to a proposed change. Those who would change should first prove their cause, so that the church will not be tossed about by every wind of doctrine or governmental theory.

Revelations have been received and legislation enacted upon governmental principles until it has been generally thought that our system of government was fairly well established and in working order. The divinely revealed system of checks and balances, in which no officer or quorum stood supreme over all others, has been a most cherished heritage of our faith, as it has promoted confidence and given assurance that no one man or a few men could easily succeed in leading the church astray, as happened during the tragic days at Nauvoo.

Burden of Proof

After all that has been given for the government of the church, together with the interpretations approved by General Conference, and after years of operating thereunder, now comes the April, 1924, advisory council which, by majority vote, recommends for adoption by the church a document which will increase the legislation on church government. The burden of proof is always upon those who affirm. Therefore, upon the advocates of the supreme directional control document rests the burden of proving:

First; that it is in harmony with the organic law; General Conference resolutions, and the practices and usages of the Reorganization;

Secondly; that General Conference should adopt the resolution and add it to the rules and regulations now governing the church; or

First; if it is thought that the past procedure of the church has not been in accordance with the organic law, then to make such a declaration and submit evidence to substantiate it;

Secondly; to prove that the principles of the supreme directional control resolution are more in harmony with the revelations of God than have been the rules of government in effect from 1860 to date.

Questions

The questions at once arise, Why should the supreme directional control document be passed?

Is legislation so lacking as to make it necessary?

Does it add to, take from, or change the established order of things?

What is meant by a government through priesthood?

Will it increase the power of the priesthood and diminish the rights of the people?

Why are not the people clearly given the rights they have heretofore exercised?

Why does the document provide for the people only assenting to the acts of the priesthood?

What is meant by General Conference being only the expression of the will of the people?

Will the so-called priesthood government have the power to approve or disapprove the conference expressions of the "will of the people"?

Will the Presidency, Twelve, and Seventy be equal in power of decision, as per Doctrine and Covenants 104:11?

Will the Bishopric be subject to regulation by the Presidency, Twelve, and Seventy, in joint council (not by the Presidency alone), as per Doctrine and Covenants 126:10?

Safety First and Last

The Reorganization came forth with no uncertain declaration of its doctrine and government. Especially emphatic has been its denouncement of

1. Priesthood rule.
2. The membership having only the governmental function of assenting to the actions of the priesthood.
3. One office being vested with supreme authority in the spiritual and temporal affairs of the church.

Many of us now in the church have had handed down to us a heritage from our parents and grandparents on account of the sufferings heaped upon

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them after the above changes were put into operation in the early church organization. The sermons and publications of the Reorganiztion abound with warnings against the introduction of the principles of government which made shipwreck of the faith once delivered to the Saints.

It is difficult now for many of us to throw discretion to the winds. The supreme directional control resolution is not sufficiently self-explanatory. Even its leading proponents disagree as to its meaning. The way it is worded opens the floodgates for changes in governmental procedure and usages. As far as the Reorganization is concerned, "supreme directional control" is an untried and experimental compass. With it we have no assurance that the ship of Zion will sail in the straight course charted by God.

Many of us are alarmed at the effort to throw overboard so much of the safety ballast, especially certain equalities of power among the leading quorums and the system of checks and balances of governmental administration. We fear the ship may become top heavy, and we much prefer the even balance of power and authority throughout the structure which has steadied the vessel thus far. Some of us do not believe that the people's "assent" to the acts of the priesthood will make as good an anchor as the tried and true principle of "common consent."

The hand of "supremacy" which now seeks to seize the helm may be endowed with exceptional strength and steadiness, but the big question is, Can one officer or quorum be safely substituted for the distribution and equalization of quorum powers, with the divinely given checks and balances in the hands of the priesthood and the people, which for sixty-five years have directed and controlled the course of the Reorganization through both calm and storm.

Warning by Late Prophet

No proposed legislation in the history of the church has been productive of so much contention and confusion as have followed the introduction of the present supreme directional control resolution. There is a cause for this effect. The late Joseph Smith gave sufficient warning which, had it been heeded, would have averted the unhappy situation in which the church now finds itself:

> It is not in accordance with sound reason, that either quorum would have the *right of absolute dictation* over the authority and jurisdiction of the other two ruling quorums, those all three having been made equal by organic law. The assumption of arbitrary power and control by either one of these three bodies, declared in the organic law to be equal, would give rise to opposition and active protest, and confusion would inevitably result.—"A Letter of Instruction" by President Joseph Smith, SAINTS' HERALD, March 13, 1912.

Referring to the document from which the above is taken, President Joseph Smith upon his deathbed said, ". . . as I look back over the history and the revelations that have been given to the church, and are on record since I have been presiding, they show me very clearly that a great many things which have been left open to misunderstanding have been cleared up in the revelations and in the letter of instructions. I regard that letter as one of the most important documents that has ever been presented to the church.—SAINTS' HERALD, November 22, 1921, p. 1124.

Does the letter of instruction represent the generally understood and authoritative position of the Reorganization? If so, then no legislation can now be passed in harmony therewith which makes one quorum supreme over the "authority and jurisdiction" of all others. As long as such an "assumption of arbitrary power and control" is maintained, can the church expect other than the ever-present fulfillment of the prophetic declaration of "opposition and active protest, and confusion would inevitably result"?

For years we have been accused by our religious neighbors of being under the absolute domination of one man or leader. This charge has been resisted by showing that the organic structure and legislative actions of the church preclude any such dogma or practice. We have pointed with pride and satisfaction to the provisions for the people's initiation and participation in the government and for the even balance of power established between the leading quorums preventing any one office from exercising supreme authority. Must we change this answer in the future?

Government Not by Priesthood Only

Doctrine and Covenants 125: 9 forever commits the Reorganization against a government in which only the priesthood participate:

> The only qualification for delegates chosen by the branches or districts should be membership and good standing, *it being given by the Spirit* that those other than the eldership should be represented in this way.—Doctrine and Covenants 125: 9.

There are three divisions of government—legislative, executive, and judicial. As long as the people participate with the priesthood in the enactments of local, district, and general conferences, they will be a part of the government of the church. Why should anyone now want to force through, regardless of opposition, a resolution which, according to its actual wording, bestows all governmental power upon the priesthood and gives the people only the privilege of assenting to the acts of the priesthood government? Included in this is the innovation of one quorum of the priesthood being supreme in power and authority over all others, so that in the final analysis it is seen to provide for a government by one quorum.

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Historical Background

There is a historical background in the history of the Restoration for the apprehension which some of us feel towards the present effort to make the priesthood the government and to give one office of the priesthood *supreme* powers over the other offices.

President Joseph Smith has clearly stated his understanding of the relationship in church government between the priesthood and the people:

In treating of the rights of the membership—"the people of the Saints of the Most High"—it is safe to say that, all the rights not clearly delegated by commandment of God to the ministry nor prohibited by it to the people, are reserved to the people. And that therefore their voice is made essential in the government of the church of God. . . .

The ministry should be honored promptly and sustained thoroughly, when faithfully and lawfully engaged in their respective offices and callings, but they are the servants of the people for Christ's sake, and God's people are entitled to observe and judge of their ministrations to themward.—Editorial SAINTS' HERALD, December 17, 1892, vol. 39, p. 806.

The Reorganized Church has not set a seer, prophet, or revelator as of supreme importance and rule in and over the church to the belittling or exclusion of the Twelve, Seventy, or any other of the officers which the government of the church makes necessary. No such thought or disposition has ever been manifested in the governmental affairs of the church. No effort has been made to *place one man,* or *one quorum in the supremacy,* one over the other in any absoluteness of rule. And each officer, and each quorum of officers has always regarded the law of the Lord to be the rule to be observed, and has always been ready to answer to the church, the people, for the proper performance of duties performed by them in pursuance of the authority derived from the people as the body of Christ, the church.—Leading Editorial SAINTS' HERALD, September 28, 1898. Joseph Smith, editor.

Some statements by President W. W. Blair have been used in such a way as to give the impression to a casual reader that he favored supreme control by the Presidency over both the spiritual and temporal affairs of the church. This witness has declared himself upon this very issue in such emphatic language as to leave no doubt as to what he stood for:

October 6, 1844, at Nauvoo, before the snows had mantled the graves of the martyrs, Brigham Young entered upon the role of dictator to the Saints. Hear him:

There never was a prophet on the earth that dictated to the people, but he dictated their temporal affairs as well as spiritual.—*Times and Seasons,* vol. 5, p. 683.

This is not the voice of Christ, but the voice of the "Autocrat of all the Russias!" the voice of Pope Hildebrand, in the midnight of Papal despotism!!

Priestly dictation in "temporal affairs as well as spiritual!" This is the imperious extreme of the most absolute despot! This is the Calvary upon which millions of confiding souls have been crucified by blind and ambitious bigots; and here the Saints have been allured, and robbed, and crushed, and destroyed. Priestly dictation is priestcraft. —President W. W. Blair, in *Saints' Advocate,* June, 1881, p. 99.

Upon Rock or Sand?

The authors of the document now demanding a government through priesthood with supreme power over all the priesthood vested in one quorum, in both spiritual and temporal matters, have in times past clearly expressed themselves upon the very questions now in issue. They should not now condemn some of us too severely for defending as part of our faith the principles which they once so convincingly proclaimed.

So long as the people retain in their hands the lawmaking power, they are comparatively safe. The first act of a despot is always to assume the privilege to make the laws and to take that right from the people. That was the reason that Brigham Young reduced the general conference in the West to a farce, so that he and his followers could stand in the pulpit and tell the people, "It is proposed, so and so; all in favor say aye," and not any negative vote or legislation from the floor. But with us it is different. Any member of the assembly having a right to a seat in the assembly as a delegate, man or woman, black or white, ordained or unordained, may arise at any time and say, "I move so and so," and if he can get the vote of a majority of the people, his motion will carry and become the will of the assembly.

. . . . . .

The executive functions of the church devolve upon the leading quorums, the Presidency, Twelve, and Seventy; in stakes and districts, they devolve upon the presidency of the stakes, and districts as in the branches they devolve upon the branch presidents.—Elbert A. Smith, *Zion's Ensign,* April 14, 1921.

How can the same writer now urge the church to adopt a resolution which places the governmental power in the hands of the leaders of the priesthood and provides only for the people to assent to the acts of their leaders? Will some one please point out wherein the document as it reads provides for any other procedure? This is why many of us can see in the proposed legislation the breaking down of the safeguards with which the church has been protected by revelation and by legislative enactments. Why should anyone object to the bars being kept up?

Is It Apostasy Now?

Contrary to the revelations, they disobey its laws; they have broken their covenant to the country; they engage in temporal affairs in behalf of themselves and the church; they take tithes for purposes not appointed; the bishop is not the custodian of the tithes; they make no accounting to the church; the law of common consent has been nullified; and the coordinate jurisdiction of the leading quorums has been distorted until one officer stands alone in his supreme power.

If the leaders will not repent, shall the people remain with them in apostasy?—Article by Frederick M. Smith, in *Salt Lake Tribune,* July 28, 1905, addressed to the people of the Utah Church. See also SAINTS' HERALD, August 9, 1905.

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If it was apostasy in the Utah Church for the Presidency to control the tithes, and for the Presidency to exercise "supreme power" over the other leading quorums, thousands of Saints are wondering what it will be in the Reorganization should similar changes be made in our church government? One of the points upon which Judge Philips awarded the Temple Lot decision to the Reorganization was that the Utah Church "has changed the duties of the President."

Supine as a Dead Body

Words could not express a stronger condemnation of the policy of drilling the people to submission to the priesthood and of one office in the priesthood exercising "absolute control" over the others, than we find in the following:

> To the younger and the progressive element in the Mormon church this blunt teaching of the doctrine of submergence of individuality and intelligence in an abject obedience to those holding the priesthood who may occupy positions which are considered as higher ones, may be shocking, and we hope it is; but that it has been so taught ever since the Mormons came into this valley cannot be successfully denied. . . .
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> . . . . . .
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> To all intents and purposes, then, Reed Smoot, the apostle, or Reed Smoot, the senator, must be as supine as a dead body, to be moved at the will of his ecclesiastical superiors. It is not a question whether they will move him to do good or to do bad for this Nation; the charge is that he is under *absolute control* and he cannot truthfully take the oath of office as prescribed.—Frederick M. Smith, in *Salt Lake Tribune*, December 25, 1905, reprinted in SAINTS' HERALD, January 3, 1906.

The two statements quoted from the *Salt Lake Tribune* make it clear that under absolute control "the coordinate jurisdiction of the leading quorums has been distorted until one officer stands alone in his supreme power."

The analogy is very striking: Absolute control gives the Utah presidency *supreme* power over all other quorums—then supreme control will give our Presidency *absolute* power over all other quorums. It appears to be another example of things equal to the same thing being equal to each other.

If under the operation of "absolute" control by the Presidency of the Utah Church a "subordinate" official is "as supine as a dead body, to be moved at the will of his ecclesiastical superiors," what assurance have we that "supreme" control by the Presidency of the Reorganization may not sometime (perhaps by a future administration) tend to have a simliar effect upon our own ministry?

All will agree that the mission of the church of Christ is to develop upstanding men of God who will perform their work under the spirit of their office and calling without fear or favor of their fellow workers. A principle of government which does not promote this development is foreign to the spirit and genius of the Restoration.

Is It Possible?

Is it possible that supreme directional control means a government by the priesthood and the people, as per Doctrine and Covenants 125: 9, with the equality of power and authority among the quorums as set forth in Doctrine and Covenants 104: 11 and 126: 10?

Do the proponents and opponents of the document really want the same thing; that is, the established order of church government? If so, nothing will be gained by forcing the wedge branded *Supremacy* through the platform of checks and balances of quorum powers.

Should the church refuse to indorse the proposed resolution, the Presidency will lose no powers or prerogative belonging to them, nor will the authority of any other quorum be increased. The widespread fear of a change in church government will then be removed, and all can unite upon a declaration to work together upon the principles which have carried the cause forward to its present advancement. All being anxious to build upon the foundation laid by our forefathers in the gospel work, it should be possible for words to be chosen clearly expressing such a common intention, so that he who runs may read. It is evident to all that the supreme directional control document has signally failed to accomplish this desirable and happy result.

Prove All Things

If the supreme directional control document, which has provoked so much confusion and division within the church, involves changes in the established governmental procedure, does the church want it?

If it does not involve any change, but all things shall continue as heretofore, does the church need it?

Majorities may not always seem right to the man in the minority. Lincoln set the example of obedience to laws he did not approve and whose repeal he sought by legal and orderly methods. When the majority disagreed with him he recognized that the majority had the right of way. Until he had altered the sentiment of that majority he obeyed its will expressed in law.

Foreseeing our present problems, Lincoln said to Major James B. Merwin: "The next great movement will be the overthrow of the legalized liquor traffic. I prophesied twenty-five years ago that the day would come when there would be neither a slave nor a drunkard in the land. I have seen the first part come true."—From speech on Loyalty by Wayne B. Wheeler.

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NEWS AND LETTERS

Gallands Grove District

Cherokee

February 25.—February 1 was a great day for the Saints here. District President F. T. Mussell was present and presided over the sacramental service, which was a spiritual feast indeed. One young brother was called to the priesthood, and a prophecy through Brother Mussell confirmed the call. At the evening service Brother Mussell gave the closing sermon of the series of meetings he had conducted the previous two weeks. One lady was baptized, and the spiritual aid given the Saints was well worth the effort put forth. Attendance at these services was very good. We hope Brother Mussell will be permitted to return, as he has won sincere love and affection.

Elder E. L. Edwards of Pomeroy was the speaker the morning of February 8 and at the monthly meeting of teachers and officers of all departments in the afternoon.

Elder A. R. Crippen attended a meeting of the reunion committee at Denison February 19, speaking to the Saints in the morning. He went to Dow City in the evening. Brothers Albert Haynes and W. W. Reeder filled the appointments here.

The Department of Women met with Sister Lulu Bannister February 19 and surprised her by taking lunch and spending the afternoon in visiting instead of the regular meeting. Sister Bannister is moving to their farm in the country.

The Book of Mormon class of the Department of Recreation and Expression furnished a fine entertainment Sunday evening, February 23. They were assisted by Harold Reeder and Ella Spence in musical numbers.

Elder William Shore is off duty with a severe case of heart trouble. Elder J. T. Spence is suffering with lumbago. Sister Ellen Gundry, seventy-eight years old, had the misfortune to fall and break three ribs.

We are receiving much good from our cottage prayer meetings. Saints are being reached in this way who could not come to the church.

Mallard

While the branch here is small, the Saints are alive and trying to do their part.

Sunday school is held every Sunday morning, in which two hours are given to the study of different phases of church work. Preaching services are held every Sunday evening, and prayer meeting meets Wednesday evening.

Friday night the Department of Recreation and Expression meets for class work on the Book of Mormon, teacher training, young people's church history, and children's handwork. The social committee gave a social at the clubhouse February 13, at which a short program was given, followed by refreshments. A collection was taken to be used in purchasing books. Sister Agnes Cockefair is the leader. February 20 a very interesting debate was held on the question, Resolved that play is of more importance to character building than study.

Brother B. F. Creel visited us one Sunday in December and gave some good talks on his work among the Indians. We also had interesting sermons from Brother E. L. Edwards two Sundays in January.

The midweek prayer services are a source of strength, and our prayers have been answered many times. We have received many blessings and want to be able to do some good to those around us.

Fanning, Kansas

The work here is moving along quietly, but effectively we hope. Brother B. F. Creel, our missionary to the Indians of Nebraska, was here in January and preached twice for us. He was raising funds to finish a church now under construction at Walthill for the Indians. He is a very interesting speaker and related many things of interest in regard to the Indians. We hope he will visit us again.

Brother Roy Whipple of Topeka visited here February 8. He is still talking of writing up a paper by the young people of the district, to be read at the quarterly conferences.

Our district president, Samuel Twombly, sustained an injury to one of his feet last week and will be laid up for some time as a result.

Last Sunday was promotion day at the Sunday school and a fitting program was given. In spite of the bad weather there was a good crowd present, and all were cheered and felt repaid for the effort made to attend.

Brother C. E. Schmid and family of Troy have moved to Saint Joseph, Missouri. They will be missed by the Saints at Troy, but we are sure they will find work to do for the Master, and what is our loss will be others' gain.

Brother Moroni Traxler, of Lamoni, Iowa, visited with the Fanning Saints February 15, preaching morning and evening to the edification of all present.

We are pleased to hear K L D S so well. Several in this part hear the sermons and are pleased with the way they come in. One person said he heard the five o'clock vesper service and wanted to applaud the speaker and the singers for their excellent program.

Duluth, Minnesota

February 1.—The faithful few here can still be found at the regular services. We seem to have our share of contention, but if the hope the Saints have in Christ is cherished, all will become stronger citizens in the kingdom of God if they rise to higher levels and strive to reach a higher rung in the gospel ladder. The local priesthood is holding forth, preaching the word of God, exhorting and expounding the Scriptures in such a way that the Saints are encouraged to rise higher and gather a wider vision of the power of the gospel.

The morning of January 18 District President George W. Day dropped in from his home at Bemidji and spoke to the Saints, in his clear and sincere manner, at the eleven o'clock service. The Saints were greatly encouraged by his visit.

The inside of our church has been redecorated, giving to the whole edifice the appearance of a new building. The Saints here are thankful they have a place in which to worship, and hope that all who have named the name of Christ will realize they are called into this glorious work for a purpose and give such talents as they have to further the work.

Brother Thomas Leitch, president of North Dakota District, went through here with Brother W. E. Shakespeare on January 24. They were on their way to Two Harbors, where there are about thirty Saints. The Saints were glad to see Brother Leitch again on Sunday, when in the afternoon he gave them one of his good gospel sermons, laying much stress on the fact that the Saints should not follow in the ways of the world. He leaves Monday morning for the West to fill an appointment.

On February 1 the Saints gathered to partake of the emblems, only a few being able to attend because of much sickness and the bad roads. The Spirit was manifest in a marked degree, and many prayers and testimonies were

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offered. The Saints testified to the truthfulness of the gospel, and gave thanks for the privilege of being able to partake of the emblems and to renew their covenant with their heavenly Father. May God's people realize the sacredness of this sacramental service, that when they partake of the emblems, they may strive for mastery over self and apply the gospel to their lives, daily gaining and placing themselves on a higher level in life, letting contention and strife cease, thus becoming disciples of Christ in thought and deed.

All the departments are forging ahead. The Sunday school is having a contest for attendance. The losing class is to treat the winners to a supper. Each scholar will have a badge with "I was there" on it.

The Religio has been changed to Friday evening at half past seven with good results. The senior class is taking up the study of the Book of Mormon, and the other adults and children are studying volume one of Young People's History. The younger ones have Bible stories.

The Department of Women meets every other Thursday at the homes of the members. They have a study period besides helping the branch in many ways.

The Orioles are planning a birthday party for Sister Louise Blake, the head of the Young Women's Department. They will give her the book, Timbers for the Temple, by President Elbert A. Smith.

On the eve of February 1 the young son of Brother and Sister W. C. Stanty was run down by an automobile occupied by two intoxicated men. He was administered to by Brother Day, and on calling the doctor, it was found that his collar bone had been broken loose from the shoulder blade. He also suffered many cuts and bruises around the face, some of which had to have stitches taken in them. After the evening service many of the Saints assembled at the home, and he was again administered to. All hope for his early recovery.

W. C. STANTY.

Winnipeg, Manitoba

January 30.—The annual meeting for the election of officers for the branch and its auxiliaries was held January 6, at which time Elder G. W. Robley was chosen as branch president. We are glad to report that our young people seem to be taking greater interest in the work, and we notice by their lives and endeavors that they are trying to come up higher. We are hoping for a successful year, both spiritually and financially. Our branch is not great in numbers, but we are great in hopes and aspirations.

In the Sunday school Brother William Hadath was chosen as superintendent, to succeed Brother William Pratt, who had served for three years in succession and asked to be excused from serving further, because he had to be out of town most of the time in his business and therefore could not do justice to the work. We were sorry to lose him as he has served devotedly and well.

We were a good deal behind in our Christmas offering, so Brother Robley handed each one who would take it a nickel, with instructions to increase it. About $48 was raised in six weeks, which furnishes a very interesting story. Joseph Hadath, aged twelve, took two cents out of his five, bought cardboard, and made two calendars which he sold for ten cents each. He invested this twenty cents in shoe strings, safety pins, and other notions, and with his nickel made $2.35.

Sister Anna Henry works in the hosiery department of a large store. She bought sugar with her nickel and made candy, reinvesting her money in hosiery for men and women. In all, she sold fifty-two pairs, making over $8. Others bought handkerchiefs, matches, celery, life-savers, fancy pins, needles, etc.

Brother Robley bought paper with his nickel and painted Christmas post cards, which he sold for five cents each. With the proceeds he bought cardboard and painted calendars which sold for one dollar each. This money was reinvested in small Testaments, and he finally raised $10.40. If Christmas had not come so soon, some would have been selling real estate and Ford cars. We are going to start early this year. Plans are not yet matured.

A nice Christmas concert was given, mostly by the children, and the play, "The Christmas spirit," was nicely given by the young ladies.

The Religio is doing good work, and an effort is being made to make it interesting as well as educational. We are meeting in the different homes for the winter months, having short programs after the lesson. Impromptu speeches, Bible quotations with selected words in them, recitations, piano solos, violin and flute solos, and singing go to make up the programs. Good fellowship prevails, and we hope to progress this year under the direction of Brother William Hadath.

The Department of Women is small in number, but all are active and enthusiastic. They expect to present a play soon in one of the big schools. Sister Emma Hadath is president. In 1924 $178.50 was raised, which was applied on paving, a piano, and necessities for the missionary, good cheer, and flowers for the sick.

MRS. A. E. CASE.

Kingston, Missouri

Our branch is moving along in the usual manner. The bad roads are hindering those in the country some, but there are enough of us in town to keep the camp fire burning until we are reinforced by the others.

We are sorry to lose Brother A. M. Peek and family. They are moving to Curran, Illinois. We hope they may be able to return to us in the near future.

The Department of Women is preparing a friendship quilt which is proving to be quite a success. They are reading the Doctrine and Covenants in their meetings.

All are pleased with the ready response in the Religio programs. One program recently was made interesting by a talk from every lady over sixty. Several responded by telling of the experiences they have had, two sang songs, and another gave a reading. One aged sister said that was her first appearance before an audience since she was fifteen. She told an experience and then sang a song for the little folks. We feel that the Religio programs are not especially for the gifted, but are to develop the weaker ones as well, so we are trying to use all. We certainly are encouraged with the ready response. People are not asked if they will appear, but the program is placed on the board two or three weeks ahead, and very seldom does anyone refuse. The next program is to have a solo by each man over thirty-five. In these programs many talents have been discovered which were hidden before.

The Sunday school is also worthy of mention, as it is thriving well under Brother Albert Place, who has been superintendent for years. He has been relieved a few times for six months, but is soon put back again. He seems to fit in that niche so satisfactorily that all seem perfectly content to have it so. His loyal wife has stood by him all these years too, both trying to advance the work to the best of their ability.

The branch president and his wife have also labored diligently for years. Our branch has had its ups and downs, but we are holding to the rod of iron and feel to commend our president for his faithful service. The priesthood also deserves commendation. They are loyal servants for Christ, all working for the same goal.

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Baptisms Deferred for Lack of Water

LUCASVILLE, OHIO, February 13.—Since our last report Brother F. May, of Dayton, Ohio, has been with us, preaching some very spiritual sermons. Owing to bad weather there was very small attendance, but Brother May never failed to deliver a plain statement on the Bible. The evening of January 20 he preached on the signs which follow the believer. He made it so plain that the least could understand. He also preached on baptism, making the many passages of scripture very plain. After the preaching he announced there were some who had asked baptism, which would be taken care of the following day. However, owing to the fact that the thermometer stood at twenty degrees below zero, they could not find water deep enough to perform the ordinance.

The evening of January 30 Brother May preached on the subject, "Thou art weighed in the balance and found wanting." This he made so plain that some not of our faith remarked that the sermon was wonderful.

Sunday school was held at one o'clock February 1, and sacramental service followed at two o'clock. The attendance was good, and the Spirit of the Master was present. Many prayers were offered asking God to help in every way, and the Lord blessed through prophecy, speaking both to individuals and the body as a whole. Brother May affirmed that the prophecy was of God, and all felt thankful for the good they had received. Brothers Thomas Crabtree, William Culp, and Richard Sharp, all of McDermott, were present at this service. We are always glad to have the Saints from other branches with us.

On the 7th the melting snow and ice furnished plenty of water for baptism, and three were added to our number, Brothers John Lewis and Richard Right and Sister Ella Altman. We thank God for this blessing.

At the business meeting held Friday night, February 6, in charge of J. F. Crabtree and F. May, Brother Crabtree was chosen president, and most of the other officers were sustained. This branch was organized February 7, 1907, with three officers, priest, teacher, and deacon. Many others have been called and ordained since, but some have been lost through death, while others have moved away. Brother May had to leave for Chillicothe, Ohio, on the 6th, which we regretted, but we thank our heavenly Father that we have such a servant to labor among us.

On February 8 the Sunday school attendance was fifty. The house was again filled for the prayer service. There were many prayers and testimonies and the Spirit was manifested through Brother Mark Crabtree to the branch and priesthood.

Brother Mark Crabtree was recommended to the conference at Columbus for ordination to the office of priest. He is a live wire, and we feel he will render great service to the branch.

Groton, Connecticut

February 5.—A series of meetings was held at the home of the branch priest, Thomas G. Whipple, with the district missionary, Orval L. Thompson, as the speaker. The first service convened January 11, and the unusually fine instruction and inspiration which spiritually characterizes Brother Thompson's sermons was received with interest.

Brother and Sister Tourtellot celebrated their crystal wedding anniversary January 12, at which quite a number of Saints were present. All joined in the genial festivity of the occasion. Refreshments were served generously, and all enjoyed a pleasant time. Brother and Sister Tourtellot were the recipients of beautiful and useful gifts.

Brother Thompson stayed until January 14, leaving that night after prayer service. The Saints hope to welcome him again in the near future.

Bishop M. C. Fisher met with the Saints here January 25, and preached at the morning service.

Saints of New London Branch had a fine view of the recent eclipse.

The Department of Recreation and Expression gave a program Thursday evening, January 29. The program consisted of piano solos, several piano duets, mandolin-harp duets, old folk songs, and recitation. Following the entertainment was a peanut hunt, games, etc. All enjoyed a very pleasant time.

Wiarton, Ontario

February 13.—This winter we are having the benefits of worshiping in a brick church that has a good furnace. It is quite different from a frame building partly plastered without. This has caused better attendance, and on Sundays we have a good attendance of Saints and nonmembers.

The Saints here observed the special Sunday set apart for fasting and prayer on behalf of Brother J. T. Thompson and are glad to report that he is improving. We hope he will improve faster as the days come and go.

The church choir has again been started and some special choir music has been purchased, which we think will help the service considerably.

We have been listening over the radio for K L D S, but so far have not had the privilege of hearing it. We will be glad when the power is increased. We have heard Waco, Texas, but not Independence. If the static is as bad in listening to K L D S as the controversy is in reading the HERALD, we can at least say, We hope our people will not get discouraged trying to discover good from bad, and bad from worse.

M. J. PERKINS.

Rhodes, Iowa

February 23.—Nineteen from this branch attended the district conference at Des Moines February 6 to 8. Those attending reported a good conference, with a good spirit prevailing throughout.

Patriarch John F. Martin was in attendance and spoke to the Saints on Saturday night; also Apostle E. J. Gleazer who spoke Sunday, both morning and evening. Both these brothers are too well known to need special comments on their splendid instructions to the Saints.

Of the business transacted, Packard Branch was disorganized, and the Pershing group was organized into a new branch. No changes were made in the district officers, with the exception of Brother Joseph Baux, who was elected to succeed Sister Evelyn Rudkin Finch as chorister. The following delegates to General Conference were chosen: Henry Castings, C. E. McDonald, E. O. Clark, Stephen Robinson, D. E. Dowker, J. R. Lentell, Mrs. J. R. Lentell, G. F. Hull, George Orr, C. M. Richeson, William Robinson, E. C. Kibbey, and N. V. Anderson.

Brother George Luing, who went to Iowa City to take treatment for cancer of the stomach, thought he was not being benefited by the treatment so came home about three weeks ago. He then went to Oskaloosa to the Abbott Hospital, where he has since been taking radium treatments. The doctors there offer him little hope, as the disease was too far advanced before he began treatment. However, we feel that he is not beyond the reach of the Great Physician, and we are praying that it may please the Father to bless the means that is being used to restore him to health.

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The branch and the entire community were shocked by news of the death of our young sister, Mildred Cheville. She was the baby and idol of her family. The father was out of town when the message of her critical illness came; the mother and brother made all possible haste to reach her, but were too late. They returned to their lonely home the next day, where the broken-hearted father had preceded them. A number of Saints and friends gathered at the home to meet them, and others came in to do what they could to comfort the stricken family until the midnight train arrived bearing Roy and the remains of his sister.

The funeral was held in the Methodist Protestant church Sunday at two o'clock, as the Saints' church was far too small to accommodate the crowd. Elder D. E. Dowker preached the sermon, which was full of sympathy and comfort. Elder Roy Parker, who baptized Mildred, her mother, her brother Roy, and her sister Cora, was in charge. The Methodist Episcopal choir furnished the music, and the girls of her class in high school acted as flower girls. The floral offering was large and very beautiful.

After Mildred graduated from her high school class in 1923 her parents thought it best for her to rest from her studies for a year before entering college, which she did, entering Graceland last September, where she desired to fit herself for teaching. But she has entered a higher and better school than earth could give, where we believe her preparation will continue.

Foraker Branch

WEBB CITY, OKLAHOMA, February 12.—The Saints of this branch were made glad recently by the coming among them of District President E. D. Bailey who held services for one week. He gave the Saints who are young in the faith much admonition which was kindly received. The last night he admonished the Saints to render service for the Master by a daily righteous walk and conversation. Brother Bailey made many warm friends while he was here.

The Sunday school and Religio are still very much alive. Brother A. Slover and Brother Edward Workman still preach at their regular appointments.

On February 7 Sister Emma Swain returned from Independence, where she had taken her daughter Alberta for treatment at the Sanitarium.

Brother Madden from Arkansas City was with us and preached one Sunday in January. All were pleased with his message.

Sister Margaret Stoms came home from Arkansas City, where she is attending business college, to be present at the funeral of a friend.

Regular Meetings in Birmingham

BIRMINGHAM, ALABAMA, February 15.—Birmingham is now on the map as one of the places where Saints meet regularly for Sunday school and services every Sunday morning. Our regular time of meeting is half past ten. Fourteen were present at our last service, thirteen of whom were members of the church.

We have been having services regularly since December 7. So far as we know the first preaching services in Birmingham were held on that date at the home of Brother and Sister V. R. Chandler, where services are still being held. Brother W. D. Bullard delivered the first sermon while stopping here on his way to Florida to visit the Saints.

Those living here are Brother and Sister C. J. Clark, Sister Carrol, Brother and Sister Chandler and their family, and Brother John Chandler. Brother Lewis Dockstader, of Des Moines, Iowa, and Lehi Wilson, of Hiteman, Iowa, are with us for the present at least. Anyone coming to Birmingham or passing through are more than welcome at our services. The address of our meeting place is 419 Fulton Avenue until April 1.

We ask an interest in your prayers for the success of the Lord's work in this part of the vineyard.

V. R. CHANDLER.

Moorhead, Iowa

February 25.—Bad weather and roads still hinder our attendance. Sunday evening there were no services. Local talent has done all preaching since last report.

As the debate between Pisgah and Moorhead locals failed to materialize, we have selected a second debating team and are planning for a debate in our local.

The monthly social for the membership of the Religio was held at the home of Brother and Sister Perry Mann. A fine time is reported by those attending.

Brother and Sister Irvin Clark are rejoicing over the arrival of a baby boy at their home last week. Brother Clark received the sad news of the death of his mother in Canada this week. She was well known here, and all sympathize with Brother Clark.

Brothers T. O. Strand and Mark Jensen spent two days recently at Missouri Valley assisting in church work.

The Sunday school has decided that four hundred dollars should be our Christmas offering for this year, and hope to be able to go over the top.

Sister T. O. Strand went to Mason City last week to visit her daughter. This week we had Sister C. B. Woodstock with us, visiting at the home of C. R. Hield.

A Valentine program was put on at the Religio February 15, which was very interesting and drew quite an attendance. Old-fashioned garments were searched out from their hiding places and put to use as costumes for characters representing Miles Standish and Priscilla, Martha Washington, Betsy Ross, a little Dutch girl, etc. Each stood in a frame decorated with lace and large red hearts while appropriate songs, readings, etc., were given. We feel that we are justified in feeling proud of the interest that is manifested in the Religio programs, as it seems that all are interested in helping to make them a success.

Quite a number of the Saints have had attacks of influenza, but we are pleased to report that all are improved at present.

New Canton, Illinois

February 16.—The Saints will be glad to know that the few members here are still striving to keep the Lord's work going.

We have a graded Sunday school here, and although it is not large all are regular in attendance. Attendance averages from forty to fifty every Sunday.

The Department of Women is active and keeps busy quilting and sewing. Just recently they served lunch at a sale and cleared $26.38. They are now planning a bazaar for the last of March.

Brothers E. L. Ulrich and E. J. Lenox were with us a few days before district conference. We are always glad to have them preach for us. All were sorry when they had to leave. Brother Elmer Woodward was added to our number through baptism.

ALMEDA COLLIER.

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Bradner, Ohio

February 17.—Since my last communication to your periodical, I have visited a number of branches in three of our districts, attending priesthood conferences and rally day meetings, besides other work I have tried to do which I thought essential and in the interest of our cause.

The Spirit was present to assist me in my weak efforts to encourage and build up the Saints in our most holy faith.

I regret very much to write that many of our brothers and sisters have suffered themselves to become discouraged over the controversy going on in our HERALD, and have relaxed their hold on the gospel rod.

It is apparent they haven't had a knowledge as to the divinity of the work, or they would not surrender so easily to discouragements. Such people ought to keep in remembrance the admonition given by the Savior, who told his disciples who were to be his ambassadors in the world, "Blessed is he who endures to the end." Christ knew that conditions would arise in the experiences of all his people that would put their faith to a test.

I wish to call attention to the demise of Sister T. U. Thomas. I think it proper and due her memory as a true and faithful Saint. She accompanied her husband in his ministry while he served as missionary in this country, and sacrificed his association while he was in the British Mission. She was beloved by all those who knew her, because of her untiring efforts to make the work a success, and was very kind and considerate to the missionaries whom she entertained at her home, notwithstanding she had to live on a small pittance. She and her companion labored faithfully in Youngstown, Ohio, for many years, and accomplished a good work, and with the assistance of others was instrumental, through hard labor, in paying off the church debt.

Her death came through an accident after long months of suffering. As she was shaking a rug on the front steps of the church, she slipped and fell over the banister to a concrete walk several feet below. I am confident that all who knew her held her in the highest esteem, and I have felt ever since that a few words of appreciation in view of the great sacrifice and the earnest and faithful labor she performed in the interest of the church was due her.

She leaves her companion, one daughter, an aged mother, several sisters and brothers, one of whom is Richard Baldwin, to mourn. I would to God that we had thousands upon thousands of earnest workers such as our sister, who was ever willing to sacrifice and put forth the best efforts for the interest of the church.

Recently I visited Toledo and Oak Harbor, where we held some very successful meetings. Brother W. G. Kimball took me to the latter place in his auto, and on the last night as we were returning home to Toledo, we met with a serious accident. A man passed us driving a large truck with a trailer attached. The trailers sideswiped our car's front wheel, as well as part of the rear seat and the side curtains, and ran our machine into a deep ditch. If some one had been sitting in the back seat he would have been killed. The driver of the great truck drove on, never paying any attention to our condition. We escaped without even a scratch, but we were about sixteen miles from Toledo, and it was late at night. We feel that the Lord must have put it into the heart of one man to stop, as one party had already passed us, and pull us out of the ditch. Another man with a truck pulled our car to a farmyard close by and took us to the city; so there are some good people left in the world.

I am in Bradner, Ohio, now and have been holding a week's lectures illustrated with the lantern, and have preached three sermons. Notwithstanding the special revival put on by the Methodists to keep people away, we are having good interest. The Saints here have had a tremendous fight on their hands to keep the work moving, because of the prejudice of the people, but they have been successful in building up a membership of one hundred. However, all are not as faithful as they should be.

They have a fine large church in which to worship and have less than one hundred dollars to pay on it; and last, but not least, the most of them are fine workers. There are many of the best citizens that are regular attendants at the services and who are friendly to the cause.

The cry is for more missionaries for these districts, or the work will die out. Conditions are not as bright and prosperous as they should be. Therefore, it is to be hoped that the appointing powers will see to it that more laborers are sent into this district this coming April. Toledo Branch needs a ministry to look after the work in that city, and they need a high priest to preside over this district who can give his entire time to the district work.

Trusting the coming General Conference will be a grand success and that peace and harmony will prevail throughout, I remain your well-wisher in gospel bonds,

GOMER T. GRIFFITHS.

Fargo, North Dakota

February 24.—The series of meetings that were held here by Elder W. E. Shakespeare was a source of strength and knowledge. Not many nonmembers were in attendance, but the Saints were faithful in their support and felt that the spiritual sermons were just what they needed.

Several sermons were delivered on stewardship; other subjects being the great apostasy, "Be ye doers of the word, not hearers only," "What then shall I do with Jesus?"

Elder J. E. Wildermuth of Illinois stopped over on his way home from Straubville and preached once during the series; subject, "Right motives."

Sister Jane Perchie, from Saskatoon, Canada, and Sister Barbara Thompson, of Clifford, North Dakota, visited a few days with Saints and attended services on Sunday, the 15th. Their testimonies were a source of strength.

Other visitors were Sister Bullis of Leonard and Sister Frank Anderson of Dunn Center. Sister Anderson was on her way to Independence.

Sister Cora Dehn, superintendent of the Sunday school and teacher of the intermediate class, entertained her pupils at her home Friday evening.

A few numbers were given by the children at Sunday school February 22 in honor of Washington's birthday.

The Temple Builders, with Sister C. M. Brown as monitor, are planning to do sewing for the Sanitarium.

Pastor E. E. Weddle gave an interesting sermon on repentance on February 22, using the parable of the prodigal son.

Several of the Saints listened over the radio with Brother Courtney Rotzien one evening to a lecture given by President F. M. Smith, which was very good.

Saints here rejoiced to hear of the wonderful blessing of Sister Emma Oakes, who is now in Dunseith. She was so ill that the doctor despaired of her life, but after administration she felt so well she got right up and dressed. This has caused people to wonder at that place and is another testimony of God's power and love.

Sister Mildred Weddle has gone to Topeka, Kansas, to attend school. She will stay at the home of Brother and Sister Palmer Anderson, formerly of this place.

District President Leitch was called to Burlington, North Dakota, to administer to Sister M. Graham who has had ill health all winter. The Saints are glad to hear she is much improved.

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ADVERTISEMENT

Herein Lies Our Opportunity

In 1832 the church was reproved for its failure to study the Book of Mormon. Section 83: 8 contains a message of great importance to the work in which we are engaged. Read it slowly and carefully.

> "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them; not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, . . ."

Recently the church has been urged to unite upon some one task. We have been told that the blending of our energies towards the accomplishment of any worth-while purpose will promote unity and cause misunderstanding to vanish.

In the light of what the Lord said to the early church, what more promising task lies before us than the study of this record, this gift? What will bring greater blessings to the church in this hour of need than the proper study of this NEW COVENANT. Were we not told years ago when the Religio was prospering in its study that if the people would be diligent in maintaining the auxilaries divine blessings would attend and there would come a manifestation of unity and power never known before?

Is it unfair to ask you, Brother and Sister Delegate to General Conference, to consider carefully the Resolution for the reestablishment of the Z-R-L-S? Is your branch or district in need of this unity of spirit? If so, herein will lie your opportunity to restore it in the Lord's own way.

Our Religio has but one intent, and that is to promote the study of the Book of Mormon, and for this reason we DO NOT want to DIVIDE our efforts.

THE BOOK OF MORMON

Is Inseparable From Our Faith and Organization

It is the voice of God speaking out of the earth! It is the stick of Joseph confirming the Bible! It is the plain teacher of the gospel! It is the witness that will reconcile the Jews! It is the record for which our martyrs died! It is endowed with the spirit that converts its honest readers.

Did Zion's Religio-Literary Society ever do any good in your branch? Do you think you need it in your branch again?

Our Religio Will Not Neglect God's Great Gift

The Religio was organized to promote the study of the Book of Mormon. On that foundation and purpose it prospered, and the Lord commended. Let our constant purpose be to teach the strange record of ancient America.

Watch This Page Next Week—Keep This Page for Reference

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Independence

Stone Church

John F. Martin, evangelist, will commence a series of meetings in the Stone Church Sunday morning, March 15, to continue each evening during the week except Saturday. Brother Martin will close the series Sunday morning, March 22. Brother Martin's sermons are spiritual and uplifting. His subjects are: "The valley of humanity," "What the world needs most," "Christ the universal Savior," "The heavenly vision," "The church and the young man," "The church and the young woman," "The call to prayer," "A quest of happiness," "Taking Christ in earnest."

The committee having in charge the provision of rooms for conference visitors report that many inquiries are being received, but very few have reported the number of rooms they will have available for these visitors. All Saints having rooms that can be used for this purpose please notify Bishop J. A. Becker or C. Ed Miller, Box 255, Independence, or phone 2082. This matter should not be delayed until the last minute.

The speakers at the Stone Church Sunday were Apostle Roy S. Budd in the morning and President Elbert A. Smith in the evening. Brother Smith at this time closed his series of sermons which had lasted for three Sunday nights.

President F. M. McDowell is in town for preconference work with the Presidency. Several general church men attended stake conferences over Sunday, President Elbert A. Smith spending Friday in Saint Joseph; Apostles Roy S. Budd, J. F. Garver, and J. F. Curtis meeting with the Saints in Lexington, Missouri, Sunday; while F. Henry Edwards attended the conference at Nebraska City over the week-end. Apostle D. T Williams is here for a few days on his way home for conference. J. A. Gillen is still in the East, and M. A. McConley is in America on his way to conference. Bishop I. A. Smith is in North Dakota and Canada looking after church property at various places. He will be gone several days.

Independence Saints were called to mourn Monday to learn of the death of Brother E. W. Barrett, who was killed instantly at the Sears-Roebuck plant in Kansas City. He was working on a tower about sixty feet high which fell, causing his death. Brother Barrett leaves his wife and five children.

Second Church

Elder George Jenkins and Apostle Roy S. Budd were the speakers Sunday morning and evening, and both had large and attentive audiences.

Choir practices have been resumed and are interesting. A men's chorus is being worked out, and a Sunday school orchestra under the leadership of Sister Harvey is making progress.

The priesthood met in prayer session Sunday evening and enjoyed an hour of earnest communion under a spirit of consecration so great as to be rare.

Preceding the Sunday afternoon prayer service, Brother John T. Curtis baptized Rosabelle Redding, and she was confirmed during the service.

All are interested in the announcement of a chicken dinner from half past five to eight o'clock Friday evening in the church basement, under the direction of Temple Builders. A splendid program will be given in the upper auditorium at eight o'clock. Fifty cents gives you dinner and an evening's entertainment.

Liberty Street

Mrs. Carl E. Willis suddenly passed away about three o'clock Friday morning of heart trouble. She had not been well for some years, but had not seemed to be any worse than usual. She came to Independence with her husband and family several years ago and was the only member of her father's family who belonged to the church. The funeral was held from the Liberty Street church Sunday afternoon at half past two. The body lay in state at the church from two o'clock, during which time the Sons of Zion, of which Brother Willis is leader, stood at attention on each side of the casket. The service was in charge of Brother J. B. Barrett, with the sermon by Pastor J. M. Baker. Sister Willis leaves, besides her husband, seven children, the youngest being four years old. Her loss will be greatly felt by the congregation as well as by her family.

As Brother J. A. Dowker was unable to be present to continue his series of sermons Sunday morning the sermon was by Brother C. J. Hunt. Though the crowd was not large, all present enjoyed his sermon. In the evening Elder J. W. Metcalf preached on baptism.

The pie social given Friday night under the auspices of the Temple Builders proved to be a success, and a nice little amount of money was raised from the sale of aprons and pie. In addition all enjoyed a good social evening.

East Independence

Work on the new church did not progress very rapidly last week, but a special effort will be made again this week if the weather permits.

Sixty-four were present at Sunday school this week. At the close of the lesson study Sister Alice Cowan, who is superintendent of the Sunday schools in Zion, gave an interesting and instructive talk that was inspiring and encouraging. We wish her visits could be more frequent.

At eleven o'clock Brother Parsons spoke on faith, and at three in the afternoon the visiting nurse in Zion spoke to the women. Only ten were present besides the leader and the speaker. She urged the need of caring for the children in a physical way so they can be strong in body. The morning speaker urged us to care for their spiritual and intellectual needs. If we care for them in these various ways the children of to-day will be stronger and more capable of doing the work the Lord would have them do. In the evening Brother Joseph Stowell gave us good food for thought.

The Saints were glad to welcome Sister Susan Mauzey at the services Sunday. She has been away for some months caring for some aged people. After visiting with relatives and friends a short time, she expects to return to her work.

Walnut Park

I. N. White was the morning speaker. He has a wonderful store of spiritual experiences that are always strengthening to the Saints. In the evening Elder C. Ed Miller taught us God's plan for true, spiritual happiness.

The cafeteria dinner given the evening of March 3 was a pleasant affair, and Group 28 thereby cleared $91.50 for our building fund.

Englewood

Sunday speakers here were Pastor J. E. Warne in the morning and L. W. Fike in the evening. Attendance at Sunday school was up to the standard. The Sunday school attendance is always especially good.

The women's class is taking up the study of Zion for their class work. The evening of March 20 a box supper will be held at the home of Brother Lyman Fike, 1401 Hardy, the proceeds to go to the building fund. A program will be given following the supper. All are invited.

Spring Branch

Elders U. W. Greene and R. S. Salyards were the speakers at Spring Branch Sunday, both having a good hearing. The crowds are nearly always good, but the attendance was es-

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pecially good this week both at the Sunday services and at prayer meeting and Religio.

Next Friday night a special program will be given at Religio by visitors from the Stone Church, and a week from Friday night the Spring Branch Religio will give the program at East Independence.

Lamoni Stake Items

LAMONI, IOWA, March 6.—Since our last report the Lamoni Branch has been going along about the same as usual. Two weeks ago the speaker of the morning was the pastor, C. E. Wight. His discourse was designed as an introduction to a special health campaign planned by the Department of Women. He talked on the value of a sound body and of the necessity of observing the laws of health, quoting from the sacred books and emphasizing especially the timely and purposeful warning known as the Word of Wisdom. The women of the groups expect to cooperate with the public school authorities in an endeavor to reduce the number of undernourished and otherwise physically deficient children.

The evening speaker was Elder J. D. Stead, who gave us an interesting discourse of the meaning of the spiritual birth.

A special fast was called for last Sunday morning, preceding the monthly sacramental service. A large congregation came together and experienced one of the most spiritual meetings we have had for some time. Many splendid testimonies were given, much hope being expressed for the future peace and progress of the church. Brother J. F. Garver was the speaker in the evening.

The A Capella Chorus made a week-end concert tour last week, visiting Omaha, Council Bluffs, and Underwood. At each place they were greeted by large and enthusiastic audiences. The concert rendered at each place consisted of choruses, both accompanied and unaccompanied, ladies' and men's quartet numbers, and solos by Miss Doris Gieselman, voice instructor of Graceland, and Miss Aliene Brackenbury. Miss Florence Thompson also added to the musical program a number of splendid readings. The entertainment was of a very high order, and the visit of the chorus made many new friends for Graceland. The young people went in cars, returning Sunday, most of them arriving in time for choir rehearsal at four o'clock.

The second home talent number of the Lyceum Course was given Tuesday night by the Lamoni-Graceland Oratorio Society, assisted by Master Merlin Kirby, boy soprano soloist of the Grace Episcopal Church of Chicago. The chorus was at its best after a winter of splendid work under their director, Miss Mabel Carlile, and rendered very efficiently three numbers. Of course Master Kirby was the outstanding feature of the evening, who, though only thirteen years of age, is an accomplished musician. His ability to sing was more marked because of his boyish simplicity and unaffected manner, taking his high C and other difficult parts as though it were the easiest thing in the world and afforded the performer as much pleasure as his hearers. He is a prodigy indeed. A pleasing number of the program also was a violin, cello, and piano trio by Emma Snead, J. H. Anthony, and Thelma Lane. Ladies' quartet and A Capella Chorus numbers were also included in the program.

Lamoni is looking forward to another musical treat next Sunday, when a number of choirs from the northern part of the stake expect to drive down and join with Lamoni in a sacred concert at the regular evening service. The visiting choir includes singers from Hiteman, Lucas, Centerville, and Chariton, who have been practicing under the direction of Stake Chorister Mabel Carlile. She, accompanied by a bunch of Lamoni singers to assist them, has made the trip to Hiteman once each week during the winter. The Lamoni singers have arranged to entertain the visitors at the Coliseum during the lunch hour.

Through the efforts of Brother George Mesley, of Australia, who is a student at Graceland, a Wolf Cub Pack has been organized among the boys from eight to twelve years of age. The Wolf Cubs is an organization whose work is preliminary to the Boy Scouts. Through story-telling and games they are taught the principles of teamwork, unselfishness, service, and other ideals which are later required as a part of the Boy Scout ritual. The organization is national in England but has not yet been introduced in America, though such action is contemplated by the national scout organization of this country. Our pack will be enrolled in England for the present.

Thirty-seven boys of the local Religio are organized in a Wolf Cub Pack, which is divided into six groups known as sixes, under a leader known as a "sixer." They meet regularly on Wednesday evening preceding the prayer service. Brother Mesley is assisted in the work by Brother Leonard Bish of Des Moines, also a Graceland student.

Shenandoah, Iowa

We notice that to date no statement has been made in regard to the passing of Brother J. F. Redfield of this place. We feel that the work of Brother Redfield as a church member and as a citizen of his community is such as to deserve more than passing notice.

Brother Redfield was a charter member of the Latter Day Saints Church at Shenandoah and served for years there in the various departments of the church. He was especially active during the war period, when he acted as secretary of the war work in Shenandoah. During this period he knitted 48 sweaters for the soldiers, also 26 pairs of socks and several helmets. In addition he made 400 pairs of steel knitting needles for use in Red Cross work. His friends and relatives feel that he at all times was more considerate of their interests than he was of his own and that his death was hastened by his constant readiness to be of service to his neighbors, community, church, and country.

The funeral service was held in the Christian Church, where the sermon was preached by President F. M. McDowell, of Lamoni, Iowa. He took as his text John 3: 16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The speaker emphasized that in Christ we find the way of life and that this great teacher taught us that death to things of less estate must always precede a birth of a higher life. The seed must die that the flower may bloom; men must die to self and lose themselves to a life of service. Likewise, immortality is possible only through death to mortality.

Christ came that we might have a more abundant life. He taught that such a life was possible through love and service. He not only taught but demonstrated the beauty of these principles. Brother Redfield found this more abundant life; he obeyed the laws and teachings of Christ as he understood them; he renounced sin and lived righteously; he died to self that he might serve his home, community, and his God. His life was a demonstration of the value of love. He, too, knew the sweetness of service; so anxious was he to follow the example of Christ that he was willing to give his very life if need be for others.

Our brother lives in the minds of hundreds of those who knew him as a neighbor and friend. He lives on as a unit in an ever-growing billow of love which shall slowly yet surely fill the whole earth. He lives on in the lives that he

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has made better through his service and in the humanitarian principles that through his efforts have been preserved. Having lived according to the principles of Christ, may he not live on in the promises of the blessed Master. In the words of Stevenson: "He is not dead, but gone some trifling steps ahead and nearer to the end.

Ottumwa, Iowa

March 2.—The Saints have been kept busy during the month of February. The brothers gave a supper, all cooking and serving done by them. It was well attended, and the ladies gave their assistance by donating pies. All enjoyed themselves, and a small sum of money was raised. Brothers Albert Erskin and John Hunt did the cooking.

The Department of Women has had two cooking sales and given a fine Valentine party at the home of Brother and Sister John Green. The party was well attended, and enjoyed. After all had drawn valentines, the pastor was called to come and get another, which contained a message from the Saints in appreciation of his services to them. He also received a gift of money from the Saints. He was much surprised, but succeeded in expressing his appreciation. Refreshments were served by the ladies.

The sisters gave a George Washington party at the home of Sister Fullmer. A good program was given and refreshments were served.

The Sunday school is still alive and is making progress. Superintendent J. Baker's method of reviewing the school is very successful.

Sister Annie Scott is in poor health. She has been confined to her home for some time. Brother J. Jones has also been ill.

Prayer services are good. Our beloved bishop, G. P. Lambert, preached fine sermons February 21 on "Confidence" and "Tithing." Both were well received and brought results, as many inventories were taken. He left a fine impression.

Missionaries will find a welcome at Ottumwa, and we hope they will not fail to call. The church is on Fairview Avenue, West End, and Pastor F. C. Bevan lives at 230 Grand Avenue, West End, phone Black 2951. Visiting Saints are welcome.

Brother Griffiths and wife, of Lucas, Iowa, are now living in Ottumwa.

Many are taking the HERALD here.

Twenty-Seven Baptized at Wellsburg, West Virginia

March 1.—Sunday evening, February 15, was the conclusion of our missionary campaign at Wellsburg, which has been in progress since January 4.

The Lord graciously blessed us with his Spirit in the presentation of our distinctive message, and in the social services the Saints were blessed with the Spirit's gifts, which brought strength and comfort. We were favored with a full house most every evening, and on some special occasions we had to turn some away, for lack of standing room.

During the six weeks there have been twenty-seven baptized, mostly adults. The Saints of Wellsburg greatly rejoiced in the privilege of welcoming these good people into the fellowship of the branch. They are all people of stability, whom I feel will prove to be a valuable asset to the branch, as also to the church in general. The men who were baptized fully counted the cost of true discipleship, and ceased such habits as tobacco using, etc., before associating themselves with the church. If I ever saw real, true, and thorough conversions it has been during this campaign.

I am satisfied that the work in Wellsburg is on the upward way, and if it only can be given the attention that it should have by the general church ministers the sky only will be its limit. They have a lot, and are making plans to erect a fine church building.

The Saints of this place are as loyal and true as I have ever found in my travels; and when it comes to entertaining and supporting a missionary, they cannot be excelled. May the comforts of earth and the blessings of heaven ever attend them all is my earnest prayer. THOMAS L. CLARK.

KLDS

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters. . . . . . .

SUNDAY, MARCH 15, 1925

11.00 A. M., From the First Independence L. D. S. Church

Hymn.
Prayer.
Offertory by Mr. Robert Miller.
Anthem: "The Comforter," Arthur Custance.
Duet by Mr. and Mrs. Glenn Fairbanks.
Sermon: "The valley of humanity."
By Patriarch John F. Martin.
Hymn.

SUNDAY, MARCH 15, 1925

5.00 P. M., From the New L. D. S. Radio Studio

VESPER SERVICE

Music will be furnished by a mixed quartet: Lillabelle Allen, soprano; Josephine Smith, contralto; George Anway, tenor; Frank Russell, bass.
R. W. Farrell will continue his series of talks.

SUNDAY, MARCH 15, 1925

7.30 P. M., From the First Independence L. D. S. Church

Organ voluntary by Mr. Robert Miller.
Ladies' Quartet: "My faith looks up to Thee," Carrie Adams.
Miss Thelma Vincent.
Mrs. Clara Curtis.
Mrs. Frank Good.
Miss Gladys Good.
Organ solo by Mr. Robert Miller.
Ladies' Quartet:
(a) "O could I speak the matchless words," Mozart-Adams.
(b) "Just as I am," Bradbury-Adams.
Sermon: "What the world needs most."
By Patriarch John F. Martin.
Hymn.

TUESDAY, MARCH 17, 1925

9.00 P. M., From the New L. D. S. Radio Studio

The program will be furnished by students and alumni of William Chrisman High School.
The address will be given by U. W. Greene, the first of a series of Old World travelogues.

THURSDAY, MARCH 19, 1925

9.00 P. M., From the New L. D. S. Radio Studio

Male Quartet:
(a) "I'd like to go down south once more," Parks.
(b) "A little close harmony," O'Hara.
By Chamber of Commerce Quartet.
Mr. Glen Bennion.
Mr. Cecil Soldan Els.
Mr. Jack Custead.
Mr. James Sexton.
Soprano Solo:
(a) "Separation," Cesar Cui.
(b) "If I only could forget," Cesar Cui.
By Mrs. Ona Goodrich.
Piano Solo: "Moonlight sonata," first movement, Beethoven.
By Miss Bernice Schoewengerdt.
Baritone Solo: "Bells of the sea."
By Mr. Elvert Himes.
Address: "Happiness and efficiency."
By Doctor J. Ed. Stevens of Kansas City.
Tenor Solo:
(a) "Gypsy love song," Victor Herbert.
(b) "All alone."
By Mr. Glen Bennion.
Contralto Solo:
(a) "When Irish eyes are smiling," Ball.

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MISCELLANEOUS

Special Conference

North Dakota, at Minot, 128 First Avenue Northwest, March 22, for the election of delegates to General Conference to take the place of some who cannot go. Thomas Leitch, district president.

Rooms for Conference Visitors

Conference visitors should apply for rooms to J. A. Becker or C. Ed. Miller, Box 255, Independence, Missouri.

All Members of the Quorum of High Priests

The secretary of the quorum, Brother A. H. Knowlton, has submitted his resignation and is now located in Los Angeles, California, and to date we have been unable to locate any address list that is sufficiently perfect so that we could reach the members of the quorum by personal letter, hence we are asking you to secure a general ministerial blank, issued by the church for the priesthood, and make your report on that for this past year, as near as you can, and send the same with your correct address to Brother A. H. Parsons, 218 Carl Building, Independence, Missouri. Please do not neglect this, for we have a very short time in which to receive your reports and tabulate them for the quorum sessions.

J. A. TANNER, *Quorum President.*

Southeastern Illinois District

Appointment is hereby made of Brother O. C. Hensen, of Mount Vernon, Illinois, as Bishop's agent of the above district. We solicit for him the confidence and loyal support of all the Saints. There is nothing which tests our fidelity to the Lord's work more than our willingness to support it in a financial way, for as has been stated in the scriptures, "Where your treasure is, there will your heart be also." May God's people learn to prize this pearl of great price.

We wish to express our appreciation of the faithful services of Brother Charles Wesner.

Sincerely yours,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Requests for Prayer

Mrs. Al Hardman, Smithville, Missouri, asks the prayers of the Saints that if it be the Lord's will she may be healed and live near to Him.

Notice of Convening of General Conference

The General Conference of the church will convene at 10 a. m., April 6, 1925, in the Stone Church, Independence, Missouri. For the first session at least, and afterward if needed, the upper auditorium will be reserved for ex officio members and delegates. All ex officio members and delegates are expected to register with the Credentials Committee, and receive badge and credentials, as admittance will be by badge and credentials.

The seating arrangements will be as follows:

First Presidency, Twelve, High Priests, Order of Evangelists, Order of Bishops, and Presidents of Seventy, on the rostrum and in choir loft; Seventy in first seven rows of seats of center section; elders in east wing and east section; delegates in west section and west wing; and as much of gallery as is needed.

All reports and conference papers should be placed in our hands as soon as possible.

Arrangements are being made to have all speakers or debaters stand before a microphone, which will connect with amplifiers in the basement of the church and the dining room, so that visitors can follow the proceedings of the conference. If it is found that there is room to spare in the main auditorium, this will be made available to visitors.

We suggest that April 5, Sunday, be observed as a day of fasting and prayer. FIRST PRESIDENCY.

(b) "When the roses bloom," Reichardt.
By Mrs. Cleo Salisbury.
Piano Solo: "Scherzo in E Minor," Mendelssohn.
By Miss Schoewengerdt.
Male Quartet:
(a) "Kentucky babe," Giebel.
(b) "Far away in the south," Adams.
By the Chamber of Commerce Quartet.

KFFV

Broadcast by Graceland College for the Reorganized Church of Jesus Christ of Latter Day Saints. Wave length two hundred and fifty meters. . . .

SUNDAY, MARCH 15, 1925

11.00 A. M., From the L. D. S. Church

Hymn.
Prayer.
Instrumental Trio.
By Miss Emma Snead.
Miss Thelma Lane.
Mr. Joseph Anthony.
Anthem: "Festival Te Deum," Dudley Buck.
By the A Capella Chorus.
Address by Mr. S. P. McNaught, State Superintendent of the Anti-Saloon League.
Hymn.

MONDAY, MARCH 16, 1925

7.30 P. M., From the Graceland College Studio

"Witches dance," MacDowell.
By Loene Kibler.
Vocal solo by Job Negiem.
"Anitra's dance," Srieg.
By Esta Fisher.
Reading.
"Sonata Op. 31," second movement, Beethoven.
By Rae Lysinger.
Vocal solos by Gertrude White.

THURSDAY, MARCH 19, 1925

7.30 P. M., From the Graceland College Studio

Group of college airs with ukelele accompaniment.
By Bide-A-Wee Chorus.
Violin duet:
By Miss Emma Snead.
Miss Florence Juergens.
Vocal solo by Dora Dexter.
Talk by Mr. Oren Hartschen, of the Agricultural Department.

Our Departed Ones

BLASTOW.—Edwin Blastow was born at Little Deer Isle, Maine, March 12, 1850. Baptized in 1866, and it has always been his desire to spread the gospel, always being very considerate of the traveling missionaries. Married Eunice Hendrick May 1, 1871, who died August 16, 1917. Married Hattie Thompson December 24, 1919, who tenderly cared for him through four years of ill health. He was master owner of many vessels. Died at North Deer Isle January 6, 1925. Leaves his wife, one brother, one half brother, three half sisters. Funeral sermon by Harvey Minton. Interment at Birch Point.

HERRING.—Mary Frances Herring was born February 14, 1845, in Shelby County, Tennessee. Moved to McLoud, Oklahoma, in 1901. Baptized August 24, 1903, by W. M. Aylor. Died January 28, 1925, at Holdenville, Oklahoma. Leaves three sons and one daughter. Funeral services in charge of J. S. Meyer. Interment near Arlington, Tennessee, at her old home.

EVANS.—John T. Evans was born at Tredegar, South Wales, April 19, 1862. Came to American with his parents at the age of twenty-three, loacting at Lucas, Iowa. Married Elizabeth Ann Evans April 28, 1891, to which union eleven children were born, two of whom died in infancy. Baptized May 27, 1894, was ordained a priest and for some time labored to build up the church. He was killed instantly by a fall of slate in the coal mine at Williamson, Iowa, December 29, 1924. Funeral services at Lucas, Iowa, January 1, 1924, with sermon by W. B. Farley, assisted by Parley Batten, of Chariton. Leaves wife and nine children. Interment at the Chariton Cemetery.

SCOTT.—Nancy Sandage was born April 30, 1858, in Perry County, Indiana. Married James A. Scott October 18, 1877, to which union eleven children were born. Baptized by Charles Jones May 20, 1894, near Pawnee, Missouri. The family moved to Holden in 1906. Died at the home February 3, 1925. Leaves her husband and nine children: Herbert, Frank, Elzie, James, Benjamin, Claude, Mrs. J. W. Paxton, Mrs. Archie Grimes, and Mrs. Basil Lycan. Also nineteen grandchildren, one sister, and three brothers. Funeral services at the Saints' church in Holden, February 5, at 2 p. m., with sermon by D. J. Krahl, assisted by H. E. Moler and C. F. Scarcliff. Interment in Fairview Cemetery.

HOLMES.—Eleanore Dorothy Holmes, daughter of Brother and Sister William D. Holmes, of Armada, Michigan, was born February 20, 1915. Blessed by R. H. Huston January 21, 1917. She was never very strong, and died November 30, 1924, at Port Huron Hospital, following an operation for appendicitis. She was loved by all who knew her and will be greatly missed in the branch. Leaves father and mother, four sisters, one brother, grandfather and grandmother, two uncles, and a host of relatives and friends. Funeral services at the home in charge of R. H. Huston, of Port Huron, with interment in Rose Hill Cemetery.

HEART.—Horace B. Heart was born January 5, 1854, in Parishville, New York, and came west in 1873, where he married Ina Landon April 16, 1878. Baptized June 5, 1892, at Gallands Grove, Iowa. In November, 1919, he located north of Hamilton, Missouri, where his family still resides. Died December 28, 1924. Leaves his wife and nine living sons, and a large number of grandchildren, besides many friends. Sermon by J. T. Ford. Interment in Hamilton Cemetery.

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Volume 72 *Independence, Missouri, March 18, 1925* *Number 11*

EDITORIAL

"Carry On in God's Own Way"

Our Slogan for the General Conference

The HERALD for February 4 carries a scarifying editorial under the caption, "Common consent if——." It is a problem story, a sort of politico-religious romance. The author blends fancy and theory as a painter does his colors. The plot is purely hypothetical, unencumbered by things so prosaic as facts. If thrills, and tragedy, and crisis be a criterion, it is the most sensational contribution of the year.

Few people will question the exceptional power of imagination of this writer. His excursions in the realms of fancy have ofttimes enlivened an otherwise dull evening. If this flare-up of his concerned only myself, I would treat it as another bit of droll humor, intended only to entertain children and amuse men and women who delight in a story with a villain and a hero, and let it go at that. But there is a principle involved. And others are concerned.

This appeal is a reaction, not to what was said, but to what our critic fears may happen. It appears as an ingenious attempt to submerge the intellect, to capitalize this fear, and thereby stampede the group. It is an exceptional appeal to prejudice, passion, and mob psychology. The attack is, indeed, clever. Some one has said, "Clever things are not always good."

The Casus Belli

This editorial writer is very much distraught because an individual signing himself "T. W. Williams" has said:

> We must carry on in God's own way with a firm and steadfast faith that God, who restored the gospel in the beginning with all of its attendant powers and blessings and who sustained the remnant during the dark and cloudy day following the apostasy of 1844, will still maintain his own cause and continue to bless the labors of those who remain true to the faith once delivered to the saints.—Editorial, SAINTS' HERALD, January 28, 1925.

Fear often causes people, who in every other respect are quite normal, to see things which do not actually exist. I recall that in a former editorial our critic speaks of "monsters" with "two or more heads"; "freaks of the zoo"; "dragons of Revelation." He now comes forward with lurid visions of men coming to the General Conference "to promote schisms"; "attempts to lead away a faction"; "factional divisions"; "tendency . . . to split the church"; "chaotic procedure of every man a law unto himself"; and trailing off into hazy suggestions of "schisms, disintegration, and shame."

The Purpose of the Editorial

An attempt is made to isolate one lone Open Letter advocate, hold him up to contumely, brand him as a fomenter of schism, proclaim him as the arch conspirator, and thus make him the "goat" for the sacrifice. The whole thing reads like burlesque, yet behind the scenes there is spiritual tragedy. Noble, God-fearing men and women, by the fireside, in the closet, and in the woods are pouring out their souls to God for help and guidance, all of which make demand that we put away childish things and, with an eye single to the glory of God, strive for the eternal verities.

What I Actually Said

In the editorial which has so frightened our critic I said:

1. *I am reluctant to believe* that a majority of the officials and members of the church will indorse this strange document on church government now championed by a majority of the advisory council which would:

(a) Substitute monarchy for democracy.

(b) Make assent take the place of consent.

(c) Divert the church from its original and heaven-ordained purpose.

2. To divert the church from its original and heaven-ordained purpose:

(a) Would be tantamount to apostasy.

(b) Must result in the rejection of the church.

3. But even though the church should be rejected, still only one course remains open to all true Latter Day Saints:

(a) We must carry on in God's own way.

(b) We must carry on with a steadfast faith that God . . . will still maintain his own cause and continue to bless the labors of those who remain true to the faith once delivered to the saints.

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What My Critic Accuses Me Of

Saying:

(a) That if the majority at the coming General Conference *shall be adverse to his judgment,* and in support of the joint council action, *he will scorn the decision.*

(b) That at least common consent means "assent" *to his opinion.*

(c) That common consent is authoritative and righteous *if it supports his position—if not, it is apostasy.*

Doing:

(a) He in advance puts the "bitter burning brand of apostate" on those who shall dare to stand with the majority.

(b) Would seem to put the other signers of the open letter in an embarrassing position.

(c) Is guilty of prejudgment and repudiation of the decision of the coming conference.

(d) Attempting to institute minority rule and the chaotic precedure of every man a law unto himself.

(e) Putting out privately and through questionable secrecy propaganda which is now forced into the open.

I have noted carefully each stricture made. Without aspersion let me say that this writer reads into the text motives and purposes of which I know nothing. He has (possibly unwittingly) garbled and distorted the language beyond license. I deny his implications. I now reiterate and reaffirm the statement without modifications.

The fact that our critic ignores entirely our argument and issues an inflammatory editorial dealing exclusively in personalities is a compliment to the correctness of our general position. He is alarmed, and rightly, too, for the fate of supreme directional control. It cannot be successfully defended. He has not even attempted to do so. He has written a number of apologies which are calculated to pull out the fangs, but this is not defense.

Sets Up a Man of Straw

He now sets up a man of straw, christens it "T. W. Williams," and with this bugaboo seeks to impress the membership. He then proceeds to annihilate this creature of his own making and "calls upon all men and women on both sides of the controversy to stand there with me when the vote is counted." In this way does our critic darken counsel and would crucify the real man.

Far too great an honor is conferred upon poor me. When, pray, did T. W. Williams become a church issue? And of what moment is he that a member of the Presidency should lose his perspective and rush into print with a war cry warning the church and the world that a division of the church is imminent! This is spectacular, but it is not good leadership. Once again I call attention to the real issue: *government through priesthood among, but not of the people; supreme directional control resting in the Presidency; effective discipline strongly enough administered to prevent . . . individual caprice and rebellion.*

However interesting the personal may be, it is relatively unimportant. The church is not directly concerned in personalities. It should be deeply concerned with the truth. It is, indeed, regrettable that in the discussion of so vital, and fundamental, and universal a problem as government, which in all ages of the world has challenged the highest wisdom of man, the essential principles are lost sight of in a desire for victory. We should be able to consider this question without misinterpreting motives or misrepresenting facts.

Our Appeal to Officers and Members

Our critic comments thus:

> The signers of the open letter were first to appeal to the General Conference and pledge themselves to its decisions.—HERALD, February 4, 1925.

We did not publish the open letter until after the advisory council had committed itself to the supreme directional control doctrine and official pressure had been brought to bear to bring leading church officials into line, and this without any conference action. To have remained silent would have been cowardice on our part.

The open letter was addressed to "The president, ministry, and membership of the church." It was submitted as a basis for discussion during the year. We affirmed, "There are fundamental issues which must be decided before peace can come to the church." We said:

> We believe that the coming General Conference, *in full possession of the facts,* should speak and settle this controversy, *in a definite, constructive manner.* Only in such conference settlement can our people be reunited, confidence reestablished, and the cause of the Master advanced.

And this is our position to-day. But what has happened in the interim? District conferences without "full possession of the facts" and without free and full discussion have indorsed the document on church government. We are now confronted with delegations who may not listen to argument, who are impervious to reason and revelation, and who have no volition but to vote as instructed, and this with the full knowledge and concurrence of the Presidency of the church! Under such circumstances the General Conference may *not* represent the majority, and it is even possible that its actions may be a travesty on common consent.

"Bitter, Burning Brand of Apostate"

Our critic continues:

> He in advance puts the bitter, burning brand of apostate on those who shall dare to stand with the majority.—HERALD, February 4, 1925.

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He gratuitously assumes that the majority are going to vote for supreme directional control. We await the action of the conference. No individual can declare another an apostate. This right belongs to God or a proper tribunal. And every man should have the privilege to answer for himself. It is, however, not only the right but the duty of an apostle to warn the church against apostasy. If this had been done prior to 1844, there might have been no need for a Reorganization.

The Apostle Paul said: "After my departure shall grievous wolves enter in among you, not sparing the flock; *also of your own selves shall men arise* speaking perverse things to draw away disciples after them."—Acts 20: 29, 30. Will our critic rail at the Apostle Paul because he dared to suggest that the majority of the church would go into apostasy?

If our critic is serious in his castigations of our effort to warn the church of possible contingencies, does not an apostle have as much right as one of the Presidency to warn the people of what seems to him to be the tendency to depart from accepted principles? Is it a virtue for the President of the church to call apostles "instruments of Satan" and a vice for an apostle to call upon the church to "carry on in God's own way"?

Is it not true that this same writer was unmoved, silent, and complacent, when his "superior" officer in a public sermon in 1922, and through the church press in 1923, issued a blanket statement denouncing leading ministers of the church, and this without the courage of naming them, as "weapons in the hands of Satan," "self-appointed and aspiring leaders," "that would have led the church into apostasy"?

And is it not true that this attack was made shortly after the leading men representing both majority and minority groups had come together and agreed to put forward an affirmative effort throughout the conference year? And was not this attack made while those who were traduced were at work in their various missions trying to build up the church and strengthen the faith of the Saints? And was not this charge reiterated at the last Southern California reunion? Let the records decide.

Here was an instance where men, who with their wives and families had sacrificed their all in the service of the church, were held up to obloquy and derision, their honor besmirched, heralded to the world as apostates, and together with their loved ones placed under suspicion and reproach. This unjustifiable attack has never been righted.

No Cause for Complaint

At no time has our critic lifted his voice or wielded his pen on behalf of these men who have been so grossly maligned. It ill becomes this man who has upheld his associate in putting the "bitter burning brand of apostate" on fellow ministers, and without cause, to complain when we say that "to divert the church from its original and divinely ordained purpose would be tantamount to apostasy." The mote and beam illustration of Jesus is applicable here.

I did not brand the majority in advance as apostates. On the contrary, I expressed confidence in the integrity of the group in these words: "I am reluctant to believe that a majority of the officials and members of the church will indorse this strange document on church government." I reiterate. And I wish to add: If the majority, or the minority, or a single individual will seek to divert the church from its original and divinely ordained purpose, this will be tantamount to apostasy. And I here state a principle and indict no man.

Judge Philips on Apostasy

Judge Philips in the Temple Lot Suit decision gave as among the reasons why the Utah Church was not the church in succession and was in apostasy:

> It has changed the duties of the President, and of the Twelve, and established the doctrine of "obey counsel," and has changed the order of "seventy" and "evangelists."

It would be interesting to know what some able jurist would say concerning the doings of the late advisory council limiting government to priesthood, lodging supreme directional control and the power of effective discipline in the Presidency, with the numerous unauthorized innovations which have been introduced in the last few years wherein the duties of the President, the Twelve, and the Seventy have been changed and where "obey counsel" has become the rule.

Prejudgment and Repudiation

Our critic protests against what he conceives to be the "prejudgment" and "repudiation" of the decision of the General Conference. Strange, indeed, is it not, that he was not at all disturbed when several districts officially decided the question for themselves, thereby prejudging and repudiating the combined wisdom of the whole church?

And who is responsible for the introduction of prejudgment and repudiation? Not the open letter group. We have only to refer to the President's message for 1919 and his later assault on the integrity and character of his fellow ministers in 1922-23 to find the real genesis of prejudgment and repudiation. What is the following but prejudgment and repudiation?

> I cannot yield to the opposition, so I am in the fight, and it will undoubtedly be a finish fight.—F. M. Smith's address to the Independence priesthood, July, 1924.

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The President here gives notice that the issue *must* go his way. He indicates that if the majority at the coming conference shall be adverse to his judgment that he "cannot yield to the opposition." Is it not strange that our critic has never raised the slightest objection to this utterance of his colleague? If he thinks the President is right in this attitude, why does he find fault with others? If he thinks the President is wrong in this, why has he not had the courage to say so? None of the open letter group have issued such an ultimatum.

Who Desires Elimination?

And who is responsible for this repudiation and elimination which has been going on in the church? Certainly not the open letter advocates. We have been working to bring the forces together without the loss of any. This was our purpose in issuing the open letter. Yet leading ministers of the church have been bluntly told: "If you do not agree with the Presidency, why don't you resign?" and, "There is not room enough in this church for you and me together." This same thought was expressed during the advisory council when the President said:

> If I am right I want the council to say so. If I am wrong, and the council says so, I have the decency to get out, to resign.

And in his sermon on "Obedience to law" the President said:

> If you feel that you cannot be loyal to the laws of this land or this state or this government and uphold them by your voice, your act, and by your cooperation, you have the choice of going to other lands and giving your selective loyalty to other governments.—SAINTS' HERALD, June 4, 1924.

This is tantamount to saying: If you cannot be loyal to the President of the church and government through priesthood among, but not of, the people, and uphold them by your voice, your act, and by your cooperation, you have the choice of going to other institutions and giving your loyalty to other church governments. Thank God that membership in the church of Christ is predicated on loyalty to God and the truth and to those who abide therein!

The foregoing suggestions are ominous. No one can hear or read them without being convinced that there is a process of elimination going on in the church. The President aims to possess supreme directional control and the power of effective discipline. All others will be expected to get in step or get out.

Tendency to Split the Church

Our critic continues:

> I protest against the tendency such a declaration has to split the church and lead to factional division—to minority rule, or chaotic procedure of every man a law unto himself. —SAINTS' HERALD, February 4, 1925.

The fact that this writer does not call attention to what he regards as a "danger," and a "tendency to split the church," until he himself feels aggrieved, and raises no protest concerning those on the side of the controversy which he champions and who have abused the men of the opposite group, reflects an unfortunate biased attitude.

If our critic is so much concerned that the church maintain its official solidarity, why did he not protest this statement made by the President of the church before the priesthood in Independence, July, 1924?

> I cannot yield to the opposition, so I am in the fight, and it will undoubtedly be a finish fight; either the opposition which has asserted itself is going to become supreme and the rest of us eliminated, *or vice versa.*

This spells a split church. It makes a bid for a split church. It proclaims that a split is inevitable. There is no middle ground—no compromise. It is a fight to the finish. And this is put forward by the President of the church! And did our critic raise any objection to this statement? Not that anyone knows of. Why?

On the other hand, those who are opposed to supreme directional control are not contending for a split. We are not giving of our energy to develop factions. We are, in fact, compelled to fight against a *minority faction* who are trying to deflect the church from the path wherein the majority have elected to travel. The advocates of supreme directional control are those who have tried between conferences to make abortive the action of the last General Conference and to force the church into new fields.

It Has Been the Purpose to Effect Radical Changes

Those who have kept tab on the developments of the past few years know that the President of the church has definitely stated that changes were contemplated and that the church should be prepared for same. As early as 1916 he said:

> You who have been alert to conditions in the church know that it has been passing through such a period of confusion, that we have been breaking up some old habits in the process of forming new. . . . *the church must readjust itself to changed conditions, and must reform its ranks.* . . .
>
> You know when an army has been engaged in battling, there come times when *it must reform its forces, rearrange its lines, readjust its plans,* and then go on fighting for the same cause. . . . *Such a time or readjustment has reached us.* —SAINTS' HERALD, November 28, 1917.
>
> No individual makes radical changes in his habits without a period of confusion; so confusion may sometimes indicate progress. As with individuals, so with groups; *radical changes in customs may create temporary confusion,* and confusion may therefore be a concomitant of progress.—*Priesthood Journal,* vol. 8, No. 1, January, 1923.

He intended to make radical changes and knew it

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was inevitable that confusion would follow. He sought to reassure the people by saying that confusion was sometimes an evidence of progress. Changes multiplied have come, confusion has followed, but are we justified in believing that progress has been made? Let the present condition of the church give answer.

And herein is the source of our trouble. An institution which lays claim to continuous revelation should not be under the necessity of experimenting. It would be illuminating, though tragic, to review the history of these various ventures and changes, and failures, and the consequent effect upon the church during the last few years.

Landmarks Have Been Removed

In this era of change, old landmarks have been removed, guideposts have been torn down, well-defined trails have been obliterated, new surveys have been made without the use of chart or compass, and these have been revamped, discarded, or proved impractical until to-day we have no definite policy, no clearly defined goal. Unrest, incrimination, reincrimination, surrender, and mutiny characterize what was intended to be a united group of Christian workers.

You cannot make errand boys of apostles, rubber stamps of bishops, echoes of the general and local ministry, and an "aye, aye" chorus of the conference, and register either peace or progress or maintain our claim to being, in fact, the church of the living God. T. W. WILLIAMS.

(To be continued.)

Executives in Church Government.—No. 3

(Continued from last issue, page 256.)

New Move Subordinates General Assembly

In thus violating the law of the body which the signers of the "open letter" claimed obedience to, they did not act according to their public announcement. Having disregarded the rules of the church concerning the HERALD, they proceeded to affirm that General Conference "is the highest authority in the church" (HERALD, 1924, p. 531), and that its enactments are "binding *without exception* upon members, officials, *and quorums*" (Ibid.). They thus become leaders of another move contrary to church law, for conference itself has repeatedly recognized that the General Assembly is the highest authority to which appeal may be made concerning the law of the church, and the only lawful appeal to be made from a decision of the Presidency, Twelve, and Seventy. Of such a decision the law says:

> . . . it may be brought before a *general assembly* of the *several quorums* which constitute the spiritual authorities of the church, *otherwise there can be no appeal* from their decision. —Doctrine and Covenants 104: 11.

The new move that would make conference higher than the General Assembly is thus seen to be contrary to the law adopted by conference and repeatedly referred to in its enactments. There is an abundance of further proof on this point. This confusing conflict with their own affirmations and with the rules of the church is only one of the harmful results of using a tactical advantage to remove the supervision of the Presidency over the HERALD in doctrinal publications. If they had waited till the conference could hear and make proper disposition of the matter, it would have inspired greater confidence as to the lawfulness of their methods, whether or not their cause had been found worthy of support.

Another Ultra-Lawful Appeal Advocated

Continuing this misconception of the law, it has also been affirmed by one of the chief advocates of this procedure that instead of appeal from these three quorums being open only to a General Assembly, as the Lord states, another appeal from them to General Conference is to be permitted. He says, in the language already quoted:

> An appeal may be taken from their decision to the General Assembly or to General Conference. (Doctrine and Covenants 104: 11.)—HERALD, 1924, p. 1091.

But the Doctrine and Covenants cited by the brother does not support his statement. Instead of supporting him it disproves his affirmation, and says:

> And in case that any decision of these quorums (Presidency, Twelve, and Seventy) is made in unrighteousness, it may be brought before a *general assembly* of the several *quorums* which constitute the *spiritual authorities* of the church, *otherwise there can be no appeal* from their decision. —Doctrine and Covenants 104: 11.

He thus advocates a doctrine in further conflict with a fundamental law of the church as adopted by a General Assembly August 17, 1835. It can be seen that these attempted departures from the law of the church are all of similar nature in that they pave the way for independence of the Presidency or any other officers having power to supervise the procedure of the Presiding Bishopric.

Temporal Control of Presidency and Twelve

We have shown that the revelations place the spiritual authorities over temporal affairs also, giving power to direct the heads of the temporal department in accordance with the law and conference enactments. It was largely for this reason that before Joseph had approved himself as president, it was the Twelve, "the quorum next in authority," that the Lord directed to supervise the work of the Bishopric for a time. However, the Twelve still

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have a contingent responsibility that they may be required to exercise at times in looking after temporal affairs, in council with the Presidency or other officers of the church. This is shown in the revelation releasing the Twelve from the temporary responsibility placed upon them, as just mentioned, which *release is subject to exceptions* there stated, as follows:

It was not then intended, nor is it now, to burden them (Twelve) with the duty of looking after the *disbursements of the moneys* in the treasury, or the *management of the properties* of the church; *except as it may be at times necessary* to do so in council *with the presidency*, the high council in case of exigency, the bishopric, bishops, or bishop's agents abroad, *or the conferences;* and in accordance with the agreement hitherto made.—Doctrine and Covenants 122: 5.

This revelation shows that the need may arise for the Presidency and Twelve to look after the "disbursements of moneys" or the "management of the properties" at times; and while the Twelve were released from the temporary control given them by the revelation of 1861 (Doctrine and Covenants 114), an exception to this release also is named:

Whatever burden the quorum may have felt rested upon them in this regard, they are now absolved from, *the end designed by it* having been reached; *except* that *should it become apparent* to the quorum that there was abuse in the administration of the temporal affairs of the church, they shall at once make such *inquiry and examination* through the proper officers of the church as will correct the evil and save the church from injury.—Ibid.

Further Safeguard Provided

Instead of the Presiding Bishopric having no superior officers, and instead of being subject only to the law, *which they claim the right to interpret*, the law itself shows not only that they are subject to the Presidency, but even this additional safeguard is not all; should there be abuse in temporal administration, either by collusion of the Presidency and Bishopric or otherwise, the Twelve are authorized to investigate and *through the proper officers* correct the evil. Who these officers should be would depend upon the nature of the case, as the law clearly states.

The argument that the Bishopric are subject only to the *advice* of higher officers is not in accordance with the Articles of Incorporation or other provisions of the law. The law makes them subject to *"direction,"* not simply advice, stating:

. . . said bishops having temporal jurisdiction *subject to the general direction* of the church, and *higher church authorities.*—Church History, vol. 3, p. 709.

. . . the Bishop and his counselors, officers who were appointed to have charge and *direct* administration of the temporal and financial affairs of the church, *under* the counsel and *general supervision* of the First Presidency, etc.—Editorial, HERALD, 1893, p. 177.

The most *important business* of the church, *and* the most difficult *cases* of the church, inasmuch as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood.—Doctrine and Covenants 104: 35.

And this shall be *your business* and mission in all your lives to preside in council and set in order *all* the *affairs* of this church and kingdom.—To the Presidency, Doctrine and Covenants 87: 5.

That it is the *prerogative* of the President to preside *over the whole church*, to bear the *responsibility* of the *care* and *oversight* of the work of the church, in *all* its *different departments*, etc.—Resolution 386: 7.

Executive Departments Under Executive Head

To say that the Presiding Bishopric are independent of the Presidency and subject only to the law (*which they say they are to interpret*) between conferences, is to ignore the law which places the Presidency over *all church affairs*, and over *all its departments*. While this supervision is *directional* and the Presidency do not directly administer in the temporal department in person, the prerogative and responsibility of directing the Bishopric places a corresponding obligation upon the Bishopric to be subject to the direction of these "higher church authorities," which direction is to be in harmony with the law and purposes of the church.

On the part of the Presiding Bishopric it is protested that they do not ask for supreme power in their department, but while supreme power is not claimed *under that name*, the actual power which they assume they possess is equivalent to all that is claimed for the Presidency under the term *"supreme directional control,"* if the claims for the Presiding Bishopric mean what they say. These claims are, first, the right to interpret and apply the law, which is stated concerning Doctrine and Covenants 126: 10 to mean:

This clearly establishes the primary right of *interpreting and applying* the temporal law with the bishopric.—HERALD, 1924, p. 1091.

Their acts would in this case be subject to no superior executive direction between conferences, and the supremacy of the law would itself be subject to their own interpretation, with no superior officer over their department. That this correctly represents their position is indicated by the following:

In the work of the Bishopric the Presiding Bishopric are directed and *controlled by the law* and not by the Presidency. —HERALD, 1925, p. 230.

The Law Does Not Enforce Itself

In executive work there must be authority to see that all departments proceed according to the law.

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Such authority must be above the department itself, otherwise it is impotent to enforce the law. This authority is executive and is held by the chief office in the church, that of the Presidency. In an executive capacity it is supreme, but is subject to the law and legislative requirements. This executive supremacy, *under another name,* is claimed by the Presiding Bishopric, *so far as the temporal department is concerned.* Though disclaiming the use of the word *"supreme"* in this connection, they claim substantially the same right which the word means in the document to which they object, so far as it relates to their department.

The spokesman for the claims of the Presiding Bishopric asserts that the reason why they are not supreme in their department is that the law is supreme, hence the logical conclusion is that in an executive sense they consider themselves supreme, for the law is not executive but provides for executive functions. His argument is:

> And in this work can the Presiding Bishop become supreme? Assuredly not, because as the very words themselves suggest, the *law* is supreme, as it always and ever ought to be *in every department* of the church.—HERALD, p. 230.

If on the assumption that *the law is supreme* there were to be no directional control over any department in the church, we should have the ridiculous spectacle of a First Presidency appointed over *all the affairs* of the church, and over *all its different departments,* charged with the *prerogative* of the responsibility, the direction, and the *supervision* of all departments, yet unable to perform his work because each department head recognizes no superior except the law, which he himself interprets. A church operated on such a plan would soon become disaffected, disjointed, and dissolved.

The Executive Function Distinguished

The executive function of the Presidency does not interfere with the judicial or legislative councils and quorums of the church in the performance of their duties as defined in the law, and the right of such interference has not been claimed. But in directing executive work the superior decision rests with the Presidency and not with the Bishopric, but is subject to the appeal provided for in the law. This is the proper course of the Bishopric in cases where they believe the directions given by the Presidency are in conflict with the laws and provisions of the church. But to allege that an executive department, as is that of the Bishopric, is not subject to direction by the executive head of the entire body, is to set up a conflict with the law of the church.

ARTHUR B. PHILLIPS.

(To be continued.)

New Station to Go on Air April 7

Formal opening of the new church broadcasting station at Independence will take place on the evening of April 7. A special two-hour program will be radiocast from the new studio.

The new broadcasting equipment will be used, barring unforeseen delays, with a power output of 500 watts. In event a special inspection can be arranged by the Government radio inspector it may be possible to use full 1,000 watts. Permission has already been obtained to use 500 watts until inspection for Class B license can be made.

Unless a special inspection is made and the new equipment approved by April 7 it will of course be impossible to get a change in wave length for that date. It is probable therefore that the present wave length of 268 meters will be employed in broadcasting the formal opening program.

Arrangements have been made with the Western Union Telegraph Company to have an operator on special schedule at Independence, so that it will be possible to acknowledge all telegrams from those listening to the program. It will be greatly appreciated by those in charge of the radio work if listeners will either telegraph or telephone reports on this radiocasting. All such messages with the names and addresses of senders will be read during the program.

It is possible that this program will begin at 7.30 or 8 o'clock instead of the usual 9 o'clock hour. Announcements concerning the exact time of the program will appear in the HERALD and *Ensign* the week preceding the program.

Many delays have attended the construction of the new station. It is no small task to build a 1000-watt broadcasting equipment, and more time has been required for this work than originally was contemplated. Since the station has been first planned, Government requirements for stations of such power have been made more stringent. Fortunately the funds compaign for the new station has gone over the top sufficiently not only to take care of the necessary increased expenditures but also to buy a very fine grand piano for the new studio.

Upon its completion K L D S will be one of the foremost stations in the country, and with its central location should reach well up into Canada, as well as to both coasts.

Every Latter Day Saint will want to tune in K L D S on April 7, and it is hoped that every hearer will report reception from the new station.

ARTHUR B. CHURCH.

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ORIGINAL ARTICLES

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

Let the People Rule

BY J. F. GARVER

III. Majority and Minority Rights

This discussion had its rise in a consideration of the rights of the majority. It must have its conclusion in the rights of the majority. For we must remain true to our fundamental democracy. We must let the people rule.

Let the Majority Rule

In defiance of this fundamental Latter Day Saint philosophy, the rights of the minority have of late been pleaded as if of the power to veto action by the majority, till all see and see alike. Such power does not obtain. And for the very good reason assigned by the late Joseph Smith, whom our brethren so often quote. Says President Smith:

> Were such a rule to prevail, it would lie within the power of a factious minority to defeat any measure that the emergency might require, or the better sense of the well-meaning and trustworthy might suggest, and *discussion* with its real or supposed harmfulness *be made interminable*.—Saints' Herald, December 25, 1895.

But, it is asked in the Herald of February 18, "Is there no qualification to be placed upon the usual rule that the minority must submit to the decision of the majority?"

There is not, i. e., according to this eminent witness, Joseph Smith, introduced by our brethren, there is no rule to allow of an *interminable discussion* in field and press against the mind of the church as in conference expressed; in its effect continuing unbrokenly the contention among the people and tending to "frustrate the commands of the assembly," as we shall presently see.

Let Us Leave It With God

But, it is asked again, if this be the case, what becomes of the time-honored truism—"One with God is always a majority"?

With all due respect to the conviction of our brethren in this connection, we suggest that it be left to God, where he is to take his stand. And despite all that has been said in the Herald of February 18 about *wrong majorities*—human majorities—and *right minorities*—divine minorities—we yet express the hope that even though the church adopt the document on church government, God will still be found with the church.

At any rate, the strong presumption is he will be with the church. Our friends of the open letter have themselves said, Conference enactments "combine both the inspiration of God and the will of the people." The very strong presumption is, then, God will still continue on with the church.

The Rights of the Minority

But if certain after conference action feel the said action is in error, where, then, lie the rights of this minority?

A fair question, and fairly answered:

> The college debt should be paid, and *ministers going out from the conferences* held by the elders of my church *are not expected or authorized to throw obstacles* in the way of the accomplishment of that which has been intrusted to the bishopric to pay this great debt. Their right to free speech, their right to liberty of conscience, does not permit them as individuals *to frustrate the commands of the body in conference assembly*. They are sent out as ministers to preach the gospel, and *their voices if opposed* to what may be presented to the conference *should be heard in the conferences*, and *not in the mission fields*, to *prevent the accomplishment of the object with which the officers of the church have been intrusted*.—Doctrine and Covenants 125: 16.

The rights of a minority under this principle as laid down by divinity, rest until councils or conference or both meet again.

If adopting the document on church government, the church shall have been found in error, then the church in a later conference can and will correct it. And Saints and brethren will not need the assurance those now holding for this document will be among the first to declare against it, shall its principles have been demonstrated in practice to be subversive of the rights and liberties of the people.

In the premises the minority have their every right conserved. And the assurance of eventual right and righteousness.

Who Is in the Minority?

A labored effort is that in the Herald of February 18 to put in the minority the Presidency and those who agree with them:

> Have the Saints observed that proponents of "supreme directional control" are even now minority reactionaries? None can justly accuse these, our brethren who are advocating "strongly administered discipline" and its attendant features, with the cowardice that swings with some majority because of its numbers. For since the last General Conference they have courageously stood with and fought most manfully for the cause of the minority, proved to be the minority by vote of the last General Conference, when the conference rejected one of the major moves of the supreme control doctrine and denied exclusive nomination to office by priesthood. They have challenged the majority! They are the courageous minority leaders of the hour! Should they be discredited for it? Certainly not, if they consider it vital that the church must have this "control" doctrine attached! All should respect them in their daring attempt to show the church and the conference where it was mistaken when it voted that it did not want government by priesthood exclusively nominat-

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ing itself to office, etc. They have the right, as any sincere minority should have, to protest the majority action, and to try to get the body to change its mind to make it accord with their views. But in our opinion it would have been better, and would have resulted in less confusion to the church, had their efforts to convert the majority been confined to the conference rather than by the initiatory innovation of an advisory council between conferences.—Page 170.

Our brother passes rather lightly over the record of the 1923 conference. The reason is obvious.

The record shows not ours, but his own party bringing a document to the conference touching the matter of nomination for offices in the church, affirming the right of the people to nominate, but *ignoring the right of executive officers to nominate,* which document failed of a majority, as we shall see.

It further shows in the preamble to this document just described, a thrust at "one-man power."

It shows an amended substitute submitted by our party and adopted by the conference, sweeping away this preamble and resolution just mentioned; and which amended substitute as adopted reaffirms the right of *both* people and executives to nominate.

It shows no word in either substitute, amended substitute, or reported speech as from us, claiming the right to nominate as being the *exclusive* right of the executive. Nor did those taking the floor for us, or any one of them, so hold. For all and each of them have from the beginning and do now concede the right of the people to nominate.

The record *does* show something else. It shows that failing in the opening wedge hidden away as it were in their preamble as above cited, its proponents made a second effort. For immediately after adoption of the resolutions on common consent reaffirming concurrent rights of nomination as just noted, the record shows them in this attempt:

> Resolved, This General Conference hereby express disapproval of centralization of power by any administrative officer or officers, and maintains the right of full expression of the will of the people.—General Conference Minutes, p. 3464.

And it shows this resolution was tabled without a word of discussion (the people clearly believing in adequate and proper centralization under the law).

The record shows again that immediately following this attack by indirection on the administration of the Presidency, another was brought up charging certain dire dangers in connection with Forms One to Five.

It shows this resolution and matter was also immediately laid on the table without discussion.

Counting it a day, the conference stood adjourned.

The record shows that the next day the opponents of centralization tried it yet again, in a milder form, through a resolution reading:

> Whereas, controversy has arisen over the propriety and working of "Forms" one to five (1 to 5), as set forth in the SAINTS' HERALD of November 8, 1922,
>
> Be it resolved, that we, as a General Conference, declare ourselves uncommitted to the measure.—Ibid., pp. 3479, 3480.

It shows that, to quote the minutes, "After discussion the matter was laid on the table *by vote of 236 to 157.*"

By the way, it is interesting to note just here that Elder T. W. Williams played a leading part in the drawing up of these Forms One to Five; his being the second signature attached thereto, as published in the HERALD of November 8, 1922.

Again reverting to the conference, it is clear in the memory of all present that when one arose in the session a couple of days later and attempted what promised to be a review of certain acts of President Smith, objection was made this was a cause which could not be lawfully brought before the conference, the conference by a decisive vote declaring it did not want to hear the matter. Nor did it listen to another word of it.

On these several occasions we voted with the majority.

Who, then, is in the minority?

We Need Have No Fear

And lest some might fear the above quoted questions with reference to the rights of the minority, together with this effort to put us in the minority, are laid down by our brother as a premise for a continuous and unbroken agitation of this question of church government, in the field and through the press after the conference has spoken, we quote this following rather strong language of Elder T. W. Williams to reassure such fearful ones it is not to be so:

> When grave questions confront the church, is it not better that the "competent quorums" of the church meet in "solemn conclave" to consider and decide thereupon? This would avoid the usual friction and the publicity attaching to open discussion in promiscuous assemblies. . . . Most of the discussions on leading questions which engender feelings and a sense of alarm and unrest among the Saints, are done by the representatives of the church included in the administrative and judiciary quorums of the church. This discussion could as well be made in "solemn conclave" as in public sessions and would save us from unenviable ridicule by worldling scoffers, and at the same time not shake the faith of those who may be tender or young in the faith. Some measure should also obtain *making it a breach of trust* for any officer of the church to *go among the Saints,* and in private or public to *dwell on the differences* between the quorums, thus *feeding the spirit of division* which *the Devil is seeking to bring into the church.*—SAINTS' HERALD, vol. 43, pp. 108, 109.

Since Elder Williams feels so strongly there should be something done to protect the church against division, even under ordinary circumstances, *prior to conference action,* we can trust him to co-

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operate in a manner to insure the church against divisive tendencies *after* conference action.

We need then have no fear.

The Law of Succession

For some reason not revealed, there has been projected into this consideration of church government the law of succession in the Presidency. Since this claim which has been for some considerable time passing itself around in certain quarters now protrudes itself here also, it may be well to take note of it.

Reference is made to a statement of President Elbert A. Smith, to interpret it quite apart from the law, and the known conviction of Brother Elbert. Then, using this forced interpretation as a premise, the writer plucks from out the Plaintiff's Abstract an affirmation of the late Joseph Smith, to interpret it also quite apart from the law and the known convictions of Brother Joseph. So by this devious process is suggested a theory for the selection of a president of the high priesthood by ordinary nomination and vote; which is to say, without revelation from God—even as the church might select a secretary.

The words of Joseph Smith as quoted are these:

> I could have been properly ordained under the laws of the Reorganized Church to the office I now hold (President of the church) without a revelation to that effect from my father. Yes, sir, you understand me correctly; I claim I could properly be ordained and qualified and put in the possession of the office which I now hold, without a revelation to that effect to my father. I make that claim.

That Joseph Smith might have been chosen president without a revelation through his father, *Yes.* But that he might have been so chosen without revelation at all, *No.*

But lest my opinion might be regarded as prejudiced and incompetent, we call again to the rescue Elder T. W. Williams, who in his "Latter Day Saints: Who are they?" says on this point:

> As to the organic form of the church, we have shown that Brigham Young was a usurper, while Joseph Smith, the first President of the Reorganized Church, was ordained according to law. *The established law of the Lord as regards leadership* provided that Joseph Smith's successor should be *"called of God," "chosen by the body," "appointed and ordained unto that office."*—Page 142.

And in showing up the usurpation of Brigham Young, Elder Williams had before said in this same tract, quoting "their own words," *Millennial Star,* volume 10, page 114, the italics being his:

> Brigham Young was *nominated* to be the first president of the church, and he *nominated* Heber C. Kimball and Willard Richards to be his two counselors.—Page 140.

And Brother Williams adds further down the same page: "Thus Brigham Young, by the confession of his own historians, was *nominated by men.* —Page 140.

These wise words of Elder Williams are much appreciated at this time. May their timeliness impress us, one and all, and reestablish us in the law.

If anything further is needed to establish us in the law, we have it in the following clear statement and interpretation:

> The president of the church, who is also the president of the council, is *appointed by revelation,* and acknowledged in his administration, by the voice of the church.—Doctrine and Covenants 99: 6.

Indeed, the author of the article in the HERALD of February 18, advocating this nomination-by-man theory, himself said in the HERALD of November 4, 1908, quoting from this same section 99, "The President of the church . . . is appointed by revelation."

Let the Majority Rule

Reverting to the discussion engaging us, we again call the Saints to witness, this present discussion had its rise in the rights of the majority. In the rights of the majority it must have its conclusion.

And that the people shall speak wisely, we firmly believe. For we most heartily join our Brethren B. R. McGuire, J. F. Keir, I. A. Smith, J. W. Rushton, and T. W. Williams in the conviction as quoted in our last, "We believe God will be mindful of our needs in this crisis, as in times past."

When the conference speaks, the presumption will run it has spoken as God would have it speak.

When the conference speaks, it must be obeyed. Any other course is not a course, it is chaos.

Let the majority rule.

Why Worry About a Split in the Church?

BY C. E. GUINAND

There are those who seem greatly worried because they say Brother T. W. Williams has suggested a split in the church; they seem to fear that the people will grab the idea and run away with it.

Do our friends fear that Brother Williams's influence is greater than President F. M. Smith's? They did not seem troubled in the least when President Smith on July 6, 1924, said, "I cannot yield to the opposition. I am in the fight, and it will undoubtedly be a finish fight. Either the opposition which has asserted itself is going to become supreme and the rest of us eliminated, or *vice versa.*"

Evidently, President Smith expected a split in the church; "a finish fight and elimination" certainly suggest a split much more plainly than anything found in Brother T. W. Williams's article. Men do

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not generally fellowship after a "finish fight" and when they have been "eliminated." They then have no choice but to "carry on in what they believe to be God's way," as Brother Williams has suggested.

Now comes Brother Garver and extravagantly lauds Brother Elbert Smith's article in which he attacks Brother Williams, hinting that he is trying to lead away a faction of the church. Brother Garver says Brother Elbert's article is a "masterpiece, and dignified." It does not look that way to me, and if it really is so "dignified" for Brother Elbert to hint or suggest that Brother Williams is trying to "lead away a faction of the church," would it not have been equally dignified for Brother Elbert to have "lifted the warning voice, and powerfully proclaimed" against Brother F. M. Smith's suggestion of a "finish fight and elimination"? We are brethren; we should not show partiality. That which would cause consternation or apprehension on the part of church men should not be regarded as less because of place or station in the church. We should not have men's person in admiration because of advantage. (Jude 16.)

There are at least three places in Brother Elbert's article in which he leaves the impression that he believes Brother Williams is trying to lead away a faction of the church, without saying it in so many words. That is unfair to Brother Williams and can serve but one purpose, viz, to discredit him in the minds of the Saints. This is a convenient way of disposing of some one whose argument you are unable to meet in a direct manner. I have talked much with Brother Williams, and I do not believe that he has a wish to lead away any part of the church, any more than I believe his critic wishes to lead away from the church, and I certainly do not believe he has such desire.

Brother Elbert says, "Certainly he [Williams] could hardly remain with a body of believers whom he had prejudged and advertised as being in apostasy, or an equivalent state." I will say, Certainly he could not remain with a body of unbelievers after a "finish fight" in which he had been "eliminated."

President Smith has not hesitated to scathingly denounce those opposed to his supreme control plan. In the event that he shall become supreme, there are but two ways open to those who do not honestly believe in his supreme control; one is, to yield like cowards and sycophants to a rule they believe to be wrong, and kiss the hand that wields the scourge; or, as Brother Williams has suggested, carry on as they believe the Lord would have them to do. Which shall we do?

Why?

BY JAMES F. KEIR

The effort made by Brother Elbert A. Smith, in his article on the front page of the HERALD of March 4, to get the Presiding Bishopric to commit themselves, naturally causes one to ask, Why?

I am not afraid to state my position to the membership of this church upon questions in which I have reached a definite conclusion. Many problems have confronted us in our office work during the past nine years. Some mistakes may have been made, but many more would have occurred had we acted hastily and not waited until all the factors were before us.

In his editorial Brother Elbert says, "Again, when a document goes to conference no one can safely predict what will emerge." How then can he justly demand that I commit myself and the Presiding Bishopric before we know what will emerge even though he has bound himself in advance? The Proverbs say, "He that answereth a matter before he heareth it, it is a shame and folly unto him."

The challenge made in the HERALD columns has a familiar sound. A similar effort was made in the very beginning of the advisory council last April. During this council supporters of "supreme directional control" made statements in effect as follows:

> I am willing to abide by the decisions of this council, and if it is against me I hope that I will have the manhood to get out of the way.
>
> I am willing to abide by the decisions of this council, and if I am not I know what I can do.

The inference is plain. Why did they want us to forswear ourselves then? We did not know what was to be presented for council action, and therefore thought it wisdom not to commit ourselves in advance. Had we done so our lips would have been sealed and our hands tied towards offering any opposition to the immediate application between conferences of governmental changes which violate the organic law and established usages of the church.

Definite commitments as to uncertain contingencies of the future seem to be a part of the "supreme directional control" program. The launching of this governmental innovation was preceded by such a demand, and it is now repeated with respect to the actions of the coming General Conference which "no one can safely predict." Are we to understand from these two unprecedented instances that in the future such challenges are to be the order of the day preceding the transaction of business in our church councils and conferences? I do not believe the great body of the church will approve such high pressure methods.

Suppose the Presiding Bishopric should present

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to a council or conference a resolution demanding for themselves powers and prerogatives heretofore exercised by another or other quorums—suppose these changes were so far-reaching as materially to alter the form of our church government—would hesitancy or objection be manifested towards joining the Bishopric in a similar pledge to the one now advanced to support supreme directional control?

I have unbounded faith in the ultimate decision of the church, second only to my faith in the revelation of God's will. The normal functioning of the General Conference is to combine the inspiration of God and the will of his people. I subscribe to the principle stated in the Book of Mormon:

> Now it is *not common* that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore, this shall ye observe, and make it your law to do your business by the voice of the people.

Before I could conscientiously subscribe to the pledge to abide by the council and conference decisions of the future, I would have to force myself to accept the Book of Mormon statement when altered to read as follows:

> Now it is *never* that the voice of the people desireth anything contrary to that which is right; but it is *always* that the lesser part of the people desire that which is not right.

Our brother raises the question as to whether democracy has lost any of her lovers. NO! but we fear she has been kidnapped, and when she puts in her appearance at the conference, we wonder to what extent she will be blindfolded and gagged by districts which have been encouraged to send their delegates instructed so that her acts will not be free and unhampered; and under these conditions will her acts not be "against the wish, knowledge, and consent of the membership"?

A three-fold cord of safety has been pointed to—one is that the delegates will use their best judgment; secondly, they will seek divine guidance; thirdly, they will be determined to hold together in bonds of fellowship. We agree that this is a cord of safety, but according to reports it has been tampered with.

Some evidently have not felt that their cause was secure with this cord of safety. So they have used another cord to bind the delegates to vote a certain way regardless of reason or revelation at the General Conference, thereby severing two strands of the cord of safety.

In the HERALD of February 20, 1907, Brother Elbert convincingly points out the dangers of district conferences instructing delegates to General Conference:

> We believe in divine guidance. At any General Conference a revelation may be given to the church touching important questions; and there is no assurance that its provisions will be in line with the instructions which we may have given our delegation.
>
> At the General Conference a broader discussion obtains than can be hoped for in the district or stake conferences; yet if we instruct our delegation we cut ourselves off from any benefit that might result therefrom. We thus narrow ourselves down to the information and light obtainable in our own district or stake.
>
> It is often the case that only a few of the elders are present at the district conference. Possibly there is one of the number who is possessed of unusual eloquence and power in debate. He is sincere but he presents only one side of the question and the other side has no proper presentation. We may instruct our delegates and at the General Conference they may discover that there is another side to the question with able representatives who have the facts back of them. In such an event our delegates are bound to vote against their convictions. We have delegated them to represent us, but they cannot properly represent us because they cannot make the change which we would if we were there to vote in person.

After a passage of a few years, now comes the same writer in the HERALD and bravely challenges me to pledge myself weeks in advance to "abide loyally" by whatever decision may be reached by majority vote when methods such as pictured above, together with other methods contrary to the spirit and genius of our work, have been resorted to in selecting and instructing delegates.

I have tried to be loyal to the church and to the decisions the church has made in its General Conferences. The record I have made will prove whether or not I have so far failed that a pledge is now necessary to give assurance of my loyalty. The divine forces which have guided the destiny of our beloved Reorganization since 1860 are able to bring us safely through another General Conference if their operation is not inhibited by previous commitments as unalterable as the law of the Medes and Persians.

My answer to this challenge briefly stated is:

I do not look for General Conference to take any action by which I cannot "loyally abide." But until after the coming General Conference reaches its decisions, the only intelligent pledge I can take is to abide by the constitutional law and the decisions which General Conference has already made.

Brother Elbert says:

> A clear-cut statement of intention to abide loyally by the decision of the coming General Conference will clarify and stabilize the situation.

How about abiding loyally by the decisions of the past General Conferences? Let us see then that we are loyal to the resolutions we already have, before loudly proclaiming our loyalty to those unborn.

I have not felt unduly alarmed as to the final outcome of the present controversy. The church has had grave problems confronting it in the past, and it

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will have them in the future. As long as we have the human element as a factor in our religious experiences, we will have differences of opinion, but if we can hold these free from bitterness, in the spirit of toleration and brotherly consideration, we can hope that out of them we shall gather strength. I believe that this work was brought forth by command of God and that he watches over it with a jealous eye. Naught can frustrate his purposes. With this faith burning in my bosom, I move hopefully forward.

Let the Lord Rule

BY JAMES E. YATES

This thing of saying, "Let the people rule," and then asking the people to sum up all their ruling power in one lump budget and deliver their full, final, and last supreme spasm of rulership into hands that demand centralization of supreme control, has its incongruities to say the very least.

Yet, under the plea of willingness to "let the people rule," some are urging the dear people to walk right up to the General Conference polls and vote their platform of ruling rights entirely out from under themselves by conceding what control forces ask for, that thereafter they, the people, will NEVER *"presume to issue orders to any man or officer"!*

That kind of rulership by the people, where their rule is all wadded up in one gigantic, all-spent, popgun shot, would certainly be a spectacular specimen of government *"among the people"!*

A writer in HERALD for February 25, under a criticism of my position against such a questionable method of "letting the people rule" as is proposed by men dominated by this *dominant control* notion, uses these words:

> The church *whatever the action of the conference* must continue as one—in the right *if right;* to correct the wrong, if in the wrong.

Is this a twin idea to the quotation that might be paraphrased as follows: "The church, may she ever be right; but *right or wrong,* the church"?

If we get to the place where our distorted loyalty to an organization called the church is greater than our real loyalty to *right,* then we shall be in danger of fawning before a power which may have been, or may be, to a limited extent an *instrument* for the Lord and of denying our allegiance to the Lord himself. Think of it! Here the people are urged to stand with *whatever action* the delegates they send to the conference may take, *right or wrong;* in the hope that if wrong upon such a vital question as this the wrong may possibly be corrected at some *distant, future time!*

Here is our brother's argument: Give over supreme control as is asked for, *even if it is wrong,* if a majority of the delegates can be persuaded to vote for it, and if it is wrong we will hope to "keep on a keep'n' on" with the wrong as our powerful working companion in the hope of correcting said wrong in the indefinite *sometime!* One would surely have to be blessed with a most magnificent development of the organ of hope to be able to hope that a wrong grasping for control, being graciously helped into the saddle under a plea of "Let the people rule," might, later on, relinquish its seat and spurs by the polite invitation: Won't you please come down? *Please do!*

Such a phrenological hope bump would be as abnormal as it would be unfounded in reason or sanity.

Our brother in referring to the position taken by Elder James E. Yates mentions him as an "intimate confrere" of Elder T. W. Williams.

We submit that to be associated in the fellowship of brotherhood with one whose masterly presentation of a great cause against certain odds of office and position has made him a target for those who misunderstand him, is a matter of some personal pride with the writer; but that there has been a conferring with Apostle T. W. Williams, or any other man, as to the writer's position against this control invasion, is hereby wholly disclaimed. And as with the Apostle Paul when God had made certain things plain to him, I can say that when the matter of this new doctrine began to appear, "immediately I conferred not with flesh and blood" in any of these things. While we are setting our faces like flint against *men* who may be supposed to be doing this, or that, is it not high time we should also set our faces with as stern a flint against *doctrines* that have wrought needless disunion and that are potentially destructive? And should such dire doctrines receive the gracious support of those who detect their ingrained wrong, merely because they might possibly be driven in with a naked and possibly unfairly gotten majority? Never!

Our brother proceeds to quote our statements that:

> One with God is always a majority. . . . The proposal of, and conflict with, great heresies in all the past has afforded ample reason for just condemnation of wrong majorities, and has glorified right minorities, etc.

But his criticism did not undertake to dispute that, the vital point of our argument. Instead, some needless taking of space is occupied with the minor question as to whether Brigham Young was a minority rider when he secured the Presidency's saddle for his apostate ride to the West. But the fact remains that of those *thousands present,* or adjacent to the scene of action, all minority opposition to

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Brigham's sway was nonplussed and the control saddle and spurs were tendered to him.

The people who refused to follow this wrong move, as Joseph Smith says, whether few or many, were the church. And those who were true, waited for the Lord to lead. Were they not right in that? Surely.

Our brother cries against a "split" and regrets that such a thing has been mentioned. We go further: We regret all that with him, and then regret, too, that this control wedge has been *forced and driven* as far as it has!

None can withdraw this splitting instrument but those who set it, and avert the deplored split. Yet our brethren bemoan the split and continue to pound on the wedge!

Setting Up an Independent Government

We do not know of any who wish to "set up an independent government" as is charged. We do not know of any who propose or desire that, *"As Christ did, so they must set up a new church,"* as the brother charges.

That is a gross misapprehension. If there are any who have desires for increased leadership, it seems most reasonable to believe that they would be asking for increased control rather than for larger democratic liberty.

We believe the Lord should rule, and we pray for grace to obey him, regardless of contrary orders by any man or men. We believe that if the fair and untrammeled expression of the people of this church can be obtained, they will affirm the faith of the old paths and reject these new infractious monstrosity doctrines, and that the church will be blessed in promulgating soul liberty and spiritual peace.

"Who Dares Speak Out?"

Hundreds, brother; here for one!

Our brother states: *"The Presidency have said beforetime they will bide the voice of the people."*

If the President has said he will continue to serve if he cannot have his own way on the question of control, we have not heard of it.

"Who dares openly say beforehand: I will not obey the voice of the people?" asks our brother. We believe this church is largely made up of folks who will dare to say now, or at any other time, that if they can know the will of the Lord in the matter, they will do it regardless of the *voice of any people, "few or many"!*

And as to "daring to say, I will lay claim to the property of the church," etc., to insinuate that anyone desires to do such a thing is an unwarrantable surmising. We can conceive that decisions by courts of justice *might* be necessary to determine where church property rightfully belongs, but to raise the hue and cry that any would desire to employ the civil courts *"to defeat the will of the people"* is a more serious charge than any of heresy, and of apostasy, that cannot but be considered.

In any event, we plead: *Let the Lord rule,* and follow no way but his way. We dare to declare a determination to do that, whether that means to stand with the "few or the many."

Constitutional Law Again

BY R. S. SALYARDS

The HERALD of March 4 contains an article, "Our fathers and finance," in which the author misstates the ground taken by me in a series of articles on constitutional law in the Government and in the church. His misstatement of my position is used as a basis upon which to build his thesis. His basis being in error, his argument and conclusions are erroneous. He says:

> In the HERALD for October 8, 1924, appears the following statement: "The Constitution of the United States . . . separate(s) the department of the chief executive from the department of financial administration."

He avers that this statement "is very misleading"; "it has deceived"; etc. My statement was not as he renders it. It was this:

> The Constitution of the United States *and the constitutions of the several States* separate the department of the chief executive from the department of financial administration. *The legislatures make laws and provide appropriations, and the specified departments of government execute the same.*

The words omitted by the brother are in italics. Why did he omit them? They have material bearing; they are not irrelevant nor incidental, but vital to the entire meaning. They are part of the statement and were explanatory of the very words upon which the brother bases his criticism. Anyone may build up a criticism upon a clause separated from its connection in a sentence and thus make "much ado about nothing." Is not that method "very misleading"? Has it "deceived"? Does truth require such methods in controversy? Should not the statement have been taken in its entirety? The brother takes but part of what I wrote, ignores its connection, and makes it apply to the Federal state alone, and to but one department of that.

To be frank, the words *department of financial administration* taken alone and from their setting might be understood to refer to the Treasury Department of the United States. Thus construed they would be faulty. But did I not use the qualifying words, *the specified departments of government execute the same?*

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I did make clear that the law, both national and state, did not place the finances of the Government subject to the supreme directional control of the executive—that was the substance of my statement. The statement, "The legislatures [plural, including those of States] make laws and provide appropriations and the *specified departments* of government execute the same," is qualifying. It is but a half-statement the brother selects upon which to base his mistaken theories and conclusions and waste his time. My meaning was clear in the light of my complete statement.

But more: My preceding article on "Constitutional law in the United States," HERALD, September 24, after setting forth the division of power into departments, said this:

> The division of departments such as War, Navy, Justice, *Treasury*, etc., are headed by members of his cabinet, who with many government officers are nominated by the President, subject to confirmation by the people through the Senate.

Without doubt the brother read all this in the series; and this was the article referring to government law. Why did he not take my clear meaning and represent me correctly? I did not say that the *Treasury* Department was not part of the executive department; I did say it *was* a part of it. I did not state, quoting the words of the brother, "that the President of the United States has nothing to do with government finance." In this he greatly misrepresents my entire articles. I stated the exact contrary, in these words:

> It is clear from the revelations that the First Presidency constitute the head of the executive department, having oversight of the entire church. This is acknowledged. But it is also clear that, like the executive Presidency of the United States, their functions are strictly *defined and limited and to be exercised according to and strictly within the laws and regulations adopted by the body.* Here is a statement and rule signed by President Joseph Smith:
>
> "That the Presidency is the leading quorum in the church. That the duty of presiding over the church devolves on that quorum. That it is the prerogative of the President to preside over the whole church, to bear the responsibility of the care and oversight of the work of the church, in all its different departments, and *through the constituted officers of the church in their various callings, according to the laws, rules and regulations in force and recognized by the church.*—General Conference Resolution No. 386, par. 7."
>
> The President of the United States cannot set aside or assume the functions of other departments of the Government; neither can the Presidency of the church legally ignore or encroach upon the rights and duties of other departments of the spiritual government.—HERALD, October 8, p. 971.

In opposition to the position taken by the April council, my series of articles made this clear: That before the time of Magna Charta some of the English kings oppressed the people by exacting revenues at will, but that the charter granted that no taxes should be imposed "save by the Common Council of the realm." The big thing was the taking from the king supreme control of state resources, and providing that grants of state moneys should be provided for by Parliament; that from Magna Charta constitutional government was developed in England; that its later development in America included as its chief and leading feature division of power into departments with accompanying checks and counter-checks, with the legislature, and that body only, granting government finances. It was in *this sense*, and in this sense only, that my article stated that government finances were safeguarded and made secure from supreme executive control. *Both legislative and executive functions were set forth in my treatment of the financial feature of government.* The brother himself says:

> True, there are divisions of responsibility with regard to national finance. The legislature, the judiciary, and the executive each has its part.

That is what we aver, hence that *no one department is supreme.*

The state constitutions, almost if not without exception, provide for direct election of treasurer and auditor, and in instances some of such state officers are elected at different periods, thus removing them entirely from appointment by the executive. The provisions of state constitutions and of state laws are very clear and strong in protecting state finances from executive control.

In refutation of the dogma of supreme directional control we also quoted copiously from Cooley on constitutional law, a recognized authority, cited by attorneys and accepted by courts, and whose texts are used in law schools. We repeat some of the matter formerly presented as making clear our meaning, in refutation of the brother's article:

> . . . The exercise of governmental authority begins with the making of laws, *and the other departments execute and administer what the law-making department enacts.* For this reason the Constitution, in enumerating the powers which shall be exercised by authority of the general government, confers them in terms upon Congress. But this in legal effect is conferring them upon the United States, and by implication a corresponding executive and judicial power is also given, *though to a large extent* the exercise of these powers is left to be provided for in the *discretion of Congress.*—Cooley, Constitutional Law, p. 55.
>
> Appropriations.—The provision that no money shall be drawn from the treasury but in consequence of appropriations made by law, applies with peculiar force to the President, and is a proper security against the executive assuming unconstitutional powers.—Ibid., p. 120.
>
> . . . When moneys are to be paid by the United States, they can be appropriated by Congress alone.—Ibid., p. 175.—HERALD, September 24, 1924.

The brother errs, and seriously, in this statement:

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Now, if we discover that this *constitution* allows the Department of the Treasury to become the *direct responsibility of the President.*

That is just what the Constitution does *not* do; it does the very opposite: It makes a provision that is vital to the liberties of the people, and that for which the English people contended—it involves the real point at issue in the present church controversy, viz: The Constitution lodges in the Congress all authority to provide for and to regulate the finances of the Government. Under its constitutional powers Congress created the Treasury Department and enacted the laws which govern its administration.

Of this Cooley says:

Much of the executive authority comes *not from the Constitution,* but from statute, *and what is thus given may at any time be taken away.*—Cooley, p. 177.

Is the President supreme in executive authority, under this provision, when much of his power is by grant from Congress?

The Congress is thus authorized by the Constitution:

All legislative powers herein granted shall be vested in a Congress of the United States.—Art. 1, Sec. 1.

But my statement, even as rendered or misquoted, is still correct. The Constitution of the United States does separate the financial administration from the department of the chief executive, in this:

All bills for raising revenue shall originate in the House of Representatives.—Art. 1, Sec. 7.

The Congress shall have power, to lay and collect taxes, duties, imposts, and excises to pay the debts. . . .

To borrow money on the credit of the United States. . . . To coin money. . . .

To make all laws which shall be necessary and proper for carrying into execution the foregoing powers vested by this Constitution in the Government of the United States, *or in any department or officer thereof.*—Art. 1, Sec. 8.

No money shall be drawn from the treasury, but in consequence of appropriations made by law.—Sec. 9.

The Constitution does not place with the executive department any of the powers named above; it places with Congress the power to provide and the enactment of laws to regulate the collection and disbursement of all finances.

The law is thus supreme, not any department or officer. The Constitution provides this oath or affirmation shall be taken by the President:

I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States.—Art. 2, Sec. 1.

He shall take care that the laws be faithfully executed.—Sec. 3.

The Congress has created the executive departments, Treasury, War, and others and has *prescribed the methods of their administration.* Thus the chief executive in the administrative line is limited by regulations.

Beard, in American Government and Politics, says:

Whatever may be the theory about the separation of powers and the independence of the executive, it remains a fact that the executive departments and their principal officers "are the creatures of the laws of Congress, exercising only such powers and performing only such duties as those laws prescribe."

The Cabinet is not the mere retinue of the President; the Cabinet taken as a body is not merely the official family of the President. We impose duties every day during the session of Congress by law upon the Cabinet officers which it is beyond the power of the President by any instruction of his to pretermit obedience to. The Constitution recognizes Cabinet officers. It deals with them or characterizes them as "Heads of Departments." It authorizes us—and when I say us, I mean Congress—to vest in them the appointment of inferior officers; and in the discharge of that function they are as independent of the order or control of the President, theoretically at least, as if they were entirely independent of the President in other respects. The statute books are full of duties imposed and orders made by the Congress to be executed by this member of the Cabinet, or that member, or the other.—American Government and Politics, pp. 200, 201.

The brother continues to err egregiously; one of his subheadings is this: "The Treasury the President's Trust." He says:

The heads of the various departments are responsible to the President for their cabinet trust, and *to him alone. With this Congress has nothing to do.* These under executives are the servants of the President.

How is the Treasury the President's trust? Is it responsible "to him alone"? Congress created it as a department and provides regulations to govern it. The Supreme Court also decides matters affecting the Treasury. It is rather the trust of the Government. The Senate joins in appointment of the Secretary of the Treasury; the President's responsibility in appointing is divided with the Senate.

United States Statutes

Let us see what the United States Statutes provide, under "Executive Departments." Section 234 of Compiled Statutes for 1918 provides a salary for the "head" of each department. Section 235 reads:

The head of each department is authorized to prescribe regulations, not inconsistent with the law, for the government of his department, and the conduct of its officers and clerks, the distribution and performance of its business, and the custody, use and preservation of the records, papers and property appertaining to it.

Time does not permit close scrutiny, but casual search of the entire chapter on "Executive departments" fails to disclose more than one or two references to the President, and that relating to vacancies. There is nothing that favors the idea that the whole personnel are servants or agents of the Presi-

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dent. On the contrary, reason and common sense say they are servants of the Government.

Section 258. The disbursing clerks authorized by law in the several departments shall be appointed by the heads [secretaries of the cabinet] of the respective departments, etc.

Nothing here about the President being in absolute control; and even bonds for faithful performance, etc., are to run to "the United States," and in such amounts as "shall be directed by the Secretary of the Treasury," etc.

In section 275 we find that the "head of each department shall make annual report to [the President? No.] Congress," a detailed statement.

How about the brother's theory, "With this matter Congress has nothing to do"? But we continue:

And he shall require of the disbursing officers, acting under his direction and authority, etc.

Section 283 A to the end of the chapter are war measures enlarging the powers of the President, which expired six months after termination of war, hence do not apply. The second section makes numerous provisions authorizing the Secretary and in some instances gives him right to delegate to other employees "the control and expenditure of various appropriations"—no mention that he is to be controlled by the President.

On the contrary we quote section 381, "General duties of Secretary":

The Secretary of the Treasury shall, from time to time, digest and prepare plans for the improvement and management of the revenue, and for the support of the public credit; shall superintend the collection of the revenue; shall, from time to time, prescribe the forms of keeping and rendering all public accounts and making returns; shall grant, under the limitations herein established, or to be hereafter provided, all warrants for moneys to be issued from the Treasury in pursuance of appropriations by law; shall make report, and give information [to the President? No.] to either branch of the legislature in person or in writing, as may be required, respecting all matters referred to him by the Senate or House of Representatives, or which shall appertain to his office; and generally shall perform all such services relative to the finances as he shall be directed to perform.

The mention of the various divisions indicates the importance and variety of the duties coming under this department. The Secretary is charged with the entire management of the national finances. He submits annually to Congress estimates of the probable revenues and disbursements of the Government, prepares plans for the improvement of the revenue and for the support of the public credit, and superintends the collection of the revenue. The Comptroller passes upon all claims against the Government and accounts received from the auditors. Six auditors examine and adjust account relating to the expenditures of the various branches of the Government.—Right and Duties of American Citizenship, Willoughby, p. 221.

Section 382. Collection of Duties.—The Secretary of the Treasury shall direct the superintendence of the collection of the duties on imports . . . as *he* shall judge best.

Section 386 provides that he shall make annual reports to Congress. Other sections provide for other officers, Comptroller, etc., to be appointed by the President, some on recommendation of the Secretary, when appointed to be agents of and to be under direction and control of the Secretary, and not under the President.

We are not acquainted with all the writers quoted by the brother, but we could quote from some of them to the detriment of his views. We are quoting the statutes of the United States, not school texts on civics. The United States Statutes are authoritative and direct. The brother has drawn unwarranted conclusions from his authors. Very probably they were not confused, as the brother is, between the limited constitutional grants to the President and the specific grants made by Congress. The secretaries of departments are by no means merely servants of the President. They are agents of the Government, functioning under definite laws; and the power of the President is confined to his constitutional right to "take care that the laws are faithfully executed," and to that only, unless Congress has given him specific duties in regard to the work of the departments.

He cites a work on American Government to the effect that the President executes the law by which revenues are collected, etc., and concludes that the President collects them. If he does, which we deny, it is according to statutes under the direction of Congress, and not by direct constitutional provision. For example, section 492 of the statutes reads:

The Commissioner of Internal Revenue, under the direction of the Secretary of the Treasury, shall have general superintendence of the assessment and collection of all duties and taxes now or hereafter imposed by any law providing internal revenue.

After this, is it not astonishing to read this statement of the brother:

Please note that the vast responsibility of these enormous collections, as well as expenditures, do not belong to the Secretary of the Treasury, *but to the President.* The only responsibility the Secretary has in these matters is that of acting as the servant of the chief executive. He must obey the President's orders or be relieved of his trust. Of course, where Congress has placed a specific task upon the Secretary, aside from his regular administrative responsibilities, he must in this matter be subordinate to Congress. Such instances, however, are few. The great burden of his responsibilities and his primary duty is to the President, and not to Congress.

In the light of the evidence already presented, almost every statement in the foregoing is directly contrary to the facts or the law in the matter. It indicates how far from the truth in letter and in principle is the theory of supreme directional con-

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trol—how misleading it is. We have shown the powers of Congress in the matter named, and which entirely refute the foregoing statement.

In juxtaposition to the brother's statement, we quote the following decision by the Supreme Court:

> The executive power is vested in a President; and so far as his powers are derived from the Constitution, he is beyond the reach of any other department, except in the mode prescribed by the Constitution through the impeaching power. But it by no means follows, that every officer in every branch of that department is under the exclusive direction of the President. Such a principle, we apprehend, is not, and certainly cannot be claimed by the President. There are certain political duties imposed upon many officers in the executive department, the discharge of which is under the direction of the President. But it would be an alarming doctrine, that Congress cannot impose upon any executive officer any duty they may think proper, which is not repugnant to any rights secured and protected by the Constitution; and in such cases, the duty and responsibility grow out of and are subject to the control of the law, and not to the direction of the President. And this is emphatically the case, where the duty enjoined is of a mere ministerial character.—Kendall versus United States, 12 Pet. (U. S.), 524, 610, 9L., ed. 1181.

That is our position. In this connection we quote from Washington's Farewell Address:

> Towards the preservation of your Government, and the permanency of your present happy state, it is requisite not only that you steadily discountenance irregular opposition to its acknowledged authority, but also that you resist with care the spirit of *innovation* upon its principles, however specious the pretext.
>
> It is important, likewise, that the habits of thinking, in a free country, should inspire caution in those intrusted with its administration, to confine themselves within their respective constitutional spheres; avoiding in the exercise of the powers of one department, to encroach upon another. The spirit of encroachment tends to consolidate the powers of all the departments in one, and thus to create, whatever the form of government, a real despotism.

He errs again and misses the mark in regard to the new budget system. The writer whom he quoted, Advanced Civics, in the first words used by the brother, says: "In 1921 Congress passed an act," etc. How can he err in the light of such plain statement? Certainly the President has powers concerning the budget system, because Congress so provided.

Appointments and Removals

He proceeds to inflate the powers of the President by arguing that he controls the vast sums paid to government employees, because, forsooth, he has appointing powers to office and place. As shown above, the President nor anyone in the departments can authorize the payment of one cent unless by law enacted by Congress. Political power he has, but actual and real control, personally, over the funds of Government, he has none whatever.

He seeks to maintain his extreme views by reference to the appointing powers of the President, under which he concludes that the President may remove any officer appointed by him.

To be brief, the President nominates an enumerated list of officers "by and with the *advice and consent of the Senate.*" The Senate is thus joined with the President in such appointments, for an official nominated is not appointed until confirmed. Has this branch of Congress "nothing to do" in this matter? Thousands of government officers and employees are now appointed under Civil Service laws passed by Congress to correct abuses in appointments, for the Constitution states:

> Congress may by law vest the appointment of such inferior officers as they think proper, in the President alone, in the courts of law, or in the heads of departments. (Art. 2, sec. 2.)

Has Congress "nothing to do" in this matter of persons appointed to department positions? Are they "responsible to the President for their cabinet trust, and to him alone"? Are they "servants to the President"?

Congress has not only provided the laws governing administration of the executive departments, but it continues to investigate and to regulate them. The Senate committees on Foreign Relations, Judiciary, Commerce, Finance, Appropriations, etc., and the House Committees on Ways and Means, and others, have "to do" with all departments. The Senate Committee which investigated the great oil scandal connected with several departments forced the resignation and removal of members of the cabinet. The House is at the present time investigating "claimed fraudulent procedure in the Bureau of Engraving of the Treasury Department." "Comprehensive audit of the public debt was recommended to-day by a majority of the House Committee"—Washington press item, March 3.

Much is claimed by the writer concerning power of the President to remove appointive officers. Of this Cooley says, previously quoted by me:

> The President has power to fill all vacancies that may happen during the recess of the Senate, by granting commissions which shall expire at the end of their next session. But he *cannot by removals make vacancies in order that he may fill them.*—Cooley, p. 119.

The question of removal from office by the President is an open question. It is now under consideration by the Supreme Court, according to a Washington item dated January 3, which we cite. It is the Myers case,

> now pending before the United States Supreme Court involving the right of the President to discharge or summarily

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remove from political office any official whatever. . . . Because the case involves the right of Congress to participate in the designation and removal of public officials through confirmation of presidential nominations by the United States Senate, it is possible that the Supreme Court will be asked to hear an argument made on behalf of Congress before the case now pending is decided. . . . Senator Albert B. Cummings, of Iowa, chairman of the Senate Judiciary Committee, said to-day that Chief Justice William Howard Taft had called to his attention the bearing of the case on the power of the Senate to approve or reject presidential nominations, and that later Attorney General Harlan F. Stone and Solicitor General James M. Beck had discussed the question with him, etc.

The time limit has required haste in making up this paper, which could be greatly strengthened. Suffice it to say that the quotation that the President "can stand beside the public treasury, with one arm plunged deep into its vaults, while the other distributes the golden store to a horde of officeholders," and the stream of millions of money flowing through the White House, etc., and the inference concerning the Reserve Banking System, an institution authorized and regulated by Congress—all this is far-fetched and beside the point at issue. It belongs to the realm of dreamland and not to that of fact. It is both raw and overdone, and thus defeats its purpose.

Willoughby, Rights and Duties of American Citizenship, says this:

The essence of constitutional government is, then, the strict legal accountability of public officials for the manner in which their public authority is exercised.—Page 80.

It is found by experience that it is a natural tendency and desire of those in power to extend their authority to its utmost limit, and that if too much authority be given to any one official, he will be able either to use his power corruptly and oppressively without danger of being brought to account, or he will be sufficiently strong to seize absolute control of the government, disregard all constitutional limitations, and transform himself into a despot. Furthermore, it has been demonstrated that lawmaking bodies, even though elected by the people, and responsible to them, and actuated by good intentions, cannot always be trusted to act wisely. . . .

For these two reasons,—the danger of despotism, and of hasty, unwise legislation on the part of the legislator,—there have been introduced in all modern constitutional governments systems of what are called "checks and balances."—Page 82.

In the light of the very extreme views of the brother concerning the centralizing of great power in the head of the executive department, it is interesting to note one of his closing sentences:

And while we pray, let us recognize the administrative function of our church government as centering in the office of the Presidency all our activities as a people.

He follows this with a statement of assurance which by no means assures. The statement quoted is very significant indeed!

Since writing the foregoing, Washington press items report extensive investigations of the Income Tax Bureau of the Treasury Department by a Senate Committee headed by Senator Couzens, of Michigan. The discussion has resulted in sharp and sensational differences between the Senate Committee and Mr. Mellon, Secretary of the Treasury, which are attracting national attention. Senator Couzens states that the matter will be probed to the bottom. Senator Carter Glass, author of the Federal Reserve Banking System Act, and former Secretary of the Treasury, has come out in favor of the Couzens committee.

Further: In one of the most striking debates in years, on the subject of confirmation of a nomination by the President, the Senate, on March 10, after repeated consideration, refused to confirm the name of Charles B. Warren, of Michigan, nominated by President Coolidge for the cabinet post of Attorney General. Thus this question is before the Government at the same time it is being considered by us. How about the theory that with such matters "Congress has nothing to do"?

The High Council and the Problem

Inasmuch as my promised article on the High Council has been crowded out by demands upon the HERALD, I state in brief some leading principles in answer to an article in HERALD of September 24, 1924. The writer states that the issues involved in the present controversy should be decided by that council, for these reasons, among others: That Doctrine and Covenants 104: 35 provides that "the most important business of the church" should be decided by the High Council. That it is "the supreme court of the church." That Joseph Smith the Seer stated in his history that, having organized the High Council, should he be taken away, the mind and will of the Lord could be obtained through it upon all important matters pertaining to the building up of Zion.

Section 99, Minutes of the High Council, makes the High Council the final court of appeal in such "cases" to which it specifically refers—cases between parties, tried by lower courts. In this function the High Council is the supreme court. It has jurisdiction also in trial of certain officers named (Doctrine and Covenants 126: 11).

The statement in 104: 35 itself makes clear the words, *the most important business of the church*, by the words which follow. The statement of the law is this: "The most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the *deci-*

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sion of the bishop, it shall be handed over and carried up to the council of the church," etc. It is clear that the business referred to is business that has been in litigation before the bishop's court—not such important business as is now before us.

It was claimed by some in 1892-1894 that the High Council should direct the Bishop in his administration. But when the Lord spoke he said:

> Nevertheless, that portion of that commandment which made it the duty of the high council to assist in looking after the poor and the needy of the church, was not intended to put the high council over the bishop in the administration of the affairs of his office and calling, except as they might do so in an advisory manner, and in such way that no one of the poor and the needy should be neglected; nor was it designed that the high council should dictate in the matter of purchasing lands, building houses of worship, building up the New Jerusalem, and the gathering of the people, these last named being within the province of the presidency, the twelve as a quorum, the councils or other officers of the branches or stakes where houses of worship are to be built, the conferences and the general assembly of the church, and the direction of the Lord by revelation. The high council could not in justice dictate to the bishop in direction in any of these matters and then try and condemn and punish him if he did not obey.—Doctrine and Covenants 122: 6.

If the council could not thus dictate, its presidents could not do so. If it was not permitted in 1894, it should not be permitted in 1925. In that statement the Lord himself settled the question of supreme directional control.

The High Council does not pass upon the constitutionality of law enacted by the General Conference, as does the Supreme Court upon law enacted by Congress. It is not denied that it decides points of law involved in matters which it adjudicates. The three presiding councils, the Presidency, Twelve, and Seventy, and the General Assembly "decide concerning the law in the church articles and Covenants." (Doctrine and Covenants 104: 11; 117: 9; 119: 7; 120: 4; 122: 6, 9, 10; 124: 4; 126: 10, etc.)

Joseph Smith the Seer is credited with the statement cited from the history, under date of 1834. Later in the history he is quoted as stating that inasmuch as his life had been preserved, other work was required at his hands. The Quorums of the Twelve and Seventy had not been brought into existence in 1834. Before the institution of the traveling, presiding councils named, the High Council as an advisory council could have acted as stated by the Seer, in an emergency. But when the Twelve and Seventy were constituted, in 1835, those quorums functioned with the Presidency in matters of general importance involving decision, as above.

NEWS AND LETTERS

Faithful Work Being Done in England

ENFIELD, MIDDLESEX, ENGLAND, January 31.—The year 1924 has now passed into history, and like most other years it has left its mark behind it. During the past year the branch has made great strides along spiritual lines, although our numbers are small. Out of a total population of 60,000 inhabitants in Enfield, which number is increasing yearly, our branch numbers only 42, some of whom are disinterested and do not attend our meetings. However, God has promised that the time shall come when our little hall will be filled. While looking forward for that time we realize much depends on us to hasten it. The ministry must sow and reap while there is yet opportunity.

The musical side of our work in this portion of the vineyard has given us no cause for worry, and we are reputed to have some of the best singers of any of the branches in the British Isles. We thank God for this, for we realize that he has bestowed upon us these talents.

We have a small orchestra, consisting of three violins and organ, which plays regularly at our services. For this we are indebted to Brother William Goullee, who has put his whole heart into the work as district chorister. His efforts have not been without their reward, for although the orchestra is small and they have not reached perfection, we feel that God looks upon it with favor. We are now endeavoring to form a choir.

We mean to go forward at Enfield and endeavor to serve God more fully than in the past. We trust that God's Spirit may rest upon all his people, that they may be found with their lamps trimmed and ready.

The conference of Southern England District convened at Enfield January 17 and 18, and resulted in spiritual blessings to all who were permitted to attend. Our visitor for two days was Elder Abel Hall of Manchester.

The business session was held on the 17th at six o'clock, at which time the usual business was transacted, including the election of various officers. Three brethren were chosen to represent the district at the coming General Conference. A good time was spent, and we adjourned until the following day.

Sunday will be remembered by all as a splendid time spent in God's house. At the morning service Mr. Tucker, a young man of much promise, was baptized by Elder J. A. Judd. The speaker was Brother A. T. Trapp of Gloucester, who delivered a very interesting address to the Saints.

In the afternoon a prayer and testimony meeting was held, which proved to be a spiritual feast. The confirmation of the baptismal candidate took place, and later in the meeting this brother testified that he had received the Holy Ghost. The sacrament was partaken of in the spirit of unity, and the prayers and testimonies of the Saints proved they had one and all been blessed.

At the evening service the time from a quarter after six to a quarter of seven was devoted entirely to music. The small Enfield Branch orchestra, under the able leadership of Brother Goullee, played several selections, while vocal numbers were sung by Brothers Arthur Oakman and William Worth. The preaching which followed was by Brother Hall, and was powerful and inspiring.

Altogether the conference was a very enjoyable one, and the Spirit of God was with us all through.

DOVER ALMA JUDD, *Secretary.*

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West Pullman Branch Dedicates Church

CHICAGO, ILLINOIS, February 18.—After holding services in a hall for over twenty-five years, a small number of Saints have created a one-story frame building on cement foundation with a basement. The ladies' aid has sacrificed much and labored patiently and untiringly for many years. This little branch has passed through many trials and stormy periods, and we are truly grateful to our heavenly Father that a few have by their faithfulness been able to pass through it all.

Our church was dedicated February 15, and our hearts were filled with pride and satisfaction that the time had come when we could open our new building. Services were held all day, with a splendid program arranged by the district president, John L. Cooper. The sermons morning and evening were delivered by Patriarchs Richard Baldwin and W. A. McDowell. They certainly were blessed with the Spirit of God, and large audiences were present at both services. Central Branch nobly responded in the call to come over and help us, bringing their full choir with them. Many Saints from the First Branch were also with us; also some visitors from DeKalb, Mission, and Plano Branches. The beautiful spirit that was present during the whole day truly demonstrated that the Lord was pleased and is mindful of his people.

At the prayer and testimony meeting in the afternoon the Lord spoke through Brother Baldwin to Brothers Cooper and McDowell, and also to the Saints.

At the Religio session Sisters Baldwin and Shea gave short talks, and at the different services several beautiful solos were given.

After the evening service six adults and three children were administered to under the hands of Elders Baldwin, Cooper, Keir, and Oliver.

Large crowds were present at all the services, and the church was packed.

We pray that the Father may watch over us and that the spirit of unity and love may abide with us.

CHARLES E. COTTON.

Fall River, Massachusetts

February 18.—All felt the influence of the Spirit of God at the February sacramental service. The membership was spoken to in prophecy, also several individuals and one non-member.

Prayer services are at present being held in the homes. Last week the meeting was at the home of Moses Sheehy, and this week at Pastor James W. Heap's. Only a few have attended these services during the winter.

The priesthood meetings will be held from now on the first Sunday of each month, previous to the evening meeting.

The visiting speakers for the month have been: Bishop M. C. Fisher and Patriarch John D. Suttill. Brother Fisher spoke to the primary department and to the individual classes of the main school about the law of tithing. Several children have commenced to pay their tithing as a result of this talk. Brother Fisher's sermons were appreciated by all. In the evening he spoke longer than usual, because his train did not leave until ten o'clock. He thought it more profitable to speak to the people than to wait at the depot. All enjoyed listening to him. During the afternoon he visited as many of the sick and aged as possible.

Brother Suttill was the speaker the evening of February 15. He was unable to come in the morning, but promises to give us a full day later on. Some were heard to say that his was a good old-fashioned gospel sermon. It was stormy that night, so there was not as large an attendance as usual. Brother Suttill is well liked in Fall River.

Pastor James W. Heap, Elder John E. Rogerson, and Deacon Alma M. Coombs have been recent speakers at New Bedford, Massachusetts. James, the oldest son of the pastor, has been very ill with appendicitis but at this writing is improving.

The Temple Builders are preparing a play to be given in April. Class 3 in the Sunday school will give a supper March 7 for the benefit of the Christmas offering. Doctor John Gilbert is the teacher.

Eastern Michigan District

The few Saints in Huron Center Branch are still striving to do the work of God in this part of God's vineyard.

We had a wonderful meeting on February 8. Being unable to meet at the church, we gathered at the home of Brother and Sister Lewis Richards. The Spirit was there in abundance, and several were spoken to, and upon leaving all felt encouraged to press on. We can surely say that God has blessed us in the days that are past and gone. Often when we have gathered in our little church for worship, he has come from his high dwelling place to speak to us, for which we have been thankful. It makes my heart glad, for it gives me greater desire to serve my Master.

There are several young people in our branch who are surely striving to do God's will. We started having young people's prayer meeting, which we all enjoyed, but on account of the bad roads we were unable to meet together, as the Saints here are scattered. All will rejoice when we can meet together again at the church.

We hold Religio for the young people, the Oriole Circle for the girls, and the Department of Women in our branch, and although we are few in number, we hope to be faithful and so live before our associates that they may be led to a knowledge of the gospel.

I am a girl sixteen years of age. I have been in the church four years and have never regretted the step I took, though I do regret that I have not been as faithful as I should have been. I want to press on and strive to be more pure before God in the future than I have been in the past. I desire an interest in the prayers of the Saints to this end. Pray also for the Saints of our branch, that all may ever strive to do God's will and be united. ELLA CARPENTER.

Fresno, California

A very good local attendance was materially increased by visiting Saints from Tulare, Dinuba, and other surrounding territory on February 8, when Elder V. B. Etzenhouser, pastor of the Berkeley Branch, came down and conducted a rally day meeting at Fresno.

Following the regular Sunday school, which was conducted by the local officers, the rally day services proper were opened with a very fine prayer service presided over by the local and visiting elders, Brother Etzenhouser occupying the president's chair and giving the opening address.

At noon, as well as in the evening, an excellent lunch was served in the dining room by the sisters of the congregation, which was provided by themselves and visiting members in an old-fashioned manner. The lunch was free.

At two o'clock Brother Etzenhouser's sermon on "A new religious concept" was greatly appreciated by an attentive congregation. After this service a priesthood meeting was held in the dining room, where important local matters were discussed and a better understanding had.

In the Religio service at six o'clock Sister Lillie Jennings

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and her coworkers did themselves proud in furnishing entertainment for the rally day occasion.

As a fitting close to the day's services Brother Etzenhouser, in an enthusiastic and forceful manner, launched forth into the social and economic phases of our religion. He first called attention to the failure of various colonization schemes, attributing such failures to the fact that God had not been associated in these cooperative endeavors. He also declared that "sons of God" functioning under the law of God, which is the law of stewardships, must and will ultimately establish a condition which will bring peace, happiness, and salvation to mankind—Zion.

Gray's Harbor Branch

ABERDEEN, WASHINGTON, February 21.—The work of the Lord is progressing nicely, and the attendance for a year has increased wonderfully. Saints are trying to obey the commands of the Lord to warn their neighbors as they have been warned, and as a result numbers have been and are to be added to our flock.

We have all the departments organized except the Department of Recreation and Expression, and it is planned to organize this work as soon as possible. The Oriole girls held an entertainment in the community hall in the city of Hoquiam the evening of February 14. An enjoyable time was had despite the fact that many of the Saints were preparing to attend district conference.

Four carloads of Saints from this branch attended the conference of the Seattle and British Columbia District at Centralia February 14 and 15. It proved to be a spiritual treat for the Harbor Saints to hear Apostles Roy S. Budd and D. T. Williams. The Department of Women there served free meals to all the visitors. The hospitality of these Saints is hard to equal.

Chatham, Ontario

February 23.—Our branch prayer meetings since the last report have been of a higher order. The branch president, Brother Clatworthy, has been conducting meetings personally and has been impressing on the Saints the necessity of praying and testifying vocally. The Saints have responded very well, and as a result our prayer services are getting better each week. Brother Clatworthy also has requested the Saints to come fasting each Sunday, and this, too, has had its effect.

The Religio had an attendance contest between the Reds and the Blues, the men being Reds and the women the Blues. The women won out, with the result that the men have to treat them next Friday evening. The attendance has been fine, there being seventy-five present last meeting. We have a Religio paper called *The Enlightener*, which is read each month. Instead of an editorial, some member is asked to write an autobiography of his life, which has proved to be very interesting. The Religio also has a court, with a judge, prosecuting attorney, and all the other officers. Members who commit offense are brought before the judge, and after the case is argued the judge sentences the party to take part in the program the following Friday evening.

One week ago the Religio had a Book of Mormon crossword puzzle drawn on the blackboard, which was very interesting. All the words were taken from the Book of Mormon, and it proved to be a fine way of conducting the lesson.

On February 15 the district officers held a meeting in Chatham, at which Brother J. C. Dent of Bothwell was the speaker.

The Sunday school is also progressing, an average attendance of seventy-five or eighty being maintained. Christmas offering to the amount of $121.35 was raised last year, and we expect to increase it this year.

A baby boy, Gordon, has come to the home of Mr. and Mrs. Vernard Pritchard.

Toledo, Ohio

February 23.—We are still striving to labor for the Master.

On February 1 one of our former elders, Brother Wizmer, from Windsor, Ontario, came, remaining about two weeks. He did much good in advising and strengthening the Saints where possible.

We were favored with a visit from Brother Gomer T. Griffiths on February 8, and he preached both morning and evening. Monday he went to Oak Harbor, Ohio, but returned again Wednesday evening, at which time we had preaching instead of prayer service. At this time he gave several new pointers on the Word of Wisdom, for which we are thankful. We hope that February 11 found him in Bradner, Ohio, since this was according to his schedule.

Brother Halb, district missionary, was with us last fall for a little over a week, but poor attendance forbade his staying here longer. We were sorry he could not stay, for this was the first series of meetings we have had since Brother J. F. Curtis was here in December, 1922.

We also were visited by Brother J. A. Gillen when he was in these parts, and his presence and sermons were very much enjoyed.

Greater interest is being shown in Religio than has been for some time. We are glad to note this, and find the Book of Mormon very interesting under our able instructor, Brother Bethel. CLARENCE V. HOLMES.

Bevier Branch Mourns Death of a Friend

BEVIER, MISSOURI, February 24.—Our heart is filled with grief and sadness as we write this letter, for Doctor Lee O. Mason, with whom we have made our home for many years, died very suddenly February 23. Thursday night he suffered a complete collapse while attending a patient in his office. He was carried to his home near his office and seemed to be improving until three o'clock Monday morning, when he suffered another attack from which he died instantly.

Probably never in the history of this community has the death of any person caused such universal sorrow. He was noted for his big-heartedness and his generosity to the poor and those in distress. It is the verdict of all that he gave his life for suffering humanity, responding to calls in all kinds of weather even when not in a physical condition to go. During his twenty years of practice here he was the first to greet some two thousand souls on their arrival in this world. His breakdown began during the influenza epidemic of 1918, when for three weeks he scarcely had time to remove his clothes.

Doctor Mason was not a member of the church, but he was always a defender of it. His wife was raised in the church, being a daughter of Elder John T. Williams, whose hymns are familiar in the church. He was known to many of the missionaries of the church who have enjoyed the hospitality of his home, and many in Kansas City and Independence, as well as other places, will remember him.

The funeral was held at the Congregational church, which is the largest building in town, Elder J. W. A. Bailey conducting the religious service and the Knights Templar the fraternal services.

The names of Elder W. B. Richards and wife and son David have been transferred to Kansas City Stake. All were

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among our most active workers in all departments. Sister Ellen Tanner was transferred to Des Moines, Sister Mary Wild to Chicago, and Sisters Bessie Howell and Ethel Cooley and the latter's son to Macon. J. L. WILLIAMS.

San Bernardino, California

To say that the Saints of the San Bernardino Branch are enjoying their church life in a blessed sweetness of spiritual association is not an exaggeration.

The Spirit of the Lord is surely blessing us in the fellowship of his holy communion. The people here have not been unattentive to the issues of the lively controversy which is before the whole church but have not permitted this to separate in fellowship or to impede our work together here.

The Southern California district conference was held here on Saturday, January 31, and Sunday, February 1. There was a healthy discussion of all matters of importance coming before the conference. Active minorities plead zealously for their views on matters under consideration, and every debated measure was carried to its conclusion by large majorities.

A free and untrammeled delegation was elected to represent the district at the coming General Conference. Some who are *instructed* delegates from our sister district on the north were nominated to represent the Southern California District also, but the people here preferred an *uninstructed* delegation and therefore did not elect these nominees.

Provisions were made for the organization of three new branches adjacent to the Central Los Angeles Branch.

After the business of the conference was all over, the high mark of spiritual sermons and services that followed, and the liberal free will offering of over seventy dollars, registered the expression of good will and general good feeling that prevailed.

Philadelphia, Pennsylvania

February 24.—Philadelphia has enjoyed for two weeks past a great spiritual feast in a series of meetings at which the principal speaker was Apostle J. A. Gillen. These meetings were well attended. He is a most forceful speaker, and many were impressed by his eloquence and earnestness, and were made to realize as never before the importance of the work of the Master and the necessity for them to do their share. It is regretted that a larger number could not hear the message, and while nearly 6,000 tracts were distributed at the homes near the church, and window cards were placed in prominent places, it seems as if worldliness is so rampant that comparatively few people are interested in the serious things of life. However, the Saints are not discouraged, and compared with previous special meetings, those just held were a great success.

The choir deserves mention for the creditable way they attended in numbers each service and furnished anthems and special features.

On the Saturday and Sunday immediately following this series the regular conference of New York and Philedelphia District was held, February 21 and 22. Attendance was good from different sections of the district, and there were also present Patriarch A. E. Stone, Missionary W. R. Wirebaugh, and Elder J. A. Jaques on Sunday. Considerable business was transacted by the conference, and officers for the coming year were elected, Brother Ephraim Squire again being chosen president. General Conference delegates were chosen: John Zimmermann, sr., C. E. Irwin, A. E. Stoft, Minnie D. Gates, A. E. Stone, R. J. Hawkins, W. R. Wirebaugh, A. McIntosh, Anna D. Zimmermann, John M. Cumming, Samuel Worrel, and Thomas Carr.

The Department of Women had charge of furnishing meals for visitors, and under the able direction of Sister Zimmermann, supervisor, was most successful.

Bradner, Ohio

February 26.—Elder Gomer T. Griffiths, of Columbus, Ohio, began a series of illustrated lectures at the local church on February 21, continuing for one week. Brother Griffiths has traveled extensively during his service of sixty years, having crossed the ocean seven times, visiting nearly all of the foreign countries and islands of the sea. His lectures were mostly on historical facts and places spoken of in ancient history. Old songs were sung and beautifully pictured on the screen at each meeting. We were sorry he could not remain with us a longer time.

The Department of Women will open their new library with appropriate services Friday evening, March 6, at the local church. District President Franklin Slye will make the address.

Elder E. L. Ulrich returned to his missionary work in Illinois on February 24, concluding a two-week visit with his family here.

Kirtland District Conference Peaceful

Saturday, February 28, the conference of the Kirtland District convened at Barberton, Ohio. The District President, Elder T. G. Neville, called the assembly to order at 11.30, and after the regular preliminaries the organization of conference was expeditiously completed. The presidency consisted of T. G. Neville, Charles Fry, and G. T. Griffiths.

Following the routine business of the district, the following delegates to General Conference were chosen: T. G. Neville, G. T. Griffiths, A. E. Stone, A. R. Manchester, Charles Fry, F. J. Ebeling, E. A. Webbe, F. H. Kelsey, James McConnaughy, and William Patterson.

Selection of the district officers resulted in the choosing of the following: District president, T. G. Neville; secretary-treasurer, Sister Edna Rhodes; chorister, Charles Romig; superintendent of Department of Women, Sister Bessie Neville; superintendent of Recreation and Expression, Brother Gintz; superintendent and assistant superintendent respectively of Sunday school, Elders J. W. Sherman and Ira Kelsey.

The main speakers at the conference were Bishop Charles Fry and Evangelist G. T. Griffiths. The former spoke to a capacity house Saturday evening on the principle of eternal judgment. He pointed out the universality of law—its blessings and retributions. In his very characteristic manner Elder G. T. Griffiths addressed a large gathering of Saints Sunday morning.

Standing room only remained at half past two Sunday, when the presidency took charge of what proved a very beneficent sacramental service. An assuring peace pervaded the assembly. Two children who had been baptized in the forenoon were confirmed at this service.

Preaching at the Sunday evening service was by Elder William Patterson.

The gift of music and song was greatly evidenced throughout the conference. Brother Romig of Barberton wielded the baton, and under his leadership the congregational singing, orchestra numbers, and choral renditions were both pleasing and inspiring. The vocal solos were musical ser-

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mons delivered by cultivated voices. We feel to speak especially of the vocal renditions of Sister E. Haynes, of Lakewood, Ohio, and Brother Clifford Green, of Canton, Ohio. The latter has a promising baritone voice, which we hope will be further cultivated and offered as a contribution to the church.

The visitors are very appreciative of the Barberton Saints for the royal entertainment received. Meals, which were prepared in the basement, were served by the local members and paid for on the voluntary offering plan.

Glasgow, Montana

March 1.—Splendid activity continues in all lines of church work in this branch. The Religio programs have been attractive, and the attendance peaked 102 on February 20. At this time the girls' dramatic class, in charge of Mrs. Grace Dow, gave the program—two one-act plays, with a reading and a quartet number.

Since the first of the year one night a month is given to social activities. The evening of February 27, 67 were present in spite of the fact that a musical recital was being given at the high school.

On February 14 a Valentine and radio party was held at the home of Branch President James C. Page. A general invitation to all members and friends of the church was extended, and a good many responded.

The preaching during the month has been done by three local brothers of the priesthood: Elders E. D. Chase and James C. Page, and Priest Joseph Sandidge. The attendance has been above the average.

The Sunday school is keeping well apace. Teachers' meetings are held every Sunday after Sunday school except the first Sunday in the month, when sacramental service is held.

The branch officers are doing more visiting of late, and good results are evident. Our branch president expects to attend General Conference.

The correspondent has asked a nonmember to write the news report next month, so HERALD readers will have an opportunity to know what one of our friends has to say of us.

Springfield, Missouri

March 3.—Perhaps it would do your readers good to know that the Springfield Branch is awake to the possibilities that lie before us.

Our last district conference held at Springfield was the best we have had for some time, and we were favored in having with us Patriarch F. A. Smith, who remained two weeks; and through his visit we feel all have received a new vision of the work, and the fruits have especially developed in the prayer meetings.

It is indeed gratifying to see the young people of the branch take active part; and we feel we are blessed in having with us Brother J. B. Ansley as pastor, who fits in all departments of the church work and is loved and honored by all who know him; and all felt the perfect leadership shown by his untiring efforts, in which he devoted his entire time during those two weeks to making the meetings a success.

We cannot help but think of the wonderful possibilities that lie before us in the Southern Missouri District, in the coming of the good roads to Missouri. Springfield is located in a network of roads connecting all parts of the State, which will make it possible to get to the different branches in a few hours by automobile; and to almost any part of the State in one day. We expect some day to have the best reunion grounds in the church, centrally located in the district. Our climate, scenery, and other gifts of nature are especially attractive to tourists in the summer. The Ozark region is known as the playgrounds of the Middle West, the Land of a Million Smiles, and it is estimated that 40,000 tourists pass through Springfield each year.

FRANCIS BISHOP.

Council Bluffs, Iowa

Central Branch

March 2.—On Thursday evening, February 5, after choir practice, a number of choir members surprised Brother J. F. Martin by stopping in at the home of Sister Mattison, where he was spending the evening, and serenading him. A very pleasant hour was spent in music and readings, Brother Martin contributing his share to the entertainment. Brother Martin has won the hearts of the Council Bluffs Saints, especially the young people, and will be very welcome whenever he finds opportunity to visit us.

Another welcome visitor was Bishop C. J. Hunt, of Independence, Missouri, who spoke to us at the Central Church Wednesday evening, February 4, in place of the usual prayer meeting, and again on Sunday. His visit was enjoyed and was of much profit to the Saints.

Sunday afternoon, February 8, the officers and teachers of the different departments met at the Central Church in charge of O. A. Currie, superintendent of the departments of the entire branch, for the purpose of considering the closer cooperation of the departments. The directors of each department gave a general outline of the work, after which Brother Currie summarized, and brought out the connecting link of one department to another. In this the Sunday school was emphasized as the Religious Education Department, from which material is drawn to help the Department of Recreation and Expression to develop its members. The Music Department furnishes talent for all other departments, as well as the church services, and the Department of Women does its share in such ways as educating homemakers and relief and service workers, not only to the membership but to the public as well. They also assist in raising money for the branch budget, and help in many other ways. All these departments work together for the purpose of educating, supervising, and developing the body, mind, and spirit for service to God and humanity.

A visiting outline was presented by Brother Currie, placing visiting officers for each department in each section of the several groups of the branch. The plan met approval, and will be put into immediate operation.

The Department of Women is growing in membership, and their meetings are very interesting. The monthly business meeting for February was held at the home of Sister Waterman, Thursday afternoon, February 19. The Relief and Service Department is worthy of note, as they are doing much good work among the needy. Besides the visiting of the sick and shut-ins, they provide clothing and food for many who suffer. This work is especially needed in the winter months and is administered to members and nonmembers. When a needy family is found that are not members of the church, the immediate needs are provided, and they are reported to either the Red Cross or the Welfare Board of the city; but if they are church members they are reported to the branch deacon. Sister Hazel Stewart is in charge and is tireless in her efforts to further the work of bringing relief.

Members of the Social Hour Study Class surprised their

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teacher, Mayor (Elder) Jack Harding with an impromptu party last month. Brother Harding was presented with a fountain pen in slight token of their regard for him. This class is much interested in the Book of Mormon.

The Oriole and Temple Builder Circles are active. The Hiawatha Chapter enjoyed a very good time at the home of Sister Rebecca Nolan, when she entertained at a Valentine party February 16.

The boys of the Pyla Class of the Religio entertained the girls at the home of Brother and Sister Lloyd Graybill. The girls of this class are planning on returning the compliment March 17 in the church basement.

Another good time was had by the Alethean and Co-Mor Classes of the Religio, Saturday night, February 21, when they entertained at a "hard time" party. The "rube band" was a feature of the evening's fun.

Belmont Branch

Belmont Branch is progressing nicely. The Religio is larger than it ever has been before, having a membership of about sixty, and two new classes have been organized since the first of the year, one junior and one young people's history. There are three committees, and those who are not serving on the committees give good service by getting a newspaper ready for each month, known as the *Belmont Banner*. There is not an idler in this branch. The programs have been of a very high order. On February 1 Sister Grace Epperson of Central Branch gave a reading entitled "The old, old story," which was very much enjoyed. January 25 they had a debate. February 6 a box social was held; the proceeds were used to pay for a new choir platform. The choir is composed of about fifteen young people and is doing very commendable work. The Wednesday evening prayer meetings are worthy of note, as they are very well attended, averaging about twenty-five each evening.

Riverside Branch

Riverside Branch is making gratifying progress. The interest and attendance of the Sunday school are growing; the average attendance is eighty. Beginners and primaries contributed $17.66 to the Christmas offering this year.

The Religio averages about sixty in attendance. They have three Book of Mormon classes recently organized, as well as others, and render very interesting programs each Sunday evening. Their prayer meetings are well attended and of a very spiritual nature. The choir is doing splendid work among the young, being directed by one of our young musicians who is consecrated to the work. The Chrysalis Chapter of Temple Builders, composed of girls of this branch, is studying table etiquette.

A Capella Chorus

Council Bluffs Branch and friends enjoyed a real musical treat Thursday evening, February 26, when the A Capella Chorus from Graceland College rendered a concert at the Central Church. Their music, as noted by the name, was largely unaccompanied. Their work showed remarkable thought and training, both on the part of the director and chorus. Among the parts worthy of special mention were those by the soloists, Misses Ailene Brackenbury and Doris Gieselman. The voices of these young ladies show remarkable tone quality; they also have very charming personalities and were well received. Miss Florence Thompson entertained with a number of dramatic and comic readings. The chorus was of more than passing interest because of the fact that the director was Miss Mabel Carlile, well known to many people of Council Bluffs and vicinity, having many friends and relatives in this city. Also one of our own boys sang in the chorus, Roy Henderson, now a student of Graceland. We hope they will favor us again very soon.

Graceland Chats

Sister Vida E. Smith, more affectionately known as "Aunt Vida," has been part of the Graceland life in such an intimate and yet far-reaching way for so long that the college seems incomplete without her. During the early part of the year, however, Aunt Vida had a severe attack of rheumatism. We are grieved to say that she suffered intensely, and her doctor strongly advised that she move from the college dormitory at Bide-a-Wee to the more comfortable and restful seclusion of her own home in town. We feel that under the circumstances this was wise advice. Accordingly, after careful deliberation, Aunt Vida decided to leave Graceland. We are very happy to report at this time that she is recovering very satisfactorily and is regaining her normal strength. It is unnecessary here to speak of her work in connection with this institution, since that is so well known all over the church. We miss Aunt Vida in the dining room, in the dormitories, at chapel, and in many other places, but since the change is for her good, we are content that our loss shall be her gain, and hope that she will speedily be quite well again.

This, of course, brought a great change to Graceland. For a time the students, rising to the emergency in the splendid way they have, carried on their dormitory life and activities under a system of self-government. Later, however, Miss Tess Morgan, of Hiteman, Iowa, was appointed dean. Miss Morgan has already proved her ability to cope with the situation, and we congratulate the girls upon their good fortune, and wish for the new dean much happiness and success in the performance of her duties.

It seems rather late to report on the inaugural address, but it was such an enjoyable and thoroughly interesting program that a few words will not be out of place here. On the morning of Wednesday, March 4, the students gathered in the chapel, where Mr. Mortimore had installed a loud speaker. The announcer gave very interesting details as to the weather, the general construction of the White House, the order of the procession, gathering of the crowds, etc. Quite plainly we heard the selections played by the Marine Band and were fortunate enough to hear quite distinctly, as plainly as if the speaker were actually in the room, every word of President Coolidge's address. This was a real treat and an occasion not easily to be forgotten.

It is a great pleasure to bring to your notice the fact that one of the members of the faculty at Graceland, Mr. Roy H. Mortimore of the Science Department, has been offered the privilege of becoming a member of the renowned Scientific Society, Sigma Psi. We rejoice with Mr. Mortimore over this, and are happy to know that his work has been recognized and appreciated in this national way.

March 3 the Lamoni-Graceland Oratorio Society gave a lyceum number in the Brick Church. The building was packed, and the society scored a decided success if we are to judge by the spontaneity and vigor of the applause. One of the great attractions offered on the program was the boy soprano, Master Merlin Kirby, of Chicago. Master Kirby is a boy about thirteen years of age, and he soon won the hearts of choristers and audience by his modest, boyish, and unaffected manner, as well as by his excellent vocal work. He sang easily and naturally, taking his high C's as if these were an everyday occurrence. He handled difficult and in-

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triguing arias with a facility that was truly surprising. It is not to be wondered at that again and again his hearers demanded encores.

It is the opinion of many able critics that the chorus had never offered better work. Their opening number, "He watching over Israel," from the "Elijah," showed technical mastery and spiritual insight that spoke volumes for the work and devotion of the choristers. "The Americans come," by Ray Foster, and "Liberty," by Eaton Fanning, two dramatic numbers, were equally well done, while the "Italian street song" and the "Inflammatus" were splendidly received. These last numbers showed Master Kirby handling the arias easily. We are indebted to Miss Mabel Carlile for her splendid work in training the society. She has a very high ideal for their achievement and is patiently and strenuously working towards making it a reality.

In the light of recent events, the friends of the college may well join with her in rejoicing over her musical victories. To Sister Carlile and Brother J. H. Anthony more than ordinary credit is due, for they have given of time and talent without stint for the development of music, which is not accomplished without sacrifice and consecration for real service. The parts of the chorus and the orchestra all deserve unqualified praise, but the inspiration of a leader in action, impelled by the spirit of their calling and the joy of working, imparts something that nothing else can give. These leaders have invited cooperation from every source, because they encourage comaraderie in their work, merit is recognized, and honor is divided, which makes the young people eager to go into the music and stay. Graceland has others, too, but this is the time to acknowledge the good our musicians are doing and cheer them on to further good work. It is a joy to hear them and will be a joy to remember—and what of the good to Graceland?

During this last week great excitement has reigned on the campus, for the intersociety basket-ball games have held sway. Every evening, one, two, or three games have been played off. Enthusiasm has been high and partisanship keen, but always the partisanship of good sportsmanship rather than of society against society. The games have shown a cleanness of spirit and a skill that is very commendable. At the present time the Niketes men lead in the first and second teams, Alpha Phi Sigma men coming second, Kappa Delta coming third, and Victorians fourth. The women's teams show the Kappa Delta leading, with the Niketes second, Alpha Phi Sigma third, and Victorian fourth.

On the evening of the 13th, the girls from Patroness Hall held their annual Saint Patrick's banquet. The dining room was very prettily decorated in green and white, with masses of ferns and flowering plants. The tables carried a color scheme of green and white, and the whole was lighted by a quantity of white candles in green holders, while floor lamps cast a subdued light over all. Four interesting and amusing toasts were offered, one on behalf of the boys to the girls by Mr. Robert Roush, the reply being given to the boys on behalf of the girls by Miss Altabell Willard. Mr. Roy A. Cheville offered the toast "Graceland," and Miss Tess Morgan replied with "Our mothers." The themes for the toasts were respectively, "When Irish eyes are smiling"; "It's a long way to Tipperary"; the "Graceland song" (set to the tune of an old Irish air), and "Mother McCree." A very happy time was enjoyed, our only regret being that in the rush of busy academic life here on the hill, so little time is permissible for functions of this kind.

A new form of contest is presented in the program for Saturday, March 14, when the several societies will contend for honors in music. This has kept several groups very busy the past few weeks and will develop musical talent heretofore unnoticed and unsuspected—at least that is the hope.

Two popular students were called home by reason of illness in the family: Miss Leona Rabi, to her home in California, and Miss Sue Barnes to New England.

President F. M. Smith and Church Architect Henry C. Smith spent a busy forenoon on the hill recently.

Lamoni Stake Items

LAMONI, IOWA, March 15.—The concert by the combined choir of the Lamoni Stake held here last Sunday evening marks the beginning of a new epoch in the musical activities of the church. So far as we know, it is the only stake choir in existence. Fifty singers from Hiteman, Chariton, and Centerville drove down and joined with the Lamoni musicians in singing anthems on which each group had drilled under the direction of the stake chorister. The large platform was filled to overflowing with singers, the pulpit being taken off for the occasion. The concert was the realization of a dream conceived several months ago of the possibility of a stake choir which could function at the stake reunions. It has materialized through much effort on the part of the leader and others from Lamoni who made a monthly trip to the northern part of the stake to aid the musicians there and through consecrated service of the members of all the individual choirs. The combined chorus sang well together after only one rehearsal. The solo parts in the anthems were taken by Misses Doris Gieselman and Aliene Brackenbury. A baritone solo by Job Negiem, a trombone solo by John Jones of Chariton, and a number by the A Capella Chorus were pleasant additions to the work of the chorus.

At the close of the concert Brother C. E. Wight gave a short talk, reviewing the history of the music work of the stake and including a list of "the things worth while."

Elder H. H. Gold was the morning speaker last Sunday, his subject being "The use of a talent."

Another musical treat of the week was given last night at the high school building, when the department of band and orchestra music, under J. H. Anthony, gave a recital. The Lamoni school boasts the largest department of this kind in a school of its size in the State. There are one hundred and twenty-five students enrolled this year. A splendid school orchestra of twenty-three pieces, an equally good band of eighteen instruments, a violin ensemble numbering forty, and a beginner class in wind instruments took part in the exceptionally fine program.

Elder L. G. Holloway has been holding a series of meetings in Minneapolis, Minnesota, the past week

The roads around Lamoni are so bad that some of the rural branches are unable to hold their regular services.

Davis City

The people of Davis City were very fortunate in being permitted to enjoy a concert by the Lamoni-Graceland Orchestra the evening of March 9. The orchestra contains some splendid talent this year and is doing very effectual work under the leader, Brother J. H. Anthony. Besides the ensemble numbers, Mrs. Frances Norris rendered several very pleasing numbers, and a trio by Sisters Emma Snead, Thelma Lane, and Brother J. H. Anthony was well received. Following the program, which was enjoyed by a full house including many nonmembers, the members of the branch served a delicious luncheon to the orchestra, there being about one hundred present. This social function was greatly enjoyed and assured the young people and their leader that their efforts to afford the people of Davis City a musical treat had been appreciated.

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Creston

The Creston Saints have been greatly encouraged the last few months by members of the priesthood from Lamoni and elsewhere, who have visited them and brought words of inspiration and uplift. Patriarch John F. Martin spent the week of February 15 to 22 here, and his wonderfully spiritual sermons made the Saints more desirous of living as becometh Saints.

The Department of Women held a church supper at the home of the leader, Sister Estella Franklin, Thursday, March 5, thus furnishing a pleasant social evening for the members and their families, and adding a nice little sum to the treasury. It is the custom of this department to turn over to the local building fund all money above regular operating expenses.

The Bishop's agent reports branch tithing receipts for 1924 as almost double what they were for 1923, showing the Saints are alive to the privilege of tithe paying and are anxious to render to God that which belongs to him.

Another encouraging item is the interest the young people are showing in the general work. Out of their class, "Let's Do Something," composed of twelve young people of high school age, there is Sunday school superintendent, secretary, chorister, and librarian; also teachers for beginner and primary classes. Thus they are laying early in life the foundation for true Zion builders in learning the joy of service. The L. D. S. Class very pleasantly surprised their teacher, Mrs. A. M. Hogan, at the close of the lesson period last Sunday by presenting to her, Concerning the Prophet Frederick M. Smith, written by his wife.

Holden Stake

Holden

The Department of Expression and Recreation gave a playlet, "City versus country," at their regular session on March 1. Those taking part were Daisy Spense, Arline Weir, Bernice Hampton, Paul Baker, Oren Bowers, and Chilton Ross. The young people showed advancement in their work of expression, and the audience appreciated the truths presented.

Elders G. F. Baker and C. F. Scarcliff were the speakers at the church the 8th. Elder G. W. Beebe spoke at the Home.

On the 1st a very peaceful spirit prevailed in our sacramental service. The pastor read the First Presidency's call to prayer, stating that it was one thing in which all could unite. We truly need divine power and direction in our coming conference. May we all thus pray.

Two children were blessed of late, Ernest Elmo, infant son of Brother and Sister Basil Lycan, by Elders Krahl and Scarcliff; and Mary Lou, the baby daughter of Mr. and Sister James Stuckey, by Elders H. B. Thompson and G. F. Baker.

Sister Daisy Spense was the successful contestant in the declamatory contest of the Holden high school. She will take part in the county contest at Warrensburg on April 3. Elder H. E. Moler conducted services at Rich Hill a few weeks ago.

Marshall

Brother R. E. Burgess has been with us for a short time. We very much regretted to have him leave. Hope he will be back soon. His labors were of much benefit to us. Through him cheer and comfort have been brought. We enjoyed two very spiritual meetings of late.

The Saints of Marshall held a birthday surprise party on Brother and Sister Levi Phelps February 17, it being the birthday of each. An interesting volunteer program was given. A good talk was given by Brother T. L. McCormick, and a present was given by those attending.

Blue Springs

Apostle J. F. Curtis was with us March 1 and held two meetings in the Liberty Theater, the object being to counteract misleading statements appearing in popular magazines. The weather was very unfavorable, but we believe some good was accomplished.

Our regular attendance has been maintained, even in the severest weather, and with the coming of spring we are hopeful for an increase numerically as well as spiritually.

Knobnoster

Knobnoster Saints have recently been favored with a visit from Patriarch Richard Bullard. He has delivered some very fine sermons, and his fatherly advice and counsel have been encouraging.

Brother Hugh Poort and Sister Neva Norman were quietly married January 26 at the home of our pastor, Elder F. L. Goode, who was the officiating minister. Brother Bert Norman and Sister Bernice Holland were married at Warrensburg February 7 by Elder I. M. Smith.

Our choir recently organized a music club, with Sister Emma Ross director.

Lees Summit

February 22 Brother Wilfrid D. Tordoff was chosen pastor. Brother D. J. Krahl was with us at this meeting.

Sunday morning, March 1, was sacrament meeting. Earnest prayers and testimonies were offered; a spiritual feast enjoyed. At the close, a business meeting was held. We appointed the heads of each department for the following year. Those chosen were Brother E. F. Brace, superintendent of Sunday school; Brother A. B. Willey, superintendent of Religio and branch treasurer; Sister C. W. Childers, superintendent of Department of Women; Brother W. D. Tordoff, superintendent of music.

Sunday night our pastor began a series of sermons to be given each Sunday night in March. A number of nonmembers were present.

Sedalia

Brother R. D. Weaver led three into the waters of baptism February 22: Mr. and Mrs. Elmer Receland and Elda Mary Farber. These were confirmed at the evening service by G. W. Rodger, I. M. Ross, and C. L. House. I. M. Ross occupied Monday night, talking on stewardships and the gathering. This was well received.

The attendance was rather light at all services March 1, owing to sickness. After Sunday school and a gloomy morning, the sky cleared, while the Saints went to the water's edge with three more souls to be baptized. They were Mr. and Mrs. James Reno and Mr. Napier. Mrs. Napier and two others were prevented from going on account of illness. These were confirmed by Elders G. W. Rodger, A. A. Weaver, and R. E. Bozarth. At the same time Elder C. L. House blessed the little child of Mr. and Mrs. G. W. Curry (nonmembers) who are regular attendants at Sunday school.

At half past seven Brother R. D. Weaver gave a splendid discourse on the Book of Mormon. The meetings will close this week.

Atherton

February 15 the Atherton Saints had the privilege of hearing Brother H. O. Smith and Brother J. W. Peterson. Brother Peterson told of his experiences in the islands, and the talk was greatly enjoyed by all.

February 22 we were all made happy to have with us Brother C. J. Hunt, who was for so many years bishop of this stake. As is characteristic of him, he spoke only that which

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is encouraging, and gave the Saints courage to press onward. In the evening Brother F. A. Rowe occupied.

Our sacrament of this month was of a very spiritual nature. In the evening Brother U. W. Greene occupied, and so very acceptable was his sermon that he was asked at the close of his sermon if he would again occupy soon. He very kindly consented to come the following Sunday evening, which he did. At this hour he spoke of his experiences in the Holy Land.

Last Sunday morning we were fortunate in having Brother L. E. Hills speak to us on the Book of Mormon.

Independence

Stone Church

Sunday morning Evangelist John F. Martin, of Kirtland, Ohio, began a series of meetings which are continuing through this week. He is the youngest evangelist in the church, having been ordained at the age of thirty-one, at the General Conference of 1922. He is a pleasing, forceful speaker,with the true evangelical spirit, and has been greeted with good crowds. The church was full Sunday night, many wanting to hear his sermon on "The world's greatest need," which was handled in a masterful way. The evenings are devoted to subjects for the young people. Special musical numbers, appropriate to the theme of the evening, are being provided each night.

Next Sunday afternoon President F. M. McDowell will conduct a round table for the young people at half past two where subjects of vital interest will be taken up. He will also be the speaker in the evening.

On Friday, March 13, the Laurel Club gave a Saint Patrick's party at the Institute Building. A very fine musical program was given, and the large crowd present fully enjoyed the evening's entertainment.

On March 12 the deacons held a social meeting at the Institute Building to check up on the drive to raise funds for the year's budget and to organize more efficiently to raise the remaining amount. They found that nearly fifty per cent of the required amount had been raised and fully believe that the remainder will be in sight by General Conference. A delicious luncheon was served, and all enjoyed the spirit of good fellowship that prevailed. Besides the deacons there were in attendance President Elbert A. Smith, Bishop B. R. McGuire, Pastor C. Ed. Miller, and Bishop J. A. Becker.

Second Church

A meeting for organization of the Boy Scout movement on Tuesday evening, March 10, at Curtis Hall resulted in a goodly number of boys making their appearance, but the men were not there. Commissioner George A. Gould adjourned the meeting after some good work had been done by the boys from visiting troops, and another meeting was appointed for March 17. The boys are interested and should not be denied this activity.

Elder J. W. Wilson died quite unexpectedly March 10, at his home on South Cottage. The day previous he had visited a niece sojourning at the hospital in Kansas City, but had been stricken on the street while returning to his home. The officers of the street took him to the city hospital, where he was found late that night and returned to his home. In the afternoon he again lapsed into unconciousness and very shortly passed away. He leaves six children, twenty-four grandchildren, and three great grandchildren, and a wife near his own age, being past seventy-three years. His son, H. W., one of the three sons now living at Fort Worth, Florida, was in attendance at the funeral Sunday afternoon, when Elder J. W. A. Bailey preached the sermon. The bereaved family have great sympathy from the community in the loss of their beloved.

Sister Sadie Cameron, who has been suffering from tuberculosis for many months, died Monday morning at the home of her aunt, Sister Zona Walker, of 820 South Pleasant Street. Sister Cameron was in her twenty-fifth year and will be much missed. Funeral services were held March 17, Elder D. A. Whiting preaching.

The chicken supper Friday evening under the direction of the Temple Builders drew a good attendance, and it appears that nearly one hundred dollars was cleared. The entertainment of readings, songs, and instrumental music which followed the dinner was of a high order. Sister Alice Cowan delivered the address, stressing the work of the Orioles and Temple Builders.

Sunday morning Elder T. W. Williams was the speaker, and Sunday evening Elder W. H. Kelley delivered the sermon. These sermons were much appreciated by our people.

Choir work is showing results, and the singing is much improved, for which the congregation shows appreciation.

Walnut Park

At eleven o'clock Sunday B. J. Scott preached, and in the evening President Elbert A. Smith gave his illustrated lecture on "Milestones in the life of Christ," a ladies' quartet in the balcony adding to the effectiveness of some of the pictures by appropriate hymns. Large congregations were present to enjoy both services.

Next Sunday President F. M. McDowell has promised to speak at eleven; and at half past seven Patriarch John F. Martin will begin a series of meetings to continue through the week.

The women of Group 28, who pledged $300 on the local church debt, still owed $135 six months ago. Their late report shows that by making and selling quilts and comforters and giving a dinner and bake sale, they have been able to pay in the $135, with $15 additional for good measure. This group is studying church history, with Sister O. M. Carpenter as teacher. The visiting committee and leader have made sixty-three visits to the sick and needy. Laura Mosier is leader.

Enoch Hill

The speakers on March 8 were Elder Ivor Davies in the morning and Brother Charles S. Warren in the evening. Last Sunday morning we were pleased to have Sister Fannie Pender with us. She gave a splendid lecture on her experiences in the Isle of Pines. In the evening Brother Amos E. Allen gave us a very fine sermon on tithing.

Our young people continue to manifest great interest in their Wednesday night prayer services. Large crowds are the rule, the various homes being almost too small to accommodate them.

The Sunday school is arranging for rally day exercises Sunday, March 29, during the Sunday school hour. It will consist of an effort to stimulate greater interest in Sunday school work. Orchestral and vocal music, with talks, will be special features.

Liberty Street

The Saints here were pleased to have with them Sunday morning Elder George Jenkins, who preached on Ephesians 3: 21, "Unto him be glory in the church of Jesus Christ throughout all ages, world without end." In the evening Elder J. W. Metcalf continued his sermons, using for his subject, "The laying on of hands."

Monday night a demonstration of the new method of cooking without water was held at the church under the auspices of the Temple Builders. A large crowd was present, thirty-

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eight families being represented, thirty-five of them mothers in this congregation. This new method of cooking will help to solve the problem of church attendance, as the mothers can put their food on to cook and go to church, finding the food cooked ready to serve when they get home.

East Independence

There was a large attendance at both Sunday school and church Sunday morning. The Saints were glad to have with them Bishop B. R. McGuire, who urged the need of developing in our lives those qualities that will show we are partaking of that more abundant life.

Brother J. J. Teeter was the speaker in the evening, and the Saints afterward felt encouraged to press forward in the gospel life.

Spring Branch

A good crowd was out to hear Elder J. W. A. Bailey Sunday morning, and were rewarded by hearing a good sermon. Brother J. W. Weston spoke in the evening.

The weather was so bad last Friday evening that the program to be given by Stone Church visitors was postponed. It will be given a week from Friday night. Only twenty-five were present.

Brother Benjamin Bean, who has been working in Saint Louis, has been home for a short visit.

Central Chicago

CHICAGO, ILLINOIS.—God still blesses us with his Spirit. We have had some wonderful prayer meetings, and four entered the waters of baptism last Sunday.

We had with us on February 11 Apostle E. J. Gleazer and Brother John L. Cooper. The house was full, some investigators were present, and we had a splendid sermon.

About ninety people attended the Valentine party given February 12 by the young people's Sunday school class at the home of Brother Lester. Games were played, refreshments were served, and a general good time was enjoyed.

February 13 Brother and Sister Baldwin gave the Religio program, with the aid of two children of the branch. They successfully portrayed the average family with all its faults at the dinner hour, then the ideal was brought out in such a manner as to touch the heart and make the audience long for Zionic conditions.

On February 18 the Saints from this branch attended the opening services in the new church of West Pullman Branch. A wonderful day was spent, the Spirit being present in power.

We had with us on February 25 Brother Bohn from the West Side in the morning and Brother Baldwin in the evening.

Brother and Sister Ray Hurst are the proud possessors of another little girl.

Union Branch at Clitherall

BATTLE LAKE, MINNESOTA, February 24.—This branch as a body has done nothing since last fall, not having met together since cold weather.

Some of the individual members have had some profitable experiences that have demonstrated the practical value of prayer. One of the most satisfactory of these is the successful operation undergone by the branch president, Elder Lester Whiting.

Some of the isolated and shut-in members are very active in distributing the church papers.

MISCELLANEOUS

All-Day Meeting

At Ionia, Michigan, in I. O. O. F. Hall, March 22, on Main Street. All welcome. J. J. Rusnell, 540 North King Street, Ionia, Michigan.

First Quorum of Seventy

Members of the First Quorum of Seventy will bear in mind a report is due, giving account of their ministerial labors since last report. A motion prevailed last General Conference, "that our reporting year be governed by the time of the meeting of the General Conference"; so these reports should be made to include all the labor performed from October 1, 1923, to March 1, 1925, a period of seventeen months.

Should any of the brethren have occupied as pastors, branch presidents, or district presidents, it should be stated. Those laboring in foreign missions should so state. The latest home address should be included. The usual blank for reporting should be used. Any extraordinary event of divine intervention should be reported to the quorum, and we assure you, any letter giving account of events, labors, and especial blessings will be gladly received. Send reports to my home address, Route 6, Box 78 B, Independence, Missouri.

S. S. SMITH, *Secretary.*

Married

FARLEY-MILLS.—At Independence, Missouri, March 10, 1925. James W. Farley and Evanelia A. Mills, W. H. Garrett officiating. They will reside in their new home, 127 South Crysler Street, Independence, Missouri.

Our Departed Ones

INGLE.—Anna H. Sannamon was born September 16, 1879. Baptized by H. A. Stebbins in 1892. Married A. C. Ingle May 7, 1899. Died February 9, 1925, leaving husband, three daughters, six brothers, and three sisters. Funeral services in the Saints' church with sermon by B. F. Jackson.

REED.—Bertha Maxine Reed, infant daughter of Mr. and Mrs. Charles Reed, was born near Bartlett, Iowa, November 3, 1924. Died January 27, 1925. Funeral and interment at Tabor, Iowa, where the parents of Sister Reed reside. Sermon by A. M. Chase.

KUEFFER.—Burdena Mae Kueffer was born May 7, 1907, at Alexander, Kansas, and died January 5, 1925, at Independence, Missouri, leaving a father, mother, and one brother. Services were in charge of J. D. Shower, at the Stone Church, with sermon by I. N. White. Interment in Mound Grove Cemetery, Independence, Missouri.

LESHER.—Mary Alice Lesher was born May 17, 1885. Baptized February 2, 1918, by J. W. Paxton, and remained a faithful member. Died at her home in O'Fallon, Illinois, August 26, 1924. Leaves husband, one son, four brothers, and three sisters. Funeral services at the home with sermon by H. A. Higgins, president of Saint Louis District. Interment in Walnut Hill Cemetery, new addition, Belleville, Illinois.

URFER.—Kate I. Urfer was born at Wyandotte, Kansas, January 30, 1859, being the daughter of Milton and Leanah Vanausdale Beebe. Baptized May 27, 1870. She married William H. Urfer in 1883, who preceded her in death. Died at Holden, Missouri, January 1, 1925. Leaves four children: Mrs. Bertha Kitchings, Orion A., Goldie, and Lester R. Her Grandfather Vanausdale was an elder in the time of the Martyr. Funeral services at the church January 7, with sermon by C. J. Hunt. Interment in Fairview Cemetery, Holden.

NANSEY.—Tryphina Sovereen was born at Waterford, Ontario, October 20, 1836. Married Robert Graham in 1864, to which union five children were born. She later married A. M. Nansey. Baptized many years ago and died in the faith. Died December 28, 1924. She leaves one daughter, two sons, seventeen grandchildren, and four great-grandchildren. Funeral services were held at the home of her son in South Boardman, Michigan, with interment in South Boardman cemetery December 31.

SAUNDERS.—Sarah Saunders was born May 15, 1856. Baptized thirty-five years ago and lived a good Christian life. Died February 12, 1925. Leaves her husband, six children, twenty-seven grandchildren, and eight great-grandchildren. Two of her children preceded her. Funeral sermon by J. C. McConnaughy.

SHERBONDY.—James Dudley Sherbondy was born August 9, 1895. Baptized in December 1923. Had been unable to work for two years. Died February 17, 1925, of tuberculosis. Leaves his wife, one child, his mother, and two sisters. Sermon by J. C. McConnaughy.

McLELLAN.—Stella Helen McLellan was born October 8, 1902, at Pinconning, Michigan. Moved with her parents to Simcoe, Ontario, when seven years old. Baptized September 2, 1917, by B. H. Doty. Married C. C. McLellan February 15, 1922. Died March 5, 1924, at the home of her parents, Mr. and Mrs. Hiram Ferris. Left husband, parents, three sisters, and one brother, also one child ten months old, Thelma Jean, who was called to join her mother on March 7, 1924. Funeral services were conducted by H. Dickhout. Interment in Oakwood Cemetery.

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EDITORIAL

Notice to the Priesthood

The First Presidency requests the members of the priesthood to meet in Independence in their various quorums and orders April 2. Matters of importance to come before the General Conference will be submitted to them for a preliminary consideration. The priesthood will also be requested to meet in periods of prayer, the first of these to be April 2 at 10 a. m. in the lower auditorium of the Stone Church. Let us all not only seek for that measure of divine guidance which may be necessary, but also for the requisite self-control and wisdom to help us preserve Saintly deportment at all times during the conference.

Very sincerely,
THE FIRST PRESIDENCY.

Sundry Items in Rebuttal

I. THAT QUESTION OF APOSTASY

Before entering upon the subject, permit me to say that I have carefully read Brother T. W. Williams's editorial in HERALD for March 18 in reply to mine of February 4. The personal element I desire to dismiss with a few words. It should have little place in this discussion. Among the many brilliant and able ministers of the days of my probation as a missionary, Brother T. W. Williams, himself a young man, was in the front rank of those whom I greatly admired and respected. Because of frequent personal contacts over a long period of time, I well know the winning and lovable traits of his character—they are not few in number.

But it seems to have been our lot, especially of late years, to see things from different viewpoints, and our opinions clash. This is no source of happiness to me, but rather the reverse. I would it were otherwise. I have not challenged his zeal, or his sincerity, or his motives; but rather his *judgment* and the *positions* taken from time to time. Since he has with the very greatest frankness possible to imagine and at some length attacked positions taken by the joint council, reaching a climax in the assertion that their teachings lead to apostasy and rejection, we should be free to reply with some plainness and not stir resentment. When he characterizes my editorial as "this flare-up of his," and pictures it as a sort of "politico-religious romance"; a "clever" but "not good" attempt "to submerge the intellect and capitalize fear"; to "appeal to prejudice, passion, and mob psychology," etc., he is not at his best.

By What Right Is Conference Action Challenged?

Forgetting the personal element, let us proceed. In the HERALD for November 10, 1924, Brother T. W. Williams said:

> Under such interpretation the Presidency would possess the power now held by the United States Supreme Court, to declare any legislative act *unconstitutional. This we deny.*

This denial must refer to future legislation, as the Presidency has never to my knowledge declared any past act of conference unconstitutional. And with equal plainness, and not less kindly, I deny the right of Brother Williams to declare the action of the coming conference unconstitutional, "tantamount to apostasy," in the event it shall be adverse to his judgment.

> Is it, then, to be presumed, that when the law is given to the church, by which it has been created; and the law which has wrought so much has in it a provision *defining a tribunal which is to declare the construction to be put upon the law* by which the church is to be governed; that *every man is to be the power by which such construction is to be declared constitutional or not.* . . . —Joseph Smith in HERALD, February 1, 1868.

The Charge of Apostasy

The following statement was made in the HERALD for January 28, 1925:

> I am reluctant to believe that a majority of the officials and members of this church will indorse this strange document on church government now championed by a majority of the Advisory Council and which harks back some four thousand years for precedent and would substitute monarchy for democracy, make assent take the place of consent, and thus divert the church from its original and divinely ordained purpose. This would be tantamount to *apostasy* and *must* result in the *rejection of the church.*

In the HERALD for March 18 the same writer says:

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"I now reiterate and *reaffirm* the statement *without modifications.*"

No one can make such extreme statements in the official organ of the church and think that there will not be a powerful reaction from many quarters. And the protest when voiced is none the less earnest and heartfelt because it is expressed in courteous language. It cannot be dismissed as a "flare up" or a *clever* "political" ruse to sway the people. That protest finds echo in nearly every home where the HERALD is read.

Such is the reaction of those who do *not* believe the statement to be correct. Those who *do* believe it are moved, if at all, then to another course of action. And remember that I was at pains to make no charges against Brother Williams's personal intentions, not knowing them then or now, but I felt entirely free to judge of the *effects* of his words. This is what I said on that point:

> Brother Williams, when repudiating the decision of the coming General Conference in the event that it does not support his position, does not say that he will then help lead away the minority if they will follow; so remember, *I do not charge him with that intention at any point in that which I now say.* But the effect of his words tends to incite others to do that thing even if he does not.

An Over-Inflated Argument

Again, this propaganda has gone out into the field in personal and circular letters, numbers of which I have seen; one of which says:

> And if this document wins [the action of the joint council] the *only* consistent thing for the church to do will be to confess that we have been wrong all these years and then *ask the Utah Church to accept us into fellowship with them,* for there will be no difference between the two churches on the question of church government.

An over-inflated argument like an over-inflated balloon bursts at a touch. And thoughtful readers of the HERALD know that such arguments are of that class.

Reorganization Versus Mormonism in Legislation

A good brother was kind enough to quote me in the HERALD for March 11, as follows:

> So long as the people retain in their hands the lawmaking power, they are comparatively safe. The first act of a despot is always to assume the privilege to make the laws and *to take that right from the people.* That was the reason that Brigham Young reduced the general conference in the West to a farce, so that he and his followers could stand in the pulpit and tell the people, "It is proposed, so and so; all in favor say aye," and *not any negative vote or legislation from the floor.* But with us it is different. Any member of the assembly having a right to a seat in the assembly as a delegate, man or woman, black or white, ordained or unordained, may arise at any time and say, "I move so and so," and if he can get the vote of a majority of the people, his motion will carry and become the will of the assembly. . . .
>
> The executive functions of the church devolve upon the leading quorums, the Presidency, Twelve, and Seventy; in stakes and districts, they devolve upon the Presidency of the stakes and districts, as in the branches they devolve upon the branch presidents.—*Zion's Ensign,* April 14, 1921.

The first paragraph quoted sets forth a vital difference between the Reorganized Church and the Mormon Church in procedure in legislation. In the second chapter of "The true philosophy of church government" (read and indorsed by President Frederick M. Smith) was affirmed the right of the people to not only consent to but also to reject or modify proposed legislation and to *initiate* legislation themselves, this right belonging to *membership and priesthood alike.*

The second paragraph quoted names various executive officers. Among all these, from branch president to First Presidency, who is *first* or supreme in the executive field to carry out the program approved by the people. The document on church government names the *First* Presidency. If the indorsement of that position shall divert any man's course from us into the Utah Mormon Church that will be his misfortune—our loss, if any, we may appraise later.

President Smith's Sermon on Loyalty

Coming now to another matter. I am called to account for the sermon by President F. M. Smith on loyalty, in which he referred to "self-appointed leaders," etc., as though that had somewhat to do with my editorial of February 4. I am in the clear on that matter. I wrote to President Smith from Onset, where I was at the time, protesting that sermon. That was my right as a counselor. It will be remembered that others rebuked him in the HERALD, and pointedly and at some length in the conference of 1923, and also in a twenty-nine page personal letter copies of which were circulated on the conference grounds; so one who joined in that denunciation can now hardly claim comfort or shelter as under his example and precedent, especially one who, if we do not misunderstand his position, has renounced human leadership.

That Question of Elimination

Again I am taken to task for purported sayings of President Smith:

> If our critic is so much concerned that the church maintain its official [organic] solidarity, why did he not protest this statement made by the President of the church before the priesthood in Independence, July, 1924?
>
> "I cannot yield to the opposition, so I am in the fight, and it will undoubtedly be a finish fight; either the opposition which has asserted itself is going to become supreme and the rest of us eliminated, or *vice versa.*"

Who reported and published those words? Was it by a friendly hand? For whose service were they

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reported? Were they ever submitted to President Smith for verification? What was the context? I have heard President Smith say in the presence of a number of reliable witnesses that the words as quoted and used do not at all correctly represent his position.

In order to support his own position the brother must not call me to account for the words of President Smith; particularly when they were published without his sanction and verification and interpreted in a way which President Smith assures us is entirely different to the meaning that he had in mind.

Joseph Smith on Utah Apostasy

Two or more writers have referred to the Utah apostasy to find fitting comparison (as they thought) to the condition of the church at present in case the document approved by the council of Presidency, members of the Twelve in America, and Order of Bishops shall be approved.

President Joseph Smith has been quoted as though to assume that he would hold this present situation comparable to that in the dark and cloudy day, and would advise a minority who may not be pleased with the decision of the coming conference that they should consider the church in apostasy.

The language quoted from his pen is also part of a tract for many years in circulation, entitled "The rejection of the church." The part used is taken from the middle of the editorial and is preceded and followed by very interesting matter.

Joseph was considering the apostasy under Brigham Young, and made the statement quoted in connection with the following facts set forth by him:

The vital element of apostasy was *in the change of faith*. In his first paragraph he said:

> Whenever that which is contrary or adverse to the revealed word and rules given to the church at its origin was introduced into its *formulated creed*, or its *well-understood faith*, the elements of disorganization entered in with it.—HERALD, December 16, 1903.

Associated with very radical changes in the "creed" or faith of the church, which will be cited later, Joseph noted the act of Brigham Young in rebaptizing and reconfirming his immediate official associates August 6, 1847, and the later general wholesale rebaptism and reconfirmation of all church members, in 1856-7, and the working out of that which Joseph considered a "new church." (Ibid., pp. 1170, 1171.)

Brigham Young, a self-appointed leader, not called of God to that office, was elevated to the office of president and prophet.

This was done at a special conference after only nineteen days' notice and in an isolated spot, and according to Joseph, "less than a *twentieth* of the number of the church estimated to be at Nauvoo, and vicinity, and less than *one hundredth* of the *entire* membership, as estimated at the death of Joseph, were present when the vote was taken." (Ibid., p. 1170.) This was a *minority* movement, and thus Brigham was selected by *men*.

And most important of all, Joseph says they introduced into the faith depraved doctrine quite the reverse of those held in the beginning. Polygamy was introduced, and he says had been practiced secretly for some time. And polygamy, or rather "celestial marriage" was made *the* principle through which salvation and exaltation came—a denial of the primitive gospel principles of faith, repentance, and baptism. Furthermore, it was stipulated that any sin in the catalog of sins except shedding innocent blood would be forgiven those entering the "new covenant" of celestial marriage, and they would pass by the gods and angels to their exaltation. Blood atonement and Adam-god worship were taught, and some believe practiced.

An Unfortunate Comparison

Now I submit that it is an unfortunate imagination that sees a similar condition to-day. And it is an unfortunate propaganda that projects such charges into the HERALD and into the mission field for our enemies to use against us for fifty years to come.

Observing all the items mentioned by President Joseph Smith, who can believe that he would hold that his words, used in connection with the work of corruption, polygamy, and murder in Utah, have application to the coming conference, or anything that it shall do or approve of?

What Would Joseph Do Now?

Perhaps I can claim to have been a friend to Joseph, having been one of his counselors for some years, and associated with him a long time in editing the HERALD, and I do not believe for a moment that he would sanction the cry of apostasy now raised. Rather would he defend the solidarity of the church and the authority of her decisions and abide by them as he did when he was overruled on at least two important questions, and as I shall hereinafter show was his custom under like conditions.

Apostasy No New Cry

The cry of apostasy is no new thing. Almost from the day of his ordination to the day of his death Joseph had to meet that charge and kindred complaints regarding alleged "departure from the faith of the fathers." So early as 1866 he was met with the charge that the whole church was in disorder because "the *head* was sick." That propaganda then current was aimed directly at *him* as head.

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In 1868 he made these statements in the HERALD:

One class urges there is a *departure* from law and precedent, in recognizing the priest as the next in authority, in a *branch* government, to the presiding elder; another class urges *grievous dereliction of duty,* in not observing to keep as the Lord's Holy Day, Saturday; another class urges as a *departure from orthodox "Mormonism,"* the hostility of the spiritual authorities against the doctrine of sealing; another charges *departure,* for not holding circumcision as an essential feature of the faith of the church; another class, urges it as positively necessary to the prosperity of the church and eternal welfare of the leaders of the same, that they shall recognize, endorse, and accept the revelations, acts, and consequences of this, that, and the other man; while yet another class *insist upon a new dispensation altogether. . . .*—HERALD, February 1, 1868.

How Did He Make Answer?

And he answered the several charges thus:

We, in common with all the rest of the Saints believe, or profess to believe, that God demands an *actual, intelligent submission to authority;* else we should never meet at the outset with the saying, "rebellion is as the sin of witchcraft"; nor yet the apostolic injunction, "be *subject* to the *higher powers.*" (Romans 13: 1-5.) While then we are of this belief, and truly desire Zion's good, we will neither cause division by *needless contention;* nor yet *betake ourselves to an outside rank, and then bespoil the work of God,* by spitting upon it the emanations of our roiled and distempered minds. For, as the spiritual authorities of the church are set as such to be watchful and vigilant, they should be supposed to know of that which comes within the direct pale of their authority under the law; and their construction of law is, by the organic law of the church, the rule, *until reversed, changed, or modified;* either by *themselves* or the *revelation of God;* and more especially is this the case, where *no essential feature of the plan of salvation is infringed;* no material infraction of personal rights attempted; *no great and abominable evil sought to be ingrafted;* no heretical leading *away from the fold of Christ* solicited; and *no wickedness commanded, or counseled. . . .*

We have written upon this matter before; but there is either a failure on our part to write plainly, or a willful misunderstanding upon the part of some whom it was intended to benefit; if the latter—mend, brethren, mend—if the former—we will amend.—Joseph Smith, HERALD, February 1, 1868.

Little Herald, Pause a Moment

People are not often satisfied with the man whom God selects for prophet, but imagine some better one. The propaganda that "young Joseph" was not the man for the place and that his younger brother should be the prophet reached such proportions (not alone in Utah but also among our own people) that David H. Smith felt impelled to insert this message in the HERALD:

"Little Herald stop a moment
Ere you journey on your way;
I have something of importance
That I wish that you would say,
Unto those who not contented,
With the leader God hath sent,
Still declare that I shall lead them,
Though I gave them no consent.

"Go and tell them I am loyal,
To the counsels of the Lord;
Tell them I have no desire
To dispute His mighty word.
Joseph is the Chosen Prophet,
Well ordained in God's clear sight. . . ."

Wandering From the Faith of His Father?

Some years later Joseph wrote:

It seems to be a *favorite* mode of attack upon us, to assert that we are teaching *contrarily* to what our father taught; denouncing what he upheld, and upholding what he denounced; practicing what he forbid, and condemning what he practiced.—HERALD, vol. 18, p. 565.

The picture of former days appearing in a recent HERALD: "There was among the brethren a spirit of good-fellowship and buoyant faith, unity, and confidence among the *ministry and laity pervaded the whole,*" leaves out some details which must be reckoned with if we are to make comparisons with the present, which seem to be the purpose. Note the following:

How can I, with the gift of discernment in me, stand side by side with men of whom I know they would desert under peculiar circumstances? How could I do it? And yet, my dear brethren, I have stood face to face with difficulties which required me to know the men by whom I was surrounded and with whom I was associated, and I have been *hurt to the quick,* knowing that those who have been working with us and with whom I have been associated are *frequently* found *covertly finding fault with us.* I am sorry.—From an address by President Joseph Smith at the closing of conference, 1912, SAINTS' HERALD, May 1, 1912, p. 416.

And again note the following:

I have been under a *fearful* pressure this year. I have had my ears filled with *all kinds of reports,* some of them verging on calumny. Some of them to my way of thinking were absolutely contemptible, and below the dignity even of commonplace men, and it has been a source of worry, trouble; and to tell the exact truth, I could not, under the condition of things, go confidently to God and ask him to interfere.—General Conference Minutes, 1902.

It is within the memory of many that his positions were from time to time opposed by strong and influential men, some of whom now say, "He was right; I was wrong." But also the revelations as they came to him from year to year were challenged and opposed and sometimes put on probation. And we were diligently told by some that he had forfeited the right to speak and that God must seek some other channel.

What Lens Are You Using?

If we fancy that division is something exclusively of current experience, we are mistaken. And again, if we think that the charge of apostasy and the declaration that the church is going to his Satanic Majesty was not heard in Joseph's day we are mistaken. If we wish to know how he met the charge, we have the following specific statement:

I have heard since I began the conference that the Devil

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was here in Lamoni, and that things were *all going wrong in the church*, and the *Devil* had his ascendancy in our midst. *I do not believe a thing of the kind* . . . I do not know that I could express it in the language of another, but the substance is this: that our judgment of that which is *outside* comes from that which is *within* . . . through *the lens through which we gaze at it, a distorted vision.*—Address to General Conference, 1905.

It must indeed be a distorted lens that depicts a recurrence of the apostasy under Brigham Young. We come together not as Brigham's small minority, without due notice or discussion and at a remote place; but after long discussion and with both sides agreed to submit the matter to the conference, the church will soon stand at the time and place of her own selection to cast her ballot.

We come not to do any one of the several things that Joseph named—neither to organize a new church, nor to put a man-made prophet in the President's seat; not to change the creed, nor to bring in polygamy or any other dark heresy in the place of the gospel which we all believe and love.

We come to consider a question of church government, mainly of administrative right and procedure, as the church has often done before. And neither the rejection nor the adoption of the proposed document will be tantamount to apostasy.

The foregoing items are mentioned only to show that humanity in its efforts to carry on the work of God has always been more or less in turmoil and at cross purposes, and the impatient have very often cried "apostasy" and "departure." At no time, so far as I can discover, did Joseph sanction this cry excepting in the case of the well-defined apostasy under Brigham, which he analyzed as shown.

Extreme Interpretations

Complaint is made that I have not attempted to defend the Document on Church Government but, it is said, have "written a number of *apologies* which are calculated to pull the *fangs*, but this is not defense."—HERALD, March 18.

The articles, "The true philosophy of church government," are now in pamphlet form. Read the pamphlet and judge. The trouble is that some of the brethren for some months past have been making or listening to such statements as the above about "fangs," suggesting poisonous reptiles that we seek to loose upon them; or like the following from the San Bernardino *Bulletin*, February 15:

> There must be no yielding to *vicious or dangerous heresy*. . . . May the sword of truth not be sheathed until this terrible Control Monster from the dark Monarchal Jungles of the past shall be captured, and its unfortunate votaries and victims rescued and converted.

Now naturally after such word pictures, any thoughtful, reserved, constitutional interpretation of the document adopted by the Presidency, members of Twelve in America, and Order of Bishops would sound like an apology. We could not come up to expectations and defend some "terrible Control Monster from the dark Monarchal Jungles"—the beast is not ours.

Who Would Limit Power of the People in Conference?

Not one man among all those supporting the Document on Church Government with whom I have talked or even heard of desires to limit the power of the people in legislative matters in any such way as has been charged from week to week with a persistency only equaled by our patience in denial. On that point I have talked with President Smith at length within the past forty-eight hours and find him in perfect agreement with the rest of us in recognizing the right of the people to consent to, reject, modify, or originate in matters of legislation.

Indeed he pointed out that the only proposition to limit the right of the people so to do comes from those who propose to make the General Conference entirely ex-officio (of the priesthood) or at the least to make it much more of that character by greatly reducing the number of delegates to which the people are entitled. And who makes that proposition? Not the Presidency, nor yet the other brethren who support the document on church government. Rather does it come from some of the most ardent opponents of "government through priesthood." The Presidency proposes that the people shall retain every right in that regard that they at present have.

The Right to a Friendly Interpretation

The strange and strained interpretations put upon the document by some of its critics, which have been set forth in language calculated to make it appear repulsive and vicious, neither do justice to the document nor yet to the brethren back of it. That I positively know to be true. And perhaps most of all they do not do justice to President Smith and his positions and intentions. This I am certain of from long and searching conversation with him. And so too I trust you will be before the conference ends.

The sacramental wine is prepared by the hand of a friend. The content of a document and the intent of a council is best poured out by a friendly hand. Possibly no document has ever been drafted that was not subject to two interpretations, one extreme, the other legitimate. The men who voted for the Document on Church Government have set forth a temperate and they believe constitutional interpretation.

Judge the document and the men themselves in the light of that interpretation. And do not be too receptive to the cry of apostasy; it is a recurrent cry, without justification, and neither helpful nor necessary in this discussion. ELBERT A. SMITH.

(To be continued.)

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Who Wrote the Church History

It has been with much surprise that we have noted lately the Church History being quoted, first as being written by President Joseph Smith and Heman C. Smith, and then by one writer the contents ascribed directly to Joseph Smith alone.

It is true that the Board of Publication appointed Joseph Smith and Heman C. Smith as editors to write the history of the church and that both names appear on the title-page. This was done by the Board of Publication, no doubt believing that it would produce a better sale for the history by so doing, and assure its having the approval of President Smith.

We have supposed, however, that all those prominently connected with the church were aware that the work was actually done by Heman C. Smith, though we are informed by a member of the revising committee that the manuscript was submitted to President Joseph Smith prior to its being submitted to the other members of the revising committee.

Since others evidently had a different understanding, it appeared advisable to look the matter up. As a result we find in General Conference Minutes for 1906, page 919, the following in the address by President Joseph Smith:

> I call attention to the fact that the history is being written by Brother Heman C. Smith as historian. I know my name is associated with him. He has done the work. I have been only a secondary help. I do not want to take credit that does not belong to me. I am on the revising committee, or was, and I have done what I could to aid him and assist him, and he has consulted with me when it was necessary.

Again in 1913 some misunderstanding had evidently arisen, but not between these two men, as they appear to have worked in entire harmony. On this occasion, General Conference Minutes, page 1774, Heman C. Smith made the following statement:

> I wish to make a statement right here, and would be glad if it goes on record. I have been asked by several delegates since the conference began in regard to something that has been reported in different parts of the country affecting President Joseph Smith and myself. You are all aware of the fact that we were associated together in writing and compiling the history. The story has gotten out somewhere in some quarters, that I put into the manuscript some things that reflected on the character of the father of Joseph Smith (Joseph the Seer) and that President Smith demanded of me that I take it out before the matter was submitted to this committee on revision. I wish to say that no such thing ever occurred; that Joseph Smith never made any demand of me to remove anything from the manuscript that I had written, prior to its going to the committee. I have no idea how it started, but I want you to understand that it never happened.

Joseph Smith at once confirmed it in the following brief statement:

> I wish to confirm this statement made by Brother Heman C. Smith, that no such occurrence ever took place. I never asked him to take out a scratch that he had written. No matter who said it.

There are no doubt other authoritative statements which may be found published or in unpublished letters. But the above should be sufficient.

Other work of the Presidency prevented Joseph Smith giving personal attention to this work. Elder Heman C. Smith found himself in an anomalous position, acting as an apostle and also as church historian; but in 1906 in the same paragraph from which we have quoted the above, President Joseph Smith spoke very strongly on the need of the Church History, and that Heman C. Smith gave to it the attention necessary. SAMUEL A. BURGESS.

Faith That God Will Provide

I was impressed years ago by the great faith several of our bishops manifested in their work of gathering funds with which to sustain the church's work. The great body of the church membership had considerable knowledge of the wonderful degree of faith and hope possessed by a former presiding bishop, Brother Edmund L. Kelley. One of his contemporaries, Bishop William Anderson, at one time called me to the office where he handled the funds for Lamoni Stake and said something about like this:

> We need $1,100 to meet the urgent demands of the stake, and we have less than $150. The elders' families and those whom we help each month should have this money to-morrow. I called you because I want you to join me in prayer that God will turn men's hearts to the work of the Lord and we may be able to protect our people.

I made several suggestions as to how to raise the required funds, but he disposed of my suggestions kindly and finally, saying he had tried everything now but prayer. I had seen the sick healed; I had witnessed the gifts of the gospel; but never had I witnessed the raising of funds through prayer, and my faith in this direction was not strong. But I respected our stake bishop, and we went to the little room used for private consultation and both prayed. I shall not soon forget the result. Within forty-eight hours we had a surplus of nearly $600 in the treasury, and both of us were stronger in the faith than before. Men who had not been tithepayers had contributed the bulk of our receipts.

Recently there has come into my hands a copy of a letter written by Bishop James F. Keir, in answer to a sister's inquiry, and we quote almost the entire communication that the Saints may get the benefit

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of the faith there registered. We believe this faith is contagious. Bishop Keir wrote:

Dear Sister: I have your letter of recent date, asking me to relate some of the experiences which I have had in my church work. As you doubtless know, I have never been engaged in missionary work. For a number of years I labored as a local elder in Chicago, but in 1915 in answer to a prayer that God would show me that present-day revelation was a true principle, he answered my prayer by pointing out the work that I would do in the future in his church. It came to me in a dream, and on awakening next morning I told my companion of what had been shown to me in the dream and made the remark that it looked very much as if I would be ordained a bishop. To my surprise she replied: "Well, isn't that strange? I was shown the same thing in a dream last night," although I had never made known to her the fact that I was asking the Lord concerning the doctrine of present-day revelation. After I came to Independence, in another dream he showed me that I would become a member of the Presiding Bishopric.

Just about a week ago my mind was greatly concerned in regard to our financial needs as a church. It is a source of considerable anxiety to know that on the first of every month hundreds of missionaries' wives are looking to us and expecting that a check will be forthcoming to take care of their needs while their husbands are out preaching the gospel, and when we cannot send those checks out promptly we feel it deeply, knowing that the amount which we do supply from time to time is barely enough to take care of their needs, leaving no margin to provide for delays. With these burdens in my heart, I had a dream in which I saw myself standing before a large upright steam boiler. I opened the furnace door to examine the fires and found that there was a nice body of fire. I took the shovel and threw in some more coal. I could see that the steam was coming along in sufficient quantities to keep the machinery running. After putting the coal in the furnace, I turned my attention to the air draft to regulate it so as to get the best possible efficiency out of the fuel which had been put into the furnace. I interpreted this dream to mean that the Lord would furnish sufficient fuel to keep our church fires burning.

Imagine how happy I felt next morning when the mail came in, to find about $12,000 had come to us from an unexpected source. This came at an opportune time and puts us in shape so that our allowances will go out promptly on the first of next month. The little children and the grown-ups to whom you will read this letter will be the ones the Lord will use in sending to the Presiding Bishopric the fuel to keep our church fires burning. My prayer is that God may greatly bless each one in his temporal affairs and that as a result of their diligence and effort, sufficient means may come into their hands, not only to provide for their own needs, but that they may have an increase as well and that cheerfully and willingly they will impart one tenth as the Lord's portion with which to carry the gospel to those who as yet know it not. We have confidence in the final triumph of the Lord's work. We feel happy in the many privileges that we have of assisting in this marvelous work and a wonder.

Working at the places where God has set us, discharging the responsibilities he has given, exercising our faith, and leaving no stones unturned to keep the wheels going round, let us leave to God only those things we cannot ourselves accomplish, and with such examples as those cited above, and many which reading the above will suggest and recall, we have enough of encouragement to help us past places which might otherwise seem too difficult for our passage. R. J. L.

General Conference to Be Reported in the "Daily Herald"

The principal reports to the conference; the sessions of the various organizations within the church; the educational and business sessions of the General Conference; the personnel, and the social occurrences of importance, will all be reported by members of the *Daily Herald* staff.

On the evening of April 6 the first issue will be placed in the mails, and each succeeding evening, excepting Sundays, an issue will be mailed to subscribers who have remitted thirty-five cents to the Herald Publishing House.

We cannot overemphasize the importance of getting your subscription into the hands of the publishers before the conference opens. Mail your order now. Print your name and address, or write them with entire plainness, inclose your remittance, and we will do the rest.

Address your orders to Herald Publishing House, Independence, Missouri.

"Autumn Leaves" for April

The church magazine for April will contain a review of the work of Robert Browning on "The miracle of the resurrection," which is engrossing to those who wish to study this subject—one that never can grow old. The serials now running are "Our bonnie Scotch lassie," and "My turned-down pages," two works of great value in spirituality. A pictorial history of the growth and development of the church, using eight good half tones which illustrate and entertain. One of the most entertaining and instructive considerations of the work of science in its battle against epidemics appears from the pen of the editor under the caption, "How Nome was saved."

Sister Blanche Edwards presents The Parthenon; President Floyd M. McDowell's Department of Recreation and Expression should be read by every young Saint, and by those who are interested in the young. Our Young People contains "The alma mater of Sister Marietta Walker," written by Vida E. Smith. Sister Walker will soon be ninety-one years of age; has been a figure in the church for more than half a century, and still reads and digests the matter presented in the church periodicals, and offers beneficial criticism from time to time. The editorials from the pen of Sister Christiana Salyards are of such a nature as to wield a lasting and refining influence upon the reader.

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"Carry On in God's Own Way."—No. 2.

Our Slogan for the General Conference

Our critic in his editorial, "Common consent if——," further challenges the integrity of those who will not accept, without question, the pronouncement of the Presidency. He says:

> I thank God, brethren, that this propaganda which has been working privately is now in the open, so that you may see it and judge of it and its probable consequences.—SAINTS' HERALD, February 4, 1925.

May we join with him in such thanksgiving, because, without committing ourselves to the unfair and unwarranted implication this statement involves, we also rejoice that we have "in the open" the policy and its meaning which he approves. But this with no credit to him nor yet to the other advocates of supreme directional control.

This advisory council was held behind closed doors. The work of the council was irregular. The general church was not apprised of what was taking place. The President would not even allow minutes to be kept. When some of us, who questioned the wisdom of such secrecy, supplied members of the general ministry with copies of documents considered and passed, we were curtly informed:

> It was understood that these documents should not even be loaned for reading outside, to say nothing about being distributed.—Letter of Frederick M. Smith to T. W. Williams, June 18, 1924.

Let us all thank God that this propaganda for supreme directional control "is now in the open, so that you may see it and judge of its probable consequences," for, when it is referred to the whole people we, too, "do not fear your judgment."

Minority Rule

We have not attempted to "institute minority rule." Our critic and his associates have, and are, attempting this very thing. Government through priesthood, among, but not of, the people, is minority rule. Nominations confined to presiding officers is minority rule. Nominations of delegates without free exercise of this right by every member is minority rule.

And we are opposed to any system of church government where "every man is a law unto himself." We are equally opposed to any system of church government where even one man can become a law unto himself and which is contemplated under this doctrine of supreme directional control.

For Unity, Not Division

Our critic calls the Saints to unity, yet at the same time projects thoughts and stirs up feelings which cannot help but make for division. Instead of trying to "split the church" or to "lead away a faction," we are trying to assure the people of the impregnability of the work of God, and to urge them not to lose heart but to "carry on in God's own way" and to trust him, believing that, if we do, all will be well.

We do not propose that the church shall be diverted from its heaven-ordained purpose, its principles perverted, or its government changed. We stand for that order of church government which is clearly revealed in the word of God and will strenuously oppose any attempt at change. And we do maintain our unswerving loyalty to the true church and will stand with one or a million in maintaining its identity.

Is it not a strange anomaly when those who are contending for the regular order of church government are charged with attempting to "split the church" and to "start a faction" while those who would discard chart and compass and direct the church into "uncharted seas" arrogate to themselves the title of "Defenders of the Faith!"

Where the Church Exists

The late Joseph Smith has well said:

> If any number, few or many, choose to retain the faith and practices at first obtaining and under which they became members of such body, those persons thus remaining true to the original faith, *are, and of right ought to be held to be the original body or church.*—SAINTS' HERALD, April 8, 1896.

Again:

> If in the history of such church anything out of harmony with, or antagonistic to that constitution is introduced, or a change is sought to be made in the creed and the government, which is opposed and resisted, or denied by any of the members of the church, such portion of the membership as remain in adherence to the faith as it was before the change was attempted, or made, is the church. *Nor does it make any difference* in law *how few this adhering portion may be, or how numerous the changing membership, the church is that part of the members remaining true to the original tenets.*—SAINTS' HERALD, December 16, 1903.

This is precisely what we meant in the editorial under review. And here is where we stand to-day! The open letter advocates are contending for the order of church government which has obtained throughout our church history. We insist that no unwarranted departures be made. Let those who advocate "change" talk of "factions," and "division," and a "split in the church"; we will abide the divine order and seek to maintain the "one body."

The advocates of supreme directional control cannot successfully maintain that changes are not contemplated. We have shown by the President's own words that he believes that changes are necessary. The junior counselor of the President has said that the church must be "forward-looking" and move

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into "uncharted seas." And the document on church government, if adopted, will revolutionize the order of church government.

And the men who are contemplating these changes may as well understand that we will exhaust every legitimate and possible means to prevent any departure from the law; and any man, regardless of position, must be made to understand that there are enough people in the church who are loyal to the original faith to "carry on in God's own way" and preserve the church as, we believe, God would have it be.

The Test of Inspiration

The supreme directional control document comes to the church with the unqualified indorsement of the First Presidency. It deals with matters of constitutional law. It projects interpretations and proposes application at variance with the well-established practices and usages of the church. It is more far-reaching in its provisions than any document coming from, or through, the present President, and even those for which inspiration has been claimed.

The most ardent supporters must concede that, if this document becomes law, it will involve a revision of the generally accepted understanding of the law already given. Before passing upon it, the church should insist on knowing its origin. We may, therefore, properly inquire: Is this document human or divine? At no time, to our knowledge, has the Presidency claimed inspiration for it.

If it is human, we should not accept it with less caution and scrutiny than we apply to what may emanate from the Almighty. And if inspiration is claimed, it should be subjected to the test for inspirational documents. We cannot afford to give entrance to any document of human origin dealing with church government on terms where we would exclude the divine.

Truth never conflicts with itself. And when we discover conflict between any document, whether inspiration is claimed for it or not, and the accepted word of God, we should hesitate long and prayerfully before committing ourselves thereto. Herein lies the test of inspiration:

A Thorough Examination From All Angles

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

Compare With the Word of the Lord Already Given

To the law and the testimony, if they speak not according to this it is because there is no light in them.—Isaiah 8: 20.

Cannot Frustrate the Divine Purpose

The works, and the designs, and the purposes of God, cannot be frustrated, neither can they come to naught, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round.—Doctrine and Covenants 2: 1.

Even a Prophet May Be Mistaken

Remember, remember, that it is not the work of God that is frustrated, but the work of men; for although a man may have many revelations, and have power to do many mighty works, yet, if he boast in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will, and carnal desires, he must fall and incur the vengeance of a just God upon him.—Doctrine and Covenants 2: 1.

Presidency Should Unify the Priesthood

The first counselor to the President of the church during the General Conference of 1922 said:

I believe it to be one of the duties of the Presidency to unify the high priesthood. . . . But it seems to me that if presently there does not come more unity the time will come when we of necessity must step aside and permit you to select some one else who can perform that work.—General Conference Minutes, 1922.

It *is* the duty of the Presidency to unify the high priesthood and, for that matter, the whole church. They have not done so. Conditions have grown continually worse instead of better. Inasmuch as the methods of the last few years have made for division instead of unity, may we suggest that the Presidency discard these innovations which are responsible for this division and let us get back to the divine order?

Most if not all of our trouble, has arisen over changes in church government introduced by President Smith. And ten years is long enough to experiment and in which to demonstrate that there is something radically wrong with the methods employed. If the Presidency will discontinue these innovations, sweep the slate clean of all moves not clearly indicated in the law, mayhap they will find the work of unifying not so difficult.

Compromise, Under No Circumstances

I have been quoted as saying:

Compromise should, under no circumstance, be considered;

Here is what I really said:

Compromise should not, under any circumstance, be considered. *To compromise with error for the sake of peace, is treason to the truth.*

Why separate the sentences? The reason is obvious.

Our critic makes the following statement, and I am led to wonder whether the wish is father of the thought. He says:

He [Williams] can hardly remain with a body whom he has prejudged and advertised as being in apostasy or an equivalent state.

The careful reader will know how specious this reasoning is. I have prejudged no man. However,

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in view of the President's statement, "I cannot yield to the opposition," I am justified in asking: Where will he and his apologists stand if the opposition is in the majority? They will either have to back down from this position or "dare to say, I will not obey the voice of the people!" And if President Smith stands adamantine on this point, whether he wins or loses, how will he appear in the light of the statement of his colleague?

Is it not an anomalous situation when we have Frederick M. Smith saying:

> I cannot yield to the opposition, so I am in the fight, and it will undoubtedly be a finish fight; either the opposition which has asserted itself is going to become supreme and the rest of us eliminated or vice versa.

and Elbert A. Smith gives answer:

> I will therefore abide the decision of the conference, no matter how it will fall, as binding and authoritative and presumably right.

According to Frederick M. Smith, if the opposition wins he cannot yield, and he will therefore eliminate himself. Elbert A. Smith says he will abide the conference no matter how it will fall. He therefore will remain with the church, right or wrong. Why talk "fight to a finish"? Why suggest "elimination"? Why go to the other extreme and pledge ourselves to stand by any action, right or wrong? Both statements are extreme and untenable.

Leading a Faction

Our critic disavows charging me with the purpose to lead a faction, but suggests that my language will incite others to do so. He disavows for himself and his colleague any such intent, but speaking for the Presidency he says: "Conceivably they may relinquish their present official position." Why? Are we to gather from this, if the action goes against their wishes, that either or both may relinquish their official position? There would be no other occasion, that we know of, for doing so.

President Smith has said, "I cannot yield to the opposition," and if either or both of these men insist on having their own way or else relinquishing their office, would they not be guilty of the very thing for which our critic would indict others? And why should this counselor exact a double pledge from the President of the church that he would not lead a faction? Was he fearful that without this pledge the President would do so? I have not charged that either of these men will lead a faction, and I am entitled to the same consideration.

Trusting the People

Our critic continues:

> He has told us again and again that we need not fear the judgment of the people. He can never, never, never repudiate their decision as expressed at the coming conference and retain their confidence.—SAINTS' HERALD, February 4.

I have not said that I would repudiate the decision of the conference. I do not fear the judgment of the people when that judgment is unhampered, stimulated by reason, influenced by revelation, and based on facts. What is to be feared is that the judgment of the people may not be expressed, and for the following reasons: prejudgment of minorities in district conferences; delegates instructed without full discussion of both sides of the question; delegations named by presidents of stakes or committees without the order of open nomination from the conference floor.

Numbers Not Always Infallible

Numbers are not always a proof of the verity of a position or else the Catholic Church and the Mormons are right. If our Pilgrim Fathers had reasoned as our brother does, they would have remained under the rule of the king. At the risk of being again misrepresented, let me say: We are going to try in every possible way to maintain organic solidarity, but not by stifling concience or closing our eyes to the facts. We do not believe in the *infallibility* of majorities. Majorities may be wrong. Minorities may be right. A man should pool his wisdom always with the mass in a search for group converse. But in the finality, reason and concience must dictate the attitude of each individual. And no man should be made to suffer because of the exercise of this right. As J. S. Mills has aptly said:

> If all mankind, minus one, were of one opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing mankind.—*Liberty*, p. 33.

We will stand with those who remain true to the revelations of God, for there are some things which the majority in a theocratic-democracy cannot do and remain in favor with the Almighty. They cannot overthrow the divine order. They cannot divorce the people from the church government. They cannot substitute assent for consent. They cannot place supreme directional control in the hands of one or three men without changing the order of church government.

A Pledge to Abide the Conference Action

Our critic makes the following pledge:

> I will therefore abide the decision of the conference, *no matter how it will fall, as binding and authoritative and presumably right.*—SAINTS' HERALD, February 4, 1925.

The whole argument of the writer is to make it appear as the imperative duty for minorities always, and under all circumstances, to submit to majorities. We have never committed ourselves to such fallacy.

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We are not prepared to admit that there are no extremes to which the General Conference could go and still represent the church. The law of God does not tolerate religious suicide.

If minorities have always to submit to majorities, it would be intensely interesting to hear this writer's defense of all the movements which have made for progress and which were born of exactly this progress. Nearly every prophet of the Old Testament was a minority which disturbed the peace of the majority. Christianity itself was the protest of the minority against the wrongs of the majority. So was the Reformation, so were the Pilgrim Fathers, and Joseph Smith, and the Latter Day Saints.

And What of the Reorganization?

Where would our critic have stood had he been in Nauvoo when the majority of the church in that place became the victims of the seducing spirit of that time? Would he have supported the dominant government of the church and contended that the decision of the majority was "binding, and authoritative, and presumably right"? If he would not, then his whole house of cards comes tumbling to the ground. And, if he would, then he is out of place in the Reorganization, and his place is with the church in Utah. Let him take whichever horn of the dilemma he may elect.

It is schoolboy logic to argue that the Reorganization represented the majority of the old church. When the church broke up at the death of Joseph Smith, the great bulk of the membership held aloof and dissolved. The majority of the active ministry and membership went with Brigham Young, and it was a very small minority, indeed, which held out against the organized body. Would our critic have attached himself to this majority of active members?

According to this man's reasoning, the men and women who stood out against the majority at Nauvoo were in the wrong. They should have remained with this majority and abided the decision as "binding, and authoritative, and presumably right." If it had not been for a few men like William Marks who had a different conception of loyalty to that set forth by our critic, the Reorganization would never have materialized.

If this writer had been in Nauvoo in 1844, would he, too, have united with the majority in saying that "Brother Marks is lying; he is apostatizing," because he revealed certain facts and stood for the original teachings of the church and refused to follow the lead of those who urged that changes should be made in the progressive march of the church? His logic so suggests, and his words tend to incite others to blind their eyes to the truth and to swallow anything and everything which a "superior" officer or a majority may hand to them.

If our critic is correct, then William Marks and Emma Smith and others should have remained with the majority in Nauvoo and abided its decision with the assumption that it was right. This was exactly the position of thousands who followed Brigham Young to Utah. But, thanks be to God, there were some loyal souls who had the courage of their convictions and who felt that loyalty to truth superseded loyalty to men singly or collectively, majorities or minorities, and to such we owe much that is worth while in our religion to-day.

Maintain the Organic Solidarity of the Church

Our critic urges:

> Maintain the organic solidarity of the church . . . abide the decision of the conference, no matter how it may fall, as binding and presumably right.—SAINTS' HERALD, February 4, 1925.

And I seem to hear the high priest and rabbis of Jewry crying out to the church in their day:

> Maintain the organic solidarity of the church and resist with your might any attempt by this man Jesus, who is a fomenter of schisms, to lead away a faction or to promote the specious and unfounded propaganda that the great body of the church are in apostasy.

And again, I hear the pope at Rome sending forth his Bull of Excommunication when Luther, under God, was moving for the truth. And still again we hear the priests of Protestantism calling upon their votaries to remain by the church and repudiate this so-called prophet of the nineteenth century who asserts that the majority of the people are in apostasy.

And then we hear Brigham Young and his associates in 1844 urging the people on with the specious argument to abide the decision of the majority and follow the priesthood wherever they may lead. But such was not the cry of the prophets and apostles and servants of almighty God throughout the ages! If we brush aside mere sentiment and emotion long enough to calmly analyze the term *loyalty,* we will find that what some call treason is the quintessence of loyalty. The man who cannot be loyal to the truth for truth's sake is a weakling, wherever he stands. And the man who is true to his convictions, though he stands alone, is the only man who, in the finality, can be true to any man.

Majorities and Minorities

The possibility of a minority being right and a majority being wrong has been ridiculed by several writers recently in HERALD articles. This is certainly a shifting of positions by the advocates of supreme directional control. Last summer we heard

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much concerning the "proneness of the people to wander" and were pointed to such examples as the demand of the people for a golden calf when Moses was temporarily called from their midst. We were also reminded of the people's cry, "Away with this man Jesus; we want Barabbas!"

Such things then signified in the minds of the advocates of supreme directional control the need of a strong leadership over the people, as they were not able to govern themselves. Now, after representatives of government through priesthood have had a free hand to visit the districts throughout the church while at the same time the official channels of contact were closed to those holding different official views, we hear another plea: "We will abide the will of the people. Let the people rule!" "The majority is presumably correct." "The minority cannot decide that the majority is wrong." "Who dares say, I will not take my stand with the people?"

The self-appointed spokesman for Joseph Smith cannot find that this great man ever indorsed either of these extreme positions. Our late prophet tried to point out principles of truth and paths of safety. He was careful to make it plain that the majority of the people could be led astray, yet for this reason he did not advocate the exclusion of the people from the government. He combined the voice of the people with the will of God. His philosophy was safe and conservative and the very opposite of the principle of supreme directional control by one or a few.

My Church, Right or Wrong

Loyalty produced by the beating of drums and bugle calls and an appeal to the emotions is not always safe and sound. It finds its reaction in that age-old sophistry, "My church, may she ever be right; but my church, right or wrong." "My church, right or wrong," puts blinkers on men's eyes so they cannot see aright. It materializes the shadow and would annihilate the substance.

Abiding the Decision of the Conference

Some are making a great hue and cry to abide the decision of the coming conference, and yet these very men have violated and ignored the actions of previous conferences. The last General Conference declared that certain officers because of their responsibility should not act on the Standing High Council, yet one of the men who has been most vociferous in crying, "Who dares?" has ignored and violated this order of the conference.

Where We Stand

We are not in favor of change in church government. We do not favor a fight to the finish. We are not working for the elimination of any man or group. We have obligated ourselves to maintain the constitutional law of the church as found in the Bible, Book of Mormon, and Doctrine and Covenants, and to recognize the rights and powers of the priesthood as therein defined. In the light of the present confusion we have the right to ask, and to expect, that the advocates of this document on church government will repudiate this strange doctrine and not precipitate church chaos.

To talk about the possibility of a "split church" is to ignore facts. The church is already divided over supreme directional control. If the majority should decide for or against it, this in itself, would not convince the minority that the majority is right. A majority either way will not solve our problem. If this thing is forced into action by a bare majority, the responsibility for results must rest with its proponents. And may I ask: Are you justified in crowding this proposition, which bears no evidence of divine origin, to such dire ends?

Unity is not in organization, nor in government, nor in forms, nor in machinery, so much as in attitudes and relationships. The institution may dissolve. The majority may follow off after other gods, but the kindom of God remains. This kingdom is an historical fact. He who said, "Upon this *rock* I will build my church," knew whereof he spoke. The true church will abide on the rock, and regardless as to whether the majority or the minority departs, the truth remains that those who are builded upon the rock are, in fact, the church.

And now let me reassert and reaffirm, without modification, the statement which has produced this emotional appeal of our critic, and say to the ministry and membership of the church:

> We must carry on in God's own way with a firm and steadfast faith that God, who restored the gospel in the beginning with all of its attendant powers and blessings, and who sustained the remnant during the dark and cloudy day following the apostasy of 1844, will still maintain his own cause and continue to bless the labors of those who remain true to the faith once delivered to the saints.

Our slogan for the coming conference: *Let us carry on!*

T. W. WILLIAMS.

Correction: Wrong Name as Author

In the HERALD for March 11, page 266, is an article whose authorship is given as John K. Hansen. The author of this article, "Changes of the past few years," is Elder John A. Hansen, of Weston, Iowa, well known in that part of the church.

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ORIGINAL ARTICLES

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

Do We Need Another Department?

BY F. M. McDOWELL

In recent issues of the HERALD there appear certain very conspicuous advertisements addressed to "Brother and Sister Delegate to General Conference" and in support of a resolution which is to be presented at the coming conference, asking that Zion's Religio-Literary Society be reorganized for the primary purpose of the study of the Book of Mormon.

Were it not for the fact that the assertions made in support of this movement are so far-reaching and in some cases even misleading, and furthermore that the results of such a movement would interfere seriously with the present departmental program, we would be inclined to let them pass without consideration in the columns of the HERALD. As it is, we believe that it is only just and fair that the authorized departments of the church be permitted to reply to the assertions of those who support this movement.

It will be the purpose of this article to show:

1. That the arguments advanced in support of this resolution are based on assumptions and inferences that do not find support in facts.

2. That the movement contemplated would be decidedly unwise, since experience has already proved it impractical and since it would overlap upon the work of departments already established and be a source of confusion throughout the church.

3. That the move is absolutely unnecessary, since everything asked for in the resolution is already adequately provided for by existing departmental programs. This applies not only to present needs, but also contemplated growth.

The Original Purpose of Zion's Religio-Literary Society

It is repeatedly said that Zion's Religio-Literary Society was organized to promote the study of the Book of Mormon. This statement is not supported by the facts. The preamble of the original constitution of this society states:

> Feeling the need of a systematic and united effort to do good to others, as well as to mutually improve ourselves in the principles and practice of morality and Christianity, and also to secure to ourselves social and intellectual development; we adopt the following for our organization and government.

In this same constitution the object of the society is stated as follows:

> The object of this society shall be to interest and enlist the energies of the young in the field of Christian usefulness before them; to promote sociability and the spirit of brotherly solicitude and helpfulness among them and to help them to qualify themselves, spiritually and intellectually, for service in the church.

Nowhere in this constitution nor in the discussions that immediately followed its adoption do we find the study of the Book of Mormon mentioned as the specific purpose of this society.

Our contention finds further support in the columns of the church papers during the years following the organization of the society. In *Autumn Leaves* of April, 1894, under the title, "What think ye?" Elder J. F. McDowell, editor of the Department of Correspondence of Zion's Religio-Literary Society, says:

> What were the primary objects had in view by the founding of the Religio-Literary Society? Are we to understand that it is to be a "one idea" institution? Was religion alone to be found discussed at its several meetings? Were the "textbooks" of the church to be the only books whose contents are to be scanned? If it is simply confined to religion, then 'tis no better than the "Y. P. S. C. E." or the "Epworth League." We require something broader, and superior by virtue of praiseworthy diversification.—*Autumn Leaves*, vol. 7, p. 278.

In December, 1898, J. A. Gunsolley, president of the society, writes:

> One of the main objects of our work is to cultivate social pleasures for our young people. What is "proper" social pleasure? Assuredly any pleasure is proper which has for its object the uplifting of humanity, and which does in fact in its effects beget nobler aspirations, worthier ambitions, and holier desires; and anything less, or the opposite to this, is admittedly improper. One of our efforts, therefore, is to bring our young people together in that kind of social relationship which will cultivate an acquaintance with each other characterized by frankness and devotion to the truth.

In *Autumn Leaves* for September, 1902, Elder J. F. Mintun, who was for a number of years an active worker in the Religio, discusses its purpose and sphere at some length. Among other things Brother Mintun states:

> Another asks, Is not the Religio occupying a part of the sphere designed to be occupied by the Sunday school? We answer, If the study of the Book of Mormon, or Doctrine and Covenants, were the prime object to be attained by the Religio, then truly, Yes; but that is not the case, and has not been so understood by those who were moved upon to suggest, and to assist in the organizing of the society. The Religio came into existence to meet a demand existing among the young people, and should be made to satisfy that demand. The demand exists along social, intellectual, and spiritual lines, all of which are comprehended in the Religio.—*Autumn Leaves*, vol. 15, p. 421.

In the February, 1898, *Autumn Leaves* there is quoted a paper prepared by Louise Palfrey for a Sunday school institute held at Saint Joseph, Missouri, the preceding December. This paper discusses at considerable length the value of a definite and systematic course of study for Religio workers, pre-

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senting the difficulties of attempting too much, and finally concluding that the society should take up either church history and revelation or Book of Mormon and archæology. The paper concludes with this significant question: "Shall church history and revelation or Book of Mormon and archæology be studied?—all of them, I should say, as we come to them." At the conclusion of the paper some one asked Sister Palfrey to give her opinion as to which of the studies should be taken up first. She replied that as to the importance of the subjects themselves there might be no preference, but that she preferred the Book of Mormon and archæology because of its availability to church members at less expense and because the items of archæology necessary to the study of the lesson could be published in the Religio Department of *Autumn Leaves*. (*Autumn Leaves*, vol. 11, p. 69.) What a golden opportunity for the sister to have said that the Religio was organized for the purpose of studying the Book of Mormon, hence there could be no issue as to its course of study. The reason she did not answer thus is obvious.

It is further of interest to know that in the revision of the constitution of the society in 1898, the original preamble and purpose were inserted word for word, and furthermore that this constitution provided for the following committees: Program, Look-out, Relief, Social, Good Literature, Temperance, Calling, Music, Missionary, and Flower. This indicates something of the breadth of the program of the society. Nowhere in this revised constitution is the Book of Mormon mentioned.

It should be added that in the convention of the society held in April, 1897, it was decided that the work of the society be divided into four departments, i. e., Religious, Literary, Temperance, and Historical. Here we find the Book of Mormon mentioned as the course of study to be taken up under the religious department only. Each of the other three departments was to provide a program which was evidently considered of equal importance.

Other Assumptions

It is not at all difficult to find that other assumptions and inferences of those who support the resolution are equally at fault, e. g., it is asserted that a certain prophecy given in 1900 shows that the society met God's approval, the inference being that this approval was given because the work was limited to the study of the Book of Mormon. It is very interesting to note that this prophecy was given just two years following the revision of the constitution which provided for the activities mentioned above. It is also worth noticing that in the issue preceding the one in which the prophecy is quoted, Sister Louise Palfrey finds it necessary to encourage literary programs and calls attention to the fact that "writing papers, reading, reciting, giving talks, rendering music, etc., should not be neglected," and that however interesting lessons are, they should stop on time so as not to interfere with the above activities. *Clearly, the society that received approval from God was doing more than conducting class work in the Book of Mormon.*

Again, it was inferred that the study of the Book of Mormon cannot be carried on successfully with other activities. We happen to have at hand the reports to the twenty-second annual convention of Zion's Religio-Literary Society, held in 1916. At this time the society was publishing two grades of quarterlies, both dealing with the Book of Mormon. The total membership as given was 12,596. In this same convention the vice president reports with pride that the various locals have held "264 outdoor games, 27 outdoor excursions, 5 sportings, 20 outings, 9 excursions, 5 receptions, 43 socials, 11 parties." This same report includes lengthy statements in regard to the work of the temperance department, the normal department, gospel literature bureau, social purity board, and library commission. Certainly the Religio was not in 1915 limited to the study of the Book of Mormon, nor can its success of that year be said to be due entirely to the study of that one subject.

Again, it is inferred that the departments at present do not provide adequately for the need mentioned in the resolution, i. e., study of the Book of Mormon. Since this contention will be discussed later, we believe it is only necessary to mention here the fact that *the Department of Recreation and Expression is at present printing over six thousand Book of Mormon quarterlies of the senior grade and has expressed its willingness to print double the number if necessary to meet the demand. Furthermore, at least fifty district superintendents in reply to our specific question have said that all the locals in their districts have had ample opportunity to study the Book of Mormon if they so desire.*

Space will not permit a further consideration of these erroneous inferences. Suffice it to say that it is perfectly clear that *Zion's Religio-Literary Society was not organized* for *the specific purpose of the study of the Book of Mormon;* that *its activities have never been limited to that study, even in its most successful years*; that *in the nature of the work carried on by this society there has been comparatively little change,* even *when the name has been changed;* and finally *that the departments as now organized are supplying adequately the demands for*

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the study of the Book of Mormon. Any inferences to the contrary are most certainly not supported by the facts.

Would Such a Move Be Wise?

The second reason why we find it necessary to oppose the movement to reorganize Zion's Religio-Literary Society is that we believe that such would be decidedly unwise.

1. The experience of the Religio shows conclusively that it is unwise to attempt to limit a department to the study of one subject. In spite of the enthusiasm for Book of Mormon study, it was found that after a few years it was necessary to take up the Doctrine and Covenants. After a few years of study of the latter subject, it was found advisable to change back again to the Book of Mormon. There is every reason to believe that such would be the experience again.

When the interest in the study of the Book of Mormon was at its height, it was found necessary to carry on a wide range of expressional and recreational activities. In support of this, permit me to quote from the first Book of Mormon quarterly prepared by Louise Palfrey for use beginning October, 1902. Speaking of programs Sister Palfrey says:

> The object of the programs is to give us practice in the use of what we know; to awaken, develop, and train our talents to usefulness by exercising them in thinking, speaking, writing, reciting, reading, debating, and cultivating musical gifts, vocal and instrumental, in channels intellectual, ennobling, and spiritual. It will be seen that the program feature of our work is very important, and the time allotted it should not be infringed on. It affords our young people opportunities of development as the mere imbibing of knowledge cannot do. It teaches them to contribute towards the general advancement; to take part; to become active constituents in the progress of the work, and meets the larger needs of the maturing minds and unfolding natures of our young people, who can no longer be held and satisfied with class work only.

In this same quarterly the editor discusses at some length the great value of a wide range of committee activities. The extent and nature of these committees has already been referred to in this article. *In view of his, may we ask the proponents of reorganization if they expect to carry on the work formerly carried on by Zion's Religio-Literary Society? If they do not, they can hardly claim to be the old Zion's Religio-Literary Society; and if they do, then they at once trespass upon the field now covered by the Department of Recreation and Expression.*

2. The move would be unwise because it would establish a precedent which would seem to say that at any time a group desires to study a single subject it may organize a department for that purpose. *If the claim of the supporters of this move is just, then why not organize a department for the study of the Doctrine and Covenants, and another for church history?*

3. The move would be unwise because it would of necessity be a source of much confusion in the various branches throughout the church. A large percentage of the locals are already studying the Book of Mormon. Practically all of this is carried on in connection with the Department of Recreation and Expression. This in connection with Sunday school work and the classes carried on by the Department of Women would seem to be sufficient for most if not all of our branches. *There is every reason to believe that the addition of another department would bring confusion, misunderstanding, duplication of effort, and be a constant source of contention.* Anyone spending a week in the offices of the general departments at present and noting the type of problems that already arise and the difficulty in keeping the present three departments from infringing upon each other's territory would be convinced of the absolute folly of organizing another department to do the same work.

Is the Move Necessary?

In view of certain very significant facts which can be presented but briefly here, we are obliged to oppose this movement to reorganize as one that is absolutely unnecessary.

1. The outline of departmental activities which has been adopted by all three departments and finally approved by General Conference we believe to be still in force. This outline, known as the Report of the Coordinating Committee, was adopted by the Religio, by a vote of 124 to 5. This report specifies clearly the special work of each of the departments. We quote in part:

> 1. The Sunday School, primarily concerned with religious instruction.
> 2. The Religio, primarily interested in social and recreational development.
> 3. The Woman's Auxiliary, primarily having to do with the interests of the women of the church.

Under such an outline we hold it absolutely unnecessary to organize another department for a single subject of study.

2. The need mentioned in the demand for a reorganization, i. e., that of the study of the Book of Mormon, is being adequately provided for by present departmental machinery. We believe it will be safe to say that all of the officers of the departments have understood that the transition from "auxiliaries" to more highly specialized "departments" would of necessity be slow. Consequently, we have found it wise to urge as a part of Religio work and later as a part of the work of the Department of

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Recreation and Expression, that systematic class work be carried on and that courses of study be prepared to meet this demand. Going forward under this conviction, the executive officers of the Religio in April, 1921, approved by a unanimous vote a program of editorial work outlined by the writer which provided for quarterlies in social problems, child study, economics, civics, and kindred subjects. The object of this move was to provide a wide range of subject matter from which our people might choose.

Was such a program far removed from the original broad purpose of the Religio? Was such an effort in conflict with the divine command, "Study all good books?" Could such an effort be interpreted as being sufficient proof that we were not in favor of the study of the Book of Mormon in the Religio? Are such studies entirely out of harmony with the program of the church? The answer to these should be obvious, yet some of our church people have in each case drawn the wrong conclusion.

We were in the midst of this program of preparing courses when we were obliged to reprint some earlier Book of Mormon quarterlies to meet a rather sudden demand for courses in that subject. Since we were not able to finance two courses for senior classes at the same time, we discontinued the regular quarterly and for the past year have been furnishing only the reprint of the Book of Mormon quarterlies. *This has given every local that cared to do so a chance to study the Book of Mormon. The number of quarterlies printed has been each quarter determined by the demand. As far as we know, no one has been prevented from taking up this course if he cared to do so. Certainly, it is not necessary to organize another department for this purpose!*

A Program Authorized and Needs Being Met

For a number of years we have been conscious of a growing demand for a revision of the Sunday school courses of study in harmony with our growing knowledge of pedagogy, and to more adequately meet our needs. Consequently in 1919 a "consulting board" was provided for this purpose. To make a long story short, the facts are that when this board took up this work it soon found that it would not only be wisdom, but in harmony with both economy and sound pedagogy, to plan a great variety of courses of study for various ages and needs. This necessitated a policy of close cooperation with other departments, and such was readily assented to by the departments. Consequently, the consulting board has entered upon a program of editorial work not only with the approval of the three departments, but of the general church as well. (See General Conference Minutes.)

In October, 1923, in his report to General Conference, the general superintendent of the Sunday school called attention to the need of a course covering the Book of Mormon and urged that this need be among the first to be met. (See General Conference Minutes, 1923, p. 3373.) In harmony with this recommendation the consulting board secured an editor and put him to work preparing a systematic course in the Book of Mormon. As mentioned above, however, a rather insistent demand for quarterlies in the Book of Mormon made it necessary for the Department of Recreation and Expression to reprint without revision a former series. Since this series covered a period of two years, it was thought wise for the time being to stop work on the Book of Mormon lessons and put the above mentioned editor to work on another subject.

The above explains the present situation in regard to the Book of Mormon courses. What of the future? The consulting board, acting upon the authority of the three departments and the General Conference, has employed editors and put them to work preparing a variety of courses. It is planned that these will cover a wide range of subjects, including the three standard books of the church, and that they will be suitable for various ages and needs. It is planned that these courses will be available for any and all departments or groups which desire to conduct systematic study. It is understood by the three departments that this work will include:

a. Courses for the Sunday school.

b. Courses for an additional study hour such as now used by the Religio or Department of Recreation and Expression.

c. Courses for a more extended study work in groups or classes of various kinds. Many of these would undoubtedly be used by the Department of Women.

May we repeat that it is the intention of the board to prepare suitable courses in the Book of Mormon at regular intervals or as the need arises. The writer is certain that he represents the opinion of the board correctly in this and also in the conviction that the organization of another department for the preparation and supervision of courses in the Book of Mormon alone is absolutely unnecessary.

In addition to the above, the Department of Recreation and Expression is committed to a policy of:

a. Encouraging systematic study.

b. Providing courses of study to meet demands not immediately met by the consulting board.

c. Continuing in our endeavor to furnish adequate direction and supervision of recreational, social, and expressional activities.

This *department is now printing between six and seven thousand senior quarterlies dealing with the Book of Mormon, also nearly two thousand copies of*

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the junior quarterly in that subject. If the demand arises we shall print double that number.

Under these conditions we repeat that we consider it absolutely unnecessary to organize another department which would have as its sole purpose the preparation and supervision of courses of study in the Book of Mormon. *This need is now being met and will be met. Why have the confusion and expense of wholly unnecessary machinery?*

Does the Name Justify the Change?

About the only prop remaining for the proponents of a reorganization of Zion's Religio-Literary Society is their feeling that it does not seem proper to study the Book of Mormon under the direction of the Department of Recreation and Expression. We have already called the reader's attention to the fact that Zion's Religio-Literary Society always has maintained a more or less varied program of social and expressional activities, together with its class work. Since when has it become a sin to mix the two?

Again, the present administration is not responsible for the name "Recreation and Expression." Now we have it, however, we are inclined to believe that it would do more harm than good to make another change, at least in the immediate future. There are several good departmental workers on each side of this issue. Many have no objections to the use of the name "Religio" as applied to locals, even under the present organization. Certain it is that a very large number of the locals have continued to use that name. In a leaflet prepared by the general superintendent and widely circulated during the past year we find the following:

> The General officers have no objection to the use of the name "Religio" if the local prefers that name. The important thing after all is not name, but work accomplished.

As a matter of fact, the work carried on by the present department of Recreation and Expression is in every respect practically identical to that carried on by the Religio Department for the past few years.

There is one point, however, upon which practically all departmental workers are agreed—a reversion to the term "Religio" or the adoption of a new name must not mean a cessation of our efforts to furnish proper supervision and direction to recreational and expressional activities. Departmental workers are also agreed that the Department of Recreation and Expression should continue to furnish courses in the Book of Mormon as well as in other subjects until the consulting board is ready to meet these needs.

In view of the above, we respectfully ask, *Why this hue and cry about Book of Mormon study? Wherein the justice of the claim that such study is now in strange company, or that it is being sadly neglected? Why overlook a program that has been approved by the departments and by General Conference and has already been partially carried out? Why cause confusion and unnecessary expense by duplication of effort? Why organize a new department to meet supposed needs when these needs are already provided for? Why? we ask; and echo answers, Why?*

Where Would Joseph Smith Have Stood?

BY ISRAEL A. SMITH

In a recent article a writer has undertaken to tell where the late President would be standing to-day as to the present controversy were he yet living, and the subject was introduced by the following language:

> Joseph Smith, so often appealed to in this controversy, is again called as a witness, and *his words used as if to encourage a schism.*

It is my understanding that the words of Joseph Smith were used to prevent any possible schism by emphasizing the necessity of all adhering to the principles controlling in the affairs of the Reorganization since its inception. Here is one of the quotations which speaks for itself:

> It is a *principle* well known in civil law, and *ought to be in ecclesiastical circles,* that whenever a church is founded, its principles of faith formulated, its traditions fulminated from the forum, pulpit, and press, those declarations become the constitution of its corporate and legal existence. If in the history of such church, anything out of harmony with, or antagonistic to that constitution is introduced, or a change is sought to be made in the creed and government, which is opposed and resisted, or denied by any of the members of the church, such portion of the membership as remains in adherence to the faith as it was before the change was attempted or made, is the church. Nor does it make any difference in law how few this adhering portion may be, or how numerous the changing membership, the church is that part of the members remaining true to the original tenets.—Joseph Smith, SAINTS' HERALD, December 16, 1903.

Since the above principle "ought to be known in ecclesiastical circles," why should the repetition of it in the HERALD columns now lay our brethren open to the charge of encouraging a schism?

The one making this accusation, on page 208 of the HERALD of February 25, 1925, bases considerable argument upon the phrase "against the wish, knowledge, and consent of the membership," which appears in the midst of one of the two statements quoted from the writings of Joseph Smith. The emphasis placed upon his expression tends to justify

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and license any change in doctrine or government which might by any means receive a majority vote.

Had the brother quoted the sentence which immediately followed the phrase "against the wish, knowledge, and consent of the membership," there would have been no basis for his argument. The sentence omitted reads:

> And if any member, few or many, choose to retain the faith and practices at first obtaining and under which they became members of such body, those persons thus remaining true to the original faith are, and of right ought to be held to be the original body, or church.—Joseph Smith, SAINTS' HERALD, April 8, 1896.

Upon other occasions Joseph Smith stated clearly his understanding of the rights of majorities and minorities. It is very likely that if he were here now he would be found defending the same principles:

> There are those who are of the opinion that our present system of obtaining the common consent is not effectual; and by some it is thought that the absolute decision of the graver matters should rest with the few, and that common consent is a myth and a mistake. We are not of this class, however; for this reason, the intuition of the Spirit is vouchsafed to all, under like conditions; and when acting in an assembly the unity of the spirit should more than compensate for any difference of mere opinion, or the influence of self-interest and personal influence exercised upon the part of individuals. It may sometimes be that a wave of erroneous understanding may sweep over an assembly and lead the majority astray; but this will seldom occur; and in a body like the church, acknowledging the supremacy of God and the right of Christ to rule, and the absolute governing of divine intervention, there is an assurance, almost amounting to a guarantee that a mistake made by a majority will not be permitted to fatally injure the work for the intended good of the whole. When personal influence, ambition, and private interest secure the popular voice and assume the control *the majority may be led astray; but it will be a minority influence that leads.* Where such a thing occurs *there are safeguards in the law whereby the rights of the minority can be preserved* and with them the liberties of all be preserved. *Such a case as this has already occurred,* and the minority are slowly forging their way to the front against almost overwhelming odds in numbers and power. That the truth, in this case represented by the minority, will prevail, we have not a doubt.—Joseph Smith, editorial in SAINTS' HERALD, December 25, 1895.

One way in which "the majority be lead astray" by "a minority influence" is by the latter canvassing the church in the presentation of their views and using their official influence to encourage the instruction of the delegates so as to bar the exercise of reason by them at the General Conference; or further guidance by revelation. I do not believe that the "wish, knowledge, and consent of the membership" is truly expressed when delegates are selected to represent them and so bound in advance that they cannot make the change which the membership would if they were there to vote in person.

Temple Lot Decision

Furthermore, the Reorganization has heralded to the world the famous Temple Lot decision by Judge Philips. It has been put in tract form and widely distributed. The following extract therefrom may profitably be compared with the quotations from the writings of our late President to see what Joseph Smith actually meant when he undertook to give the civil law as to the rights of majorities and minorities:

> In case of disorganization and factional divisions, of an ecclesiastical body, the settled rule of the civil courts is that "the title to church property—is in that part of it which is acting in harmony with its own law, and the ecclesiastical laws and usages, customs and principles, which were accepted among them before the dispute began, and the standards for determining which party is right." The right of ownership abides with that faction, great or small, which is "in favor of the government of the church in operation, with which it was connected at the time the trust was declared."
>
> . . . . . .
>
> The courts will adjudge the property to the members, however few in numbers they may be, who adhere to the form of church government, or acknowledge the church connection, for which the property was acquired.
>
> Justice Caton . . . aptly states the rule to be, "that where a church is erected for the use of a particular denomination or religious persuasion, a majority of the members cannot abandon the tenets and doctrines of the denomination and retain the right to the use of the property, but such secessionists forfeit all right to the property, even if but a single member adheres to the original faith and doctrine of the church. This rule is founded in reason and justice—those who adhere to the original tenets and doctrines, for the promulgation of which a church has been erected, are the sole beneficiaries designed by the donors; and those who depart from and abandon those tenets and doctrines, cease to be beneficiaries and forfeit all claim to the title and use of such property."

The quotation used from Joseph Smith is good law and will continue to be such for all time. The partial quotation used by the brother did not do justice to the context.

The implication that the quotation was used by our brethren in an effort to show what Joseph Smith would do, if living, in the event General Conference should adopt the document on church government proposed by the April Council, is unfair and unwarranted.

Who Is Authorized to Speak for Joseph Smith

In the article, "Let the church continue intact," page 208, the author sets himself up as a competent witness by saying:

> We, too, knew Joseph Smith. And most of all, we remember his moderation and his tolerance. From *this* intimate acquaintance and fond memory we are as qualified as are our friends to judge as to *what he would think,* and feel, and do, were he alive to-day.

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And having thus qualified himself to give opinion evidence and without opportunity for any to object, he proceeds to tell "understandingly" what the late President would do in the premises. And he says: "We say—and all the people who knew him will say Amen—"

But not all the people who knew him do say "Amen" to this presumption. I myself do not and would not presume to "say" what the deceased President would do. I could guess only. My guess would probably be as good as that of any other, and I may venture one before I close.

I say to the proponents of supreme directional control, If you believe in the divinity of your document, do your supremest to support it by solid law and argument, let the result be what it may, but let the issue be decided by reason and not sentiment. Let truth prevail even if the heavens fall.

I protest on other grounds. I object to anybody attempting to speak for the late President upon a certain subject who has turned his back upon and repudiates the specific, clear, and penetrating interpretations of law thereon which that prophet gave to this church. If anybody presumes to put words in his mouth, let it be done by those who are fully in sympathy with the principles which he labored fifty-four years to establish.

It must be apparent to all that when writers in the HERALD will indorse these words from the late President Joseph Smith, then their claim to act as his spokesmen in the present controversy will come with better grace:

Against Government by Priesthood

In treating of the rights of the membership—"the people of the Saints of the Most High"—it is safe to say that, all the rights not clearly delegated by commandment of God to the ministry, nor prohibited by it to the people, are reserved to the people. And that therefore their voice is made essential in the government of the church of God.—Joseph Smith, SAINTS' HERALD, December 17, 1892.

Against Supremacy of Any Man or Quorum

The Reorganized Church has not set a seer, prophet or revelator as of supreme importance and rule in and over the church to the belittling or exclusion of the Twelve, Seventy, or any other of the officers which the government of the church makes necessary. No such thought or disposition has ever been manifested in the governmental affairs of the church. No effort has been made to place one man, or one quorum in the supremacy, one over the other in any absoluteness of rule.—Joseph Smith, SAINTS' HERALD, September 28, 1898.

Against Spiritual Authorities Dominating Temporal Affairs

The monetary affairs of the church are under the personal control and inspection of a quorum of men, who are so far as they can be removed from suspicion of domination by the spiritual heads of the church. Besides this the three leading quorums of the spiritual authorities, hold as we have elsewhere shown, independent supervision of its own affairs, with the right of inquiry, and should be by reason of their position, free from suspicion of desire to dominate the monetary arm of the service.—Joseph Smith, SAINTS' HERALD, September 1, 1880.

Did He Speak in Vain?

The brother says:

Our friends have quoted the words of Joseph Smith in vain. Joseph Smith would take his stand with the people.

I agree in part—in part only. I agree that we have quoted Joseph Smith in vain to the extent that what we have quoted from him remains ignored and unanswered; and if supreme directional control in the Presidency be indorsed by this church, then I say not only have we *quoted* in vain, but *in vain* did he ever use them in the first place, and all his efforts to save the church from *absolutism* have come to naught.

We agree thus far. But I would not concur in the thought that he would unreservedly pledge himself to "stand with the people," because he recognized it was possible that "the majority may be led astray" by a "minority influence." I much prefer to believe he would have stood with God and his law, whatever the people should do. "Who would dare?" Why, Joseph Smith would dare to stand by the right as he saw it, if he stood alone.

"The Presidency have said before time they will bide the voice of the people." Why not—why should they not? Will their status be changed one whit by a refusal of General Conference to adopt this strange doctrine which has been so much explained by its friends and yet so little understood by anybody? But if adopted, can any rational person stand up in our midst and say it is the old order? Certainly not. It is a *change* which *elevates* the Presidency to the throne of "supremacy" and *belittles* other quorums to the status "servants" of the Presidency.

The Presidency accepted service under the established order. Of course the Presidency would not cast a cloud upon their record by refusing to continue if they do not get the added power they are now seeking.

Now, in closing, I quote from the brother's article:

Yes, we know full well what Joseph Smith would do. He would set his face like flint against any and every encouragement for a split.

I honestly believe he would, but he would have started earlier, nor would he be driving through the "wedge" which is the cause of the present condition.

In the first place, if Joseph Smith were alive, in my opinion—and I think I am as competent a

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guesser as this brother—my guess is, there would be no supreme directional control resolution before us for consideration. Perhaps there are several things running back a number of years that would not have happened. I can say this much to lend warrant to my guesses, wherein the brother in committing Joseph Smith to an indorsement of his document (if conference affirms) is quite barren, and that is, *such things did not happen in his lifetime. They have been projected by others since his death.*

No one can speak for Joseph Smith. His body rests in Mound Grove awaiting a glorious resurrection, for he was *just*. His lips are closed to mortals, except as they spoke while among us; but this much I believe I can say with reverence and propriety, because of my great and abiding faith in his righteousness: If he were alive now, whatever the church might do, I believe he would be found acting in harmony with the principles he advocated and adhered to during his lifetime. Can anyone say more than this with justice?

Reviewing "In Contrast"

BY F. HENRY EDWARDS

Since the publication of the "open letter," many of the Saints have eagerly awaited the appearance of a statement of the genesis and purpose of this document, which was tendered by a group of brethren of heterogeneous church responsibility in substitution for the thoughtful summary of principles of church government prepared by the Presidency of the church and approved by so large a majority of the council of the Presidency, members of the Twelve in America, and the Order of Bishops.

The brethren who signed the "open letter" thereby constituted themselves an unofficial council of advice to the Presidency and to the church. It is therefore somewhat surprising that they should object to any other advisory council, however constituted. Yet even though each "side" questions the legal status of the opposing advisory council, everyone will welcome the discussion of "The two theories of church government in contrast," by the senior spiritual authority of the "open letter" group.

And surely some lasting good should result from the discussion in question. If examination shows the "contrast" to be logical and fair, we will all readily acclaim the principles which the writer claims to have vindicated. But so experienced and talented a proponent violates the most elementary rules of logic in making this contrast, what can we think of the cause he represents?

The Reasonable Interpretation

One of the early affirmations of the "Contrast" is:

> A document which is capable of being interpreted extremely and unconstitutionally should be challenged and that very vigorously.—HERALD, p. 259.

Brother Rushton should have been present when the "Faith of our fathers" was in the making. Would he have challenged "very vigorously" such doctrines as the following, which is certainly "capable of extreme and unconstitutional interpretation"?

> Wherefore, meaning the church, thou shalt give heed unto *all* his words and commandments, which he shall give you, as he receiveth them, walking in all holiness before me; for *his words ye shall receive, as if from mine own mouth,* in all patience and faith; for by doing these things, the gates of hell shall not prevail aganist you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory.—Doctrine and Covenants 19: 2.

The most sublime delineations of Christian idealism are "capable of extreme and unconstitutional interpretation." Opposition to the latter-day evangel is based on just such extreme and unconstitutional interpretation." As is claimed in the "Contrast," the writings of the late venerable President of the church are capable of the same mal-interpretation. But neither of these admitted facts is sufficient to justify us in challenging "and that very vigorously" either the words of the Master, the divinity of the mission of the church, or the fidelity to truth of the writings of Joseph. The "inalienable right" of every pronunciamento is to the "reasonable interpretation" which we ask for the document on church government.

Any document is best interpreted by its friends. The friend of this document who is best qualified to state what it is intended to convey is President Frederick M. Smith, and he has said:

> In the church, as in all organizations where a form of efficient government is needed there seems to have been provision made in the law for the fine balance had when the three divisions into legislative, judicial, and executive departments are recognized and maintained. For efficiency of administration to be had supreme directional control must lodge somewhere. Our law clearly places this with the Presidency, as the Joint Council has expressed. And this directional control is for the purpose of carrying out the policies which have been determined by *prophetic instruction* with *legislative approval* and legislative enactments in harmony with constitutional law and divine command. It is of course not presumed or assumed that supreme directional control shall be exerted outside the purposes of the church as determined by the law and the objective of endeavor. That is to say, the directional control shall be in harmony with law and *General Conference enactment* based on the constitutional law, but in the executive line shall be supreme.

It is abundantly clear from this definite statement that the document is to be interpreted in harmony

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with the constitutional law and General Conference enactment, and that no attempt is being made to aggregate to the chief executives of the church rights which properly inhere in the General Conference.

The difficulty with the opposition to the document on church government, prepared by those who are acknowledged to be the leading interpreters of the law (the Presidency), is that this opposition is based on "extreme and unconstitutional" interpretations. To discover possibilities of such interpretation has apparently been the chief endeavor of some of our friends. The logical and reasonable attitude, however, would be to seek the reasonable and constitutional interpretation, and proclaim this as the necessary meaning of the document. Such a course would be in harmony with our well-established principle that whatever is enacted by the church shall be interpreted in consonance with the constitutional law of the church. And this is the position of the friends of the document, as just cited.

Who Shall Speak for President Smith?

This attitude of extreme interpretation is maintained throughout the article, and becomes more pronounced with repetition. Without mentioning President Elbert A. Smith by name, reference is made to his claim to represent President Frederick M. Smith, and we are assured that:

> . . . others perhaps as well qualified to speak because of experience, and with equal sincerity, state that the President means exactly opposite to what the advocates of the document aver.—HERALD, p. 259.

Unfortunately for this argument, the law has stated that *there is no one in the church* but himself *"as well qualified to speak"* for the prophet of the church as his First Counselor, President Elbert A. Smith. Hear the law on this point, to Oliver Cowdery, the "second elder":

> No one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, jr., for he receiveth them even as Moses; and thou shalt be obedient unto the things which I give unto him, even as Aaron, to declare faithfully the commandments and revelations, with power and authority unto the church.—Doctrine and Covenants 27: 2.

To Sidney Rigdon, counselor:

> I will ordain you unto this calling, even to be a spokesman unto my servant Joseph; and I will give unto him power to be mighty in testimony; and I will give unto thee power to be mighty in expounding all scriptures, that thou mayest be a spokesman unto him, and he shall be a revelator unto thee, . . .—Doctrine and Covenants 97: 3.

The Lord who called the Prophet and President as he called Moses, has ordained that he should be the chief interpreter of the law. The same Lord has called and ordained his counselor that he might "hold up his hands," "write for him" (Doctrine and Covenants 34: 5), and "be mighty in expounding all scriptures, that he" may be "a spokesman unto him." (Doctrine and Covenants 97: 3.)

No other man is called so expressly to defend President Frederick M. Smith as President Elbert A. Smith and President Floyd M. McDowell, although it is not without significance that the majority of the Twelve, seventies, high councilors, stake presidents, high priests, bishops, etc., join in this defense.

It will be well to hearken, then, to one appointed to speak for President Smith, for he can represent him correctly.

A Vindication of President Smith

It was to be expected that the senior counselor of the President would furnish the reasonable interpretation of the presidential theory which was anticipated by its friends. The unexpected is provided, however, when Brother Rushton himself supplies the next step in favor of this reasonable interpretation.

Leading proponents of the open letter have assured us that the presidential document is in complete harmony with the ideas and ambitions of President F. M. Smith as expressed throughout his public ministry. Elder T. W. Williams goes back to 1903 to demonstrate this, and the writer of the "Contrast" refers us particularly to President F. M. Smith's language at least during the last decade. (Page 261.) And yet he gives four columns to the praise of "pervasive inspiration" and "coordination" which he says:

> . . . have been *popularized* in the church of *late* years principally because of President F. M. Smith, . . .

Still again we are told that, "President F. M. Smith himself has strongly advocated . . . what he calls the social program" which is "based upon the essential or spiritual solidarity of the whole."

This "popularization" and strong advocacy of "pervasive inspiration," "coordination," and a "social program based upon essential or spiritual solidarity," at a time when all agree that President Smith was working according to the theory of government he now advocates, speaks well for the theory, does it not? And does it not indicate the strong probabilitiy of a reasonable interpretation of that theory?

Of course, it is not the purpose to thus vindicate President Smith, but to show that the presidential ideals and governmental theories are incompatible. Yet in actual fact it is only shown that President Smith's ideals, which Brother Rushton applauds, are incompatible with the Rushtonian "extreme and unconstitutional interpretation" of the document on church government.

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Personal Rights Socialized

Another outstanding error apparent throughout the "Contrast" is the failure to differentiate between individual and social right. This weakness is common to practically every defense of the open letter. The right of the individual Saint to have for himself:

> a knowledge of God and a testimony that he lives; and that Jesus is his personal Savior (pages 261, 262)

is willingly and happily admitted. But this personal experience of Christ eventuates in the realization that:

> God so loved *the world*, that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life.—John 3: 16.

Individual experience of Christ always results in missionary zeal. One implies the other. This is the basis of the social program of President Smith to which Brother Rushton gives his approval. In the "Contrast," however, the essential togetherness of missionary Christians is entirely unprovided for, since the principle of a unifying leadership in corporate testimony is unemphasized and even decried. In his anxiety to stress the right of the individual to free expression, untrammeled by external guidance or direction, the writer neglects the right of untold millions not yet in the church to an adequate corporate presentation of the truth as it is in Christ Jesus. The Saints are eager to bear this corporate witness. The purpose of the church is to make this corporate witness possible. But this witness must rest upon a dual solidarity, the solidarity of a common experience of the Saviorhood of Christ Jesus, and the solidarity of organized endeavor which alone can make this common experience socially fruitful.

This organized testimony was in the mind of the Master when he said, "I will build my church." "To carry into effect the purposes of the organization," he set the various officers of the church in their places. The recognition of the authority and prerogatives of these officers is no negation of the personal rights of the Saints. On the contrary, it is the only safeguard of the socialization of those personal rights.

The Presidency may require that other officers of the church shall accept presidential executive direction, since God and the people have so provided. The members of the priesthood need not accept this direction, but for the fact that the terms of their appointment specify that they shall so do.

I may believe what I will, but I cannot teach what I will and still represent the church. I may teach the church message; but I must not teach it in a way subversive of the will of the church and still pose as a loyal church representative. I can teach what the church teaches, in the way that the church desires it to be taught; but I cannot teach it in a place where the church has said that another minister can teach to better advantage, and still protest my loyalty. The Lord has said:

> My doctrine is not mine, but his that sent me. If *any* man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7: 16, 17.

The same Lord has also said:

> The Twelve are a traveling, presiding high council, to officiate in the name of the Lord, *under the direction of* the presidency of the church, agreeably to the institution of heaven, to build up the church and *regulate all the affairs* of the same, in all nations; . . .—Doctrine and Covenants 104: 12.
>
> The Seventy are to act in the name of the Lord, *under the direction of* the Twelve, . . .

These are not incompatible. Personal freedom in the gospel is actually secured by authorized official direction.

Liberty Through "Overseers"

Brother Rushton presents a citation to show Paul's "repudiation of those claims to power based upon . . . special privilege." But this very repudiation by Paul is based upon the particular "special privilege" against which the "Contrast" is directed —the privilege of authorized apostolic ministry. We are informed that Paul "commanded" (Elder Rushton's word, not mine) that the Galatians should "stand fast in the liberty wherewith Christ had made them free." But our brother neglects to mention that this exhortation had been prefaced by a statement of Paul's official authority to so exhort:

> Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead; (Galatians 1: 1)

and by a further reference to the official recognition of his work by the "pillars" of the church. (Galatians 2: 9.)

The Galatian letter is not only a repudiation of the special privileges advocated by the Judaizing Christians, but also a reminder that it is Paul in whom centers the special privilege of apostolic ministry to the Gentiles.

It is true that Paul desired the maintenance and perpetuation of the liberty of the saints, but he knew that this could only be guaranteed to them as they were protected by their "overseers" from such as should arise even from among themselves to "speak perverse things" and to "draw away disciples after them." (Acts 20: 28-30.)

This is still true:

> And by the keys [authority] which I have given shall they be led, and no more be confounded at all. . . .—Doctrine and Covenants 34: 6.

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Occasions for Surprise

Throughout the article runs a thread of resentment against the "effective discipline" mentioned in the following paragraph from the document on church government:

To carry into effect the purposes of the church, effective administration is imperative, and organic solidarity is maintained only by effective discipline, which is in consonance with the beneficent purposes of the church, yet strongly enough administered to prevent the purposes of the organization being frustrated by individual caprice and rebellion. Authority to be effective must be respected.

This resentment will be particularly surprising to members of the Joint Council at which the paragraphs were discussed, and where Brother Rushton stated in effect, I am quite favorable to the principle of discipline involved, but I do not think it is wise to incorporate it in the document under consideration. It is poor psychology.

He did not object to the operation of the principle of discipline, but to the effect of stating it in the document.

The members of the April council will be no less surprised by the attempt of the writer of the "Contrast" to interpret the document as guaranteeing the power of discipline to the Presidency only. There is no such limitation expressed in the document. Such limitation was definitely repudiated during the council. Brother Rushton says:

Hitherto the courts of the church have been regarded as sufficient to maintain effective discipline. . . .—Page 263.

But the General Conference has decided:

Ministerial or official influence involves such factors as reputation, ability, etc. Upon the authorities of the priesthood and church officers rests the duty of protecting the interests of the church when necessary by withdrawing representative or ministerial rights, these rights or interests of the individual concerned being safeguarded by appeal through the administrative line.—General Conference Minutes, 1920: 2437.

There is complete harmony between this General Conference resolution and the document on church government. Brother Rushton's present position, which is representative of the supporters of the open letter, cannot be reconciled with this conference action.

The Lines Are Well Laid

This brief survey of some of the inherent weaknesses of the open letter, weaknesses which peep out in spite of the literary ability of so able an apologist as Apostle Rushton, we think has prepared us to answer the writer's first query:

So far two facts are worthy of notice:

First, the document in which supreme directional control in the hands of the President is advocated is the center of controversy. . . .

Second, the document entitled "An open letter" . . . most certainly has not occasioned controversy, nor have its principles been challenged or questioned.

What do these facts signify?

All the facts are not presented here. There remains to be said, that the advocates of the open letter contented themselves in the main with its publication, immediately thereafter turning their major guns on the document on church government. The advocates of the latter have been quite content in having their document thus complimented. Indeed they have noted with growing appreciation it has continued the "center of controversy." It has been about the only thing discussed, and we are willing it should have been so.

This shows where the interest lies, where the discussion should center in the conference. The fundamental lines of contest.

We could not have chosen better.

Let the People Rule

BY J. F. GARVER

IV. God Will Not Reject the Church

It has been said (Saints' Herald, January 28) the adoption by the General Conference of the document on church government "must result in *the rejection of the church.*"

It's a Bit Late

The affirmation comes a bit late.

The call from the beginning has been to the people. It has been, "To the fundamental law of common consent!" It has been, "Let the people speak!!" It has been, "Let the church decide!!!" After untrammeled debate, Let the conference once for all declare itself on this important matter of church government.

That the conference is competent to speak on the matter at issue, has been conceded by both parties.

That the conference should speak, has been agreed by both parties.

That the presumption runs the voice of the people as expressed in the conference will be in harmony with the will of God, has been the confidence of both parties.

That in thus speaking the conference will have established a basis for unification of effort in the great work of God in this age, has been the assurance of both parties.

That in the event the conference has erred in judgment, it can right itself, either by itself reversing its action, or having it reversed by revelation, has been clear to both parties.

Now comes the affirmation that shall the church

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in conference speak in adoption, it will be to be rejected of God.

A bit late, this warning. A bit late to be effectual. For one who has gone to the people with such an expression of confidence when he has felt sure of the standing of his cause before the people, can hardly at this late hour move the people with the cry, "Rejected of God!" when he has come to doubt the standing of his cause before the people.

A bit late, the cry, Apostate! Rejected of God!!

God Will Sustain the Church

That God would reject the church for the adoption of the document on church government, we have said is but an affirmation. We might negate it, with as much show of reason, which would be to throw the debate back as before, as if the affirmation had not been made. I say, we might negate this affirmation, but it is not necessary: For those who have for so long and so enthusiastically been one with us in expressing confidence in the competency of the people to speak, and the need for the people to speak, cannot now impress the people seriously with the suggestion that speaking affirmatively in the matter of the document on church government, the people will stand outside the favor of God, rejected, and no more worthy to be called his.

That God would thus withdraw himself from his church when it had made its best effort, and acted on its best judgment in endeavoring an interpretation of the law looking to unification of action for the advance of the cause intrusted to its care, the people do not believe.

That God would turn his face for all time away from the church as now constituted, for no more than an earnest effort to answer the call "Know the law," the people do not for a moment believe.

That God would reject his church for no more than this is but vain imagining, to which the people do not give credence.

A Time for Plain Talk

I speak plainly, I know. It is because of the feeling the time has come for plain speaking.

There should be no trifling with the people.

The people have been appealed to. The people desire to speak. They purpose to speak constructively, as they shall be given light to understand. And when they have spoken, they expect to be obeyed.

It is for the good of the cause they love better than life, the people are in preparation to come up to the conference to express their will for a forward march of the army of the Lord.

Let him beware, who would defeat the people in their purpose: who would after all this agitation and appeal, withdraw the whole matter from before the people: or move to lay the whole matter on the table in the presence of the people.

The People Would Go Forward

The people would go forward in the work of the kingdom of God.

The desire of the people is set on the redemption of Zion, and the preaching of the gospel in all the world.

This is why the hearts of the people have been bruised, that so much time and energy should have been dissipated, the while the redemption of Zion and the preaching of the gospel await the unification of the ministry.

And yet the people are full of faith, and hope, and charity.

Our representatives have during late months been in touch with thousands of the people. The desires of the people, their aspirations, their prayers, their endeavors as never before are for the achievement of the task set for their hands.

The people would move forward.

Incident to this moving forward in the great work committed to them in these last days, the people are demanding that the present controversy eventuate, not in a stalemate, not in an endless discussion to no purpose, but that it eventuate in a settlement. And they demand it reach a settlement now, in the present conference.

The people demand that the discussion work itself out in the conference. And that at the adjournment of the conference, the men of the general ministry get back into the field, and our editors and writers back into the press, for a constructive, aggressive, forward-looking program, carried out in unity of effort, and with all the power of the priesthood restored.

The people would go forward.

A Word of Encouragement

This is why the people respond as they do in every place, to every word of encouragement. And it is why in every place they are blessed of God, as thousands upon thousands are glad to testify is the case.

And it is for the sake of these, as well as for the sake of others who will believe, that this further word of encouragement is here set forth:

When I joined this church in 1897, it was because I believed it to be the church of God, destined to prosper and do God's purpose in the earth. I have since learned much of the weakness of men, but still I find this to be the church of God, and as I firmly believe, still destined to achieve in the earth the divine purpose.

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This is not the first time of crisis the church has seen since it has sheltered my soul and fired my devotion.

Well do I remember the comforting and reassuring words of Joseph Smith when I was a young man and disturbed greatly in spirit, when in addressing the conference of 1900, in a time he spoke of as a "time of crisis," he said:

> Let us not forget that God has before time watched over the interests of his work and has finally brought it to completion; he has determined that no weapon formed against his work shall flourish, shall be allowed to be successful, and if our faith is not of sufficient character, strong and steady in its nature to abide under the cloud, pray, what profit is it, and what honor is it to abide in the sunshine? . . .
>
> If I should undertake to answer the voice of inspiration at the present moment, I should predict this for the men who listen to me, that those who keep their vessels clean, and who minister in humility of heart in the field where they are called to labor in the office to which they have been ordained, they shall find those places pleasant to them, and there shall open to them light and instruction when it shall be needed by them, when they are called upon to stand in the difficult places and minister for God.—General Conference Minutes, 1900, pp. 295, 296.

And so through the intervening years, mine has been a faith sustaining in cloud as well as in sunshine. That God's church would triumph, I have had every assurance. I have no reason for now feeling otherwise.

And with particular reference to the latter verse just quoted, as never before many of us through late months have found the prophetic insight of Joseph Smith to be true.

We found ourselves in the early summer of 1924, in the fields to which we had been appointed, with heavy spirits. We had consolation, however, in the sentiment just quoted. For true in 1900, it would be true in 1924.

We tried to the best of our ability to minister in humility of spirit.

We trusted God to supply light and instruction in every place and hour of need.

And in every place he has verified to us the promise through his prophet. Even the hard places have been made pleasant. And it has been a delight to serve.

Our souls have been moved as never before in our church experience. Never has such power come in our ministry. We have marveled at God's goodness to his children. For it is for their sakes we have been blessed. And that the Saints have been blessed under our feeble ministry, many are ready to testify.

God Blesses Honest of Heart

Why do I recall here these wonderful scenes and days? These testimonies from every land? It is that I may say the more effectually, God will not withdraw from his people. God will not cast out of his heart an honest and a humble ministry. God will not reject an honest and a humble people. God will not reject his church in an honest search for the true way.

Let Us Go Forward

Let the Saints lift up their heads in faith. Let them know that God lives. Let them believe his overruling providence shall reign in the conference. And let them rest the cause when the church has spoken; which so far as they are concerned, we know they will do.

God is working in his church. He will continue to work on in his church. Through his church he will do all his purpose. Let his church go forward.

And with the help of God it shall be so.

Facts About Northern California District Conference Reaffirmed

Apostle T. W. Williams in his almost nine column article in SAINTS' HERALD of October 29, 1924, *utterly failed* in his attempt to discredit the *statement of facts* set forth in the article entitled "Facts about Northern California District" published in SAINTS' HERALD, October 22, 1924, to which we again invite attention. The undersigned do hereby reaffirm as *indisputable facts* the matter therein contained.

Common Consent Not Supreme Directional Control

The assertion before made "that supreme directional control was not in operation, but that common consent prevailed at our district conference" is *correct.* Editor T. W. Williams in commenting upon this statement infers that we do not know the difference between "common consent" and "supreme directional control." *In this he is mistaken.* There is as much difference between these two principles as there is between the powers of the President of the United States and the powers of the National Congress. Being conscious of this difference, we nevertheless contend that there is no antagonism between the two. "Supreme directional control" is consonant with "common consent." The editor is here making the common error so often made by persons much less informed. It should be remembered by all that *common consent* did prevail at our conference. It is well understood that the function of *"supreme directional control"* is that of administration or the execution of law.

The conference at Irvington was a legislative, not administrative body. This distinction should be clearly drawn in the minds of all. *"Supreme directional control"* was not in operation at the Northern

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California district conference; *common consent* was; and the two are not in conflict.

Majority Decides

Our brother infers that the majority membership of our district conference claim "superior powers." Our majority members do not make any such claim. They do believe, however, that they hold, and rightfully so, the privilege of expressing themselves upon the question of church government with the same degree of sincerity that he claims and exercises for himself and associates. The *majority* and not the *minority* rule, we believe, should prevail in all our deliberative assemblies.

Right to Instruct Delegates

While people may differ as to the *wisdom* of instructing delegates, the district was within its *right* to so instruct, as from time immemorial districts have instructed when they chose to do so. That was their right and their business.

President Elbert A. Smith has been quoted as against instructing delegates. But if our readers will carefully examine his quoted argument they will find that he did not challenge the right of a district to instruct. Knowing him as we do we feel that he would neither challenge us in that right nor abuse us for exercising it. We feel that the contributing editor, having nothing to do with the work of our district, and being a prominent party to the present church controversy, is in poor position to challenge us for instructing delegates adversely to his position.

Law Respected

The criticism of the editor regarding the consultation (not "purported conversation" as he infers) had with members of the Quorum of Twelve officially assigned to this territory, with reference to dispensing with spring conference needs no consideration other than to refer HERALD readers to the law, wherein the divine suggests that the counsel of such officials should be sought and respected when given. (Doctrine and Covenants 120: 4.)

Ignoring His Own Counsel

If we needed only to call HERALD readers' attention to legitimate argument, we would be happy indeed, but we must of necessity notice the evident unfairness of the editor's tactics. We sincerely believe that he owes a frank apology to the reading public for making use of such an unworthy epithet as "piffle." Funk & Wagnall's New Standard Dictionary gives the following definition:

> Piffle. 1, to dawdle; act like a weak fool; 2, (slang), to talk nonsensically; babble; twaddle; also, to write nonsense.

Our brother seems to have wholly disregarded the high standard set forth and pleaded for in his own article of June 11, 1924, SAINTS' HERALD, in which he asserts:

> If we can discuss these principles in fairness and frankness without personal reflection, and in the Spirit of Jesus Christ, manifesting all the while Christian forbearance and consideration, we may rightly hope that this discussion will clarify our vision and thus dissolve our differences.

We had not supposed that a man holding so dignified a position in the kingdom of our Lord would dim the glory of his high place with such an unsavory "epithet" as referred to above; neither did we suppose that he would cast reflection upon the intelligence of HERALD readers by asking them to accept such reasoning as valid.

He also challenges our veracity and makes wholesale accusation of *"questionable procedure"* at our district conference. We are sure that our readers will see that as persons of integrity, we cannot countenance such unfairness by making reply to that part of his article. In the language of Stephen A. Douglas, "What gentlemen should not say, gentlemen need not answer."

May God grant us greater charity in our effort to find the truth of the issue before the church. We forgive our brother and trust that God who is abundantly more merciful will extend his gracious pardon.

J. D. WHITE, *District President.*

W. H. DAWSON, *Vice District President.*

J. T. SMITH, JR., *Vice District President.*

CECIL HAWLEY, *Secretary of District.*

BERNICE D. CHRISTOPHER, *Assistant District Secretary.*

J. B. CARMICHAEL, *President of Oakland Branch.*

C. W. HAWKINS, *President of San Jose Branch.*

V. B. ETZENHOUSER, *Missionary, Bay Cities.*

November 15, 1924.

New times have come and with them new discoveries, new science, and new religion. Because the old country doctors gave only quinine and calomel is no reason why we should not resort to modern surgery, or why we shouldn't have our teeth X-rayed or our blood examined. You can find the newest of everything if you will go after it and look for it.—Burris A. Jenkins.

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A Correction

BY J. A. GUNSOLLEY

In the HERALD for March 4, 1925, appears an advertisement, "The pathfinder," that contains a misstatement of fact, wherein the statement is made: "The Religio was organized to promote the study of the Book of Mormon." The same claim is made in the following issue of the HERALD in "Herein lies our opportunity."

I trust it may not be thought immodest of me, since I was president of the Religio from February, 1894, to April, 1916, and was one of the committee that prepared the plan of organization and constitution and by-laws, and helped revise it and write leaflets, and as a member of the executive committee was largely responsible for lesson material that went into the *Religio Quarterlies* from 1902 to 1916, to attempt to set out the facts as to the purpose for which the Religio was organized.

Since the appearance of the advertisements above referred to, I have refreshed my memory by consulting the original publications and am sure whereof I speak.

Very briefly, then, the purpose was:

> Feeling the need of a systematic and united effort to do good to others, as well as to mutually improve ourselves in the principles and practice of morality and Christianity, and also to secure to ourselves social and intellectual development. —Preamble to Constitution, General Society.
>
> The object of this society shall be to interest and enlist the energies of the young in the field of Christian usefulness before them; to promote sociability and the spirit of brotherly solicitude and helpfulness among them and to help them qualify themselves, spiritually and intellectually, for service in the church.—Art. II, Object.—Constitution of Local Societies.

During the whole time of the society up to 1916, and as well as since, this purpose was the goal of all effort. To reach this goal the following activities were provided for by means of various committees: study, entertainment, recreation, and service.

In 1897 the Book of Mormon and archæology were adopted in a recommendation of a special committee, to be the basis of the study in the religious department, one of the four departments of work adopted by the convention, the other three being, literary, historical, and temperance. This was the first action in regard to the Book of Mormon entering as a study, four years after the society was organized. The convention of 1902 authorized the publication of a lesson quarterly and adopted the Book of Mormon as the basis for the lessons, and the first quarterly was issued in October, 1902, the beginning of the study of the Book of Mormon as the main study. This was nine years after organization. The quarterly provided eight lessons on the Book of Mormon, four prayer meeting programs, and one parliamentary program each quarter. Occasional lessons on temperance and social purity were provided. Later the Book of Mormon was laid aside and the Doctrine and Covenants was made the basis of study for several years, afterwards going back to the Book of Mormon. How say some, then, "the Religio was organized to promote the study of the Book of Mormon"?

All this time the various kinds of activities were promoted as indicated above, some locals giving more attention to one and some to another, governed by the judgment and desires of the different groups, ever in keeping with the purposes and object as set forth in the constitution. Just as is the case now; all these phases of activity are engaging the attention of the various locals, and the fact that six or seven thousand quarterlies providing Book of Mormon lessons are now in circulation proves that any local is privileged to regulate its activities according to its judgment and desires, some giving more attention to one, and some to another, and all leading to the same goal as set up at the beginning.

If a separate organization be needed for the study of the Book of Mormon, how about another organization being necessary for the study of the Doctrine and Covenants or church history? It seems that the present organization, or plan, admits of the widest latitude.

It would be too bad if anyone, or group, whether large or small, should be misled by the mistaken understanding of the real purpose for which the Religio was organized.

Words and Definitions

BY LEONARD S. RHODES

In a first-class dictionary many words, perhaps most words, have more than one definition; and the definitions are numbered 1, 2, 3, etc. Anyone seeking the definition of a given word used in a certain way knows that all the definitions to that word do not apply; he therefore selects the definition which his intelligence tells him does apply, and acts accordingly.

For illustration, in the sentence, "He paused at the spring for a drink," most anyone knows that in defining *spring* the definition, "2. Elastic quality or energy," does not apply. He readily selects, "7. A flow or fountain, as of water; hence any origin of continued supply." He knows, too, that *drink* does not mean alcoholic liquor; but is more apt to mean water.

Recently we had access to the New (unabridged) Standard Dictionary, 1924, which is clearer, more

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NEWS AND LETTERS

Death of Elder J. L. Mortimer

In Owen Sound on February 20, there passed away from this life, one who for many years was a stalwart defender of the faith. Born in Aberdeenshire, Scotland, April 2, 1853, he was baptized near Grand Valley, Ontario, on July 30, 1888, by Elder John Shields. In September, 1888, he was ordained an elder and later a seventy, in which office he labored long and faithfully until released from the arduous tasks of a missionary, after which he labored locally, and for some time previous to his death had acted as counselor to the district president.

He was a man of unbounded faith and confidence in God, and he who keepeth watch over Israel never failed him. On many occasions he bore testimony that he had heard with his ears and had seen with his eyes as great things as he ever read in the Bible. In his earlier days in the church, while crossing Lake Rosseau in northern Ontario in a small boat, his son, a lad of about ten years of age, was with him. A storm came up, the lake got very rough, so much so that a large tugboat in use by a lumber company had to seek shelter. The white caps were breaking over the small boat, and it seemed that nothing could save them. But while the father rowed he was praying, and He who had called him to his service and ministry, whose voice had stilled the waves on the Sea of Galilee, heard the prayer of his servant, and the son noticed a change coming over the water, and drew his father's attention to it. For about twenty-five feet all around the boat, the water was calm; beyond that the waves were breaking high. The water about the boat remained calm until they reached shore.

Again, when laboring in western Canada, preaching to a number of Russians, the younger folk understood the English, but the parents could not speak or understand a word of it. Yet when he finished speaking, the parents said they "heard every word in their own language."

These instances showing the power of God working through his servant could be multiplied many times, and probably at a later date a more complete and detailed history of his labors will be given.

Of him it can truly be said, "Now the warrior's task is o'er." Possessed of a large amount of Scotch grit and stick-to-itiveness, he stayed with the task assigned him when many less courageous men would have given up. He gave himself unstintingly to the work he loved. No sacrifice was too great for the gospel. His passing will be mourned by a host of Saints and friends in Ontario and the Western Provinces, where he accomplished a great work.

J. A. MORRISON.

Experiences by the Way

By John F. Garver

III. Recent Missionary Success

Much has been written of late months suggesting a dearth in the church of the good things of the past. Of division, and fear, and danger. This is not all the story, for God is moving with power in his great church. My last letter testified of the power of the Spirit in the work of my ministry among the Saints, who themselves in every place shared the same presence of divine grace. I am come now to speak of the nearness of God in missionary work. In this regard I shall speak of the work of others rather than myself. And indeed has God been with the brethren and Saints in these States of the Upper Mississippi Valley, in which Brother E. J. Gleazer and myself have been associated with the missionary arm of our ministry for the conversion of the world to the gospel. I speak of rewards of our endeavors since the 1923 Conference. Of these good things I am pleased to write. And on them as well as on the discouraging, the Saints will do well to dwell in thought now and then.

At Council Bluffs, Iowa

Much has already appeared in the church press referring to the remarkable success attending missionary efforts at Council Bluffs, Iowa. At this place we have, both through the general ministry and local forces for many years, maintained an able and a persistent effort to increase and build up our membership. These additions to the faith, with removals to Council Bluffs, have increased our membership to something like eight hundred; and our people here have been organized and developed to a comparatively high order. The missionary spirit also runs high. Some three or more missions are maintained, the financial and moral force of the entire church community being back of each effort and group.

As a result of this devotion, among other like places, what is known as Riverside Mission has been developed. We have here a good church building, and a group of energetic workers, many of whom are young as to membership.

Concentrating at Riverside last September, and ably assisted by the Saints of the entire city, Brethren T. W. Williams and C. F. Putnam in a gospel series of some weeks were privileged to receive into the kingdom thirty souls, if I recall the correct figures.

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to the point and up to date than is Webster's. From it we define the following words:

Supreme. Adj. 1. Highest in power or authority; holding the highest place, as in government; as, the *supreme* court.

Control. N. 1. The act of controlling; guidance. 2. Regulating power; restraining or governing influence; check; regulation.

Direction. N. 3. The act of governing, ordering or ruling; superintendence; administration; as, they are under my *direction;* to assume the *direction* of an enterprise.

5. Instruction how to proceed; command; order; as, the superintendent's *directions* are explicit.

7. The executive board of an institution or business enterprise; directorate.

The word *directional* is here given as the adjective form of *direction,* to be used when it is intended to limit or qualify the application of a noun or nominal phrase. In the phrase, *supreme directional control,* definition number 2 of *control,* and number 3 of *direction* applies; the other definitions simply help to get a better understanding of these words.

Supreme directional control is therefore defined as

The highest administrative power or influence.

The highest superintending power or influence.

The highest ruling power in a guiding or regulating sense.

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It was my privilege to spend some time with the Saints of Council Bluffs around Thanksgiving in a few meetings, and to attend the conference of Pottawattamie District there the first Saturday and Sunday in December. Than Council Bluffs we have no more fertile field in all America for proselyting. Systematic, intelligent, spiritual work here, with the aid of the general ministry, would result in the baptism of hundreds. Our people stand well in the community. No place in America do they stand better. Our good brother, Elder Harding, is popular in his first term as mayor of the city, elected by a decisive majority. We expect much good to come out of Council Bluffs.

At Gallands Grove, Iowa

At Gallands Grove, Iowa, we have been blessed with a success more remarkable than that at Council Bluffs. Old Gallands Grove, renowned throughout the church as an early gathering place of the Reorganization, where once the Saints and their friends came together by the thousands, first for the fall General Conferences, and later for the world reunions, the first reunions in the church.

Gallands Grove, once so teeming with activity, how low hadst thou fallen! For as we understand, regular services were despaired of here. It had been a long time since anything to quicken the pulse had occurred in our church community. Came here last autumn alone our good missionary, W. A. Smith. There was not much to encourage. A beginning with the few Saints was made, however, and the work continued in faith.

And lo, when he came to Mallard to the district conference November 7 and 8, Brother Smith could and did fairly beam in the Saturday early morning prayer meeting, in telling us the glad news that thirty-two had been baptized.

In this connection I may tell a tale of the glory of sacrifice. Brother Smith on closing his meetings at Gallands Grove had an opportunity to go by auto with friends to Independence, Missouri, where without expense he could be with loved ones a few days. At first he decided to go, or was about to do so. Then he felt impressed to stay on at Gallands Grove, that he would be needed there. And on the Wednesday following, which was the Wednesday before the Mallard conference, he baptized fifteen, making the total of thirty-two.

No wonder Brother Smith beamed! And enjoyed the conference. May God give us reapers for Western Iowa. It is ripe unto the harvest.

At Casey, Illinois

Again, more remarkable yet is the success attending the efforts of E. L. Ulrich, at Casey, Illinois. We had one family here, as I understand, that of Elder H. M. Curtis, cousin of J. F. Curtis. Brother Curtis was assistant superintendent of a union Sunday school. The family stood well in the community, they had the missionary spirit, and had done what they could for the cause there. Our Brother Ulrich, a young missionary, went there and undertook to further establish the work, single-handed, save for what assistance the one family could render. An interest developed. It grew. People began to ask for baptism. So it continued until twenty-five had been baptized, giving us a membership at Casey of some thirty.

An interesting sidelight on this achievement at Casey is that the people baptized were practically all from the Sunday school in which the Curtises were enrolled as workers, which certainly speaks well for the devotion and character of this family. And if I understand aright, the said Sunday school is now ours by conversion, organized, operating, and affiliating with us.

Brethren Ulrich and E. J. Lenox, Brother Lenox having lately been transferred from Northern Wisconsin to Central Illinois, have the work at Casey under consideration, with a view to a branch when an organization is thought to be justified.

In Central Oklahoma

Hubert Case has met with very great success in Central Oklahoma District. At Jenks, alone, thirty-four were baptized prior to September 1. A good work was also reported at Foraker and at Perkins.

The interest at Jenks justified an effort to erect a church building, which has been builded and opened for services.

In this district there is further interest among the Indians, with prospects quite as large as our ability to care for the work.

Elder Case has baptized a good many others, though I do not have the figures.

Eastern Colorado

Eastern Colorado for a number of years has been a fertile field for our missionaries. At Utleyville, especially, the past season we have had a very excellent interest. J. D. Curtis, as I recall, baptized at Utleyville and vicinity something like seventy people.

A few weeks ago a branch was organized at Utleyville, by F. Henry Edwards and Bruce E. Brown. A fine interest is here manifest, and the cause is expected to prosper.

An excellent interest is also in evidence at Denver, where under the able leadership of E. J. Williams, in cooperation with our genial city missionary, F. B. Almond, the Saints are endeavoring to do their part in missionary effort. Results are sure to follow this sustained endeavor.

In South Dakota

I may speak also of Wagner, South Dakota, some one hundred and fifty miles northwest of Sioux City. We had here a few Saints, without church privileges. Through the sacrificing efforts of Elder George Vandell, president of Sioux City Branch, and others of the local men there, and the endeavors of Charles J. Smith of the missionary force who resides at Sioux City, a goodly number have been baptized. Two elders have recently moved to this place from Walthill, Nebraska, who with their families tend to stabilize the work. Regular meetings are being held in a rented hall with encouraging results. The work has thus assumed proportions which the Saints feel justify the suggestion that a branch be organized. The matter will be looked into in due time, after the coming General Conference.

At Minneapolis

I cannot close this letter without some reference to Minneapolis. A wonderful city is Minneapolis. And ours are a wonderful people. I know of no place more alive with the missionary spirit. Baptisms as a result of local effort are not infrequent. The church has just been enlarged, and with this renewed home and the vigor they show, the Saints of Minneapolis have a wonderful opportunity in missionary endeavor.

The departments here are alive. Cottage prayer meetings draw Saints and friends together in constant association. Cottage missionary efforts supplement the work at the church. And the hospitality and fraternity manifested by the Saints in general draw good people to them and the work they so love and so diligently serve.

To think of Minneapolis is to desire to return to the wholesome spirit and people of that thriving place.

The Lord Surely Blesses

If I have overlooked items of interest at either of the above places, given incorrect or incomplete figures, or have failed

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to speak of other points deserving of mention, I beg to be forgiven. I am writing from memory, save for a very few and incomplete items in hand. And if I have said more of some of the places than they deserve in comparison, it is because I remember more. Any injustice I am sure will under the circumstances be overlooked.

Surely the Lord has in a marvelous way blessed in this mission the past year and more, both to the ingathering of the honest of heart, and to the upbuilding of the Saints. And many glad hearts there are out of which the same fervent testimony is borne.

All is not darkness. Indeed, the light shines in abundance for those who will believe and seek it. May we all so come to the Father as to receive for the church the grace needed, and for the world the witness we owe as light bearers to the age.

The above was written from Independence Sanitarium, January 23, with the expectation it would follow consecutively former letters, two in number, this number three to be followed by others. HERALD space has, however, been claimed by the discussion concerning church government. I am now through the kindness of the editor permitted to make this explanation of my failure to appear as per statement I would do so, and to say that under the circumstances I shall ask for nothing further at this time.

I have since writing this letter sufficiently recovered from the illness that required me to go to the Sanitarium, to take on again my work, in moderation. I am grateful to God for his goodness, and to the many Saints remembering me for their kindness. I long for the day when I can again engage unreservedly in the cause which fully claims the best of all of us.

Tiona Reunion—Bulletin No. 2

It may be asked as to why we have used the above name. For the benefit of the uninformed we give this explanation: *Tiona* is a word in the Tahitian language which means *Zion*, and is the name of a piece of property owned by the church in the Society Islands. It was chosen as our name because of its significance in reference to an assembly of this kind. The reunion method, however, is not the same as that pursued in America. "Tiona" is a corporation governed by a board of directors. These directors number seven and at present are Bishop George Lewis and Elders W. J. Haworth, J. W. Davis, G. H. Parker, Ernest Wright, W. J. Swain, and Amos Ballard. The church is not directly responsible for the maintenance and management of the reunion, although the stockholders are members; indeed none are accepted who are not, and the directors are all officers of the church. The shares are £1 ($5) each, and no one can be elected to the office of director unless he owns at least five shares. The grounds are the best for the purpose of which I have ever seen or heard. Although still in a wild state, they are much better improved than last year. We expect they will be a beauty spot when fully improved. Trees not native to this country have already been planted as a means assisting to this end. The native trees will be preserved and carefully cultivated.

Wednesday, December 24, the services were continued, the following being the program: 8.30 a. m., prayer service in charge of N. Williams and J. T. McLaughlin; at 9.45 a departmental meeting was held at which Elder W. J. Haworth delivered a lecture on child training and amusements. It excited much interest and was discussed at great length. At 11 a. m. and 7.30 p. m. Elders H. I. Velt and G. H. Parker preached. That night about 12 o'clock the carol singers began their rounds under the direction of W. H. Gammidge and continued their serenade until about 1.30. They passed back and forth along the long avenues of tents until no one was missed. At the conclusion of their march Elder McConley wished the singers "A Merry Christmas on behalf of the First Presidency and Quorum of Twelve," while Elder J. W. Davis, whose tent was the last one serenaded, did the same "on behalf of the Quorums of Seventies," upon which I took it upon myself to wish them "the compliments of the season on behalf of the whole American Nation," not doubting of course my right to do so.

Christmas Day dawned bright and fair. It is known to HERALD readers that in this country the Christmas season is often very warm. I have seen the thermometer at 115 in the shade on several Christmas Days; but this time the weather was moderate, being neither hot nor cold; indeed, it was an ideal day. Some days were sunny, but the adjacent sea and lake made them deliciously cool. At 8.30 a. m. there was the usual prayer meeting in charge of Elders McConley and Corbett; at 10 a. m. a Christmas program was rendered by a committee consisting of Mrs. J. W. Davis and Mrs. Ernest and Mrs. Stanley Wright, Elders Barmore and McConley presiding and Elder Corbett acting the part of Santa Claus. Although the program was impromptu, it was well rendered and well received, the chief feature being the Christmas tree. All were amused when Santa Claus called up "Myron McConley" to receive a toy balloon and "Little Alma Barmore" to receive a sack of candy. Each was complimented for having been "a good boy," and affectionately patted on the head, like the other children, and exhorted to remain good.

At night there was an illustrated lecture on "The life of Christ" by Elder Barmore, Elder McConley being in charge, while Elder Davis operated the machine. At this service a collection was taken in the interests of the missionaries present, fourteen guineas (nearly $75) being realized.

Friday, the 26th, the 8.30 prayer service was in charge of Elders A. V. Robinson and H. I Velt. At 10 a. m. the mission conference convened. Apostle McConley was chosen to preside, assisted by the district presidents in attendance, who were Elders A. J. Corbett, G. H. Parker, and E. Nixon, being the presidents of the Southern New South Wales, Northern New South Wales, and Queensland Districts in the order of their names. Elder G. H. Parker, the mission secretary, was chosen as secretary; and the press and administration committees of the reunion, also the choristers, were made those of the conference. W. H. Gresty was chosen as organist, with Arline Ballard and Lily Parker as assistants. A recreation committee, to act both for conference and reunion was chosen, which consisted of the following: H. R. Ballard, A. V. Robinson, Curtis Argent, Fred Spencer, Mrs. Ernest Wright, and Ethel Watson. There being a dearth of deacons, the following priests, with two exceptions, were selected to act as ushers: Glaud Bowden, Alvin and Hazel Ballard, Arthur Monroe, and Aubrey Robinson, the first and last being deacons.

Adjournment was had at 12 o'clock, and another business session was held at 2.30. So far nothing but routine matter claimed the attention of the conference. At night Bishop Lewis spoke on the financial law.

Saturday the prayer service of 8.30 was in charge of J. W. Davis and A. J. Corbett. Mission conference convened again in business session at 10 o'clock. This was also a routine session, with the exception of the questions of when and where the next conference should be held, which was settled in favor of Tiona Park for the Christmas season of 1925.

The business transacted may be summarized as follows: Sister J. W. Davis resigned as mission Sunday school superintendent, and J. R. Harrisson, of Melbourne, Victoria, was chosen to take her place. Sister Parker was sustained as

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mission head for the Department of Women, and Glaud McLaughlin as head of the Department of Recreation and Expression; while J. T. Gresty, G. H. Parker, W. J. Haworth, and N. Williams were continued as mission chorister, secretary, statistician, and auditor respectively. Bishop Lewis, W. J. Haworth, and A. J. Corbett were sustained as the Board of Publication.

Reports were received from the mission president and secretary, with the addition of the district presidents before mentioned and Elder S. L. Harvey, the president of the Victoria District. The following General Conference appointees also reported: J. W. Davis, J. H. N. Jones, A. C. Barmore, E. A. H. Peisker, A. Loving, H. I. Velt, A. V. Robinson, J. T. Gresty, W. J. Vaughan, and S. W. Ballard. All these reports were intensely interesting and were characterized by deep humility and implicit trust in God. Reports were also received from Bishops Lewis and Craig. In some parts of the mission the financial situation is fair; in others poor.

At night the tent was beautifully decorated, as the result of an afternoon's work, and the recreation committee put on a concert which gave satisfaction to all concerned. A collection was taken for the reunion funds which amounted to £12 10s (about $62.50).

We have now reached the high watermark of the reunion. About this time the attendance was at its height. Actual count showed eighty tents used for living purposes, with two service tents, one for dining and the other for preaching. One of the living tents served a double purpose, since the first room was used by the Standard Publishing House, the usual church publications being on sale. In addition to the tents, two flat boats, anchored in the lake near by, and one auto truck were used for living purposes. My count showed two hundred and sixty people in camp. There were probably a few more than that, because of some who came for a short time and went away before the count was taken. At most there were not over two hundred and seventy-five in camp. Those who were in attendance at the services but did not stay over night would amount to as many more. The campers, with those who came and went as the meetings continued, would reach about five hundred. Last year we had a fair number, but this year we may say that the reunion was fully grown. I know of reunions in America which have taken a quarter of a century in reaching what we have attained in two years; and we have had a great handicap in the great distance the grounds are from many of our people. Most of the visitors who camped were from the north coast of New South Wales, though there were quite a number from Newcastle and Sydney.

From other parts of the mission we had what may be called a delegation, these having come largely because of the mission conference, there being Brother and Sister Alma Robinson from West Australia; Sisters Chenoweth and Langley of South Australia; Thomas Walker of Victoria; and Elder Nixon and son of Queensland.

Sunday, December 28, was admittedly the red-letter day of the reunion. The day began with a young people's prayer meeting with Elders H. I. Velt and S. W. Ballard in charge. Forty-five were present, and a refreshing time was had, the hour being 6. At 8.30 the usual morning prayer service, Elders Gresty and Ley in charge. At 10.45 a communion service, the presidency of the conference presiding. At 2.30 a splendid sermon was delivered by Elder J. W. Davis. In the morning a baptismal service was celebrated in the Pacific Ocean, Elder W. J. Haworth officiating, there being three candidates. These were afterward confirmed by Elders J. T. Gresty, W. J. Haworth, and J. W. Davis. In the afternoon Elder McConley baptized one in Wallis Lake, Elders H. I. Velt and G. H. Parker confirming. By experience it was found inconvenient to baptize in the ocean because of the waves' constant beating in on the beach, there being no quiet pools near the camp. From now on the lake will be patronized for baptismal purposes. At night Elder McConley addressed a large assembly. In opening his address, he took occasion to express his appreciation for the manner in which the stage was decorated for the concert of Saturday night, the Stars and Stripes being displayed in company with the Union Jack. That, however, is a common practice.

In addition to the foregoing, a Sunday school session was conducted under a natural canopy of trees known as "The Bowery," by Sister J. W. Davis, and meetings of the quorums of elders and priests were held by their presidents, Elder Robert McLaughlin and Priest Ernest Hind. These quorums represent the States of New South Wales and Queensland and the Dominion of New Zealand.

Monday the program was as follows: 8.30 a. m., prayer service in charge of C. Dickinson and W. J. Swain; at 9.45 there was a session of the Department of Recreation and Expression in charge of H. R. Ballard and F. Spencer; at 11 a "Tiona" meeting was held, Elders W. J. Haworth and J. W. Davis presiding. This last was not a business meeting, but was for the purpose of imparting information and soliciting for new shares. At night Patriarch J. T. Gresty, who arrived the 26th, preached an excellent sermon.

Tuesday the 8.30 prayer meeting was in charge of S. Mansell and M. J. Ballard. At 10 a. m. the conference of the Northern New South Wales District, which was postponed from the 23d convened. The following is an epitome of business: Elder McConley, assisted by the district presidency, presided; Curtis Argent, the district secretary, acting in his office; the chorister and press and administration committees of the reunion and mission conference retained; election of officers resulted as follows: President, G. H. Parker; counselors, E. Wright and A. W. Ballard; heads of departments: Women, Sister Mansell; Sunday school, Sister Parker; Recreation and Expression, H. R. Ballard; delegates to General Conference, Elders McConley, Davis, Rushton and Hanson, and Sister Davis. The only change in officers was the substitution of A. W. Ballard for S. Mansell in the district presidency. The time and place of next conference were left to the district presidency. A special item of business was the passage of the name of M. J. Ballard for ordination to the eldership; he was ordained by Elders G. H. Parker and E. Wright; and I may mention here that three baptized in Wallis Lake on Monday by Elder J. W. Davis were confirmed by J. W. Davis, H. I. Velt, and S. W. Ballard. At night Elder A. V. Robinson preached an interesting sermon.

The closing day of the reunion was Wednesday, December 31. This day the writer missed because of leaving for home in the early morning. The listed program was as follows: 8.30 prayer service in charge of N. Williams and J. T. McLaughlin; 10 a. m., "Tiona" business meeting; 7.30 p. m., sermon by W. J. Haworth.

My return journey was in a Dodge car owned and driven by W. H. Gresty. The other occupants were J. T. Gresty, W. J. Swain, and G. H. H. Baker. We came as far as Wallsend, in the Newcastle District, about one hundred miles, the first day. Stayed over night with members of the Bishop Lewis family. The next day we finished the trip, about one hundred and sixty miles, arriving home in time for early tea. The trip as a whole was lovely, since we had a good car and passed through delightful scenery, traversing, as we did, the Myall Lake country and crossing the Hunter River at Hexham, and the Hawkesbury River at Wiseman's Ferry. Those who have toured Australia know what this journey is like.

A. C. BARMORE, *for the Press Committee.*

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ADVERTISEMENT

THE PATHFINDER

A Message in the Interest of the Zion's Religio-Literary Society

Building Firmly on That Which Is Past

Brother and Sister Delegate, please read carefully the following message from one who is known throughout the church for his stability and integrity.

A MESSAGE

Brother S. A. Burgess, church historian, kindly sends us the following:

"Those who were active in the Religio work ten and twenty years ago will never fail to appreciate what this society has done for them. I know it was there I first learned from practical experience how to speak in public. The study of the principles of elocution and public speaking is not enough, but practical experience before an audience is necessary, if one is to learn to think on his feet.

"Then the Book of Mormon makes an especial appeal to the youth of the church. It is a time when we are looking for further evidence. I well remember going through the Book of Mormon fifty pages at a time some twenty-six or twenty-seven years ago. At the time I was taking equally large doses of the subjects studied in college. This was followed advantageously with a more intensive study, and then by topical study of this book, and thereby our interest in the Bible as the word of God was confirmed. There are many plain and precious things in the Book of Mormon. Its careful study in the early days would have kept the church from much of its trouble. The Book of Mormon offers another witness for Christ. It offers a serious religious study as a complement to the Sunday school work, but this study has never in the Religio taken the place of recreation, or socials, gatherings, public speaking, nor of music. We want to *go forward, but go forward building firmly on that which is past.*"

THE TRUE HISTORY OF THE RELIGIO IS

That after 1898 to 1900 when this society adopted the Book of Mormon for its study course it began to prosper and flourish and the Lord commended it—DO YOU WANT THIS COMMENDATION?

RELIGIO PROGRAMS

Through the programs it is intended to develop our young people to a place of usefulness to the church, as well as to arrange programs that will enrich the soul.

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Independence

Stone Church

Last Sunday morning Patriarch John F. Martin gave the closing sermon of his series at the Stone Church, having preached every night throughout the week except Saturday. Good crowds attended every night, and all were enthusiastic over the good sermons presented. The congregational singing was in charge of Brother Francis Holm, and some special musical number was given every night.

In the afternoon at half past two a round table for the young people was held under the direction of President F. M. McDowell. The fact that the young people were interested in this meeting was manifested in the large number in attendance. In the evening Brother McDowell preached, taking for his subject, "Sir, I would see Jesus." The sermon was forceful and commanded the undivided attention of the audience.

Another of the old warriors in the church passed away March 20 in the person of Brother William Clow. He was born in 1851 in England, but came to Canada when he was a young man. Later he came to the vicinity of Kansas City, where he has since lived. He was one of the early leaders in the Sunday school work at the Stone Church, and took an active part in all branches of religious work. He leaves his wife, Mrs. Hannah Clow; six children, Mrs. Edith Koehler, of Saint Joseph; Mrs. Nettie Eastwood, of Independence; Mrs. Carrie Weeks, of Ottawa, Kansas; Harold and William Clow, of Independence; and Alfred Clow, of Denver, Colorado. The funeral was held at the Stone Church at one o'clock Sunday, with sermon by Elder R. J. Lambert, who quoted a part of a sermon Brother Clow had delivered at one time. Brother Lambert was assisted by Elder W. H. Garrett. Interment in Mound Grove Cemetery.

Another well-known resident of Independence passed away Sunday morning, Brother Thomas King. His death is said to have been caused by over-exertion some months ago. He was born at Madison, Wisconsin, but had lived in Independence twenty years. He leaves his wife, Mrs. Eva B. King; a daughter, Mrs. Pearl Sherman; and two brothers. Funeral services were held from the home at three o'clock Tuesday afternoon, with burial in Mound Grove Cemetery.

The committee having charge of the assigning of rooms to General Conference visitors are anxious to have all available rooms reported to them. Call Independence 2082, or address Pasttor C. Ed. Miller or Bishop J. A. Becker at Box 255, Independence. Many requests are coming in for rooms, and every possible room should be made available for the accommodation of these visitors.

Second Church

Commissioner Gould and Scoutmaster Carpenter got a good attendance and a fine interest among boys, supported by a few good men, and on Tuesday evening met in Curtis Hall, taking preparatory steps for organizing a scout troop.

Sisters J. A. Curtis and Frank Good, and Brother Earl Audet are building up a good interest in singing and are securing a good attendance Thursday evenings. If you want to sing, come to the church Thursday evenings for practice.

Sunday morning's sermon by Evangelist Ammon White is highly spoken of by many of the hearers. Sunday afternoon at half past three occurred the funeral of Elder Robert Warnock, conducted by H. W. Goold and M. F. Gowell, old friends of our respected brother. The body was interred in Mound Grove Cemetery. Brother Warnock had been a man of outstanding qualities of mind and body, a man of strong faith and kind heart, and he leaves children of good promise as useful members of society, himself having finished a long and active career.

Sunday evening's sermon was by the pastor, R. J. Lambert.

Liberty Street

A very interesting event occurred on March 9 when Sister D. J. Krahl spoke to the Temple Builders on social hygiene. The Temple Builders now meet at the church because there is not room for them in any private house.

Sunday morning Elder William I. Fligg, missionary in Kansas City Stake, spoke on "Ye must be born again." As usual, his sermon was enjoyable and instructive.

In the evening Elder J. W. Metcalf continued his series of Sunday evening sermons, using "The resurrection" for his subject.

Walnut Park

The eight o'clock morning prayer meeting Sunday was an especially good one, and more of the Saints should be in regular attendance.

The eleven o'clock junior meeting in the basement was dispensed with, and the children and their leaders marched upstairs at the opening of the service to listen to President F. M. McDowell, they occupying the north section of the room. The service was in charge of the Sunday school superintendents, Chester Constance and Doctor P. B. Griffin. Brother McDowell's sermon, on "Keeping the faith," was forceful, spiritual, and strength giving, impressing his hearers with the necessity of "finishing the course we have begun," and "being obedient to the heavenly vision."

Patriarch John F. Martin began his series of sermons in the evening, his first subject being, "What the world needs most," which is, as he believes, love. He easily kept the undivided attention of a full house.

East Independence

The Religio from Spring Branch church gave an excellent program last Friday night.

Apostle J. F. Curtis was the speaker at the Sunday morning services. The Saints enjoyed having him with them. At the close of the services three children were blessed. They were Myrtle May, John Arthur, and Juanita Ellen, children of Brother and Sister Ralph Crabb.

Brother and Sister Harvey Minton, who have been doing missionary work at Vinal Haven, Maine, since last General Conference, have returned. Brother Minton was the speaker Sunday evening. The Saints were indeed glad to listen to his words of counsel and advice, urging us to strive to know God and his laws and be obedient to them.

Good progress was made in the work on the new basement for the church this week.

Spring Branch

Elder Joseph Luff, from the Stone Church, preached Sunday morning, telling what we must do to become like Christ.

At half past six in the evening those interested in organizing a choir for this congregation met at the church. About twenty were present, and an organization was effected under the direction of Brother J. A. Dowker who is to have charge of the music. The people are interested, and the prospects are good for a successful choir at Spring Branch.

In the evening Brother J. W. A. Bailey lectured on the archæological discoveries made recently. Brother Bailey is enthused over his subject and has a pleasing manner of presentation.

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Kansas City Stake Items

Central

An earnest, cheerful people and ideal weather conditions conspired to make our stake conference held on the 15th and 16th of February a success. Sunday school had an attendance of about three hundred in its various departments, all officers and teachers being present. The sermon at 11 o'clock was by President Elbert A. Smith, on the prophetic calling of Joseph Smith, in regard to whom he said that a prophet was more than a foreteller of future events. He gave to the world the idea of monotheism, the one living God. A God that speaks rather than God who did speak. He early proclaimed against the doctrine of predestination, that taught some were wholly damned and that others were eternally saved, and infant damnation. He taught the doctrine of healing and tithing; looked ahead of the other religionists. Many men, though not joining the church, have adopted the things he advocated. The plan of Joseph Smith in regard to stewardships is a great big growing idea, many great characters of the world seeing the necessity.

At the same hour a service was held in the interests of the children in the church parlors. This service has solved the problem of the little tots during the regular services. At 1.30 the elders and Aaronic quorum meetings were held. At the 2.30 prayer service the fervency of the prayers and testimonies was more pronounced than usual; the gift of tongues and interpretation was present, to the instruction and edifying of the attendants, they acknowledging the gift of God with tears and with promises of more faithful service. The young people's meeting at the same hour in the north room was blessed by a spiritual admonition to prepare for greater service and sacrifice, with promises for divine help. There is work for everyone to do.

At 4.15 the ministry of the stake were addressed by W. I. Fligg, using as a basis for his remarks, the word "Build," stating that we were building for eternity, not for time. At this time the Department of Women held forth in the auditorium with a good attendance and were addressed by Stake President J. A. Tanner, using the subject, "Reasonable service," Romans 12: 1, as one that mothers could well adopt, for it suited them especially in the service rendered in cases of sickness and death. He said the pulpit should be used more in the interest of the mothers. Take more time for recreation. Go to the park. Leave the knitting and books at home; go for recreation only. On this suggestion an outing is to be arranged for the women and girls of the stake as soon as possible. Missionary W. I. Fligg was the speaker at 7.45.

The quarterly business meeting was held Monday evening at 7.45, stake presidency J. A. Tanner, S. S. Sandy, and C. D. Jellings in charge. A report from the presidency was read. The financial report of the bishop for the year 1924 was read; summary as follows: Balance January 1, 1924, $5,102.47; receipts, $42,498.80; total, $47,601.27. Expenditures, $45,109.98. Nominations for Sunday school superintendent and chorister by the Northeast Mission, deferred at annual conference in November, were for Henry F. Davis and Bertha Davis, respectively. A motion that we hold the four regular services on each Sunday, with prayer meeting on Wednesday and Religio on Friday nights in all the churches of the stake was ordered laid on the table. A nomination from the Department of Women that Sister R. E. Newkirk be leader of the young people of the stake was ratified by the conference. A motion prevailed that a leader be appointed for the boys in the stake. Brother W. O. Hands was chosen as leader, with power to choose assistants.

Delegates to General Conference: J. A. Tanner, Ammon White, F. B. Blair, Sister F. B. Blair, Sister D. H. Blair, Sister F. M. Smith, Sister F. J. Gerber, Sister J. A. Tanner, Robert Winning, F. M. Smith, Joseph Curtis, W. R. O'Dell, Harvey Sandy, Margaret Cleveland, Elizabeth Evans, Fred J. Cleveland, Sister E. W. Lloyd, Sister Herbert Gould, Sister Roy E. Newkirk, Bernice Griffith, Sister J. R. Lloyd, W. O. Hands, Hazel Shireman, Ida Coombs, Sister C. D. Jellings, Jessie Tucker, Sarah Hawkins, H. L. Oldfather, Sister John Tucker, R. J. Crayne, and William I. Fligg.

It was moved and seconded that it be the expression of the body that the name "Religio" be retained as designating what is now known as the "Department of Recreation and Expression." This was laid on the table. A committee was asked for to choose location and look into the matter of building a new church for the Central congregation; this was laid on the table. The stake presidency was ordered to appoint an auditing committee of three, as the general church incumbent who looked after these matters had resigned.

Much spirituality is being cultivated among the children at Central by virtue of the splendid work done in the junior church under the direction of the Misses Media Deaver and Maude Gunsolley, as superintendents, and Mrs. Mae Liddle as musical director. Prayer and solo work by the boys and girls center around a worth-while theme developed each Sunday. A benefit program was given Tuesday evening, March 3, by Sister Myrtle Wamsley, dramatic soprano, and Miss Lenore Anthony, interpretative reader. The program was a great success and was enjoyed by a large crowd. The proceeds will go to the church building fund.

Grandview Church

Sister Fern Harrison and Mr. Walter Wilson were united in marriage at the church Tuesday evening, March 10, Elder J. A. Harrington reading the service. The church was beautifully decorated with palms and potted plants. A series of meetings began Sunday evening, March 8, with Stake President J. A. Tanner as speaker, who was able to hold forth only two evenings on account of illness. They were continuing the meetings for the full two weeks as originally intended, getting substitutes for speakers, in which they have been very fortunate, Brethren R. S. Salyards and J. E. Vanderwood and others consenting to occupy. The choir entertained them recently with a musical program. Each number was beautifully rendered and was well received by those present.

Second Kansas City Church

March 6 Brother Fligg closed a series of meetings lasting four weeks. They were enjoyed by all those who attended, and we believe much good was done. The attendance during the four weeks was splendid. Our own members here did well and were helped by visitors from other places. We are very grateful to Sister Griffith and Davison for the beautiful songs rendered by them and the assistance they gave us in the musical line. Three were baptized, Mrs. Francis J. Raw and Mrs. Francis A. Evans, jr., who are twin sisters; also Mrs. Minnie Johnson, who had been investigating for some time. We rejoice over these and welcome them to our midst. Many more nonmembers attended many of the meetings, some of whom we believe will later unite with us.

Our Sunday school is doing well, and our attendance is increasing. Our superintendent, Brother P. J. Raw, has arranged for a short program each Sunday, using such Bible topics as prayer, thanks, and praise, and he expects to use

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others of a helpful and educational character. So far these programs have been interesting and instructive. Expect to occasionally have those who are qualified to do so give the school some Bible stories.

The Religio is alive and growing. The Book of Mormon and Doctrine and Covenants are studied, and the programs are good. Although there is much sickness in the city, our membership here have been blessed with health, our meetings are well attended, and the Spirit of the Lord is often with us. Peace and harmony prevail in our midst, for which we praise God.

Fourth Church

On January 14 the Progressive Club started again to serve dinners each Wednesday evening, thereby enjoying a good social time before the prayer begins at 7.45. Twenty cents is charged.

Since last items the following have been the speakers: B. J. Scott of Independence, S. S. Sandy, E. W. Lloyd, Pastor J. O. Worden, F. O. Branham, George C. Johnson, Morris Worden, L. E. Babcock, Earl Raveill, A. R. White, and D. J. Kennedy. The Servo Club has had for speakers Mr. J. K. Nest, on new city charter; T. J. Madden, lawyer, on sunshine and shadows; and Duncan Harvey, humorous and serious reader, assisted by R. H. Richardson, soloist. The pastor has had a siege of la grippe but is around now attending the numerous calls, as is his wont.

First Chicago Branch

CHICAGO, ILLINOIS, 4416 Gladys Avenue, March 14.—Sunday dawned bright and clear, bringing out a good attendance at the first service, Sunday school. The superintendent, Brother Hadley, arranged a nice program for the Christmas offering, Brother and Sister Baldwin taking the part of traveling missionaries with their suit cases all packed for a journey. The questions and answers of the children brought out vividly the need of Christmas offering.

We were surprised to hear that the stork had brought a little girl to the home of Brother and Sister Henry Van Nieuwenhuyze.

Patriarch Richard Baldwin occupied the morning preaching hour and delivered an inspiring sermon from John 10:10: "I am come that they might have life and have it more abundantly," referring to the lives of Samuel, Moses, and Job.

In the evening Elder Harry Passman gave us a doctrinal sermon on faith, which was enjoyed, as that is something we all lack.

After the Sunday school service on March 1 Brother Baldwin baptized four young people: Charles Healy, Brother Batten, Sister Helen Batten, and Sister Ellen Batten, all from the Central Chicago Branch. The sacramental service which followed was in charge of Brother Baldwin and District President John Cooper. In the reading of the scripture it was suggested that love be the topic for the morning. After a very spiritual meeting the Spirit brought a message of good cheer and comfort to those assembled, following which a direct message came to our young presiding pastor, Elder A. C. Edstrom, which should be a source of comfort and encouragement to him.

In the evening we were favored by hearing Brother Cooper speak, and under the same Spirit present in the morning he was able to inspire the minds of those present.

At the Religio hour Brother Aaron Israelson gave a very interesting and educational talk.

The morning of March 8 found Patriarch Baldwin again occupying the pulpit, answering the question asked so many times, Why were the former days better than the latter days? Our brother made quite plain what to his mind should be considered the best, quoting Solomon, "Say thou not that the former days are better than the latter days." The program furnished at the Religio hour consisted of solos by Eric Edstrom and Sister Hazel Randall, and current events by Brother Butterworth.

We were agreeably surprised and pleased to have District Missionary Jerome Wildermuth from Aurora as the speaker in the evening, and our brother refreshed our minds with a doctrinal sermon from the first and second chapters of Paul's epistle to the Romans.

Apostles Budd and D. T. Williams Visit Salt Lake City

SALT LAKE CITY, UTAH, March 16.—We had a visit from Apostles D. T. Williams and Roy S. Budd on February 26 and 27, preaching on alternate evenings. The Saints greatly enjoyed their visit. They were on their way to Provo to attend the district conference February 28 and March 1.

The conference was an enjoyable one, Brothers Williams and Budd being in charge and preaching each day. Elder R. L. Fulk preached in the evenings. The Saints of Provo provided a substantial dinner for all on Sunday.

During the month Elder R. E. Davey has been giving some very helpful addresses, which have been appreciated. Some useful work has also been done at a place close by, Magna, by Brother Davey.

Pray that God's blessing and presence may be with us.

Persia, Iowa

February 18.—We plan to hold services, preaching and Sunday school, every week, but sometimes the preacher fails to come. We should all be glad when Sunday comes, and instead of wondering how we can spend it, plan to see how much we can do to revive interest in the members and in other ways benefit the church. Doctrine and Covenants 17 contains a command that the priest shall visit the homes of the members and exhort them to pray vocally and in secret, he to preach, teach, and expound, inviting them all to come unto Christ.

On the first of this month a funeral was held at the church with Elder Joshua Carlile of Underwood preaching the sermon. The funeral was that of a six-month-old child, the infant son of J. H. Wetzler, professor in the public school. He died the morning of January 31.

Minden City, Michigan

March 3.—The Saints here are striving in their weak way to keep the gospel banner floating in the air. Attendance has been somewhat small the past month, as some have been away visiting and some have had sickness in the home.

The Religio was largely attended in January and February, having increased from ten to thirty-three. Nonmembers have taken real interest in the lessons, as well as in the programs and social good times enjoyed after the regular session.

The junior class in the Sunday school has entertained with a guessing contest and a fishing pond to raise money toward the Christmas offering. SISTER GRENNEISON.

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Women and Young People Are Active

BROCKTON, MASSACHUSETTS.—It is indeed a pleasure to report the work here as long as we are doing something, for then we know we have good news for all.

Every department is busy. The "Earnest Workers" are trying in every way conceivable to help pay off the church debt, and without the aid of these few faithful ones we certainly would have a hard struggle. Again the ladies came to the front with a nice new organ, obtained by sewing fancy articles and selling them at a local store. These sisters are also known as the "Good Cheer Club" and are worthy their name.

It might be interesting to note that a group of young people have been having weekly meetings which are of much social benefit. They are planning to make up a string orchestra consisting of guitar, ukelele, steel guitar, violin, and piano.

The Sunday school is progressing nicely with most everyone interested. We have taken up the teacher training course as outlined by Graceland College. The Spirit is still manifest in our meetings, and we know as long as God approves our work it will not come to naught. We sincerely hope the Spirit is moving all over the church as it is here in this part of the vineyard.

Writes of Successful Missionary Work

SPERRY, OKLAHOMA, March 2.—The activities of the past year in Tulsa County have been a continuous harvest of souls. There have come some inquiries as to the cause of the success thus attained. The answer is easy. The instructions of the President of the church in 1920 have been literally followed out to the letter. Teamwork, whole-hearted teamwork, intensifying our efforts has brought this to pass. We have stayed with an interest and builded as we went, rather than jump from place to place. There has come as a consequence the very thing the prophet of God said would follow, increased spiritual power, light, peace of mind, and a joy in the service surpassing any past experience.

There is a ripe harvest at hand for the man who will but do as asked and follow the vision of 1920. I am here appearing as a witness to this fact. Read the results. Three meetings in the county total 110 baptisms, and in the district at three others 105; this with just half the equipment we need for doing teamwork, as I see it now. I hope to see our missionary workers fully equipped to make our work grow as it should.

As I wrote once before, the Lord advised that we should let contention cease. I shall work and pray to this end, that our workers will now come to their senses as men of God and *build Zion.* Your brother,

HUBERT CASE.

Comments on Church Controversy

BLOOMSBURG, PENNSYLVANIA, February 27.—A small company of Saints left Bloomsburg for the New York and Philadelphia conference on Saturday, February 21, traveling over the rugged country of the coal regions. The continuous range of hills, dotted with mines and their appliances, gave a somber aspect at this time of year, but underneath men dug the bottled sunshine amidst many dangers to warm the homes of the people and to fire the great and small horses of industry.

We reached the great city of Philadelphia at noon. It is the greatest textile city in the world, with streets and avenues called after the English towns, cities, and villages. It gave us reminders of London, Yorkshire, Lancashire, and Wales. Here we met Brother Richardson of Leeds; Brothers Picton, Mann, and Bowen, from Wales; and Brother H. H. D. Edwards, who had baptized me in Wales twenty-nine years ago. Brothers Gillen, Wirebaugh, and Stone represented the missionary force, and a good time spiritually, musically, and mentally was spent. Delegates to General Conference were chosen and are being sent without instructions on the crucial question before the church.

At a priesthood meeting the sentiments of the prayers were on behalf of all the brethren who have been and are still engaged in the present controversy. We trust that there will be a greater preparation than ever before with the leading quorums of the church, so that they may adjust their desires in accordance with the laws, customs, and usages in operation since 1860. Contention, agitation, cannot increase our spirituality or faith in each other and the Lord. There is a burning desire for peace in the hearts of God's people; not peace at any price, but the peace that ought to come after men have had their coats off, so to speak.

We pray that there will be determination in the hearts of all God's servants to the end that the spirit of healing may sweep the minds of all and the spirit of reconciliation melt the people of God into an indissoluble union, that the message may be sent to gladden the souls of mankind.

THOMAS JONES.

Burlington, Iowa

March 18.—The annual Sunday school banquet was held February 28. It was well attended, and Brother Amos Berve, of Nauvoo, Illinois, was the speaker for the occasion. He gave an excellent talk on Sunday school work. Sister G. Scott Daniel and Brother Theodore Kunz each favored us with a vocal solo, and Brother Henry Bromann played a violin number. A pleasant evening was enjoyed by all. The proceeds from the banquet went to the building fund.

District President Amos Berve met with us on March 1. A good sacramental service was enjoyed, Brother Berve speaking by the Spirit to the Saints in general. He said the Lord was well pleased with our effort in the past, and that we should continue to receive his blessing if we remained faithful. It was a meeting that brought comfort and encouragement to all.

Foraker, Oklahoma

March 20.—Brother and Sister George Storm, Elder E. Workman and wife, Brother Reuben Workman, and Sister Ellen Adair were permitted to attend the district conference at Sperry, Oklahoma, February 21 and 22. This was the first time the "new" Saints had had the pleasure of attending a conference.

The sacrament was well attended, and a very spiritual prayer service followed. Services also were held at night.

The Sunday school is still quite well attended. The Religio is moving on.

Brother Arthur Slover's work has been so arranged that he is not permitted to meet with the branch as often as in the past. Brother Oozlem has purchased a car, which enables his family to attend church more regularly. Their home is in Cooper. Their help is much appreciated.

Sister Grace Grossman and Sister Ellen Adair are now permanently located at Shidler, Oklahoma. Any Saints passing through Shidler will find us in the west part, on the "Sinclair" just north of the Prairie Oil and Gas Company offices.

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Kewanee District

MATHERSVILLE, ILLINOIS, February 18.—I came to this little coal-mining town on January 19, presided at the annual business meeting and election of officers that night, and started a series of meetings the following night, continuing every night except Saturday for twenty-three nights. The average attendance was forty, about half of which were non-members. The Saints say it is the best series of meetings from the standpoint of interest and attendance this branch has ever had.

I had the privilege of baptizing two of the most prominent and respected ladies of the town, who decided after careful investigation to join us. These two new sisters ordered over $13 worth of church literature, which speaks well for their determination to know the truth. We believe that Brother Sackfield, the branch president, will have several others to baptize soon.

Sister Jacobs, with her tireless efforts and her faithful orchestra of young people, furnished the music for every service. They deserve great credit for their faithfulness.

I made my home with Brother and Sister George Sackfield, where my wants and comforts were provided for with a most willing spirit. Their home has been the home of many a missionary during the past twenty years. These good people deserve praise for the way they have let their light shine, which has made a host of friends for the cause.

Space will not permit mentioning the names of the Saints who loyally supported these meetings and contributed to the comforts of the missionary. May the Lord's blessing rest upon them. They are anxious that I should return in the early part of the summer and continue with the interest which has been awakened here. I go to Galesburg from here, where I am billed to start a series of meetings February 19. The field is ripe and ready to harvest, but the laborers are few. "Pray ye the Lord of the harvest that he may send forth laborers into his harvest." E. R. DAVIS.

KEWANEE, ILLINOIS, 926 North Vine Street.

Sioux City, Iowa

March 19.—The junior classes of the Sunday school are preparing an Easter program of songs and recitations which will be given Easter morning. In the evening the intermediate classes will give a cantata.

Elders Hale W. Smith and Joseph Lane have visited us during the past month and ministered to the Saints here. The subject of tithes is being discussed at our mid-monthly priesthood meetings.

Brethren Ed Lowe and Paul Wight of Council Bluffs have been in this city for the past two months in the interest of their respective companies. The Wiltse and Simmons families, of Luton, formerly of Pisgah, Iowa, also have visited us.

Mrs. Polly Hunt died February 17 of senility. She was eighty-eight years of age. For about twelve years she had been afflicted with blindness, but through administration under the hands of the elders she was permitted to see a few hours before she passed to her reward. "Great and marvelous are his works."

"Grandma" Phebe Higgins is with us again after a year's absence in California and Independence. We are glad to welcome her into our midst.

On February 15 Walter W. Baker, youngest son of Elder Warren Baker, and Miss Dorothy Boltz were married. The event celebrated Walter's twenty-first birthday. On March 1 Sister Delilah Deitchie and Mr. Clinton Brooker, of Adel, Iowa, were married at the bride's home. They have gone to Adel, where they will make their future home.

The Religio program on Sunday evening, March 8, consisted of music—vocal and instrumental solos, duets, trios, and numbers by the orchestra. The program the evening of March 15 was slide pictures of the "Pilgrims." The picture machine was presented to the Religio free from any incumbrance, and was received by the pastor with well-chosen remarks.

Many of the Saints' homes have been visited by the mumps and influenza epidemics, but there have been no casualties. The elders go out amongst us, fearless and tireless, at the call of the Saints both day and night, and their prayers are heard. Surely it is a day when we must put on the whole armor of faith and trust in the love and mercy of a living God.

KLDS

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters. . . . . . .

SUNDAY, MARCH 29, 1925

11.00 A. M., From the First Independence L. D. S. Church

Hymn.
Prayer.
Organ offertory by Mr. Robert Miller.
Anthem: "Peace I leave with you," Roberts.
Tenor solo by Mr. Edward Brackenbury.
Sermon.
Hymn.

SUNDAY, MARCH 29, 1925

5.00 P. M., From the New L. D. S. Radio Studio

VESPER SERVICE

The music will be furnished by a mixed quartet consisting of the following:
Miss Madge Nesbit, soprano.
Mrs. S. A. Burgess, contralto.
Mr. Edward Brackenbury, tenor.
Mr. Albert Brackenbury, bass.
Continuation of series of talks by R. W. Farrell.

SUNDAY, MARCH 29, 1925

7.30 P. M., From the First Independence L. D. S. Church

Organ: "Offertoire D Minor," Batiste.
By Mrs. Pauline Becker Etzenhouser.
Bass solo by Mr. Albert Brackenbury.
Piano and Organ Duo: "Rhapsodie," Demarest.
By Mrs. Paul N. Craig, piano.
Mrs. Etzenhouser, organ.
Organ: "Evensong," Johnston.
By Mrs. Etzenhouser.
Bass solo by Mr. Albert Brackenbury.
Hymn.
Prayer.
Violin Solo: "Church and prison scene," from "Faust," Gounod.
By Miss Lillian Green.
Piano and organ accompaniment by Mrs. Craig and Mrs. Etzenhouser.
Sermon.
Hymn.
Postlude: "Lemaigre."
By Mrs. Etzenhouser.

TUESDAY, MARCH 31, 1925

9.00 P. M., From the New L. D. S. Radio Studio

Soprano Solo:
(a) "April rain," Crist.
(b) "Berry brown," Ward-Stephens.
(c) "Love came calling," Zamecnik.
By Mrs. H. C. Burgess.
Piano solo by Miss Blanch Traynor.
Vocal Duet:
(a) "The rosary," Nevin.
(b) "Passage bird's farewell," Hidach.
By Mrs. H. C. and Mrs. S. A. Burgess.
Contralto Solo:
(a) "Sylvelin," Sindig.
(b) "Rose in my garden," Courtney.
(c) "Little grey home in the west," Lohr.
By Mrs. S. A. Burgess.
Address: Third of a series of Old World travelogues.
By U. W. Greene.

(Continued on page 366.)

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(Continued from page 365.)

Contralto Solo:
(a) "Don't hurry," Sanderson.
(b) "Jean," Spross.
(c) "The gift," Brown.
By Mrs. S. A. Burgess.
Piano solo by Miss Traynor.
Vocal Duet:
(a) "Cradle song," Brahms.
(b) "Where my caravan has rested," Lohr.
By Mrs. H. C. and Mrs. S. A. Burgess.
Soprano Solo:
(a) "Cradle song," MacFadyen.
(b) "Little shepherd song," Watts.
(c) "The floods of spring," Rachmaninoff.
By Mrs. H. C. Burgess.

THURSDAY, APRIL 2, 1925

9.00 P. M., From the New L. D. S. Radio Studio

Chorus: "March of the guard," Geibel.
By the Chamber of Commerce Glee Club.
Violin: "Ave Maria," Schubert.
By Mr. Novus Reed.
Tenor Solo: "Love sends a little gift of roses," Openshaw.
By Mr. Glen Bennion.
Chorus:
(a) "Swing along," Cook.
By the Glee Club.
(b) "When you and I were young, Maggie," Butterfield.
By Mr. Howard and Glee Club.
Address: "Community assets."
By Frank W. Rucker, president Independence Chamber of Commerce.
Quartet: "Breezes of the night," Macey.
By Chamber of Commerce Quartet.
Chorus: "Winter song," Bullard.
By the Glee Club.
Baritone Solo: "An evening love song," Chitman.
By Doctor F. H. Criley.
Chorus: "Soldiers' chorus," Gounod.
By the Glee Club.
J. M. Sexton, director.
Douglas Bailey, accompanist.

K F F V

Broadcast by Graceland College for the Reorganized Church of Jesus Christ of Latter Day Saints. Wave length two hundred and fifty meters. . . .

SUNDAY, MARCH 29, 1925

11.00 A. M., From the L. D. S. Church

Hymn.
Prayer.
Anthem: "Fear not, oh, Israel," Spicker.
By the Lamoni-Graceland Oratorio Society.
Solo.
Sermon.
Hymn.

MONDAY, MARCH 30, 1925

7.30 P. M., From the Graceland College Studio

The music will be furnished by the Jolly Four Quartet of Lamoni High School.
The quartet consists of:
Miss Grace Lane, first soprano.
Miss Dorothy Prall, second soprano.
Miss Dorothy Gunsolley, first alto.
Miss Helen Anthony, second alto.
Miss Juanita Nixon, accompanist.
"The rose and the moth," Abbie Norton Jamison.
By the Quartet.
Piano Solo: "Polonaise," McDowell.
By Miss Juanita Nixon.
Reading: "A peg story,"—"Dishonor."
By Miss Wilma Anderson.
"Since you went away," J. Rosamond Johnson.
By the Quartet.
Contralto Solo: Selected.
By Miss Helen Anthony.
Reading: "Christopher Cobb."
By Miss Wilma Anderson.
"Little Orphan Annie," words by James Whitcomb Riley; music by James Parks.
By the Quartet.

THURSDAY, APRIL 2, 1925

7.30 P. M., From the Graceland College Studio

Music by Niketes Literary Society.
"Santa Lucia," and
"Caledonian cradle song," arranged by Silver.
By the Chorus.
Quartet: "Songbird of night," Nedine.
Carol Gillen.
Bernice Gamet.
Dora Dexter.
Julia Koehler.
Instrumental Quintet: "Bittersweet," Wheeler.
Chorus: "Old Black Joe."
Talk by J. A. Gunsolley, treasurer of Graceland College.

MISCELLANEOUS

Delegates and Visitors to Conference

If you have not made arrangements for your room at Independence for the General Conference, please get in touch with the Reception Committee as soon as possible. Write J. A. Becker or C. Ed. Miller, Box 255, Independence, Missouri.

General Conference Delegates and Visitors

Arrangements have been completed with the Grand Trunk Railroad for a special car to be placed on train 7 from New York to Chicago at Port Huron for Canadian and Eastern Michigan delegates, on Saturday morning, April 4. The Grand Trunk will run a special bus from Detroit, leaving at Woodward Avenue and the Ferry dock at 5.45 a. m., for all delegates from Chatham District and Detroit. Buy your ticket over Grand Trunk and Chicago and Alton from Chicago. The bus will connect with Train 7 at Flint. Delegates from other points on the line will be permitted to board special en route. For further information inquire of the undersigned at 306 Eighth Avenue, W., Flint, Michigan.

MATTHEW W. LISTON.

Requests for Prayers

Mr. Foster requests the prayers of the Saints that if it be the Lord's will he may be healed. To the Lord will be given the praise.

Conference Minutes

KEWANEE.—At Moline, Illinois, October 13, 14, and 15, 1924, in charge of District President E. R. Davis with John F. Garver as associate. Reports were read from various district officers. Report of secretary showed present membership to be 800. It was voted to hold the 1925 reunion at Galva, Illinois. A motion carried to hold a young people's convention at Rock Island Thanksgiving time, making it a twin district affair. Following delegates to General Conference chosen: E. R. Davis, E. A. Curtis, Charles L. Holmes, B. E. Sartwell, Edward Jones, George Sackfield, J. G. Cole, L. W. Stiegel. The following ordinations were performed: Ambrose King of Dahinda and Harry Jones of Kewanee, elder; Elbert Holmes, priest. One child, Joseph David Williams, was blessed. All district officers present except the secretary, Mary E. Gillin. Winifred Douglas and A. H. McCormac acted in her place. Mary E. Gillin, district secretary, 102 Clarke Avenue, Peoria, Illinois.

Our Departed Ones

LAMBERT.—George P. Lambert was born near Adrian, Illinois, December 5, 1858. Died at his home near Adrian, March 9, 1925. Married Hattie J. Wilson, of Keokuk, Iowa, October 28, 1891, to which union three children were born: Elbert W., Leland G., and Mrs. Grace Salisbury, who, with his wife, are left to mourn his sudden departure. Leaves also two sisters, Mrs. Ellen Pitt, of Burnside, Illinois, and Mrs. Harriet Redfield, of Independence, Missouri; and two brothers, Joseph R., of Independence, and Alex F., of Bronson, Colorado, besides many other close relatives. Baptized April 2, 1871, and remained a stanch and active member, having been an official for many years, holding successively the offices of priest, elder, high priest, and bishop. His health had been failing for several years, and in August, 1924, he underwent an operation after which he seemed to improve until his recent attack, similar to the one he had before the operation, which took him after a very brief illness. His death was a shock to the entire community, for he was held in high esteem by all who knew him. He was born on the farm and in the same house where he died. In his family circle it is said he was always lending a helping hand and was never known to refuse to help, or complain because they asked him to help. Not only is this true of his family, but of his neighbors, and the community has lost a neighbor and friend indeed, and the church a faithful, honest, consistent worker. He was true to his covenant with man and with God, and the esteem in which he was held was manifested by the large attendance at his funeral, with few dry eyes in the house, and when strong men who have known him for a lifetime would view the remains and turn with tears streaming down their faces, it was a wonderful indication of the love and esteem in which he was held. He was very tolerant and kind in his association with his fellows. Funeral from the Rock Creek Church, near Adrian, Illinois, Elder Amos Berve in charge. Sermon by Elder Frederick A. Smith.

RITTER.—Susie Viola Tripp was born at Montrose, Iowa, April 25, 1887. Married J. L. Ritter in December, 1908, at Fort Madison. Died February 3, 1925, at Fort Madison, Iowa, leaving her companion and five children, besides many friends. Funeral services were conducted at Fort Madison February 5, by G. Scott Daniel.

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Arthur Phillips — Arthur E. McKim

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, $2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 72 *Independence, Missouri, April 1, 1925* *Number 13*

EDITORIAL

Closing the Controversy on Church Government

With this issue of the SAINTS' HERALD we are closing a controversy in which large numbers of men and a few women of the church have taken part. It is upon a subject of far-reaching importance and of many ramifications; one of the most difficult upon which to preserve a broad and impersonal attitude; yet during the more than nine months since it was opened we are impressed by the small proportion of personal matter introduced, and by the evident effort to avoid the petty and the technical and to attain fundamental truth. Please remember that the preceding sentence is indited by the one person through whose hands has passed each and every article which has been published. We are willing to wait the sanction of the church as to the statement, *if time be allowed in which to get the true perspective.*

By rereading the short statement of the managing editor upon assuming the work, it will be seen that he regarded his position as largely that of an umpire or referee, and it has never been his desire to avoid the disagreeable responsibility attaching to such a position. If he had received approval and no adverse criticism from adherents of the document on church government or of the open letter group, it would have been a matter of deep concern, for a referee is not chosen to receive laudation, but to be trusted for fairness and at the same time closely watched. He is not particularly aided by expressions of approval, but by criticism of his acts and rulings.

During the controversy there has been a uniform expression of confidence in fundamental integrity, and intermittent attacks as to lack of judgment, courage, keenness, and as to possessing bias. We wish to express appreciation for the help thus afforded.

In justice to the disputants, and in order to put the responsibility where it belongs, we herewith state that no influence because of position in the offices of the church, by any party on either side of the controversy, has been brought to bear to secure the publication of matter. The Board of Publication asked the incumbent to assume the duties of editor in chief of the SAINTS' HERALD, placed in his hands the policy they wished carried out, and we have not had any interference or advice from them since that time. They have asked no favors for themselves or for others; they have not been used as advisers, except as to the making of additional room in the added pages to care for the closing arguments of a few principal disputants. The First Presidency have not sought to advise or control. What they have asked for they have received.

Several times during the controversy we have consulted those who have contributed articles, asking that certain modifications be made, and notwithstanding the fact that the writers have considered the matter in question as important, adjustments have been made without misunderstanding or loss of confidence, so far as we know.

Many matters of news, much doctrinal, and some educational matter have been delayed or denied publication because of the amount of controversial matter which has been submitted. There has been more impatience, amounting to intolerance in some instances, over delay in the publication of those matters, than has been detected among the disputants because their contributions have not found publication. A close scrutiny, however, will disclose to all that more columns of church news have been published, regularly representing the happenings in more points of the church, than previous to the opening of the controversy. We have builded up and have intact a good organization for the reporting of news. Only a very few strong branches are not regularly represented, and these are absent from our columns because they refuse or neglect to report their doings.

We believe the subject of church government, from the particular angle of the present hour, has had all the consideration its importance demands, and should now be discontinued. It would be manifestly unfair to permit criticisms and comments upon the controversy to occupy any considerable

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place after closing the controversy. An open press would indicate this decision to be correct, for the press could not be open to other subjects if it should be monopolized by one.

Our faith in the angel's message is stronger to-day than at any former period in our lives. We believe more than ever, because we have given it greater consideration, that no fundamental principle of truth can be submerged sufficiently to cause its death. Our comprehension of truth may increase or diminish, being somewhat dependent upon the action of our wills; we may believe for a time because we desire to believe; but out of these stilted conditions and surroundings the fullness of God's truth shines for the humble and the contrite, and these shall be saved by it, even though environments may hinder rapid consummation.

Discussion is necessary, and should not be decried. It has always been an aid to the end of securing sound judgment and correct verdicts. To some it would appear that one place is proper and another improper. To others the reverse might be correct. We can afford to be magnanimous about declaring ourselves in this. It does seem, however, that when questions assume such proportions as to be productive of general inharmony, or ministerial schism, that the church is in duty bound to discuss the question involved and become informed as to its intricacies.

If the General Conference approaches the consideration of the question of church government with the abiding desire that Christ's philosophy should operate in the church which bears his name, and the personnel of the conference has taken to itself a knowledge of the letter and of the spirit of that law, many steps in a forward direction will doubtless result. No man need be lost; no principle need be warped; no proper faith need be shaken. As always, our destiny is in our hands.

RICHARD J. LAMBERT.

Notice to the Priesthood

The First Presidency requests the members of the priesthood to meet in Independence in their various quorums and orders April 2. Matters of importance to come before the General Conference will be submitted to them for a preliminary consideration. The priesthood will also be requested to meet in periods of prayer, the first of these to be April 2 at 10 a. m. in the lower auditorium of the Stone Church. Let us all not only seek for that measure of divine guidance which may be necessary, but also for the requisite self-control and wisdom to help us preserve Saintly deportment at all times during the conference.

Very sincerely,

THE FIRST PRESIDENCY.

A Closing Word

All of the important points brought forward in defense of supreme directional control have been thoroughly and successfully met. There remain a few minor points which we now note.

D. T. Williams, one of the younger apostles, has written a series of articles to show what was the "faith of our fathers." Unfortunately, he seems not to be able to differentiate between the accepted "faith" of the group and the opinions of the individual. Surely he would not expect any man to accept all of the opinions of all of the fathers on all subjects!

Jesus Christ Our Leader

This writer isolates portions of a sentence from one of my editorials, forms an unwarranted conclusion, credits me with the opinion expressed by another, introduces a witness, and then repudiates his own witness, and winds up by making me affrm, "We have no leader." My position on this point is clearly set forth in the editorial which he criticizes. I said:

> One of the writers of the Book of Mormon states that the chief purpose of the book is the "convincing of the Jew and Gentile that Jesus is the Christ." This is essentially Christian. And to do this involves making the mind of Christ the mind of the church. Jesus Christ is at once our Leader, our Witness, our Commander. He is our only leader. There is place for but one Leader in the church of Jesus Christ. All others are, at best, but followers. We may, and do, have many, many great men within our communion, but they are our brothers. Together we follow Jesus Christ. We dare not follow any man, however great and wise and good.—SAINTS' HERALD, June 25, 1924.
>
> There is nothing in this statement . . . which, in any sense, detracts from or minimizes the powers and prerogatives of men who, under Christ, hold responsible and very important positions in the church.—SAINTS' HERALD, September 10, 1924.

The foregoing is its own defense. The more it is studied the more impregnable it becomes. I regret exceedingly that my brother is under the necessity to detract from the leadership of Jesus Christ in order to further his advocacy of supreme directional control. This is added proof that this doctrine is a mistake. As to the statement that James, the Lord's brother, succeeded Jesus in office, I have not indorsed, nor do I now indorse this position. This is essential, however, to the theory of supreme directional control. And I can well understand why the writer introduced it. I affirm that no man can, in any sense, succeed to the place of Jesus Christ in the Christian economy. Jesus stands alone as "The Leader" of the church.

Where the Fathers Stood

In a lengthy communication, the chief characteris-

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tic of which is a redundancy of words and a paucity of facts, this same writer attempts to show that the three successive presidents of the church, and W. W. Blair, W. H. Kelley, and T. W. Williams agree that "we have a leader." Good! As Brother Savage might say, "Altogether now, 'We have a leader.'" I am sure that if we could call to the witness stand these illustrious *leaders* of the church who have gone on before, that each one of them would accord to my statement that "Jesus Christ is our Leader—our only Leader."

Brother D. T. Williams is privileged to follow whomsoever he may elect. As for some of us, "*We will follow none but Jesus.*" There is provision for leadership in the church on the part of men, but not in any sense such as that possessed by Jesus Christ. He is perfect man and perfect God in divine blend. And we follow Him, not any man. D. T. Williams affirms supreme and unquestioned leadership in one man. This we deny.

Fear of Autocracy

In order to discredit the men who oppose supreme directional control, this same writer quotes from the church history to show that some individuals in the days of the late Joseph Smith suggested the possibility of monarchial power creeping into the church. The situation is quite different to-day. Joseph Smith never affirmed or attempted to exercise monarchial power. Frederick M. Smith, on the other hand, has, over his own signature, affirmed that the government of the church is monarchial in character and will become more monarchial until Christ comes.

Williams Versus Williams

Elbert A. Smith, John F. Garver, and D. T. Williams have quoted extensively from my earlier writings in an attempt to show that I am in conflict with myself. By no possible interpretation have they been able to show an indorsement of supreme directional control. What they have quoted is in keeping with my present position. I would not be so foolish as to claim inerrancy for all of my writings. I would not claim that in all things I have been consistent. Emerson has well said, "Consistency is the quality of little minds."

American Constitutional Law Against Concentration of Power

One of these writers has devoted several long articles and quoted from leading authorities on constitutional law to prove that government should be centered in the President of the United States. One is amazed that any man should form such a conclusion. This is out of keeping with practically every recognized authority on constitutional law in the English-speaking world.

He introduces quotations from such prominent men as Burgess, Ashley, and West to maintain his contention for concentration of power in the President. None of these men support in conclusion his theory. This writer falls into an error common to cursory reading and confounds statement of what exists and is subsequently criticized with the opinion of these authorities as to what should obtain. Doctor Burgess argues in his work that government should be reduced to a minimum and that personal and individual liberty is the great end of government. He says:

> Genuine constitutional government rests upon two fundamental principles which, whatever else it may be, it is not genuine constitutional government. These two principles are, first, that it must be representative government and, second, that it must be limited government.—Page 370.

On page 379 he pleads for a "government which will be proof against the usurpation of a despot." And on page 380 he affirms, "It is high time that we call a halt on our present course of increasing the sphere of government."

Henry L. West says:

> It is not a healthy symptom when we, as a people, are urged to "stand by the President" as if the other branches of our tripartite government were of no concern whatever.—Federal Power, p. 160.

Speaking of the power of the President, he says (page 165): "Unless that power is safeguarded more carefully than at present, the door of danger is opened wide." On page 201 he contends that "The President should be deprived of the right to veto legislation." On page 205 he avers: "The government must not be centered in a President, to which point we have arrived, but must be directly administered by the people."

Man Like Unto Moses

It has been urged by several writers that the President of the church should be "like unto Moses." The men who have taken issue with the President have been compared unto Dathan, Korah, and Abiram, princes in Israel who revolted under Moses and were swallowed up in the earth. It has been urged that these men's sin consisted in saying, "Ye take too much upon yourself, seeing that the congregation is holy, and the Lord is among them."

Strange interpretation this. Previously the Lord had said that this congregation of people were holy, so they did not sin in this. Jethro had before told Moses that he took too much upon himself, and in this they did not sin. The fault of these princes was in assimilating the functions of the holy priesthood, and it cannot be shown that any of the open letter advocates have done this, for each one of them holds the high priesthood, and not one of them aspires to

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the place of the President of the church. Hence, there is not one analogy between these princes of Israel and the open letter group.

We may add that Moses was a very meek man. He led the people away from monarchy towards democracy. He was unalterably opposed to any king idea. Instead of centering power within himself, he distributed it to others. There were limitations, however, which barred Moses from the promised land.

Let the People Rule

John F. Garver grows excited and asserts that some of us will agree to abide the decision of the people if that conclusion agrees with us. This is byplay. It is merely a war of words, just words. Up until two months ago the supreme directional control advocates in their speeches and conversations were quite emphatic that it would be dangerous to allow the people to rule. The whole impulse of this document on church government and the propaganda growing out of it is adverse to the people ruling.

Now that they have canvassed district conferences far and wide and have seen to it that wherever possible "safe and sound" delegates have been chosen who may be depended upon to vote right, they now cry, "Let the people rule." But what people? Why, the people who are committed to the supreme directional control program, of course. Wherever possible they have seen to it that none others have been selected as delegates.

It is clearly evident that if some of these men have their way that all those who are opposed to this program will not have any opportunity to even assist to rule, for those who cannot agree therewith are to be "eliminated," as the suggestion has gone forth, "If you do not agree with us, why don't you resign?" We say, Let all the people rule. All the people cannot rule unless they have free and untrammeled opportunity of expression and action.

Dead Yet Speaketh

Heman C. Smith has been enlisted as a witness for supreme directional control. He is not here to answer, but his words while living clearly indicate his attitude. I quote from his letter to President F. M. Smith accompanying his report to the conference of 1919. He says:

> I look with favor upon coordination properly and legitimately executed. I understand coodination to mean, however, harmony of action between different units of the whole, where each unit though in a sense independent, acts in harmony with all other units composing the whole; but where the functions of one or more units are so enlarged upon as to swallow up or obliterate the functions of other units, it is not coordination, but dictation, and a system of dictation posing as coordination is a misnomer, and dangerous in its tendency.

That Sermon on Loyalty

After being forced into the open, Elbert A. Smith, replying to our criticism that he was "silent and complacent" when Frederick M. Smith made his unjust and vicious assault on the character and ministry of leading church officials, applying to them the bitter burning brand of apostate, seeks to justify himself in these words:

> I am in the clear on that matter. I wrote to President Smith from Onset, where I was at the time, protesting that sermon.—SAINTS' HERALD, March 25, 1925.

From the foregoing the reader may easily conclude that Elbert A. Smith was at Onset when Frederick M. Smith delivered this sermon and made his protest at this time. A reference to the record shows:

On Sunday morning, December 3, 1922, Elbert A. Smith delivered a "communion sermon" in the Stone Church, Independence, Missouri. On the evening of this same day Frederick M. Smith preached his now historic sermon on loyalty. Elbert A. Smith was present, heard the sermon and, by his own confession, offered no remonstrance at that time.

The loyalty sermon was published in SAINTS' HERALD January 10, 1923. Elbert A. Smith was in Independence at the time. He was associate editor of the HERALD. Did he then object? The HERALD for March 14, 1923, carried vigorous and emphatic protests from John W. Rushton and Paul M. Hanson against the attack and demanding explanation and redress. The first intimation the public had that Elbert A. Smith objected in any way to this sermon is found in the HERALD for March 25, 1925, over two years later. Inasmuch as Brother Elbert claims that he is "in the clear" on this matter, we are justified in accepting his statement as meaning that he did not share President Smith's indictment of his fellows.

According to the record Elbert A. Smith was in and around Independence for over six months after this loyalty sermon was preached. During all that time he was silent and complacent. He left Independence for the East on June 20 and arrived at Onset July 25, over seven months after President Smith's attack. By this time it was apparent that the ministry throughout the church, both those who favored President Smith and others, deprecated the sermon.

Allowing the greatest possible license to the statement of Elbert A. Smith, while leading officials suffered under the indignities heaped upon them by President Smith, yet he said not a word until he reached Onset the following July.

But this protest was not made public until our criticism became so strong that he was forced to do so in self-defense. Inasmuch as he confesses now

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that he did not indorse the sermon, why has he waited so long before informing the church of his attitude? It is evident that, so far as he was concerned, the men thus slandered could have gone to their graves with this unjust aspersion against their character and work without any public attempt at vindication by our brother. May I presume to suggest that even now he exercises the functions of his high office to see that the President make the *amend honorable?*

One counselor to the President now openly registers himself against this sermon on loyalty? May we not expect that the other counselor will do likewise? And we have the right to request and insist that the President of the church make public reparation, as far as possible, so that the men whose integrity and loyalty have been attacked and clouded and their families and friends humiliated may stand in their offices without handicap, as God intended. If the President will do this it will go a long way towards "unifying the priesthood."

The issues are clearly drawn. Both sides to the controversy have put forth their best arguments. Let ALL the people decide. And every man must judge for himself. And as he judges, he must answer before the Judge of all the earth. May God help each and all to judge righteous judgment.

T. W. WILLIAMS.

To Give Concert for Radio Piano Fund

Although the radio drive went nicely "over the top," the subscriptions did not include enough to purchase a much-desired Duo-Art or Ampico reproducing piano for the radio studio. To create a fund for purchasing such an instrument, Brethren Arthur H. Mills and Eugene Christy have offered to put on a concert, the date for which has been arranged as Tuesday evening, April 14.

The concert will be given in the main auditorium of the Stone Church, and in order to accommodate the conference crowds the program will be reproduced by latest type loud speakers in the lower auditorium and in the dining hall. Hearing such a program through loud speakers will be a distinct novelty to many.

The ability of Brother Mills as a pianist is well known to many throughout the church, and there are few Latter Day Saints who have attended conference that have not enjoyed Brother Christy's remarkable tenor voice. A rare musical treat is assured those who attend their radio benefit concert.

No admission fee will be charged. A collection will be taken, so that those attending can give according to what they are able. It is felt that many will desire to contribute more to the worthy purpose of this concert than would ordinarily be paid for the price of tickets.

K L D S will broadcast the concert, so that thousands who cannot attend conference will be able to hear this and other special programs. Listeners in their "reserved seats" will also be invited to add to the collection via U. S. Mail.

K L D S to Broadcast Conference News Bulletins

Beginning April 6, each afternoon at 5.30 K L D S will take the air and radiocast news bulletins of the General Conference. A Duo-Art tuning-in selection will precede the announcements.

Business sessions will not be broadcast. The number of special evening programs that will be broadcast is not certain. In event a Class B wave length has been assigned K L D S by conference time, it is probable that there will be no night broadcasting other than Tuesdays, Thursdays, and Saturdays.

Announcements concerning the radiocasting of special programs will be made in the SAINTS' HERALD, including the special *Daily Herald.*

Conference Program

Organization of the conference 10 a. m., Monday, April 6. Business session at 2 p. m., Monday, and thereafter as may be determined.

Announcements of speakers for preaching services and teachers for class work will be made each day.

Tentative Evening Feature Programs

Wednesday, April 8, Oratorio, "Creation."

Thursday, April 9, Oratorio, "Creation."

Friday, April 10, Graceland College night.

Monday, April 13, Sanitarium night.

Tuesday, April 14, Arthur Mills-Eugene Christy radio benefit recital.

Wednesday, April 15, Independence Music Club reception.

Special Easter services will be held in all churches on Sunday, April 12; speakers to be announced.

Your Daily for General Conference

It will contain the doings of the conference in business and all other sessions, including write-ups by musical people of the activities of the Department of Music; the Department of Women and their doings; the educational classes and their successes.

At the present time the subscription list to the daily edition is not sufficient to defray the expense. You should get your subscription in at once and help meet the emergency.

Send 35 cents for each subscription, with plainly written or printed name and address, to Herald Publishing House, Independence, Missouri.

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Sundry Items in Rebuttal.—No. 2

First, the Authority of the People; Second, Centralization Versus Diffusion of Authority; Third, a Single-Headed Versus a Plural-Headed Organization

1. Due Respect to the Authority of the People

A brother writing in the HERALD for February 25 says:

> Elbert A. Smith in his editorial, "The true philosophy of church government," *ridicules* the idea that in the church of Jesus Christ *any authority is derived from the people*, and concludes:
>
> "If we trace authority back to the congregation (to man, no matter how greatly augmented by numbers,) it is of men."—SAINTS' HERALD, October 29, 1924.
>
> Joseph Smith, on the other hand, recognized that authority is derived from God and the people, and within the church this authority must converge.

My position is that authority is derived *primarily* from *above*, from God. But every minister properly has back of him the authority of both God and the church. Or as is specifically stated regarding the President:

> The president of the church is *primarily* appointed by *revelation*. This appointment is *confirmed by the vote of the church properly taken*.—General Conference Resolution of 1894.

I was fully aware that I was running counter to the idea some hold, which was set forth again so recently as in the HERALD for March 11:

> The fundamental thing about democracy is, it puts the *seat of authority within the individual*. Especially is this truth brought out in the Reformation movement in religion in which the *conscience* and spiritual *experiences* of the individual are the foundation of faith and morals. . . . the *center of gravity in religion* has shifted from *authority* to *experience*.—SAINTS' HERALD, March 11, p. 264.

This, conveniently enough, illustrates the attempt to trace our primary authority back to man, "The seat of authority within the individual"; to "*shift* the center of gravity in religion" from divine *authority* to human *experience*, and look for it in human conscience. I cannot so read either our history or our philosophy as a church.

The authority of God was the center of gravity in our work from the beginning. He moved to bring about the Restoration in his own way and time. Joseph Smith and Oliver Cowdery were ordained to the Aaronic priesthood by angelic hands before there was a church. They were also called to the Melchisedec priesthood and moved forward under authority of heaven to organize the church. But they submitted their calling to the congregation of six on the day of organization, and it was approved by unanimous vote. They had back of them primarily authority of heaven and secondarily the authority of the people of the church. Both are essential.

But when the brother thought me to be "ridiculing" the authority of the people, he evidently overlooked the following statement on the same page from which he quoted:

> I was traditioned under the late President Joseph Smith, who gave *full value* to the principle of democracy in the church. But under him I was also traditioned to a belief in the very great importance of revelation (theocratic guidance) . . .
>
> Therefore, *having given due place to the voice of the people*, I now affirm that while the voice of the people *is a big thing in the church*, the voice of God is THE big thing.—SAINTS' HERALD, October 29, 1924.

Also the brother must have failed to see the following in the same editorial from which he quoted:

> In the foregoing article I have set forth clearly the rights of the people:
>
> First, to accept or reject the president and prophet (or any other general church officer).
>
> Second, to reject or accept his policies and what comes through him either as revelation or suggestion.
>
> Third, to *initiate* legislation in both general and local conferences, this right belonging to *membership* as well as priesthood.

If that be ridicule, heaven pity and Saints forgive me—but be prepared for a frequent repetition of the offense.

I hold that one of the greatest menaces to the authority of the people is the doctrine of extreme individualism now so persistently taught; the idea that each man in the church is without superior officer and subject only to "self-direction" or "self-control" under his own interpretation of the leadings of the Spirit to him. That doctrine challenges, first, authority of directing officers; and later, ordinarily, in its very nature, the authority of the majority as expressed by conference action.

Such doctrine more than anything else tends to defeat the authority of the people, for under such regime the people may legislate wisely and often; but without centralization of power among the executives of the church, each man on his own account may execute the will of the people in his own way, or not at all. He may even go out and deliberately frustrate the will of the body and do it with the seal of the church on his papers; and centralization of authority having been repudiated and "effective discipline" having been made a thing to scoff at, his act would be as authoritative as that of any other man.

I believe very firmly in centralization of power in the church—but hold, as set forth in "The true philosophy of church government," that in the executive line this authority in action is to conform to the constitutional law of the church, i. e., the revelations

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of God, as approved by the people, and to General Conference legislation. This position is met by those who repudiate centralization and argue for diffusion of authority.

II. Centralization of Authority—Is Our Authority Like the Old Definition of the Sectarian God?

Belief in centralization of authority is both logical and scriptural. There seems to be no common understanding on that point among those opposing the document on church government. For while some contend stoutly against centralization, others, the Presiding Bishopric included, hold that all executive authority in "temporal" matters is gathered up in the Presiding Bishopric, they to be "directed by the *law* and *not* by the *Presidency*," (HERALD, March 4, p. 230)—and moreover, *they themselves are to interpret the law.* Never at any time or place has the President more definitely and openly asked for centralization of power.

So those holding to the position just set forth would in logic and reason *have no quarrel with us on the general principle of centralization of power.* Those who ask for it *themselves* in their department cannot condemn others who ask for it in order to do their work. Their only argument would be as to points of centralization and where the highest point of centralization in the church should be—in the *First* Presidency, or in some *secondary* presidency, or in the heads of a department.

The real opponents of centralization are those who deny it and say that authority should be diffused, not centralized.

It is interesting to note that whereas the Constitution of the United States is now acclaimed as a great democratic document, and often mentioned during this discussion, in the days of its probation, while it fought for adoption, it was denounced *because it centralized authority.* For that reason its many and powerful opponents fought it. Its advocates defended it for that reason. They saw clearly that the people of the loosely confederated states could indeed *express* their will; but to *execute* it they were very nearly helpless once the fervor of common resistance which held them during the Rebellion had subsided. The Confederation with its diffusion of authority was not practical.

The far-seeing fathers of the Constitution clearly saw the need of *centralized authority;* but saw, too, the need to guard it that in its execution it might be powerful, yet righteous, and responsive to the will of the people. To "reconcile *local liberty* with *central* authority," as McLaughlin puts it, was their aim.

Or as Bancroft expresses it: "To reconcile the due *supremacy* of the Nation with the preservation of the local authorities in their *subordinate* usefulness." Strange as it may seem, they believed in *supreme* central authority and in *subordinate* subsidiary authorities, nor thought such views in conflict with the essential principles of freedom and equality.

The checks and balances noted in the Government and so often commented on were to safeguard the exercise of centralized authority, not to deny it.

The opponents of the Constitution were able men. Patrick Henry gave us the slogan, "As for me, give me liberty or give me death." But in actual practice, when *construction* was needed, he had little to contribute. He was a fine orator but not a safe leader. He opposed the God-inspired Constitution because he believed it to *centralize authority* and *enslave* the people. "The *President,*" he declared, "would become a *tyrant;* America would be *enslaved.*" Thus he "exclaimed and expostulated in a turbulent stream of rhetoric." (The Confederation and Constitution, McLaughlin.)

Note the following statements from the pen of an authority on the Constitution:

> In truth, the Constitution had many foes to meet. There was a little band of irreconcilables who could see no good in making the *central* authority *efficient,* who had already opposed the extension of national authority, and knew not how else to act. They were men of wide influence, like Samuel Adams, who had said so much about liberty that they were not conversant with the arguments for government.—The Confederation and the Constitution, by McLaughlin, p. 278.
>
> In watching the contest over the Constitution, we see the dangerous element of *extreme* democracy, vehement, suspicious, and talkative. . . .—Ibid., p. 291.
>
> Many there were who believed in individualism pure and simple, the right of the individual to *do as he chooses.* They did not care where government rested; they wished themselves and their neighbors let alone. All these influences were making, not for imperial organization, not for *law* and *system,* but for *personal assertion,* for *confusion* that might threaten the foundations of all reasonable order. If these influences were overcome, it must be because the wise and strong succeeded in winning control.—Ibid., p. 42.

The fear of central authority persisted and was a chief factor later in dividing the Union temporarily into two parts, and threatened to divide and subdivide the Nation further and still further—for in the last analysis that tendency leads always to the supremacy of the *individual* rather than the *collective* will.

John C. Calhoun was the great opponent of centralization of power. He more than any other single individual was responsible for secession.

> It was upon the principles of Calhoun's resolutions that the South took its stand; it was upon the principles of Webster's answer that the North fought the Civil War . . . when his [Calhoun's] life was ended, the South was already prepared for the fatal leap from the precipice to which he had led it.—Chadwick, in Causes of the Civil War, pp. 44-47.

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It is of passing interest to note that Joseph Smith had a discussion by correspondence with Calhoun relative to securing Federal redress for the wrongs of the Saints; and Calhoun, true to his belief in "diffused" authority, as ever the inveterate enemy of central authority, held that the Government had no right or power to interfere to protect citizens of a State.

To which Joseph replied, advising Calhoun to reread the Constitution, and grasp "the sublime idea that Congress, with the *President as executor, is as almighty in its sphere as Jehovah is in his.*"

Replying to Calhoun, Webster took his appeal to the Journal of the convention which drafted the Constitution, and said:

> The very first resolution which the convention adopted was, "That a national government ought to be established, consisting of a *supreme* legislature, judiciary, and executive."—American History Leaflet No. 30, p. 39; Webster-Calhoun Debate.

They proposed to have a legislative department with a supreme lawmaking body, Congress; a judicial department with a Supreme Court; and an executive department with a supreme executive, the President.

In the church we have a supreme court in the judicial department. Elders' and bishop's courts are subordinate to the Standing High Council. We have a supreme legislative body. Branch and district conferences are not equal to General Conferences and General Assemblies. But when we come to the executive department—lo, there the trouble begins. There is a persistent effort to divide and diffuse authority, or create something ahead of or independent of the *first* executive.

This is but the outcropping of opposition, not necessarily to centralization of authority in the Presidency—though that may be the present talking point—but rather toward *any* centralization at all. Or as was expressed in the resolution presented to the conference of 1923, which resolution was laid on the table without discussion:

> Resolved, This General Conference hereby expresses disapproval of centralization of power by ANY administrative officer or officers, and maintains the right of full expression of the will of the people.—Conference Minutes, 1923, p. 3464.

Hamilton, Wilson, and other defenders of the Constitution argued that through their legislative assemblies the people of the Colonies already had free and full *expression* of their will; the *execution* of that will demanded central administrative authority. If that authority were denied, "diffused," defeated, by so much the authority of the people themselves was denied, "diffused," defeated.

This editorial may not apply to those who recognize centralization of authority but wish it well directed and within the law. To those who are opposed to the principle of centralization it is pertinent.

For under their philosophy, which diffuses authority through the body and centralizes it nowhere, the foot and the hand and all other organs of the body may say to the head, "We have no need of thee." And our authority becomes like the sectarian God, its center everywhere, its circumference nowhere, having a *form* but denying the exercise of the *power* thereof.

And that is no new philosophy. More than fifty years ago Joseph wrote:

> Among the inconsistencies of the latter days, one of the strangest that the reasoning mind finds to account for, is this: that of expecting the principle of government to be *supreme*, its *center local;* and yet every man his own judge and interpreter of the law.—TRUE LATTER DAY SAINTS' HERALD, February 1, 1868.

III. One Head or Many

In the light of the foregoing, *recognizing the right of the church to legislate,* and the need of *centralized executive authority to administer,* I approach a statement made in the HERALD for February 25, 1925:

> Elbert A. Smith makes *merry* and would *laugh the open letter advocates out of court.* He remarks:
>
> "Power of direction must be focused. Two or more heads belong to monsters, freaks of the zoo, or dragons of Revelation. The church in Revelation had *one head,* crowned with twelve stars. Her opponent that sought to destroy her and failed had *seven* heads. *Too many heads.*"
>
> It is a long, long way back to the Apostle Paul but, under the circumstances, I trust I will not give offense if I choose to accept the apostle's serious and impregnable statement in preference to this *flippant* and *irreverent* pleasantry of our brother. Paul wrote:
>
> "But I would have you know, that the *head* of every man is Christ and the *head* of the woman is the man; and the *head* of Christ is God."—1 Corinthians 11:3. "And he Christ is the *head* of the body, the church."—Colossians 1:18.
>
> Here we have God the *head* of Christ, and Christ the *head* of the church, and Christ the *head* of the man, and the man the *head* of the woman. Will our brother here exclaim, "Too many heads—monsters—freaks of the zoo"?

No, indeed. I am willing that Christ should have a head, and the church have a head, and the man have a head, and the woman have a head, even that each should have a *physical* head and a *figurative* head, as in Paul's simile. What I was talking about was creatures or organizations with two or more independent directing heads, like the Siamese twins, interesting but impractical.

Being duly thankful that I escaped the charge of blasphemy along with that of "flippancy" and "irreverence," I hasten to say that there was no intention to be merry or to laugh the open letter brethren out of court. At no time, in pulpit, or HERALD, or

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circular or private letter have I ridiculed or insulted them or questioned their integrity. Nor was I irreverent or flippant toward the church or anything divine—perhaps I was irreverent toward the many-headed monsters of Revelation; but the brother should not feel bad about that.

And so with due solemnity and reverence and in all seriousness—or as much as I can command—it is still true that in nature and in business creatures and organizations with two or more independent heads to direct their movements are freaks—not ordinary or normal or successful. Institutions may have several department heads, but only one head to the institution—and whether that be one man or a board or council (as the trinity of three in heaven) makes no difference with the principle involved.

That brings us to one of the focal points in all this discussion. Has the Presidency any right to direct the Presiding Bishopric in the handling of so-called temporalities? It has been said that they have not, as the Bishop holds money and property as a trustee. But for what purpose is it held in trust? Obviously to be expended in church enterprises which have a spiritual content of primary importance. How about the directing of these enterprises? Is there any chief or "supreme direction"? If so, does the Bishop have it? Or is there no direction? Or *supreme indirection?* There must be direction. And there was never direction without a director.

Here enters the fear that the President will control the money of the church. But he has said that General Conference should determine the regular expenditures of the year, so far as they can be foreseen; and extraordinary expenditures be determined by a competent council. And conference may have its say as to that council. All this in the larger sense is legislative, and outside the scope contemplated under "directional control"; and six of the apostles have stated in the HERALD that President Smith said that *neither* he nor the Bishop should be *supreme* in that regard. Naturally so, since it is a legislative matter. I quite agree that neither of them should have free power to determine the channels into which the money shall flow. Let the church do that.

But how about the execution of enterprises involving the expenditure of money already approved by conference? Why not consider the *project* and not alone the *money involved?* Who is chiefly responsible as administrator in the carrying out of the project? Is it the Presidency? Or is it the Bishopric? Are the bishops in all such enterprises indeed directed only by the *law* and never by the *Presidency?*

When conference shall approve the erection of the temple, who among the various executives of the church shall chiefly direct (have directional control) in its design, its location, its erection, and its control and management after it is erected? Here is a "temporal" project, so called, which after all is but the material shell of a great spiritual undertaking, as is in varying degree every so-called "temporal" affair of the church.

In spite of oft-repeated denials, opponents of the document on church government from week to week have represented us as holding that democracy "has no legitimate place in church government." They have said that we wish to set up a "theocratic-autocracy"—to go back four thousand years to monarchy, slavery, popery, etc.

This is the sort of interpretation had in mind when I said that I could not accept the document if given the "extreme interpretations" put upon it by its opponents. Who could? And because it is possible to put such extreme interpretations upon the document, some now say it should not be adopted. What document, including the word of God, could escape such logic? And only on the basis of these extreme interpretations is the charge of apostasy made possible.

As before remarked, the proponents of the document on church government must be met where they stand—not where some one says they stand. To talk about "terrible monsters from the dark monarchal jungles" and about apostasy and rejection does not meet the issue; but merely assumes the issue to have been met by the creation of these extreme interpretations and their subsequent demolition by their own creators.

IV. A Sane Interpretation

First of all, the document says that the church is "*a theocratic-democracy,*" and affirms *that form of government* to be "*divine government* among the people, for the people, and for the glory of God and the achievement of his purposes toward ideal conditions." Who denies that position?

Under the theocratic phase of church government, the authority of God is *primary*. It is "God with us"—and He the big factor in the equation.

Under the democratic phase, man works with God in the church. In legislation the people *consent* to proposed measures, or *reject* them, or *originate* legislation; this right belongs to *membership* as well as priesthood.

This government, the document affirms, works "*through priesthood.*" Both God and the church execute their purposes "through" priesthood. This has been the scriptural rule since time immemorial. God "set in the church" the priesthood for the work of the ministry and the perfecting of the Saints.

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The priesthood so conferred was endowed with all the rights, privileges and authority to bring forth the church of Christ, conduct its expansion and watch over its development and welfare until the coming of Christ.—President Joseph Smith, HERALD, May 21, 1902.

In formulating the articles of incorporation of the church, our fathers said, "The church *government consists of*":—then they enumerated the different grades of priesthood. Any "extreme interpretation" may be put upon that statement of our fathers that is now put upon this one. Why not say that *they* made "no provision for the *people* to have part in church government"?

When the people in conference assembled have approved enterprises that have been presented for their consideration by revelation or in other ways (or through their own initiative), there are various executives to carry out those enterprises. Chief among them is the First Presidency. All quorums and departments work under their direction, so stated in revelation and in conference resolution.

This in no way interferes with the rights of General Conference, or yet with the rights of the so-called "three coordinate quorums." Here is a specific illustration:

Suppose it is contemplated to open a mission in South Africa, with all that is implied in missionary work, financial expenditure, organizing and conducting branches, equipping and operating headquarters and mission press, etc. Conference would have a right to say whether or not such work should be undertaken. But once it is approved and ordered, the Twelve would work under the Presidency in that enterprise in mission work; high priests would work under their direction in the newly organized branches and districts; and the Bishopric would finance the undertaking under their direction and not merely as independent executives.

In the event that for some reason the determining of this enterprise should be referred to the "three coordinate quorums," the three of them (or any two, if unanimously agreed) could approve the enterprise. If the Twelve and Seventy were opposed to such an undertaking, the Presidency would not by any means attempt it. But in the event it should be approved by the three quorums, then would begin the actual administration of the project. The Seventy employed in the undertaking would be under direction of the Twelve, and both under direction of the Presidency; as would be the high priests; and the Bishop in financing the project. This is lawful and orderly and robs no quorum or person of initiative or rights. This is but an illustration, and barring errors in method of statement will stand analysis.

The document declares also for "effective discipline." In the illustration mentioned, apostles, seventies, elders, high priests involved would be expected to do constructive work; to work in harmony with the project agreed upon. In case of willful refusal or failure, they could and should be disciplined. If the Presidency as chief executives should in any way betray the enterprise, they should be disciplined. They are subject to removal, reprimand, and court procedure.

This in the shortest time possible sets forth some of the salient features of the document in their true light.

A Cheering Testimony

In the HERALD for March 18, Brother Warren E. Peak considers the necessity of choosing a new president, together with procedure involved. This ostensibly based on a statement by the undersigned to the conference of 1922 that in the event of certain failures the church would of necessity select a new presidency. Naturally, tenure of office, even life itself is uncertain. Moreover, in case the church should decide that the Presidency has failed, the Presidency has no recourse excepting to step aside. Procedure in selection of a successor should follow the law.

But the brother may take courage. Possibly success instead of failure may ultimately crown our efforts. Some years ago he bore testimony through the HERALD to an inspired dream. In this dream he conversed with the late President Joseph Smith and asked him very important questions; among others as to who is the one "mighty and strong." He was told that the term referred to each succeeding president:

That every president of the church was "mighty and strong," in the sense that the term was used by the seer, *as a result of his official position;* it was also his duty and calling *"to set in order the house of God,"* and do the work outlined in this letter when such work was necessary.

Concerning the work of President Frederick M. Smith Brother Peak received the following assurance of victory and success:

He (Joseph) told me Brother Fred M. would do his work as the president of the church *successfully* as his father and grandfather had done *their* work. He gave me to understand that the church would meet difficulties *and overcome them* under Fred M.'s administration as the church had done in the past. That there would be no wonderful display of miraculous power, such as some were expecting; the Lord would enable the Saints to redeem Zion, but it would not be an easy victory.—Warren E. Peak, HERALD, September 12, 1917.

That testimony, supposedly divine, did not foreshadow failure, but rather ultimate success, such as had attended the administration of the father, though this success should come only after very great difficulty.

Trusting that we may come to a more united un-

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ORIGINAL ARTICLES

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

Last Word

BY BISHOP ISRAEL A. SMITH

The argument concerning supreme directional control is over so far as the HERALD is concerned except as to what may be presented by way of rebuttal.

A brother under the caption, "Executives in church government," has covered many phases of the question involved, most of his articles being presented in an affirmative way, but some of it is by way of reply to what the writer had written. I do not see the necessity or propriety of attempting a general answer to the brother's presentation. I have no inclination to do so, as I believe the important points have been answered in previous articles, and am glad to close my part in the preconference debate. However, there are one or two things in his article which, perhaps as a matter of propriety, demand some attention.

The brother devotes almost a page (222) in calling attention to partial quotations, and remarks:

> Some of them he [I. A. S.] may have made by mistake, as an oversight is possible with anyone, but not all can be accounted for in this way. These references are not intended to censure the brother, but simply to present the facts in brief so as to include points on which he criticized my work.

This statement makes the conclusion unavoidable that the alleged erroneous quotations not "by mistake" were intentional. Again on the same page I am charged thus ". . . this omission again appears on page 59 of the HERALD this year, hence could not have been by accident, it would seem."

Now I am not conscious of having twisted any quotation or of having left out anything that would not properly represent the writers from whose works I have quoted. The brother's complaint that I "condemned" him "or others" for what I myself "had repeatedly done," must be due to a misunderstanding of the thought I tried to convey. I have not criticized anyone for quoting only in part except where in my opinion it has been so incomplete as not to reveal the real meaning of the original writer. In such instances I have endeavored to present sufficient of the setting so that the readers might judge as to whether or not my criticism was well founded without having to refer to other publications which might not be accessible.

There is no rule of logic or reason that quotations must be given in full. Sufficient need be quoted to convey the writer's thought upon the particular subject in mind. To go beyond this would complicate the subject and weary the readers. Such a requirement is impossible and has not been attempted in HERALD articles.

Nevertheless, my writings have been scanned and a list of instances given wherein quotations appear in part. Criticisms of this nature might be made against the writings of anyone who has contributed at any length to the present or any past discussion. Such a play on words would only be begging the real question, and I would not ask the Saints to follow me through such a useless presentation.

My first offense is set forth as follows:

> In the HERALD, page 752, the brother ends his quotation at a semicolon, or as he would put it, "in the middle of a sentence." In doing so he omits words which show that the Twelve should exercise "supervisory jurisdiction" concerning certain work of the bishopric. (See Resolution 238: 7.)

Yes, I ended my quotation from General Conference Resolution No. 238 at a semicolon. The semicolon appeared and was followed by the ellipsis which plainly indicated that the quotation did not include the whole resolution. This important resolution, which I wish all would read and study carefully, occupies over six pages of the Book of General Conference Resolutions. I thought it was too lengthy to quote in full in connection with the phase of the subject I was then handling. Nothing more could have been done than was done to show that it was a partial quotation, so that the criticism advanced is not only unfair but unfounded.

I am thankful for the above criticism in that it calls attention to the supervisory jurisdiction of the Twelve "according to previous arrangement and agreement with the Bishopric." I could have had no reason except brevity for giving the quotation in part, because both in council speeches and HERALD articles I have earnestly contended for the observance of the principles of General Conference Resolution No. 238, which is known as the "Basis of adjustment." In Doctrine and Covenants 122: 5, the Lord clearly indicates that its application should be continued and that the jurisdiction of the Twelve in connection with the moneys and properties of the church was to be "in accordance with the agreement hitherto made." Doctrine and Covenants 123: 24

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derstanding, and withal preserve our friendships despite present differences of opinion, and praying for divine direction and help during the coming conference that we may not depart from the dignity and charity of our profession and may be led as a church to correct conclusions, I remain,

Yours in gospel bonds,

ELBERT A. SMITH.

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makes it plain that this statement has reference to the resolution from which I was quoting. Supreme directional control violates every principle of this basis of agreement, and, as might have been expected, is proving to be a basis of disagreement. The two documents should be judged by their fruits.

My second offense is set forth:

One quotation begins at a comma, page 1089, and stops at a semicolon, but uses a period in doing so. He leaves out the words *"of the bishopric"* before the words *"taken as a whole,"* and directly applies the modifying clause contrary to the wording of the revelation.

The statement is not very clear. Evidently what the brother mistook for a period is part of the ellipsis I used to show that words were omitted. The more completely and often Doctrine and Covenants 126: 10 (from which I was quoting) is held before the Saints the more pleasing it is to me, because as long as it remains in our organic law the adoption of supreme directional control is legally barred. Instead of there being anything in the law of God I fear to quote, I wish all that has been given to us could be held before the Saints as the Lord commanded former day Israel:

And these words which I command thee this day, shall be in thine heart: . . . And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.—Deuteronomy 6: 6-9.

Another criticism reads:

On page 56 his first quotation adds several words not found in Resolution 81, which he cites. His second quotation is placed directly following the first, and he adds to it several words which seemingly make it refer back to matter in the first quotation. To do this he not only added words not found in the resolution cited, but dropped out of the sentence nineteen words, without indicating any omission. (See Resolution 238: 5.)

I have heard of a man being made an offender for a word, but in the above I am made an offender for the type in which my words appear. A clerical and typographical error occurred in placing in quotation form two statements which should have appeared as separate paragraphs and in the regular sized type of the article. The "added words" were my own and the omission of the "nineteen words" was not indicated because when originally written in long hand I did not quote but merely expressed my own thought. If the readers will refer to page 56 of the HERALD of January 21, 1925, they will see that the introductory words in the two paragraphs are such as should convince the most skeptical that they were not intended to be quotations.

Another question raised by the brother follows:

On page 1088 he incorrectly quotes President Smith in the April council, and does not fairly represent either the atmosphere or the occasion of what was said.

I have never understood that my statement of what President Smith said in the April council has been controverted or denied. If I am wrong, at least the brother makes no effort to give a correct statement. A denial by the President of having used the words, or similar words (because I did not attempt to quote exactly), would probably be more authoritative than the brother's charge as quoted above.

And so far as not fairly representing "the atmosphere or the occasion," I admit I may have failed to do so, but not intentionally by any means, because I sincerely wish I could get before the people a true realization of both the atmosphere and the occasion, and I am sure I did not overstate the facts in the least particular.

It has long been said of our ministry that they could open the Bible at any place and what they read would support the doctrine of the Restoration. In the present discussion I have found the same principle true in regard to what is published in the Doctrine and Covenants, General Conference Resolutions, the history of the Reorganization, and the writings of the late Joseph Smith. Throughout the authoritative records of the church I find nothing but support for the principle of checks and balances in church government, and certain equalization of quorum powers. In regard to the prerogatives of the leading quorums Historian Heman C. Smith once said:

I read that one quorum has the same power as another, and their decision has the same weight. And so on around until I undertake to put my finger where the balance of power rests, and I cannot find it. There is no such place.—SAINTS' HERALD, June 24, 1903.

I welcome a full presentation of the law and testimony of this church. I have found *no such place* wherein the position I have attempted to defend is better served by a partial quotation. Truth harmonizes with truth at all times and places, but error must make careful selection or its folly will be exposed.

With this closing statement, if I may do so, I wish to say that I have tried to be true to myself and my God, though I know some are crediting (or discrediting) me with motives which have never influenced me at any time. While I desire the church to keep on safe grounds, my personal fortunes or interests have not been considered. If they had been, I probably would have adopted a different course.

I trust that out of the present travail of the church will in due time come a better understanding of the divine law and a united people moving forward towards the goal set by God.

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A Correction and Protest

In the HERALD for March 25, 1925, appears the following from the pen of Apostle T. W. Williams:

> This advisory council was held behind closed doors. The work of the council was irregular. The general church was not apprised of what was taking place. The President would not even *allow minutes to be kept.* When some of us, who questioned the wisdom of such secrecy, supplied members of the general ministry with copies of documents considered and passed, we were *curtly* informed:
>
> "It was understood that these documents should not even be loaned for reading outside, to say nothing about being distributed."—Letter of Frederick M. Smith to T. W. Wiliams, June 18, 1924.

This attempt to represent the council as meeting under some sort of reprehensible secrecy requires correction. The council was an advisory council to the Presidency, and minutes were regularly kept by Brother P. G. Fairbanks and Brother O. W. Newton. These minutes have constantly been, and are yet, available to all members of the council or other responsible persons.

The documents given out to the council members during the sitting of the council included numbers of papers and reports from the Presiding Bishop, covering not only the financial condition of the church, but also such items as mortgages, personal notes, both payable and receivable, bequests, etc., which should not be scattered broadcast; and the request that all documents be returned to the speaker's desk and not loaned outside the council was made with that thought in mind more than for any other reason. And we understood the Bishop to concur in that arrangement, which seemed wise and necessary, and to which no one objected. This was first suggested by a member in the body of the council.

The final decisions of the council were reported to the public in detail by the President of the church through the HERALD. And in so doing the President was acting as the chairman of a committee of three appointed by unanimous vote of the council from among their membership, to publish council proceedings and conclusions as their judgment dictated. Indeed, it was at all times expected their conclusions would reach the people; if not before, then through the General Conference.

The council observed no more secrecy than is necessary and consistent with the dignity of the business of any council in the church, the decisions by which may well be made public, but whose members speak freely to each other in the process of reaching those decisions, not expecting their extemporaneous remarks thus uttered in the council chamber to be reported and scattered abroad by those who sit with them.

And in this connection, the undersigned, in their own behalf, and in behalf of their fellows of the April council, take this means of protesting the broadcasting of statements attributed to members of the council as has been repeatedly done by word of mouth, by letter, and through the HERALD: Statements not reported at the time. Quoted from the memory of council members unfriendly to the majority action. Without submission for verification to the person or persons making them. Without reference to the qualifying context. And thus made to serve a purpose neither intended nor justified.

Our brother's criticism by no means represents the spirit or the purpose of the council.

APOSTLE J. A. GILLEN.
APOSTLE J. F. GARVER.
APOSTLE R. S. BUDD.
APOSTLE F. H. EDWARDS.
APOSTLE E. J. GLEAZER.
APOSTLE D. T. WILLIAMS.

INDEPENDENCE, MISSOURI, March 27, 1925.

"The Law of Succession"

BY W. E. PEAK

Under the above subheading Brother J. F. Garver, in the HERALD of March 18, criticizes my article of February 18, 1925. The brother misunderstood my article and misrepresented my position. Hence this rejoinder.

I believe that it is much better for each man to state his own position and make such arguments to sustain his position as he sees fit. The better way to settle the complicated questions that are now before the church is for us to treat others as we would like to have them treat us. We shall refer to Brother Garver's article just as little as possible and only when it is necessary to make our positions clear.

In the HERALD of December 3, pages 1172, 1173, is a lengthy argument to prove that the president of the church "alone" has the right "to designate his successor." I made a brief argument against this position, in an affirmative manner.

My Position

"The president of the church . . . is appointed by revelation," section 99, but the "revelation" that makes this appointment need not come through the president of the church.

I am sure *now* my position is correct, for Brother John F. Garver says: "That Joseph Smith (the late president) might have been chosen president without a revelation through his father, *Yes.*"

"Who dares" go into the conference *now* and oppose this position. President Elbert A. Smith said "from a feeling of compulsion," that one of "the

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duties" of the Presidency was "to unify the high priesthood" and stated:

But it seems to me that if presently there does not come more unity the time will come when we [the Presidency] of necessity must step aside and permit you [the Saints] to select some one else who can perform that work.—Minutes of General Conference, 1922, p. 3245.

Is there more unity than in 1922? This statement is clear, concise, and definite. Everyone can understand it. We believe he meant just what he said, and we prefer to believe that this "feeling of compulsion" was produced by the Spirit of God. The principle presented is in harmony with the teachings and practice of the church. When a president of a branch, district, stake, or quorum fails to keep unity in the group he presides over, he is removed, and the members are permitted "to select some one else." Especially is this true when the division and contention is caused by the president's personal conduct and official acts. There is no revelation or resolution making an exception of the president of the church.

I would much rather believe that the Spirit prompted Brother Elbert to make this statement than to conclude that he suggested the Presidency should "step aside and permit you to select some one else" with the secret hope that he would finally be selected as the president of the church. Personally I have seen nothing that would cause me to say, if I were the President, "Brother Elbert wants my job."

President F. M. Smith's Statements

In the next verse after President F. M. Smith offered his resignation at the Lamoni conference in 1919, he says: "This will give you (the Saints) an unhampered opportunity to decide the policies and *select a leader* to whom you can intrust the task of carrying them out."—President's message, p. 6, verse 27.

The late Joseph Smith testifies under oath in the Temple Lot Suit: I could have been properly ordained under the laws of the Reorganized Church to the office I now hold (president of the church) without a revelation to that effect from my father.

Yes sir, you understand me correctly; I claim I could properly be ordained and qualified and put in possession of the office which I now hold, without a revelation to that effect to my father. I make that claim.—Plaintiff's Abstract, p. 63.

How May the President Be Called?

Joseph testifies:

As a rule, before *a president* or high priest can be ordained there must be some kind of a manifestation in regard to it individually, before he can be ordained to any office in the Melchisedec priesthood.—Ibid.

The "manifestation" was given to Joseph "individually," and to hundreds of others when he was called to take the place of his father. The Spirit so taught, guided, and instructed the Saints, so the faithful ones everywhere were prepared to accept Joseph, when the Spirit directed him to go to them. He met with them at the Amboy Conference and gave them to understand that God had called him to take his place as president of the church. Then, "On motion of Isaac Sheen, it was resolved that Joseph Smith be chosen prophet, seer, and revelator of the Church of Jesus Christ, and successor of his father." (Church History, vol. 3, p. 250.)

"If my servant Frederick M. Smith prove unstable and unfaithful another may be chosen, according to the *law already given.*"—Doctrine and Covenants 127: 8.

Should We Understand the Law of Succession?

I was not the one to "protrude" this subject into the HERALD, although I believe it should be understood by the Saints, as the following quotations show:

President Smith under great pressure arose and stated that his resignation as President of the church was in the hands of the council, and that he would not meet with the council as long as that man (Apostle F. M. Sheehy) remained in the body, after which he retired. Brief submitted by the Quorum of Twelve, at the Lamoni conference, 1919, p. 6, verse 41.

Again, we find his resignation presented in the following words:

With my knowledge of the long-existing friction and my study of the relations of the two quorums as reflected in the books of the church, and in the light of the generally accepted rules and principles of organization, I see no *compromise* in the issues now existing, hence I see no other course open to me but to hand you *my resignation*, together with a brief and perhaps inadequate presentation of the issues in the form of a brief statement of some of the things I have stood for and do stand for.—President's message, General Conference Minutes of 1919, p. 2695.

Again in the advisory council of last April we have the following report of resignation:

Early in the council when the President made his charges against the Presiding Bishop, he used language similar to the following: "If I am right, I want this council to say so; if I am wrong and this council says so, I have the decency and manhood to *get out, to resign*," and other things from which, in connection with the words quoted, we could conclude nothing else but if Bishop McGuire was decent and had manhood he would resign. These facts should be known.—Israel A. Smith, HERALD, August 6, 1924.

A president that has talked so much of resigning is apt to do it sometime. If he gave the advisory council to understand that he would "resign" unless the majority voted as he wanted them to, what will he do if the majority of the votes in General Conference are against him? Again, Brother Elbert suggested as quoted, that under certain conditions the Presidency should "step aside." With these state-

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ments before us, it seems very necessary for us as a church to understand how to proceed to "select a leader," as President F. M. Smith expresses it, or "select some one else," as expressed by President E. A. Smith.

Consider the Late Joseph's Selection

After years of turmoil and confusion, the Lord gave Joseph to understand that he should preside over the Reorganization, and the Lord also gave the great majority of the Saints to understand that he was the man. They were not mistaken. This was the proper working of a theocratic-democracy; God manifesting his will to and through the body. God directed the masses how to vote. The great majority of the Saints had a testimony from God that Joseph was the man. It is much better for every man to know by the Spirit how to vote than to have one man or one quorum to tell him how to vote. How much longer must turmoil and confusion exist among us before the Lord will direct the Saints "to select" some one who can bring peace and unity. Consider this with Brother Elbert's statement. This theocratic-democracy can always be relied on when the Saints look to God for direction instead of looking to some man or set of men. Brigham Young taught "obey counsel," and he led the Saints from a theocratic-democracy to an autocracy (one man or one quorum ruling). Give the Presidency "supreme directional control," and we will have the church directed by one man, assisted by two counselors. These two counselors may be dismissed by the President, if his "effective discipline" fails to keep them as obedient as he desires. Reread the statement concerning Brother F. M. Sheehy.

Supreme directional control destroys the theocratic-democracy of the church (God directing the majority of the Saints by his Spirit) and makes an autocracy or aristocracy.

"Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departed from the Lord." No man "trusteth in man" till his "heart departeth from the Lord."

"Blessed is the man that trusteth in the Lord" (Jeremiah 17: 5-7). A faithful man "trusteth in the Lord," and when the prophet gives a revelation the faithful man trusts in the Lord to that extent that he follows the law which teaches, "Let the prophets speak two or three and let the other judge." (1 Corinthians 14: 29.)

Why judge? Because the Lord knows every man is liable to make a mistake. But give the prophet "supreme directional control" with power to use "effective discipline" to bring those to time who happen to decide against him, *when they judge,* and you will nullify Paul's instructions. You close the avenue by which God works through the Saints. You make it impossible for the Saints to "trust in the Lord" and follow the directions of his Spirit; but you compel them to "trust" in those who have "supreme directional control" with "effective discipline" to force them to follow their directions.

To give the Presidency supreme directional control will be a longer leap towards apostasy than was ever taken by the Brighamites at one time.

Revelations Tested

To "judge" even the revelations given to the church by the President or Presidency is granted to the quorums. Shall we consider their mere conclusions of greater value and more reliable than their revelations? Think of it. They cannot force their revelations on us by "effective discipline" nor the policies contained in them. Shall we say they can force their mere conclusions? Their uninspired plans? Their policies that no one claims are presented by inspiration?

It has been the "doctrine" of the church from the beginning that no revelation was binding on the church till it was "indorsed by the quorums." Not by some of the quorums but by all the quorums. This has been preached in public and in private from the beginning. This "doctrine" was never questioned till the General Conference in 1922, when a purported revelation was adopted by a majority vote after it had been rejected by the Twelve, Seventy, and Presiding Bishopric; and when it was adopted, over forty per cent of the votes cast were against it. The doctrine of adopting revelations has never been changed. It was simply violated and disregarded by this conference. It is a step, and a long step, away from the old path. Will it bring peace and success? It has not yet. Better remain in the old path. The old path has brought to the church peace and unity in the past. When we left it, peace and unity left us. We had better return.

If we as members and officers of the church of Jesus Christ will have the love for each other that the Master of men displayed, we will have little trouble in formulating a policy that can be accepted by all. Each man has a right to his opinion, but we are all sufficiently grounded in the fundamental principles of the gospel, so we can accept a policy that will bring peace and unity. But if we permit jealousy, suspicion, and a determination to have our way, rule us, we are apt to remain far from peace and unity. The other fellow has some rights and is entitled to some consideration. Let us apply the golden rule as much as possible.

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The Religio and the Naked Truth

BY JOHN M. LLOYD

The object of the Religio was correctly represented by Brother McDowell in his article last week, as far as he went. He should, however, have emphasized the fact that the primary object of the Religio was to interest the young people in gospel work, and to train them for service in the church. The study, the programs, the various activities operating through the committees, were all planned with that object in view. Another thing: there was a due regard for proportion. There was some recreation, but it was a minor feature. It never assumed the prominence that is given recreation in the Department of Recreation and Expression, whose very name makes recreation the prime object of the department. Bear this in mind, Brother and Sister Delegates. In asking for the reorganization of the Religio, we are asking for the society that made the spiritual its prime consideration as contrasted with a department that makes pleasure its chief object. As shown in the quotation Brother McDowell cited, the Religio did not lose sight of the social needs of the young people, but it sought to keep the social where it belonged, subordinate to the higher purposes of the society. To-day, we maintain, too much encouragement is being given pleasure, until in the church, as in the world, Paul's prophecy is finding fulfillment, and we are becoming "lovers of pleasure," etc.

Reference is made to the fact that the Religio, as well as the Sunday School Convention and other bodies, adopted the report of the coordinating committee that declared the Religio "primarily interested in social and recreational development." It is sadly true; that was the entering wedge, and from that time it was sought to divert the Religio from its original purpose until it was killed altogether, and disorganized. Why? Was there design against the Religio that was not suspected by the convention that innocently accepted the report of the coordinating committee? I quote from a letter sent to me in 1919 by President Frederick M. Smith, which reads in part as follows: "The Religio has outlived its usefulness to the church." Let me now ask, Has President Smith changed his mind since 1919?

We do not say that the prime object of the Religio was the study of the Book of Mormon, but we do say that as a means to the end the Religio sought, namely of preparing the young for gospel service, the study of the Book of Mormon was and is of paramount importance. In proof of this I submit the following: Previous to the disorganization of the Religio, the profits from the sale of the Book of Mormon quarterlies was sufficient to maintain the general Religio Society, and when Brother McDowell took over this department he had a surplus of several thousand dollars which he used in the new department. The quarterlies printed under his instruction were published at a loss. Since the reprint of the original quarterlies from a few thousands the demand has increased materially. I submit this for your consideration as to whether the people want the Book of Mormon as a study.

The Department of Recreation and Expression is claiming credit for the publication of the reprint of the Book of Mormon quarterlies. We gratefully acknowledge our debt to the department for them, but Brother McDowell should explain that it was not the department that took the initiative in restoring the quarterlies, but the issue was forced upon him by the Independence local of Zion's Religio-Literary Society, and after objections from Brother McDowell himself. When it was seen that we were determined to have the quarterly, if we had to reprint it ourselves, Brother McDowell consented to publish it through the Department of Recreation and Expression. I have letters from Brother McDowell referring to this matter when I was asking for his cooperation, and it was then his wish, quoting from his letters, "that you leave the matters as they are"; that you follow the study course outlined; "that you do nothing further." This will give you some idea of his willingness to help, and especially when you will recall that it is not more than a year ago that he sent out a list of subjects to be studied in this department —twelve subjects in all—and the *last subject* on the list was the Book of Mormon; or in other words, there were twelve preferences to the angel message.

Brother McDowell urges that the work of the department is almost identical with that of the Religio. If it be true that they are seeing the folly of maintaining a movement under church auspices for recreation and expression primarily, as the name of the department says for itself; if the department is swinging back to the plan of the Religio, the logical thing to do is to declare the change of heart and change the name back to the Religio. If the department has so far reformed in spirit and intentions, let it do itself justice and take the emphasis off of recreation and give recreation a subordinate place, as the Religio did.

We are not seeking another organization. The Religio was on the ground first. It was killed, and another organization calling itself the Department of Recreation and Expression took its place. We want the Religio back, not in part, but in whole; in aim, in spirit, in working plan. We want again the organization whose chief object was to interest the young in the cause of Christ and train them to carry the banner of King Immanuel.

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NEWS AND LETTERS

Far West Conference

"Good." "A delightful occasion." "Certainly a fine spirit!" "If I could hear preaching like that seven days in the week I believe I could do some worth-while thing in the world." Such is the character of the remarks heard here and there by the writer during the conference of the Far West Stake, which was held at Saint Joseph, March 6 to 8.

It was a good conference. No one can say truthfully now that we cannot have a business meeting where everyone apparently is pleased with what is said and done—just a good, friendly, cheerful way of doing what needed to be done. That's all. And that's enough. More than that would have been too much. Each branch in the stake nominated one delegate to General Conference. The Presidency are ex officio delegates under a stake rule. The remaining delegates were nominated by the Presidency, and the whole list of nominees, save one, was made the choice of the conference. Every member of the high council of the stake, except one, is on the delegation. That member does not expect to be in attendance at General Conference.

Priesthood meetings? Yes! No; not just "meetings," but "priesthood" meetings. And if any who were present did not know it before, they surely learned then that there are big, brainy, spiritual, good-hearted, dependable men in the leading quorum of the church. Such counsel! It was great! "On! On to victory! On to Zion. Service to mankind. Not this crowd nor that crowd; but mankind." The idea of the universality of Latter Day Saintism will not soon be lost to view to those who "tuned in" on those lectures. Something to DO! "Let's do that!" was the advice of our president.

Well! I thought we never would be free from council meetings: 9 a. m., 11 a. m., 1.30 p. m., 5 p. m., 8 p. m. Any time most was time for council meetings. We had business to do, also, and it was done, and done in Christian style. "Justice," "A square deal," "Be kind." "Still in dealing with individual cases we must not fail to protect the interest of the work as a whole." That was Far West Stake High Council sentiment at this conference. That is the sentiment at other times too, but it certainly was out on top all the way during the conference sessions. The problems of the high council were general, local, and individual. I have O. K.'d the action all the way through, so rest assured it is O. K.

Then we had social services. Yes, that's the same thing as a prayer meeting, except in the points where it differs. There were too many talks for me to count. And we were advised to take the needs of the general church to heart and pray about them, with the promise that direction would be given to meet the present exigency if the attitude of the people was right.

The following ordinations were authorized and attended to: George Glenz, Holgard Pedersen, and Archie B. Constance to the office of elder; Roscoe Peterson to the office of priest, and Wallace Burlington to the office of deacon.

"Boom!" instead of "Zing!" (by the bishop of the stake) was the only thing that marred the Thursday evening musicale under the direction of Paul N. Craig. That "Boom" in the "Italian street song," by the writer, is a sign that stake bishops spoil otherwise good singing. Mrs. Harold C. Burgess sang the solo parts, and Miss Edna Christensen (for whose services other churches in Saint Joseph have made a number of bids) handled the organ and the piano. Sister Edna Christensen is one of those consecrated musicians of whom we hear and read. Talented, and on the job all the time, without money and without price. There must be a splendid reward awaiting that service. The musicale was given by the L. D. S. Choral Society of Saint Joseph, which, during the last two years, has had the services of our lovable and praiseworthy director, Paul N. Craig, of Independence, Missouri.

A good cook, an efficient and untiring corps of women workers, plus a good-natured crowd, which ate 1,200 meals, made meal times quite satisfying. No direct charge was made for meals. Collections were taken to defray the expense. The average cost of such meals as you would be glad to buy in a restaurant for forty cents (if you could get them), was about fifteen cents. Sister Ora Liggett, the head of the stake Department of Women, was in charge of the dining room. It would do your heart good to see those sisters in action. System! Yes, they have it. No delays. Just good meals served at the lowest cost, in a satisfactory way.

The visiting workers (we all agree that they were workers) were Elbert A. Smith and Floyd M. McDowell of the First Presidency, and Miss Blanche Edwards, general head of the Department of Women. These workers were kept at *work*. This was our first introduction to Sister Edwards. How she does talk. One hour and twenty minutes and no watch winding yet! I learned that she trained under the foremost teacher of public speaking in England. I said she was "trained." You know you cannot temper lead. A wonderful message, with the ability to put it across, is the impression that Sister Edwards left with our people. Those messages to the old, the middle aged, and the young surely must bear fruit in the lives of our people. It was those messages that caused at least one young man to say *out loud*, "I believe I could do something worth while in the world." Here are some of the themes: "The prophetic calling of Joseph Smith"; "Keeping the faith"; "What are our girls worth?" "The great people of the world"; "Our boys and girls: That's you"; and so on and so forth.

J. A. KOEHLER.

L. D. S. Students at Kansas University

LAWRENCE, KANSAS, March 4.—For some time the thought has been with the members of the little mission at Lawrence that the readers of the HERALD as well as the officers of the church would like to know how some of the young people are feeling and how they are acting toward the problem of education or the preparation of the young to carry on the future burden of the church, or perhaps the solution to the present problems.

This article is representative, we believe, of what many other groups of the church young people are thinking that are attending colleges, universities, or other institutions of learning.

There are at the present time about thirty young people attending the University of Kansas who are members of the church. This number exceeds any year heretofore at this university. During the year 1923-24, our student group met about every fourth Sunday in a rented room located on the campus. Being a small group and the most of the members working their way through school, it necessitated a sacrifice on our part to pay the rent and other expenses connected with the services. We are grateful to the Bishop's office in Independence for taking care of the speakers' traveling expenses. We can say that we enjoyed hearing from such men as Brothers Hopkins, W. W. Smith, President McDowell, Apostle Edwards, Bishop Keir, and others; for they gave us the spiritual education towards which we were guiding our other educational endeavors.

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Because of our religion we were not necessarily excluded from school activities. We were represented on the varsity football squad, swimming club, orchestra, band, and in other organizations. Several of the members were initiated into sororities and fraternities.

During the present year, 1924-25, our meetings have held much encouragement for progress, even over that of last year. At an early date individual student members expressed themselves as favorable to more meetings and suggested that we call a meeting and get the group to vote on the question. Accordingly, at a meeting held at the home of Sister MacLaren, Brother Ray Whiting, the only member of the priesthood in the group, was elected to take charge of the meetings. Regular Sunday services were to be held and expenses of rent, and so forth, were to be taken care of. Since then we have held services almost every Sunday, and we have enjoyed fine talks from such out-of-town speakers as we could get. Professors on the campus have willingly and gladly taken the opportunity to speak in our meetings. When we have been unable to get other speakers, members of our own group have taken advantage of the time.

A great deal of interest has been shown by our students, and we have been fortunate in locating several families of Saints here; others are moving in. Twice this year our room has been filled to capacity by attendance, which is about forty. Our average is from 22 to 25.

Through the efforts of a committee, we have purchased a piano, which we needed, and placed it in our meeting room.

We are also fortunate in that four members are teaching in educational institutions here, which are: the Haskell Indian School (the second largest in the United States), junior high school, and in the university.

The field of study represented by the students ranges from music, engineering, journalism, mathematics, chemistry, law, to that of home economics and sociology.

In our recent meetings, especially the sacramental services, we have felt that the Spirit of God was still meeting with his Saints. The desire of our entire group seems to be that of service, and undivided service when our preparation is complete.

We have tried to find all of the Saints in Lawrence, and those going to the university here. If any have been missed, Brother Whiting would be very glad to here from them.

ROY A. CHAPMAN, *Acting Correspondent.*
RAY WHITING, *President.*

1336 Vermont.

Flint Branch

March 11.—The branch at Flint, Michigan, has been enjoying many social functions as well as association in the services during the last few weeks. The present showing proves the worthwhileness of attending the many meetings of the branch and assisting in making these better. The attendance at the morning prayer services has been encouraging, and from the spirit manifested at these meetings there seems to be an earnest desire to assist in bringing the work to a higher plane.

The valentine social held in the lower auditorium of the Newall Street Church was a success socially and financially. It was sponsored by the Department of Women, and the many present showed interest in making this one of the leading events of the season. The social was in charge of Sister Nevada Harder, and the program was in charge of Sister Beatrice McNamara.

February 18 the local membership gathered at the Newall Street Church to hear Apostle E. J. Gleazer. It was his first visit to Flint, and while he was with us only three days many became well acquainted with him. He made a tour of the city and had the pleasure of making a trip through the Buick Motor Company's plant. It was a wonderful sight to watch these cars come off the assembly line, each man in his own place and doing his own job to make the Buick a good product to represent Flint.

The annual Father and Son Banquet of the year was held at Newall Street Church March 10. Some ninety-five dads and sons assembled, and after an enjoyable dinner served by the Temple Builders after those in charge of Department of Women had prepared the meal, a program of high order was rendered. The orchestra of twelve pieces in charge of Brother Charles Everhart played during the dinner. Their music was appreciated, and all felt like congratulating Brother Everhart for his assistance and wishing his organization success.

The address of welcome was ably handled by the president of the branch, Elder A. H. DuRose. William Kugle, one of the scouts of the church troop, told the dads what he expected of his dad. One thought dropped by him was: "I hope the influence of my dad will so assist me that I may make a better dad for my children when my time comes to take my place in my own home." Mr. E. L. Mason, scout executive of Flint, responded with "What I expect of my son." The main address of the evening was delivered by Doctor A. E. Duplan, rector of the Christ Episcopal Church, which is a close neighbor of the Newall Street Church. Doctor Duplan took for his subject, "The four pillars of the home," and with the aid of a drawing attracted the attention of all. He told his story in a pleasing way that cemented the friendship that has always existed between the churches. In his forceful way he told of the place of the father, the mother, the son, and the daughter in the home, who were the four pillars. His points were strengthened by the poems at his command. Those who heard him expressed a desire to hear him again. Brother Matthew W. Liston acted as toastmaster, and the arrangements for the banquet were in charge of Rollie Provost, Max Crum, and Jerry Anspaugh, these men representing each church in the city.

Many of the local Saints are planning to attend General Conference, and plans are being made for special arrangements over the Grand Trunk lines to Chicago. They will join the Port Huron, London, and Lansing Saints en route.

Los Angeles, California

On Sunday, March 8, the Saints of this city realized the fulfillment of their hopes, that for which they had labored and prayed for a long time. Their new church was formally opened in the presence of a congregation which filled all the seats and overflowed into the adjoining smaller auditorium.

This is a beautiful church, commodious and well arranged to care for all the activities in which the Saints may wish to participate. It was built by the gifts and sacrifices of those who love the work here. Credit is due to many, among whom are the finance committee headed by Sister Anna Mather, who carefully gathered the pledges and saw that money was ready to pay when it was needed. The building committee spent much time on the project, both before and during the building. It was universally regretted that Brother Willard Badham, chairman of that committee, was unable to be present and turn the keys of the building over to the Board of Trustees; but he is a member of the state legislature and is in Sacramento at the present time, attending sessions; he is accompanied by Sister Badham and small daughter Irma.

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The keys, however, were proffered by another member of that committee, who has had a special part in the building; namely, Brother Henry C. Danielson, civil engineer and builder, who built the church. He utilized considerable volunteer labor, worked by day, planned by night, accepted and considered bids and contracts, and succeeded in building the church for about $6,000 less than the estimate, and amount authorized to be spent for the building. This saving enabled the purchase of carpet for both auditoriums, stairways, and halls, as well as good oak pews with prayer benches for the main auditorium; and a substantial payment on the pipe organ, on which the choir is planning to finish payment. It also enabled us to have such better things as art-glass windows, through which the light falls softly; solid oak finish in our main room and front stairway, and many other improvements not originally planned, and for which builders usually receive considerable extra.

The auspicious day began with the Sunday school, in charge of Superintendent Wilber D. Gillen, and his assistants, Mrs. Billy Carpender of the adult division, Miss Bertha Ball of the young people's division, and Mrs. Eunice Winn Smith of the children's division. All teachers and officers were present. The junior department reported an attendance of one hundred per cent, and there was a large attendance of regulars and many visitors. Most of the departments have rooms to themselves, and the possibility of better teaching and giving of religious training is very good.

At eleven o'clock the choir, wearing new surplices, filed in as Mrs. Dana Crum played the voluntary, and the morning service was on. Apostle T. W. Williams, who presided here as pastor for many years, again presided. On the platform with him were Apostles John W. Rushton, Myron A. McConley, and Paul M. Hanson; of the district presidency, Elders N. T. Chapman and Frank Van Fleet; Elder H. W. Savage of the seventies; the pastor, Walter Wayne Smith, and his two associates, Doctor A. W. Teel and Elder Ray Knowlton. After the opening hymn, the invocation was offered by Brother Chapman, and the choir followed with a song prayer, under the leadership of Sister Stella Kelley. A solo was sung by Sister Mildred Nesser. The offertory was played by Sister Margaret Wickes and the morning offering taken.

Then the ordinance of baptism was administered by the pastor to seven candidates. The baptismal font is located in one corner of the room, screened ordinarily by velvet curtains, which may be drawn aside during the service, and baptism thus becomes a part of any service, with all in the room witnessing. The first sermon was preached by Apostle McConley, who reached Los Angeles on Friday, accompanied by his wife and daughter Alice. Brother Rushton consecrated the building in a prayer of great beauty; Sister Kelley sang, "How lovely are thy dwellings"; Brother Danielson formally presented the keys to the trustees; Doctor Teel accepted them with fitting speech; the closing hymn and benediction were offered, and the Saints greeted their friends from most of the branches of this district, and received their congratulations. We do not wish to seem too proud of this church, but it has been a great project, and during the four months of the actual building a great company of the members of this branch have given most of their thought to it.

The evening sermon was by Brother T. W. Williams, who also baptized six candidates at the close of the morning sermon. Apostle Paul M. Hanson presided at night, and while many of our guests had gone home, still the church was comfortably filled, and a number of nonmembers from the neighborhood were there and made themselves known.

The church work here is going forward in all departments. Besides the Sunday school, we have also the Religio, Sister Carpender presiding, assisted by Sister Eunice Smith and Brother Bruce Crayne; and the Department of Women, under the direction of Sister Mather and Sister Ball.

On Saturday night the teachers and officers of the Sunday school are meeting in a supper table conference, at which the guest of honor and principal speaker will be Doctor Cheverton, of the California Christian College. On Tuesday evening the Good Time Club will entertain in the smaller auditorium with a Saint Patrick's party. This organization exists for the purpose of providing a happy social occasion each month. The New Year's Eve watch party was largely attended, with Apostles Budd and D. T. Williams as guests. The February party filled the upstairs foyer and parlors.

One of our missions, Belvedere, has grown until it was organized into a branch last Wednesday evening, with V. L. Lum, elder, Henry Backer, priest, Joseph Farley, teacher, Albert Gardner, deacon, Jennie Paulsen, clerk, and Wallace Farley, music director. This branch is to be known as the East Los Angeles Branch. This will take some fifty or sixty members from our roll, and though we regret to see them go, we hope to soon enroll others who are in the city and as yet unconnected.

The golden California sunshine makes this place a goal of many tourists, among whom often come Saints. We regretted to say good-by to the D. H. Crick family and the Bert Peterson family of Independence; also to Sister Howland and her daughter Bessie who went back to live in Zion. We are always glad to welcome any Saints who come to live or come to visit. Sister Rosa Tier and Brother Lemuel Vail of Independence have both been here most of the winter. Sister Tier has been entertaining Brother and Sister Weingarden, of London, Canada. Sister Mortimore of Boston and Sister Briner, once of Kansas City, have been with us of late.

Brother R. Wayne Smith, who is teaching in a high school in San Diego, spent the first Sunday of the month with his home folks, the pastor and family.

EUNICE WINN SMITH.

Midlands District Reunion in England

It has been my privilege to attend the reunion of the Midlands District, held at Leicester on January 10 and 11, and it will remain in my memory for some time as the young people's reunion, for the spirit of our young people was the predominant factor throughout, and a great appeal was made by them for consideration to be given from the older Saints.

Saturday evening was taken up by talks from the leaders of the various departments, and from the very commencement and in every speech there was the cry from the youth of this district to be allowed to do things. It was infectious, and prevailed through the services of the day following. It was a splendid feast to both old and young, and one that we shall not easily forget.

What a peculiar thing, that this district is presided over by three men, two of whom represent the young element, and the third, the older Saints.

Elder J. E. Meredith is one of the older Saints who has proved himself a man of God. He represents the wisdom of age, and he is ably assisted by Elder T. Bailey of Birmingham, a bright young man, son of an illustrious father, Elder John Bailey of Manchester (killed in an accident), and also by Elder Joseph Holmes, of Langwith, Derbyshire. These men remind me of Aaron and Hur, ever ready to hold up the hands of the president of the district. May God bless this district.

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I also attended the Southern District conference, held on the week-end following, and it seemed as if the spirit of the Midlands District had invaded this Southern District as well, for the theme here was also, "The young of our people, and their place in the work of the church."

Brother Judd, the district president here, is a man who has great sympathy with the young, and he endeavors to encourage them. This is fitting, seeing that he has been appointed the supervisor of the Sunday school work in this land.

Following the conference in Leicester, I stayed over and gave lectures on the Book of Mormon for five nights, showing slides that I had received through the kindness of many friends, and a good interest was manifest, for the Saints and friends turned out in force every night.

After the Southern District conference, I also gave two lectures, on the Wednesday and Thursday following.

On Saturday, January 24, a social was held at the Enfield Branch, and a splendid display of talent was made, vocally and instrumentally. A real pleasant time was spent. Go ahead, Enfield! Let the folks have more of that kind of a night, and when possible let me be present, will you?

A new spirit seems to have come into our work in this mission, and we pray that it will continue. May God help us to be considerate for each other, always, for therein lies the secret of success. ABEL HALL.

Stockton, California

February 25.—The attendance at most of the services continues good, considering the heavy rains which we have had with but few days intermission throughout the past month. They have been truly showers of blessing, as some folks were beginning to fear another dry year such as last. At the present time, crop outlooks are very promising, and as a consequence a prosperous year is expected.

Recently we had the church interior redecorated; also the lighting system has been rearranged and all new fixtures installed, with a few additions. In the near future, improvements are planned for the basement.

On February 5, the Department of Women held a cafeteria supper which netted about $25. These suppers are held monthly and are for the purpose of raising funds for the various needed repairs and improvements.

The branch has just erected a tombstone over the grave of H. J. Davison. He endeared himself to the Stockton Saints by his faithful and untiring service while laboring here. We are sure there are many others who have not forgotten him—one of the church's long-faithful missionaries. "Faith unto death" is the inscription placed on the stone.

All departments are active and under able leadership.

Onset, Massachusetts

On February 5 the campers at Onset gave a surprise party for Elder Coombs in honor of his seventy-seventh birthday. It has been his custom to have a party or gathering at his home every year on that evening, but this year nothing was planned, so it came as a complete surprise to him. There were singing and games until ten o'clock when a buffet lunch was served. The feature of the lunch was dried apple fried cakes made by Sister Coombs, which were delicious. Brother Coombs was presented with a bronze reading lamp, the presentation being made by Brother Herbert Floyd. All spent a pleasant evening.

This is only one of the many good times we have had here since summer. Quite a number of the Saints here having birthdays have given us an opportunity to plan some good times. Our Christmas activities were splendid and gave great cheer and satisfaction.

There are only seven families of Saints here on the grounds, and we are trying to keep the camp fires burning until reunion time comes again. For the benefit of those who are not in touch with us, but who spend part of the summer here, we would like to have you know what we are doing. After preaching at a quarter of eleven in charge of Elder Coombs, we have Sunday school at noon, with three classes represented. At half past seven in the evening a Book of Mormon and Doctrine and Covenants study class is held, and prayer service is held each Wednesday night.

A bean supper and Valentine party is planned for Saturday evening, February 14. This is our first attempt at a supper, but if it is successful it will not be the last. You have no doubt heard of the famous Boston baked beans. We are serving ours "A la Onset" and hope they will become as well known. The proceeds will go to the Christmas offering.

Coldwater, Michigan

February 18.—The old branch that was organized here June 2, 1864, is still on the map. All of the old members, active at the time of the organization, have passed to their reward, and their children are now considered the senior members. We often think back on our childhood and cannot refrain from shedding tears when we think of the sacrifices the older Saints made in those days. But what blessings they enjoyed! They fasted, and prayed fervently, seeking for blessings promised to the obedient, and they received them. Surely sacrifice brings the blessings of heaven. Do the Saints in this age desire spiritual gifts and seek for them as the former Saints did?

We are in a fairly flourishing condition. At the business meeting in January, for the election of officers, Brother Star Corless was chosen president, with Brother Roy Bailey as superintendent of the Sunday school and Brother Morris Johnson as the Religio president.

Some of the classes in Religio are studying the Book of Mormon, and others are using the Doctrine and Covenants. After the lesson study and program a short period is given over to games and recreation. During the winter the Religio has been held in the homes on Thursday evening.

Sister Mae Scott is head of the Department of Women. These sisters are studying church history, besides having programs, and occasionally a social evening with light refreshments. To help the finances of the branch, the women give suppers and public bake sales.

Services for Sunday are as follows: Sunday school, 10 o'clock; preaching or prayer meeting at 11.20; preaching at 7 in the evening. When Brother Scott is in the city he often occupies both morning and evening, except the first Sunday in the month, when sacrament service is held. The local men are always willing to do their part when called upon and are frequently in the pulpit.

As a branch we feel we have much to be thankful for, and expect to labor on as best we can.

Our correspondent from Waterloo, Iowa, writes that the attendance of Saints and nonmembers has been increasing somewhat. They are having their church building repainted inside and repaired, Brother W. H. Wood, experienced painter, and several helpers doing the work. The Religio is holding a series of entertainments, the programs consisting of recitations, dialogues, vocal and instrumental music, and other attractive features.

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Minneapolis, Minnesota

The Saints of the Minneapolis Branch have been kept busy with all the things that have been going on the last month or more. For the last ten days Elder L. G. Holloway has been holding a series of missionary services and will be here until March 22 at least.

On the 12th a pie social was given, the proceeds going to the building fund. A special musical program was put on March 5, and was enjoyed. Another social event, a Saint Patrick's Day party, added to the recreation features.

The young people's prayer meetings are being held every Sunday morning before Sunday school and are of benefit. The Sunday school teachers' class, meeting Sunday afternoons and taught by Brother A. M. Smith, our Sunday school superintendent, is well supported. Many important subjects have been taken up, and the discussions have been very helpful.

The branch was saddened by the death of Sister May O'Hara on February 11. The funeral was held at the church February 14.

Sister Shakespeare has left the Saints in Minneapolis for some time and is now working in Waterloo, Iowa.

February 22 Bessie Jordan was married to Eric Johnson, and they are now on their honeymoon.

The young people presented a play for the benefit of the building fund February 19, "Neighbors," by Zona Gale. Some very clever acting was displayed by Cecil Freeman as "Mis' Abel," and Wesley Elvin as "Peter." The remainder of the cast also did very well, and everyone enjoyed the play. A large part of the credit is due to Leslie DeLapp, who was the director.

Elder Adams, of Jasper, Minnesota, visited the branch recently and gave the Saints a very interesting talk.

Brother Kress, our pastor, has been away from the branch for the last week or more and is holding a series of meetings with the Saints of Frazee, Minnesota. The interest is very encouraging.

Fort Collins, Colorado

February 27.—The first Saturday in January the Department of Women began holding a light lunch sale at the home of one of the members, and have continued each Saturday since, and expect to keep it up. It really started with a chilli sale, the proceeds to start a building fund. As the weather became milder, and not conducive to a chilli appetite, the menu was changed; in fact it is changed nearly every week.

By the end of the month, a church was found with a "For Sale" sign on it, the necessary arrangements were made, and purchasing contract was signed. The building is located just two blocks from the magnificent new high school building, on the corner of Edwards and Peterson Streets.

The Saints are fortunate in having purchased a piano in the early fall, as they would not feel now that they could buy a piano, with all this burden of church debt on their shoulders. The seats are yet to be installed, as they are still using some old seats and borrowed pews from a neighboring church, but all are hopeful and happy with the increased capacity for service and are working together in earnest.

Brother Frank B. Almond of Denver came February 15 and preached both morning and evening. The choir rallied to service after months of inactivity owing to inadequate room in the cottage where meetings were held. On this day of days for the Fort Collins Branch there were visitors from Longmont, Greeley, LaSalle, Wellington, Timnath, Laporte, and from Cheyenne, Wyoming. Some of these Saints, though members of the branch had never attended services here. It is hoped they will come often.

Brother Bruce E. Brown, our district president, visited the branch, and held services during the week. He came when negotiations were being made for the church, and was indeed a welcome guest at that time, as he always is.

Any missionaries or other Saints passing through the country from east to west, or otherwise, will be heartily welcomed. Let all feel themselves cordially invited to visit Fort Collins, Colorado.

Pensacola, Florida

The real news of the Pensacola Branch may be summed up in just a few words; namely, a series of meetings. Yet those few words speak volumes. God has sent his Spirit to rest upon Brother J. Charles May in telling the gospel story. The attendance is excellent and the interest beyond our expectations. Many are the ways people are expressing themselves as being glad to have heard Brother May's sermons.

We believe we will be better understood in this part of the city, because of a sermon delivered on the vast difference between the true church and the western faction. Many have remarked, "Well, isn't that strange? I surely thought they were the same," and they seemed delighted to find that their neighbors were strictly against polygamy and its kindred evils. Ignorance can be excused, but it has kept many an honest soul in this place from hearing the pure gospel of Christ.

A number of our people have been ill with the influenza, but all are able to be up now.

We could not hold meetings on Monday and Tuesday, February 23 and 24, because of Mardi Gras festivities, but will begin again on Wednesday evening, and continue through the week.

We have tried to sow the seeds of truth as God would have them sown, and we are willing to leave the rest with him, but we feel that if not now, there will be a harvest to reap.

The Sunday school attendance is still holding its own, and the Religio meetings prove very interesting.

The agitation in the church does not seem to have any bad effect upon our work here, for as soon as Brother May began mingling with our people, he said he felt the spirit of unity and peace. We pray that all may be blessed thus, and that we may be able to retain this spirit of love.

Persia, Iowa

PERSIA, IOWA, March 11.—Since our last report we have had a visit from District President Joseph Lane. He was with us for the sacramental service this month, and after administering the sacrament he addressed the Saints on the duties of church members. It was a profitable time. Brother Lane also preached in the evening.

Arrangements have been made to hold meetings every Sunday this summer. We have tried several times to have prayer service, but it has not been a success, though they have been successful in Nauvoo where Brother Amos Berve, who used to be in Little Sioux District, is in charge. We feel that the meetings here should be a success also.

We were pleased to read the news from Wichita about class work. They have two classes, one in church history. This is in compliance with instruction given the church years ago, and many have been profited thereby.

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Oakland, California

February 23.—The election of officers was a little delayed. Brother Virgil Etzenhouser, city missionary, was chosen president of the branch by more than a two-thirds majority. He has the backing of Saints and officers, and work is progressing.

The Department of Women has just completed the building of an additional room to our church with funds raised last year. Sister J. D. White, president, is a very earnest and able worker.

The Religio announces a social evening February 28, at which there will be an exhibition of the work of some of the classes, consisting of millinery and lamp shades. Sister Ethel Christensen, superintendent, is holding good attendance.

Sister Inslee is putting life into her Sunday school department work that keeps attendance at an excellent mark considering our scattered condition.

Brother Albert Carmichael gave us an excellent lesson in church government and authority. His illustrations were very plain and convincing.

Melrose Mission

Melrose Mission is under the direct charge of Brother Virgil Etzenhouser and is enjoying a spirit of cooperation and good fellowship.

The Department of Women has a temporary organization three weeks old. They have already given a pie social by which they raised over $17 to assist them in buying material. The social was held at the home of a mission member and was supported almost entirely by members of the mission. Sister Nellie MacDougall was chosen as their leader, and wonderful enthusiasm is shown at their meetings.

Last Tuesday evening fifteen mission members set out on an "enthusiasm tour" in three automobiles, ending up at the home of Sister W. D. Love, recently of Seattle, just in time to help uncrate their furniture. The evening was so successful that we have decided to devote an evening a week to these tours.

Sacramental service was held here for the first time February 1. A choir has been organized with regular practice nights appointed. All are happy in their new work.

Fanning, Kansas

The work here is still onward. A few families have moved to larger branches, and all are missed, but we hope others will have their presence at the meetings.

The Department of Women was entertained last month at the home of Mr. and Mrs. Tom Long, quite a number being present. Sister Long offered her resignation as vice president of the local department; they are moving to Kansas City, Missouri. Sister Margaret Dittemore was chosen to fill her place. Fancywork was given out for the sisters to prepare for the bazaar to be held this fall. A food sale was also planned, to be held at Troy on March 7. The bazaar was a success, $35 being realized.

Brother R. L. Tilden is quite a radio man. He has installed several radios throughout this part of the country and has a large one in his home which is connected with the school building, so the school gets to hear the programs put out by the Kansas State Agricultural College each day. They also heard the inaugural program and the President's address. It was a great privilege to hear this program. We always try to hear the church station and are thankful when we are successful. Keep the good work going.

Sister Schmidt of Troy has been very sick for the past month or so, but is much improved at this time. Douglas Burbridge, also of Troy, has been very sick with mumps, but is improving.

Pisgah, Iowa

Our branch president for the year is Brother George Meggers, with Mark Hutchinson for Sunday school and Charles Wall president of the Religio. Brother Meggers feels his responsibility very much, but he is a capable man and has the help of a number of faithful Saints, and Grandfather Lane is ever ready to lend a helping hand. He was our pastor for years, and his ever-beaming face gives all encouragement when he is in our midst.

Brother Mark Hutchinson is a new man here, having moved from Bozeman, Montana, last year. We are glad to have him and his family with us, as they are splendid help, and our branch had begun to feel the need of worthy helpers, for a number have moved away.

Sister Pearl Van Eaton is the head of our Department of Women. Her health has been very poor most of the winter, but she is improving and is planning to attend conference. The Department of Women here is a success, and the sisters have all the work they can do. They have a building on the church lot for their meetings and social gatherings.

Deacon Charles Van Eaton is in charge of the branch finances. Sometimes he finds it hard to keep ahead, but he does not give up and finally gets his hands on our hearts and pocketbooks, and we are safely sailing again. Last fall he was in need of money to help paint the church and reshingle the south side, so one sister, with the help of others, successfully planned and carried out a chicken social. Cards were sent to all the members, as well as a number of nonmembers, asking them to bring one or more chickens to Van's store. When all were weighed and shipped, they had a check for $54. The men were so pleased that they set a day and began work on the church, and in a few days the church came out in a new coat. In the spring it will be papered and electric lights will be installed. ASENATH GAMET.

Central Michigan

BAY CITY, March 9.—March 2, Apostle E. J. Gleazer came into our district. His first stop was at Saginaw where he delivered a very fine discourse. The Saints were disappointed that he could not give them more of his time. His intentions were to spend a week in the district, so he could not remain long in one place. His next stop was at Midland, where District President Matthew Umphrey was holding a very successful series of meetings, and to date twenty-one have been converted to the restored angel's message, and have been admitted by baptism into the fold.

Brother Gleazer was given a very hearty welcome by these noble people, and they were able to catch the vision of Zion and her ideals as he ably set them forth among them. Wednesday he journeyed by automobile to Coleman, where Brother John Grice from the Eastern District had been holding successful gospel meetings, and ten more were added to the church by baptism. Brother Grice gave way for Brother Gleazer to occupy in the evening to an audience of about two hundred people, many of them nonmembers. His subject was Zion, where character building had reached that state where man would be able to feel it is more blessed to give than to receive, and that man was born to serve and be his brother's keeper.

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After the close of the service, the brethren drove over to Beaverton about thirteen miles and rested for the night. Thursday evening about one hundred and thirty-five people greeted Brother Gleazer in the big church where we generally hold our district conferences. The Saints enjoyed the discourse, and nonmembers were heard to say it was the best they had heard. Elder Gleazer speaks with a very clear, distinct voice, and is blessed with the Spirit of God, so that a little child may understand. The Saints of Beaverton send a very cordial invitation to Elder Gleazer to return in the near future and hold a series of gospel meetings. The brethren took their departure the next day for Tawas City, where Elder Gleazer delivered another address to about sixty attentive listeners.

Saturday the brethren bade farewell to the Tawas Saints, and came to Bay City, where a ministerial conference had been appointed by the district president. In the evening Brother Gleazer addressed the people assembled at the church with a gospel sermon. Sunday morning at eight thirty all met for prayer service. The Spirit of God was poured out upon us to a marked degree, unto the edification of all present. At ten o'clock while Sunday school convened in the church, about thirty-five of the priesthood gathered at the home of Elder E. S. White for priesthood meeting, where Brother Gleazer ably executed his official capacity, the work of an apostle of Christ. His address was very kindly received by all, and it seemed that none could be offended by the feeling of charity that was exhibited and extended to all, for he seems to have a way of doing things that gains for him the confidence of his brethren.

In this meeting, problems of a local nature, both of branch and district, were discussed, and definite solutions of some of our present difficulties reached, which if put into effect with love and meekness by officers of district and branch, will eliminate further misunderstandings, restore confidence, and make for the further advancement of our work with a greater joy in giving service. A number of questions were asked and satisfactory answers received; then the two hours allotted for the meeting came to an end, and the brethren went back to the church, where the good sisters had prepared a feast in the basement. In the evening Brother Gleazer gave an address to the ministry, which was much enjoyed by them and the membership. He stressed the point of man being called of God by divine revelation; that it was necessary for him to be ordained by some one holding authority so that he might have power to act; to learn his duty by studying all good books, that he might be qualified to rightly divide the word of truth as a minister for Christ; to act in his office with all diligence.

At the close of the service we felt impressed that it was the end of a perfect day. Good-bys were said as each lingered to give a parting embrace to Brother Gleazer. He then took his journey across country about twenty miles to Midland, where he expected to leave in the morning for other parts. We felt to say, God bless and keep him, that he might be able to give service to others as he had rendered us. The Saints went to their homes with a deeper sense of responsibility and with a greater vision of what it means to be a true follower of Christ, feeling the need of a practical demonstration of our ideals of stewardships, so the world may be able to see Zion indeed.

We also felt assured that in the coming General Conference God will make all things right, for the prayers of such an enthusiastic, meek, and humble people cannot go unheeded.

S. T. PENDLETON.

Blessings Succeed Trial and Labor

WELLS, MICHIGAN, March 3.—It has been several years since any news from this place has appeared in the HERALD, but we have been busy and have enjoyed reading the church paper.

About seven years ago we left Marion, Michigan, and went to Jennings, where we found a few Saints who were in need of spiritual food. This we imparted as best we could. After some struggle we began to see fruit from our labor and were able to gain friends to our work, soon establishing the different departments of the work. The influence that goes out from this work began to reach the outside, and we were invited to join in a union Sunday school in the Methodist church. We saw an opportunity here, if we moved wisely, and as a result got the gospel before these people. We soon had some of our supplies in use and some of our people teaching, while I was appointed superintendent at the next business meeting. They had no minister, so I was invited to preach in their church. We had good attendance and fine interest, and all went well until we baptized some of their people. Then we received a visit from the district superintendent, and we were forbidden to use their church. However, we baptized the secretary of the Sunday school and several others, eleven in all. The minister announced he would preach in the church, but by the time he had preached a few times no one came to hear him. We then had a larger building and the crowd.

Due to need of employment we had to leave this place, as the mills were about to shut down. We were directed to Wells, Michigan, and three of those we baptized came north with us. The work was entirely new, in a strong Catholic locality, but we put up the gospel standard and began in our homes with regular meetings. Soon we had invitations to hold meetings in the homes of some of the neighbors.

We came here the first of August, and in February we lost our baby girl. In March I was taken suddenly sick, and conditions became very serious. Three days later my son Allen was taken sick, while the doctor said I had slight chance to pull through, and that was by going to the hospital where I could be given the most careful attention. I was taken to the hospital, never to see my boy again, for he passed away while I was struggling for life. I have felt many times that my companion could not have endured these trials had it not been for the hope she had and the prayers of the Saints. After several weeks of suffering the Lord saw fit to spare my life.

At this time Elder A. E. Stark, then the district president, sent to our aid Elder Matthew Bereley. He was the first elder we had met since crossing the straits, and he proved to be a true servant of God. When we think of this experience we remember this brother. Later we got in touch with Elder R. D. Davis and Brother Charles C. Howe, who administered to me when the doctor and nurse had very little hope for me. God saw fit to bless their administrations and raised me up. My heart goes out to him for this blessing. We later learned that the Saints in different places had been fasting and praying, and the Lord raised up friends around us. We had been here only six months, yet strangers far and near offered their services, and I learned before leaving the hospital that food, clothing, money had come to my companion, while many came and insisted on helping in some way. Many times I wondered how I could meet all the expense, and one day two well-dressed women came into the room and told me not to worry about my family for they would be cared for. They also told me not to worry

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about my hospital bill, for they wanted to see me get well and return to my family. My astonishment and joy were so great that I could not freely express my gratitude. However, it was sufficient, and God came to my rescue so that they were greatly impressed and have been as mothers to me and mine. At the factory where I worked the men were approached by my foreman and all did what they could to help. I only mention these things to show how God answered the prayers of his Saints in raising up friends for us.

Following this the way opened up for our work. When I was strong again I did some baptizing. The first one we have record of in these parts was my daughter Mabel; then others followed, one or two at a time, until our two-day meeting held last July, at which time eight were baptized. This winter we had the most successful meetings of all, thirty-five being baptized, making our membership seventy-three. It will be five years next August since we came here, and it has been about three years since the branch was organized, which was started with two families. About one year ago we bought a church in Gladstone, near here, which will be the central place, as Wells is not permanent.

Though we have suffered much, we have enjoyed many great blessings. We have a wonderful field to work and a great many still to be gathered in. God surely recognized us and heard our prayers. Before we put on the series of meetings, we had special fast meetings and prayed that God would bless the effort and that the people might be drawn out to hear. Some good people had been attending for some time, and they passed it on, so that attendance rapidly increased, and soon they began to obey.

We have a lot of fine Saints in Gladstone and some good talent among the young people as well as the old. We should have a good missionary located at Gladstone to work from that point. This would bring good results to the church, for the field is ready for harvest.

It will be interesting to Lamoni Saints to learn that Brother Jesse Denio is now active in the work and is enjoying great blessings. His family is becoming interested and express themselves as favorable to joining the church. They are now taking part in the Sunday school and are attending the meetings regularly. A. M. BOOMER.

Alliance, Ohio

March 4.—Elder J. C. McConnaughy of Barberton met with the Alliance Saints January 25, and was the speaker at both the morning and evening services. We enjoy his sermons and look forward to his visits in our homes.

On February 15, Sister Saunders was buried at this place, though not a member of this branch. She was sixty-eight years old and had been staying with her daughter during her last illness. She was buried from the United Brethren Church four miles in the country, Elder McConnaughy preaching. Many years ago he preached in their home in West Virginia. The United Brethren minister offered the opening prayer and was kind in many ways, thanking Brother McConnaughy for the analysis of the Scriptures which he gave, stating he thought it very fine. There was a large crowd of nonmembers, and the sermon presented phases of our faith in a plain and simple manner.

Brother Louis Gintz, district field worker for the Department of Recreation and Expression, with his wife, of Akron, met with us February 22. He gave a very interesting talk on the work of the department, and was the speaker at the evening service. His illustrations were a little different and very good. The old, old story told in a different way.

A sad circumstance happened among us in the death of Sister Gertrude Thomas's little four-year-old girl, who passed away with pneumonia. She died at the home of her sister in New Philadelphia where she had been visiting for a week. Sister Thomas and two little children at home were quarantined with diptheria, so could not attend the funeral. Her husband and four children are now on the other side. Our pastor, Elder R. A. Smith, preached the funeral sermon.

A Civic League was organized in our city, and our people given a special invitation to join with them, which several did, its object being to promote better conditions in our city; its membership to be composed of people with good moral reputations and standing in the community. Our pastor has been chosen as a trustee, and one of the sisters as secretary. We feel this speaks well for our standing in a moral way.

East Los Angeles Branch

LOS ANGELES, CALIFORNIA, March 5.—A new branch was organized in East Los Angeles on March 4. This branch has grown out of a mission begun about nine months ago in this vicinity to take care of about fifty of the Saints living in Belvedere, Boyle Heights, and the suburbs east of Los Angeles, many of whom found it difficult on account of distance to always attend the Central Branch.

Those of the ministry present at the organization were N. T. Chapman, district president; Walter W. Smith, pastor of Central Branch; Apostles John W. Rushton, T. W. Williams, and Paul M. Hanson.

The following officers of the priesthood were elected: V. L. Lum, pastor; H. F. Backer, presiding priest; Albert Gardner, deacon; Joseph Farley, teacher.

The Sunday school has an attendance of from fifty to sixty each Sunday.

Another department which is active is the Department of Women, meeting each week. Material aid has been given to some who were in need both in the church and outside, and from a bazaar given last November about $200 was raised, which enabled the Saints to purchase chairs and secure a piano for the rented hall which they occupy at 3537 East Fourth Street.

God has been pleased to grant unto us his Spirit in all our meetings to a wonderful degree, and the Saints are united in their desire to assist in building up the kingdom of God in that locality.

Hamilton, Ontario

March 12.—The activities of the branch are progressing, with Elder Hannah in charge. An all-day meeting was held March 1, Elder Fred Gregory being the speaker, with Bishop McLean of Toronto assisting. Elder Gregory continued his lectures through the week, which were interesting and inspiring. Cottage meetings were also held this week.

Sunday school is well attended, and all work together for the advancement of the cause which must eventually go to the world.

February 12 the Department of Women, under the direction of Sister Osborne, who is president, gave a successful birthday social and entertainment, about seventy-five enjoying the good things prepared by the sisters, a noticeable feature of which were two large birthday cakes. The admission was one cent for each year of age. A good sum was realized. This department also received $18 from the Parisian Laundry by seventy-six sisters and their friends visiting the laundry.

The Religio meets every Thursday evening and is studying the Book of Mormon. U. E. ESSERY.

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Independence

Stone Church

Sunday services were all well attended. In the morning Apostle Clyde F. Ellis, just returned from the Society Islands, gave a very fine sermon, and in the evening Apostle M. A. McConley from Australia was the speaker.

The First Independence Sunday school will function as usual in all departments on conference Sundays except in the adult department. The space used by classes of this department will be used to care for the visitors. Having insufficient room for the regular sessions, it was thought absolutely necessary to ask the older ones to give way to the children and young people at these particular sessions of conference.

Two improvements have recently been made in the Sunday school facilities. The beginner department has four new screens, making ten in all, with blackboards and tables. The intermediate department has six more curtained classrooms, making twelve in all. The six installed one year ago have been such a great help to the teachers that the small expense is trivial in comparison. The policy of the executives is to give one hundred per cent cooperation to the teachers by special training courses and conferences, also by improving permanent equipment.

Independence will be a busy place during the General Conference. Already visitors are beginning to arrive, although activities do not begin until Thursday morning, when the priesthood has been called together for preliminary services. Sacramental service will be held Sunday morning, and Monday morning the conference will be organized at ten o'clock. Special programs are being arranged for the evenings, which will be of interest to all.

Second Church

Bishop Charles J. Hunt delivered a splendid discourse Sunday morning on keeping the financial law. Sunday's evening sermon was by Elder A. M. Baker, who drew a large congregation.

The juniors were taken to the Walnut Park church Sunday morning in order to permit them to hear Brother John F. Martin's sermon to children, and those who conveyed them feel well repaid for their effort.

The church has been placed in the hands of the First Presidency until after conference, and they will order all meetings and appoint the speakers. The first meeting they have announced is the sacramental service for Sunday morning to be in charge of Apostles Hanson and Williams. At 7.30 Apostle D. T. Williams is to be the speaker.

The seven-weeks infant of L. C. and Sister White died Saturday and was buried in Mound Grove Cemetery Monday afternoon. Brother William H. Kelley delivered a beautiful and comforting sermon as a part of the service at the home.

A sad accident occurred late Monday afternoon in Kansas City when Brother Tullis Gordon, of this congregation, and one of his associates were crushed beneath an elevator on top of a large building under construction. He leaves a wife and six children. Brother Gordon held the office of priest and was active in choir work, so his loss will be greatly felt by the congregation as well as by his interesting family. The sympathy of the community is unusually enlisted. Funeral arrangements are not yet complete.

Walnut Park

The sermon last Sunday evening on "Taking Christ in earnest" was a fitting close to the series of sermons preached during the past week by Patriarch John F. Martin. Attendance at services during the series has been exceptionally good, reaching its climax on the closing Sunday with an attendance of over four hundred both in the morning and in the evening. Brother Martin not only made a special appeal during the week to the young men and to the young women, but he also did something that is seldom done in a series of this kind. He preached a sermon especially for the little folks, and their demonstration of interest proved the value of the service to them. All of us, both young and old, benefited by the week of services.

A round table was conducted Sunday afternoon at half past two by Brother Martin, and after his talk about "doers," a committee was chosen by those present to take steps toward the accomplishing of some of the things he placed before us for consideration. If these plans bear fruit, Walnut Park will be a little nearer Zionic conditions.

Liberty Street

The Temple Builders held an open meeting the evening of March 30, at which time Patriarch Ammon White addressed a good-sized audience. The program was opened with a chorus by the Laurel Circle of the Orioles, which was followed by two numbers by the Temple Builder Quartet. Then after a number by the Girls' Quartet of Liberty Street, prayer was offered by Pastor J. M. Baker. In all, the program proved to be very interesting, and all enjoyed the talk by Brother White.

Elder J. W. A. Bailey preached last Sunday morning on the subject of truth, and in the evening Elder J. W. Metcalf concluded his series of sermons on gospel subjects, taking for his closing subject, "Eternal judgment." This series has proved profitable to all who attended.

Sunday afternoon occurred the funeral of Brother Louis Allen Inman of this city, who passed away March 27. Brother Inman was born in Walkerton, Indiana, and was baptized by J. C. Foss in 1882. His wife, son, and one daughter preceded him, leaving two daughters to mourn his death. The funeral was held from Liberty Street church, with sermon by Elder J. M. Baker, assisted by Brother W. D. Bullard. Interment was in Citizen's Cemetery.

Enoch Hill

Sunday the 22d we were pleased to have Elder J. W. A. Bailey as our speaker in the forenoon. He delivered a very forceful sermon to a crowded house. At 7 p. m. Apostle T. W. Williams preached a powerful gospel sermon which was well received by a large congregation.

Last Sunday we had the pleasure of having Apostle P. M. Hanson with us. He occupied the morning hour with a very fine talk on his experiences in the Holy Land. At the 7 o'clock hour Bishop J. F. Keir delivered one of his usual forceful sermons to a large and appreciative audience.

The usual Sunday school hour was given over to rally day exercises. The church was crowded to capacity. Sister W. L. Cowan, superintendent of Sunday schools in Zion, was with us and gave a very fine address which was both instructive and helpful.

The young people at their Wednesday night prayer service this week are expecting to have Elder J. Charles May with them. He will address them and encourage them in their work.

Monday and Tuesday, the 30th and 31st, at 8 p. m., Elder J. W. A. Bailey will deliver two sermons. Friends are invited.

Spring Branch

Next Friday night Brother Harvey Minton, recently returned to Independence from his mission field in Maine, will tell some of his experiences in missionary work. He will greatly add to the interest of the talk by showing pictures which he has taken and made into slides. Visitors will be welcome to come and enjoy this treat with us.

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Sunday morning Apostle M. A. McConley was the speaker. All are interested in hearing what these returned missionaries have to say, for their experiences have been wide and varied.

Last Friday evening the Religio program was given by visitors from the Stone Church. The small congregations are always glad to have others come in and help out in the good work.

Englewood

The box social held recently was quite a success, and $12 was raised to add to the building fund. The Saints here are anxious to begin their new church, and work will be begun as soon as $1,000 in cash is in hand. All are hoping that the ground may be broken before many weeks have passed.

Elder J. E. Vanderwood, who has been for some time in the missionary field, was the speaker Sunday morning. The evening hour was occupied by Brother J. W. Paxton.

East Independence

On March 27 Brother Harvey Minton entertained the Religio by relating some of his experiences in his missionary work. The talk was supplemented by stereopticon views taken by Brother Minton at Vinal Haven, Maine.

There was a large attendance at both the morning and evening services Sunday, Brother A. H. Parsons being the speaker in the morning and Brother Harry Friend in the evening.

At Sunday school several changes were made in the classes for the new quarter. A meeting was announced for Tuesday evening to discuss ways and means of helping to improve the work of the Sunday school.

Lamoni Stake Items

LAMONI, IOWA, March 29.—The stake chorister, Miss Mabel Carlile, has been doing double duty this week. Among her main accomplishments, however, are concerts given at Chariton and Hiteman by the combined northern stake choirs. She regards this stake choir work as among her most successful projects. There are a group of very talented, consecrated musicians in the northern part of the stake who have taken up this work with a zeal and have worked hard all winter for the advancement of the work of the stake, with the result that the concerts this week were a splendid success. They were rendered to crowded houses at both places, and if expressions from leading musicians of the town and urgent invitations for return engagements are any index, they were greatly appreciated. No doubt much good will be accomplished in this way and much prejudice overcome which otherwise would remain intact.

The northern stake musicians are very grateful to a group of singers from Lamoni who aided them not only in the concerts but in their regular practices during the winter.

The Lamoni-Graceland Oratorio Society is hard at work on the Elijah, expecting to give the second annual rendition during the Young People's Convention in June.

The call of the wild has been strong this month, and various picnics and hiking parties have been in order. Among them was a hike to North Woods, a distance of five miles, taken by Leonard Bish and his pack of Wolf Cubs. The Cubs divided into two sections and went different roads. The first group to arrive hid in a secluded spot in the woods, leaving behind them trail marks. It was great sport for both searchers and searched, and their hiding place was so well selected that it was not discovered except by a wolf call from the leader. An afternoon of games, supper cooked over a bonfire, and a tired bunch of boys arrived home about half past eight in the evening.

A problems meeting held two weeks ago, led by A. Max Carmichael, elicited considerable interest. Mr. Carmichael has a splendid faculty of asking most unheard-of questions which jar the most alert reasoner and then failing to answer them, leaving the student to think it out on his own resource. Mothers are still wondering.

The speakers last Sunday at the church were Apostle D. T. Williams in the morning and Elder Peter Muceus at night.

Elder L. G. Holloway returned this week from holding a successful series of meetings in Minneapolis, Minnesota.

The air is full of whisperings of, Are you going to conference? Lamoni will send a large representation.

Holden Stake

Conference

The conference of Holden Stake met at Lexington, Missouri, March 7 and 8. The first session was a prayer service Saturday morning, Brethren C. L. House and G. W. Rodger in charge. It was a splendid introductory service for the conference. The Spirit was present in power.

At eleven o'clock the business of the conference was taken up. The stake presidency and the general officers present were associated as the presidency of the conference. The secretary of the stake acted as secretary of the conference. The stake musical director was given charge of the music. Reports were received from the stake presidency, stake bishopric, stake recorder, stake Sunday school superintendent, superintendent of the Department of Women, superintendent of the Department of Recreation and Expression, stake musical director, and elders' quorum. Report of the auditing committee on accounts of stake bishop, certifying same to be correct, was adopted. At noon the conference adjourned to the lower auditorium, where luncheon was served by the Lexington Saints.

A meeting of the elders' quorum was held at 1.30 p. m., Elder C. L. House, president of the quorum, in charge. At the same time the Aaronic priesthood met, with Bishop A. B. Phillips in charge. Right of voice was extended to all members of the church present. The following ordinations were authorized: Charles H. Belkham to the office of elder; Garfield Coleman to the office of teacher; Ray W. Eddleman to the office of deacon; and A. C. Brock to office of priest. Sixteen delegates were chosen to General Conference, as follows: D. J. Krahl, A. B. Phillips, Lola A. Johnson, F. A. McWethy, W. S. Macrae, C. V. Hopkins, R. F. Moorman, R. E. Burgess, C. F. Scarcliff, I. M. Ross, G. W. Beebe, G. W. Rodger, R. B. Cook, D. R. Carmichael, Sister I. M. Ross, J. W. A. Bailey.

At 7.45 Saturday evening a musical prelude in charge of the stake musical director was given, which was followed by a sermon by Apostle J. F. Curtis, assisted by Elder Charles Martin. On Sunday morning at 8 o'clock Elder C. V. Hopkins and R. E. Burgess were in charge of the prayer meeting. At 9.45 the regular session of the Lexington Sunday school was held with local superintendent, William T. Beard, and C. F. Scarcliff, stake Sunday school superintendent, in charge. At the same time the department superintendents met the workers of their respective departments, discussing problems relative to their special work. The 11 o'clock service was in charge of Elder Alvin Knisley, and the sermon was by Apostle J. F. Garver. Two children were blessed at this service. An offering for conference expenses was taken up, which amounted to $18.77.

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Conference adjourned at noon to the lower auditorium for dinner, where they were again entertained by the Lexington Saints. Beginning at 1.30 a thirty-minute musical program was rendered. At 2 o'clock the conference met in a short business session and to listen to sermonets from some of the visiting brethren present. A vote of thanks was tendered the Lexington Saints for the splendid entertainment received. The matter of holding a reunion in 1925 was by motion left in the hands of the stake presidency and bishopric, the question of holding same to be determined by circumstances and conditions prevailing. The matter of church building on the Milton Road was referred to the stake president and bishop in harmony with a similar action previously passed by the high council and bishopric. Sermonets were given by Bishop J. F. Keir, Elder W. D. Tordoff, Bishop A. B. Phillips, and Elder E. A. Davis. These were very interesting and highly appreciated by the Saints. Brethren A. C. Brock and Ray Eddleman were ordained priest and deacon respectively by Elders W. S. Macrae and G. W. Rodger. The Saints in unison repeated the Lord's prayer, after which the benediction was pronounced by Elder R. F. Moorman. Conference adjourned to meet at Sedalia, Missouri, in June, at the call of the stake presidency.

Holden

Sunday, March 15, was observed by the Religio as rally day. At eleven o'clock a splendid program was rendered. Brethren Freelin Hampton and D. R. Carmichael, the local and stake superintendents, were in charge. A basket dinner was held at noon in the Home auditorium and a young people's prayer meeting at three o'clock at the church. A special program was given at the regular session at six o'clock. Brother Carmichael gave an address in the evening. It was an enjoyable day.

Holden church has lost two of its very faithful members of late, Sister William W. Owens and Brother W. H. Walrath. Sister Owens died on the 14th inst. She had been a member of the church for fifty-five years, uniting with the church at the age of eleven years. Brother Walrath, who died on the 19th inst., was a teacher, and a member of the church for nearly fifty-four years. He was very particular in regard to his church duties. Though suffering much and of a good old age, eighty-seven, he was always at church when possible. These two faithful Saints will be greatly missed.

At the writing and spelling contest of the grammar grades of Holden and western Johnson County, Sister Lois Ament was awarded first prize in penmanship and Sister Margaret Ament second prize in spelling. There were forty contestants.

Grandview

The Grandview Saints have been enjoying some splendid sermons from the visiting ministry. Sunday morning, February 22, D. J. Krahl was with us and occupied. March 15 Richard Bullard was with us and occupied both morning and evening, giving some splendid food for thought. He was also present at the junior choir in the afternoon and gave us some good advice in regard to the music department of the church.

Sunday, March 3, R. D. Weaver was a visitor. During the morning hour he discoursed on "What profit a man, though he gain the whole world and yet lose his own soul?" giving an original but forceful interpretation to the text. In the evening his theme was "The mission of the Christ." There is always a hearty welcome awaiting Brother Weaver at Grandview, and he leaves the Saints uplifted and encouraged.

A number of the Saints here attended the stake conference at Lexington. They report a most enjoyable time and feel they were amply repaid for the trip.

Lees Summit

Wednesday night, March 4, thirty-eight attended our regular Wednesday night prayer meeting. A good spirit was present, and each felt repaid for his effort. Wednesday night March 11, thirty attended.

Both the senior and junior choirs are busy working on our Easter cantata. Thirty were present Tuesday evening to practice. Sunday morning, March 15, Bishop James F. Keir was the speaker. He gave us a splendid and uplifting sermon. A good crowd attended. Our pastor, Wilfrid D. Tordoff, gave us a fine sermon in the evening. Twenty-five nonmembers were present, making a total of eighty.

Mr. Robert Shepherd, a good violinist and one who has been helping us with his violin, was baptized Sunday, March 15, by Elder C. DePuy at Independence. The Saints who attended the baptism remained for the afternoon prayer meeting in the lower auditorium of the Stone Church. A spiritual feast was ours to enjoy. Brother Ammon White delivered a message of encouragement and warned us to be more humble and prayerful.

Lexington

Since our last items we have been a very active group. In February we were privileged to have Brother E. A. Davis with us, and his sermons gave us something we will not soon forgot. He preached one week, and we wish he could have continued. At our sacramental service we were blessed with the Spirit that caused us all to rejoice. The Holden stake conference was held here March 7 and 8. We had a fine conference—a large attendance and some very able speakers. The sermons were all enjoyed by our people. Since our last items we have had two more baptisms: Sister Elizabeth Nance, an aged sister, who said she had been looking for a church like this for forty years, was baptized by J. A. Brendel and confirmed by H. E. Moler and M. F. Beebe; Dale Beebe, eight years old, was baptized by Finis Beebe and confirmed by J. A. Brendel and J. E. Johnson.

Sunday, March 15, Brother Finis Beebe spoke in the morning and J. E. Johnson at the evening hour.

Vinal Haven, Maine

March 14.—Elder Harvey V. Minton delivered his farewell sermon March 14, to a good-sized audience. A wonderful spirit was present, and it brought sadness to the hearts of the Saints, for the next day Brother Minton and his family expected to depart for Independence to attend General Conference.

The Saints regret the loss of such active workers for the Master as Brother Minton and his companion, who deserve praise for their godly cooperation with the Saints. Their departure will recall many happy hours to the Saints here of labors together, and our prayers will be with them as with all in the faith.

Brother Minton recently closed a series of meetings which lasted two weeks. There were no baptisms, but good seed was sown, interest aroused, and we hope results will be apparent in the near future.

Quite a number of the Saints here have been sick. We ask prayers in their behalf.

The sisters have started a series of suppers to be held each fortnight to help defray the church building debt.

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KLDS

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters. . . . . .

SUNDAY, APRIL 5, 1925

11.00 A. M., From the New L. D. S. Radio Studio

Hymns by mixed quartet composed of the following:
Miss Thelma Vincent, soprano.
Miss Hazel Koehler, alto.
Ray Moler, tenor.
Paul N. Craig, bass.
Soprano Solo: "The Lord is my Shepherd," Van de Water.
By Mrs. George Willis.
Sermon by Apostle M. A. McConley.

SUNDAY, APRIL 5, 1925

5.00 P. M., From the New L. D. S. Radio Studio

VESPER SERVICE

Music will be furnished by mixed quartet consisting of:
Miss Madge Nesbit, soprano.
Mrs. S. A. Burgess, alto.
Edward Brackenbury, tenor.
Albert Brackenbury, bass.
R. W. Farrell will continue his series of talks.

SUNDAY, APRIL 5, 1925

7.30 P. M., From the First Independence L. D. S. Church

Organ Voluntary: "March Pontificale," Lemmen.
By Mr. Robert Miller.
Hymn.
Prayer.
Anthem: "By the waters of Babylon," Howell.
Tenor solo by Mr. George Anway.
Organ and Piano Duet: "Grand Aria," Demarest.
By Messrs. Robert and George Miller.
Soprano Solo: "On life's highway," Bertrand Brown.
By Mrs. I. A. Smith.
Anthem: "God is our refuge," Dudley Buck.
Sermon by President F. M. Smith.
Hymn.

TUESDAY, APRIL 7, 1925

8.00 P. M., From the New L. D. S. Radio Studio

The formal opening program for the new station will be broadcast beginning at 8 o'clock.

THURSDAY, APRIL 9, 1925

The Messiah Choir will present Haydn's "The Creation," beginning at 8 o'clock.

Soloists:
Soprano (Gabriel), Nell Atkinson Kelley.
Tenor (Uriel), Eugene Christy.
Bass (Raphael), David Grosch.
Conductor: Paul N. Craig.
Organist: Robert Miller.
Pianist: George Miller.

PART THE FIRST

1. Introduction.—Representation of Chaos.
2. Recitative (Raphael)—"In the beginning."
Chorus—"And the Spirit of God."
Recitative (Uriel)—"And God saw the light."
3. Air (Uriel)—"Now vanish before the holy beams."
Chorus—"Despairing, cursing rage."
4. Recitative (Raphael)—"And God made the firmament."
5. Solo (Gabriel) and chorus—"The marv'lous work."
6. Recitative (Raphael)—"And God said, Let the waters under the heaven."
7. Air (Raphael)—"Rolling in foaming billows."
8. Recitative (Gabriel)—"And God said, Let the earth."
9. Air (Gabriel)—"With verdure clad."
10. Recitative (Uriel)—"And the heavenly host."
11. Chorus—"Awake the harp."
12. Recitative (Uriel)—"And God said, Let there be light."
13. Recitative (Uriel)—"In splendor bright."
14. Chorus with Trio—"The heavens are telling."

PART THE SECOND

15. Recitative (Gabriel)—"And God said, Let the waters bring forth."
16. Air (Gabriel)—"On mighty pens."
17. Recitative (Raphael)—"And God created great whales."
18. Recitative (Raphael)—"And the angels struck their immortal harps."
19. Terzetto (Gabriel, Raphael, Uriel)—"Most beautiful appear."
20. Trio and Chorus—"The Lord is great."
21. Recitative (Raphael)—"And God said, Let the earth bring forth."
22. Recitative (Raphael)—"Straight opening her fertile womb."
23. Air (Raphael)—"Now heav'n in fullest glory shone."
24. Recitative (Uriel)—"And God created man."
25. Air (Uriel)—"In native worth."
26. Recitative (Raphael)—"And God saw everything that He had made."
27. Chorus—"Achieved is the glorious work."
27. A. Trio (Gabriel, Uriel, Raphael)—"On Thee each living soul awaits."
27. B. Second Chorus—"Achieved is the glorious work."

KFFV

Broadcast by Graceland College for the Reorganized Church of Jesus Christ of Latter Day Saints. Wave length two hundred and fifty meters. . . .

SUNDAY, APRIL 5, 1925

7.45 P. M., From the L. D. S. Church

Hymn.
Prayer.
Chorus: "On the way to Jerusalem," from "Olivet to Calvary," by Maunder.
A Capella Chorus.
Chorus: "Droop sacred head," from "Olivet to Calvary," by Maunder.
A Capella Chorus.
Anthem: "I heard a great voice."
Lamoni-Graceland Oratorio Society.
Solo by Mr. Job Negiem.
Solo: "I know that my Redeemer liveth," from the "Messiah," Handel.
Miss Doris Geiselman.
Sermon by Elder Roy Cheville.
Hymn.

MONDAY, APRIL 6, 1925

7.30 P. M., From the Graceland College Studio

I.
(a) Prelude, B Sharp Minor, Rachmaninoff.
(b) "A la bien amice," Schutt.
Nola Epperly.
II.
(a) "Love bells," Dorel.
(b) "If love rules the world," Rolse.
Mrs. Raymond McElroy.
III.
Sonata Op., Beethoven.
Allegro.
Minuetto.
Presto.
Nola Epperly.
IV.
(a) "The old refrain," Kreisler.
(b) "Good night, sweet dreams," Bischoff.
Mrs. Raymond McElroy.
V.
(a) "Waltz," A Major, Moskowski.
(b) "Liberstraum," No. 3, A Major, Liszt.
Nola Epperly.

THURSDAY, APRIL 9, 1925

7.30 P. M., From the Graceland College Studio

Musical Prelude.
Talk: "The trend of the modern novel."
Miss Roberts of the English Department.

Gudgel Park Addition

This beautiful tract which lies just two blocks south of the Walnut Park church and ½ block from the car line was secured by the Order of Enoch and divided into city lots for the purpose of furnishing the Saints with ideal building sites at a nominal cost and on the easy payment plan.

We invite every one attending General Conference to visit this tract so that you can tell those interested in your district of the advantages.

See J. A. Becker for free transportation during conference for those wishing to visit the allotment.

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MISCELLANEOUS

Correction of Report

With reference to the report as published in the SAINTS' HERALD of December 17, 1924, the following corrections should be noted, due to depreciation of rates of exchange, with reference to elders' expense of brethren laboring in the Society Island Mission:

	From Bishops and Agents Published	Should be	From Saints and Friends Published	Should be
R. J. Farthing	$860.46	$720.05	$244.91	$32.27
Paia a Metuaaro	14.48	$ 3.62		
Taruiarii a Teriinohorai	165.40	41.35		
Tearaiti a Mataihau	162.98	40.74		

Sincerely yours,
BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Requests for Prayers

I have been suffering all winter with rheumatism. My hands are swollen and my fingers are becoming sore and stiff. I ask the Saints to pray for me the first Sunday in April, that if it is God's will I may be healed; also that I may be blessed with more of the Holy Spirit, and that my sons and daughters may become members, helping to build up His kingdom. I know nothing is impossible with God, and the prayers of the righteous avail much.

NICKERSON, KANSAS. SISTER L. A. TYSON.

Our Departed Ones

REDFIELD.—J. F. Redfield, son of Mr. and Mrs. William Redfield, Glenwood, Mills County, Iowa, was born January 30, 1855, the youngest of a family of six children who were all well known among the early settlers in this locality as follows: Rebecca, George, William, Mary Eliza, Joseph Hirum, Tryphena, now Mrs. Hall. When he was about three years of age, the family moved to Manti several years before Shenandoah was settled and has lived in and around Shenandoah all his life. He was married to Lucy F. Caldwell on November 12, 1883. Two children were born to this union. The youngest son, Ralph, died in August, 1906, while yet a boy in high school. Mr. Redfield is survived by his wife and one son, Duane, and one sister, Mrs. Tryphena Hall, and two grandchildren, Eloise and Marybelle. His sister, Mrs. Hall, was at his bedside during all his illness. There are a number of nephews and nieces. Six nephews, E. F. Hall, F. C. Hall, Henry S. Hall, and Robert E. Hall of Des Moines, George B. Halll of Creston, Iowa, and R. R. Redfield, of Independence, Missouri, acted as pallbearers. Funeral services were held Thursday, December 4, at the Christian church in charge of Reverend J. A. McKenzie, assisted by Brother Earl Pratt; sermon by President F. M. McDowell.

WEINHEIMER.—Susie Boyd was born March 19, 1879. Baptized July 29, 1883. Married Frank M. Weinheimer January 12, 1898. Died February 23, 1925, at Long Beach, California. Leaves husband and five children, three sisters and three brothers. She was an aunt of Apostle M. A. McConley, and was a gentle-spirited and faithful Saint, taking an active part in the branch. Funeral in charge of local pastor, with sermon by John W. Rushton.

BROWN.—Winfield M. Brown was born April 8, 1854, in Madison County, Kentucky. Baptized twenty-five years ago and remained a faithful member until his death the evening of February 3, 1925. Leaves his wife, Sister Ella Brown, and four children: Thomas M., Winfield, jr., Mrs. James Christensen, and Mrs. T. S. Brown. Funeral at Denver, Colorado, in charge of E. G. Williams. Sermon by F. B. Almond.

JOHNSON.—Ruth Olive Barber was born at Hampton, Minnesota, June 19, 1906. Baptized by Samuel Sloan May 13, 1922. Confirmed by Samuel Sloan. Married Arthur O. Johnson November 5, 1923, of which union a son was born August 10, 1924. Died February 21, 1925, at Duluth, Minnesota, following an operation. She was loved by all. Leaves husband, son, father, brothers, and stepmother. Funeral from the church in charge of William Sparling and C. B. Freeman. Interment in Forest Hill Cemetery.

MORTIMER.—James Lake Mortimer was born April 2, 1853, at Aberdeenshire, England. Married Elizabeth Taylor in 1879, to which union were born three sons: George Albert, of Elora, Ontario; James Maitland, of Prince George, British Columbia; and John Wilson, of Melfort, Saskatchewan. Baptized July 30, 1888, at Garafraxa by John Shields. Ordained an elder in September of the same year, serving as president of Garafraxa Branch. As a missionary he made many new openings in Ontario and Western Canada. Ordained a seventy in 1907. Being of limited education, in him was fulfilled, "The wisdom of the wise shall perish and the understanding of the prudent be hid." Died February 20, 1925. Sermon by John Shields, assisted by D. B. Perkins and J. A. Morrison. Leaves his three sons and his wife, Capitola B. Austen, to whom he was married in January, 1917. Interment in Owen Sound, Ontario.

REYNOLDS.—Charlotte May, the eight-year-old daughter of Arthur Reynolds and wife, of Sidney, Montana, was born April 28, 1916. Died at her home February 25, 1925, of scarlet fever. Leaves besides her parents two sisters and two brothers, all younger than she. The nature of her disease would not permit a public funeral, the short service at the grave being in charge of S. M. Andes. Interment in the Sidney Cemetery.

WILSON.—Jonathan Wesley Wilson was born at Davenport, Iowa, October 10, 1851, being the fourth child in a family of seven sons and daughters of Elwood and Sarah Wilson. Married Miss Cynthia White January 1, 1876, completing forty-nine years of married life the first day of this year. Baptized in 1881, and since his baptism has worked as priest and elder, being strong in the faith at his death. To him and his wife nine children were born, six of whom are still living: J. C., W. A., and H. W., all of Lake Worth, Florida; Mamie, at home; Ruth I. Willoughby, Independence; and Frances Ethel Willoughby, Vernon, Colorado. There are at least twenty-four grandchildren and three great-grandchildren. He had been in poor health several years, but has been able to be around the house and perform light duties. On March 9 he went to Kansas City to visit a niece, and evidently fainted on the street when returning home. He was taken to the city hospital and there regained consciousness. Friends located him, and he returned home about midnight, walking to his bed. Tuesday afternoon he again lost consciousness, dying about 3.30, March 10, 1925. Funeral services at 2.30 in the L. D. S. Church at Delaware and South Avenue, March 15, 1925, in charge of R. J. Lambert, with sermon by J. W. A. Bailey. Interment at Mound Grove Cemetery.

BROTT.—Myra J. Dodge was born in New York, April 26, 1864. Married Charles Brott March 8, 1882, and as a result of this union five children were born, two dying in infancy. One son, William, and Nettie Baman, daughter, survive. Baptized July 6, 1924. Died in Muskegon, Michigan, March 11, 1925. Funeral service at South Boardman, Michigan, in the church, March 13, with interment in South Boardman Cemetery. Sermon by W. D. Ellis.

COFFEY.—Joel Coffey was born March 17, 1852, in Russell County, Kentucky. Married Miss Isabel Bennett in 1877, to which union six children were born, two sons and four daughters. Baptized by J. T. Kinnaman in 1890, and kept the faith. Died March 9, 1925, in Denver, Colorado. Leaves wife, one son, one daughter: Mrs. Alice Meritt, of Denver, and W. A. Coffey, of Rush Springs, Oklahoma, all of whom were with him at his death. Funeral at his home, Rush Springs, Oklahoma, in charge of Ed Dillon.

ROSE.—John Thomas Rose was born October 2, 1871, at Jackson, Ohio. Married Lillian Williams in 1895, to which union nine children were born. Baptized February 10, 1920, and ordained a deacon December 15, 1923. He lived a faithful life and will be greatly missed. Died March 14, 1925. Leaves wife, eight children, an aged mother, a brother, and many other relatives and friends. Funeral sermon by J. D. Shower, of Independence, Missouri. Interment in Martin Cemetery.

SPRIGGS.—Daniel Benton Spriggs was born March 4, 1885. Married Alice Steward May 10, 1904, to which union three children were born, two preceding him in death. Baptized by Richard Shope. Died March 14, 1925. Leaves wife, one daughter, mother, three brothers, and one sister, besides other relatives and frineds. He was a patient sufferer during his illness of ten months. Funeral sermon by J. D. Shower of Independence, Missouri. Interment in Rushtown Cemetery.

WALRATH.—William H. Walrath, son of Adam and Catherine Walrath, was born October 24, 1838, in New York. Married Harriet Kahler September 26, 1861, and to them seven children were born. He was a member of the G. A. R., having served in the Civil War. Baptized May 21, 1871. Ordained a teacher July 14, 1889. Died at his home in Holden, Missouri, March 19, 1925. Leaves his wife, who had been his devoted companion sixty-three years, one son, and two daughters. Funeral sermon by H. E. Moler, assisted by D. J. Krahl and I. M. Ross. Interment in Fairview Cemetery, Holden, Missouri.

Conference Minutes

POTTAWATTAMIE.—At Council Bluffs, Iowa, December 5 to 7, 1924, in charge of district officers. J. F. Garver of the ministry was present. The following officers were elected: J. A. Hansen, president, to be associated with M. A. Smith and Nels P. Johnson; T. J. Smith, Bishop's agent; Nellie Hansen, Sunday school superintendent; W. E. Brown, superintendent Department of Recreation and Expression; Mary Rudd, head of the Department of Women; J. F. Mintun, historian; W. T. Spanswick, chorister. The ordination of C. W. Morgan to the office of elder was approved. The following were chosen delegates to General Conference: J. A. Hansen, C. F. Putnam, W. T. Spanswick, George Beatty, Nels Johnson, G. J. Harding, C. A. Skinner, O. A. Currie, Mrs. W. T. Spanswick, Sister Nellie Hall, W. T. Fay, D. E. Butler, Sister May Rudd, M. A. Smith, H. H. Hand.

SOUTHERN MISSOURI.—At Springfield, February 6 to 8, with F. A. Smith and District President J. C. Chrestensen presiding. Usual routine business was attended to, including the election of officers and delegates to General Conference. A. B. Baker was chosen for president of the district, and Benjamin Pearson secretary-treasurer. The following are delegates to conference: J. C. Chrestensen, Wilson Hudson, A. M. Baker, J. B. Ansley, Henry Sparling, and Sister Lulu Rowley. It was decided to hold reunion this year, time and place left with the district officers. Next conference will be held during reunion. An assessment of five cents per capita was voted to provide a fund for the Department of Women, said assessment to be collected by the district secretary. Preaching during the conference was by F. A. Smith. Benjamin Pearson, secretary.

UTAH.—At Provo, February 28 and March 1. Business meeting called at 2.30 p. m. Saturday. Following General Conference delegates chosen: Guy P. Levitt, R. E. Davey, R. S. Budd, F. M. Smith, D. T. Williams. Sacramental service at 9.30 Sunday morning, Saints being present from Salt Lake City, Ogden, Pleasant Grove, and Elsinore, Utah. Basket lunch was served at noon by the Department of Women. Apostles D. T. Williams and R. S. Budd were present and gave some excellent sermons. Elder R. L. Fulk, from Idaho District, was also present. Carma Oberg, secretary.

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For Sale

40 acre farm just west of Lexington, Missouri. Comfortable buildings. Abundance of fruit. Wonderful view over Missouri River.

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For Sale

317 Egg Strain S. C. White Leghorns, Puritas Springs, eggs, $5-100, prepaid. Also Jersey Black Giants, America's heaviest weight chickens. Good winter layers and finest market fowl. Eggs, $2.25-15; $5-50; $10-100, prepaid.
Mrs. James Bowman, Kent, Iowa.

Look on the 10th and 11th of April for

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Dresses and rompers for kiddies.
Layettes for the babies.
We are putting on a special sale during conference to show the saints what we are trying to do. We save you the middleman's profit. Come and see us April 10 and 11.

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For Sale

Choice homes, acreage and farms in or near Independence. See us for bargains.

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Attention

L. D. S. School-Teachers

The Educational Commission of the Church is very desirous of communicating with all the public and private school-teachers belonging to the church throughout the world. *The Redemption of Zion is going to require the services of educators as well as ministers, physicians, artisans, and representatives of all trades and professions.* Are you willing and ready to cast in your lot to help the forward movement of the church? *You are needed.* You may be of greatest assistance where you are. Your services may be needed elsewhere. The church wants to know about you.

Will All

1. Public School-Teachers
2. Private School-Teachers
3. Professors and Instructors in colleges and universities
4. Principals and Superintendents of schools
5. Students of Education in colleges, universities, and normal schools
6. Prospective school men and women

who are members of the church, please send names and addresses to

The Educational Commission
Graceland College
Lamoni, Iowa

NOTE: Friends and acquaintances will assist very materially by writing to the Educational Commission, giving names and addresses of all church people who belong to the above classes. Many teachers have been favorably located through the efforts of the commission. Those knowing the prospective vacancies in teaching positions where our church people might be located will confer a favor on both the teacher and the commission by rendering assistance in the matter.

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Lamoni, Iowa.

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Parched, Ground or Whole Grain.

5 lb. lots	$0.84
10 lb. lots	1.59
25 lb. lots	3.67

Postpaid any address in U. S.
Write for prices on larger quantities.
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THE SAINTS' HERALD

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MISCELLANEOUS 397

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REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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Volume 72 *Independence, Missouri, April 8, 1925* *Number 14*

EDITORIAL

The General Conference

The atmosphere which surrounds the gathering of the Reorganized Church of Jesus Christ of Latter Day Saints in General Conference is a distinctive one, and a genuine attraction.

Attending a reunion is very good; two-day meetings and quarterly conferences are enjoyable; but General Conference—that is what every Saint desires to attend, and having attended once, the barrier must be an effective one if he does not drift back to attend again.

About April 1 the feeling that always accompanies a conference of the elders and delegates began to become very strong, and as the members of the priesthood presented themselves in the Stone Church auditorium at ten o'clock on the morning of Thursday, April 2, in response to the call issued by the First Presidency, one was able to find representatives from all parts of the mission field, and that cosmopolitan feeling first experienced by many in their first attendance of a General Conference came strongly again.

President Frederick M. Smith called the meeting to order. He was assisted by his counselors, Presidents Elbert A. Smith and Floyd M. McDowell. Characteristic old-time Saints' hymns were sung, and the great volume from the men's voices was good to hear.

Fervent prayers opened the session. Consecrated, devout, humble men of the ministry continued the importuning of the Father and the Son, and the burden of the petition was that God might bestow peace upon the church and instruct his servants.

At the close of the season of prayer President F. M. Smith arose and stated that he supposed everyone present had sensed the feeling of reserve that had been there. He stated that the year had been one of anxiety and turmoil and that the General Conference opened under this condition.

He held in his hand a bunch of pamphlets which were a reprint of his contribution to the HERALD of June 18, 1924, commonly known as the report of the April council and containing the document on church government. He stated that he was submitting it to the priesthood of the church and asking them to assemble in their quorum capacities and take it under consideration, that the work of the conference would depend largely on the way in which it handled this document, and the work could be expedited, very largely, in this manner.

He later appeared before the several quorums and called attention to the other portions of these minutes of the April council and asked that secondary consideration be given to the general economic program of the church as it is stated in the latter portion of the document, and also to the portion which deals with the rehabilitation of the auditorium fund and the building of that structure.

The assembly was broken and several new ones formed, and the afternoon was spent in the consideration of the matter presented by President Smith.

Friday and Saturday were largely occupied by these same matters, and Monday morning many of the quorums came to a vote upon the document. It was voted upon with such understandings and modifications as to not be clearly indicative of the opinions of the quorum membership. However, the matter will go to the early business sessions of the conference and will soon be decided there.

The seventieth annual General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints met in the main auditorium of the Stone Church in Independence, Missouri, at 10 a. m., Monday, April 6, in first session.

The scene was reminiscent of the conferences of other years and quite unlike that of October, 1922 and 1923, when the General Conferences were held in great tabernacle tents.

By opening hour the building was filled by the ex officio, delegates, and visitors, and those not able to get into the main building were accommodated in the basement and dining hall, where loud speakers were installed so that all could hear the speakers on the conference floor even though they could not witness the historic scene.

Seating of the Conference

The quorums were arranged in the usual order. Presiding on the rostrum were the First Presidency:

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Frederick M. Smith, Elbert A. Smith, and Floyd M. McDowell. Back of them were the members of the Quorum of Twelve, all twelve of whom were present. To the right of the Twelve were the Presiding Bishopric, Benjamin R. McGuire, James F. Keir, and Israel A. Smith. The rest of the rostrum and choir loft was filled by the Order of Bishops, High Priests, and Order of Evangelists. The Seventy occupied the center section of the main auditorium, and the elders and delegates were in the wings.

Conference Declared Open

At 10.15 President Frederick M. Smith declared the conference in order and announced hymn number 158, "Redeemer of Israel," according to the time-honored custom of conferences stretching back through years.

Prayer of President Elbert A. Smith

The opening prayer as offered by President Elbert A. Smith was as follows:

O God, our heavenly Father, we look unto thee, not only as the author and creator of our beings, but also as the great founder and builder of the church. We come to thee conscious that in the scenes of the past, many times thou hast looked upon gatherings of thy people, great and small, hast seen their vicissitudes, their struggles, trials, and triumphs, and though we come unto thee with perplexing problems before us and with some degree of misunderstanding and difference of opinion in our minds, yet, Lord, we feel to desire that we may have some of that serenity and confidence that is thine—with all eternity in thy view.

Knowing thy great power that is in the church that was founded upon the rock against which the gates of hell shall not prevail; that even with a degree of thy divine confidence, untroubled in our souls, we may go forward, confident in the victory and triumph of thy church, we come, Lord, we trust not too greatly divided in heart. We are divided in mind, but we feel, Lord, that there is within the great body of thy people a general desire that thy will should be done. We may differ in our opinions as to what thy will is, but we seek after it, Lord, and we pray that in all things we may be led eventually to say, Not our will, but thine be done.

So, Lord, we look to see not our way, but thine. We pray that thou wilt lead us individually and as a church, and direct this conference, that out of its deliberation shall eventually come a time of union that shall be astonishing to us as we look back, and a degree of happiness and peace; that an era of peace may come to thy people. And may we go hence with a feeling of happiness that we do not now feel possible, and that by power and the demonstration of thy Spirit that was promised to thy children in these last days.

Hasten thy work, we pray, and may we be thine instruments. In Jesus' name; Amen.

Apostle J. A. Gillen and Elder A. C. Martin made a motion that the First Presidency preside over the conference, regulating the order of meetings and the general program, and empowering them to complete the organization by the appointment of such assisting officers as were necessary.

Elder Daniel Macgregor, of Canada, made objection from the ground that many questions in which the First Presidency are supremely interested were to come before this conference for decision, and he thought it fair to all that at least their presidency might be supplemented by the addition of a member of the Order of Evangelists, and he nominated Evangelist Frederick A. Smith to assist in presiding. The conference decided that the First Presidency should preside and rejected the amendment adding the presiding patriarch.

The Committee on Credentials report as published in the preconference reports was presented. A motion was made to adopt the report.

Petitions objecting to the seating of delegations from Lamoni Stake and Northern California were called up and upon request were read.

A motion of consideration obtained.

The motion was divided and the petition objecting to seating Lamoni delegation was taken up. The reasons assigned by the petition were that the delegation was chosen in violation of the rulings of General Conference, and that nominations had all been made by one man without opportunity for others to participate.

The Lamoni delegation was seated. Denial of the charges was made, and it was stated that opportunity had been given for nominations from the floor.

The matter of seating the delegation from Northern California was taken up and after full discussion was seated.

The session adjourned just before six o'clock.

Elder Frank B. Almond was the speaker in the auditorium Monday evening.

The Presidency made appointments to complete the organization:

Secretaries: R. S. Salyards and P. G. Fairbanks.

Stenographers: Howard Harder, assisted by Iva Gould, Mrs. A. M. Dobson, and Mrs. Lena Young Jones.

Press committee: C. E. Wight, W. W. Smith, and M. C. Fisher.

Ushers: The local deacons.

Organist: Robert Miller, assisted by Mrs. Russell Etzenhouser, and Mrs. J. A. Curtis.

Chorister: Paul N. Craig, assisted by C. A. Koehler, Matthew Liston, and F. A. Russell.

Business session convened again Tuesday at ten o'clock, President Frederick M. Smith in the chair.

The question of approving the report of the Committee on Credentials consumed the time until 11.30. Objections were made to seating delegations under instructions unless they be seated according to the rules of the church relating to such delegations. But the report of the committee was accepted, the judgment of the conference being that further investigation was not necessary.

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A question was sprung by one of the credentials committee as to the determination of number of delegates to which a body is entitled, and from this grew the action of the conference as follows: In the future the basis of representation shall be calculated on the membership of respective bodies at the time of the holding of the conferences.

The reports to the conference as published were presented and received.

President Frederick M. Smith then presented that portion of the proceedings of the council of April, 1924, referring to church government.

A substitute was presented by motion of Apostles J. F. Curtis and John W. Rushton, which states another view on church government.

Discussion began, Elder E. E. Long having the floor.

A motion limiting the time of speeches to thirty minutes for the remainder of the conference had been adopted.

The afternoon session opened at two o'clock and continued the debate on these questions.

Fair and Impartial

Despite Danger of Impartiality, We Can Afford no Other Course

A minister for Christ should never contend primarily for personal victory, nor to impress his own views. To attempt to suppress all that does not appeal to him as favoring the position he has assumed, to set aside as unimportant all that does not meet his personal approval is unworthy.

Yet the contingency of time must be considered. It is not practicable to quote every article or book in full to which reference is made. But there should be an effort made for fair quotation.

To omit essential words from a sentence is of course an extreme misrepresentation, and one fortunately we rarely run across.

As for example, a patent medicine man received a letter, "How on earth you can have the gall to sell your worthless medicine for fifty cents a bottle is more than I can see." His clerk asked, "What shall I do with this letter?" "Why," he said, "strike out 'have the gall to' and 'worthless' and publish it in our next advertisement."

Again our attention has been called to a case where the testimony of Joseph Smith in the Temple Lot Suit was changed by breaking off in the middle of a sentence and paragraph. The question was, Did Joseph the Seer designate his son to be his successor? The paragraph is as follows:

"No, sir, I did not state that I was ordained by my father; I did not make that statement. I was not ordained by my father as his successor; *according to my understanding of the word "ordain," I was not. I was blessed by him and designated, well in a sense chosen, and the word "ordain" could not be applied in any other sense than by the act of pointing out or indicating only, and he indicated or designated me as his successor.*"

The writer in quoting stopped in the middle of the second sentence. That is, he quoted as follows:

"No, sir, I did not state that I was ordained by my father: I did not make that statement. I was not ordained by my father as his successor."

To do that was necessary to misrepresent the whole effect of his statement both in this paragraph, and his testimony as a whole. Joseph Smith had repeatedly stated that he had been set apart and designated by his father to be his father's successor.

That was no striking out of intervening words. The words were quoted correctly as far as they were quoted, but a stop was made in such a way as to misrepresent not only this part of his testimony, but his testimony as a whole.

It does not follow that stopping at a semicolon in a quotation is misrepresenting. It does not follow that stopping at the end of a period or paragraph is necessarily a fair quotation. The context will have to show. Has the author's position been fairly given, considering context and circumstances? It is not primarily a matter of words, but of ideas. Sometimes the occasion when uttered is vital to a fair presentation of the author.

On the other hand, there are those who would make a man an offender for a word. While he has accurately quoted and presented the views of the writer whom he has quoted, great stress is laid upon some collateral immaterial statement he has made during the course of his remarks, and great pains taken to disprove such an irrelevant statement. Or great stress is made in the omission of unimportant words, which do not modify or change the thought.

One who would be fair must quote that part which is material, that part which is relevant to the question at issue, but should not be made an offender for a word.

Impartiality

Again, Charnwood in his book on Abraham Lincoln has rather clearly stated what impartiality is, and shows that it is not the failure to take a position. "Nor should the writer shrink too timidly from the display of a partisanship which, on one side or the other, it would be insensate not to feel. The true obligation of impartiality is that he should conceal no fact which, in his own mind, tells against his views."

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That is indeed a test of fairness. He should present all of the facts, being especially careful not to suppress facts which are against his point of view. This is by no means easy, and is the harder because of the dangers of impartiality.

Dangers of Impartiality

Some men see only their own side, and disregard all inconvenient facts. Some men, like one brother who wrote us lately, take a position and then search for proof to uphold that position. This brother wrote that having taken a position, he ignored all versions which did not agree with that position. Others quote simply the Bible texts which please them and ignore all passages which do not uphold their claim.

Many people, unable to see more than one position at a time, do not want frankness. A statement which gives that which is favorable to the views urged and also that which is unfavorable, so the force of the facts indicate the true solution, is both fair and just. To a thinker, the true solution is thus clearly marked. But to one who thinks superficially, there appears only confusion. "Which *side* is he on?"

There are some who therefore strongly urge that there be no discussion. Instead they favor authoritative statements from a few leading thinkers. It is doubtless true that there are some, indeed many, who prefer such a method, who prefer to be told what to think and who are disgusted if anyone challenges the accuracy of the information so presented.

There is again the difficulty that real impartial thinking is not usually appreciated, because the ordinary hearer discounts the argument and gives increased respect to the admissions. Particularly is this true between two orators, one of whom argues only for his own view, and deliberately suppresses all that does not support his own view, while his opponent attempts to present the issue with exact fairness. An average of the two is not near the truth.

As A. Max Carmichael pointed out in a recent HERALD in dealing with the education of children, though the same is true with children of older years, a clear-cut assertion carries more weight with the unthinking than does a strong argument, for an argument implies that there is some possible doubt, or that there are some who would question the position.

Some speakers therefore ignore inconvenient facts known, or which they should certainly have known, and argue simply to achieve a victory, being satisfied of their own final good intentions.

On the other hand, we have seen some men who have been quick to correct any man's statement, though made by those favorable to their own views. Yet we have seen that this integrity is entirely unappreciated by many at least of those who were present and voted.

We recall at least one such case where a delegate afterwards wrote, "They had to correct such and such a man's statement, and no doubt if we knew the truth, there was a lot more that was said that was not so." The writer ignored entirely the fact that the correction was voluntary. It was not forced. It was an indication of integrity, that these men would not accept in debate any statement unless they held it true, to the best of their knowledge and belief, though favoring their position.

Does the End Justify?

But there are those who will contend that the end justifies the means. This is an old ecclesiastical argument. It is alleged to have been held by quasi-Christian churches in the past, and has been held by other strongly centralized organizations in the history of the world. Such men have such confidence in their own integrity that they look to the general results, and believing that victory to their position is essential to progress, they correct no misstatement unless unfavorable to their views. They will pursue methods that they will denounce in others, believing that the end justifies the means. But such necessarily involves that they place their own judgment as to the righteousness of their position as being the sole and final criterion.

We have been repeatedly warned that the coming of the Lord is already at hand; the time of hastening is before us. Can we hope that anything but absolute integrity will help us before the throne of grace? It is a very grave mistake to view the questions in dispute as merely between two groups of men contending for victory. The victory of either side in a controversy is of trivial importance compared to our individual and collective standing before the throne of grace.

If such a man as G. Stanley Hall could reach the conclusion that "the Eternal Powers fight always on the side of right," if the poet was convinced that "truth crushed to earth will rise again," can we, as children of God, believe that anything other than exact honesty and fairness can possibly accomplish the design of the building up of Zion?

Could the powers of righteousness permit a successful attempt to build Zion, based on any other plan than a sure integrity, a willingness and unselfishness sufficiently great to sacrifice personal pride and even suffer humiliation, if thereby the cause of right can be promoted?

S. A. BURGESS.

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ORIGINAL ARTICLES

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

Was the Naked Truth Concealed?

BY F. M. McDOWELL

The HERALD of April 1 contains an article bearing the title, "The Religio and the naked truth." Here indeed is promise. Our hopes are, however, soon blasted. In a few paragraphs the brother succeeds in concealing the aforementioned truth beneath a heavy covering of misrepresentation and inconsistency. Even such might be overlooked were the charges not at times almost personal. As it is, there remains no other course than to reply to them through the same medium in which the charges were made.

Misrepresentation Conceals the Truth

As an example of the so-called "naked truth," the brother says: "When Brother McDowell took over this department he had a surplus of several thousand dollars which he used in the new department." This assertion finds no support whatever in fact, as the following letter from Bishop B. R. McGuire will show:

FLOYD M. McDOWELL, March 31, 1925.
First Presidency,

Dear Brother: Pursuant to your request relative to the status of the Department of Recreation and Expression fund as shown by the books of this office, we are pleased to submit the following:

On July 1, 1923, the balance due the Zion's Religio-Literary Society was $2,487.10. During the period from July 1, 1923, to December 31, 1924, there were charges incurred in connection with the Department of Recreation and Expression amounting to $408.60. The credits to this fund during this period amounted to $43. [This does not show profits from sale of quarterlies.—F. M. McD.] Assuming that the Department of Recreation and Expression is a continuance of the Zion's Religio-Literary Society, and that the funds to the credit of that society on the books of this office became the property of the Department of Recreation and Expression, the *balance to the credit of this department as of January 1, 1924, about the time you were placed in charge, would be $2,121.50.*

During the following six months' period, or from January 1, 1924, to June 30, 1924, in the absence of a budget appropriation, the expenses incurred amounted to $404.17 and were also charged against the Department of Recreation and Expression, reducing the original balance to the credit of Zion's Religio-Literary Society to $1,717.33 as of July 1, 1924. *According to the books of this office, however, the balance to the credit of Zion's Religio-Literary Society on July 1, 1924, amounted to $2,460.37.* The amount charged to the Department of Recreation and Expression as of this date amounted to $743.04.

In the absence of definite action relative to the status of Zion's Religio-Literary Society account, the expenses incurred by the Department of Recreation and Expression during the period from July 1, 1923, to June 30, 1924, were not actually charged against this account. Since *July 1, 1924, the expenses of the Department of Recreation and Expression have been charged against the appropriation provided for activities of this department.* Sincerely yours,

BENJAMIN R. McGUIRE, *Presiding Bishop.*

What Are the Facts?

The "several thousand dollars" referred to was in reality but $2,487.10. The *books of the Bishop show that this fund is still intact and that at present the balance to the credit of the Zion's Religio-Literary Society is $2,460.37.*

However, looking at it in another way, let us presume that the expenses of the Department of Recreation and Expression are to be charged against this account. Then as the above letter shows, the *balance to the credit of this department when the writer took charge of the department was $2,121.50.* During the following six months, there being no budget appropriation, the expenses incurred by the Department of Recreation and Expression were $404.17. Let us presume that this should be charged against the above fund. This would leave on July 1, 1924, $1,717.33. Since July 1, 1924, the expenses of the Department of Recreation and Expression have been charged against the budget prepared by that department, which leaves the account at present at $1,717.33. *This reduces the several thousand dollars which the writer is supposed to have spent for the department to $404.17.* Against this amount the quarterly account at the Herald Publishing House shows a credit of about $1,200. It is difficult to see how the statement of the brother could have been more unfair or misleading. The books of the Presiding Bishop as they now stand show that the fund referred to by the brother is still intact. *No charges will be made against this fund unless authorized by the proper authorities.*

Further Misrepresentation

In an endeavor to show that the present administration had not been willing to cooperate with him in the work of the Religio, the brother selects isolated phrases from purported correspondence in the following fashion:

I have letters from Brother McDowell referring to this matter when I was asking for his cooperation, and it was then his wish, quoting from his letters, "that you leave the matters as they are," "that you follow the study course outlined," "that you do nothing further." This will give you some idea of his willingness to help.

After reading this, one is reminded of the individual who at one time justified thieving by quoting the Bible as follows: "Let him that stole, steal." *Certainly, the Bible teaches stealing!*

The writer is convinced that if the full corres-

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pondence in regard to the matter under discussion could be printed it would reveal the exact opposite of the conclusion reached by our brother. As a proof of the writer's willingness to cooperate with the brother, we present the following signed statement of two of the brethren who were at the time the first and second assistants of Brother Lloyd in charge of the Independence local:

INDEPENDENCE, MISSOURI, April 1, 1925.

BROTHER FLOYD MCDOWELL,
Care of First Presidency Office,
Independence, Missouri.

Dear Brother McDowell: We have read the article in the SAINTS' HERALD of April 1, "The Religio and the naked truth," by John M. Lloyd.

We note that Brother Lloyd writes of not having your cooperation in the publishing of the Book of Mormon Quarterlies and the various activities of the Independence local.

As we were associated with the Independence Religio, as vice presidents, at the time referred to by Brother Lloyd, *we desire to state that we found you very willing to cooperate in every way possible. In this particular instance we know that you went more than half way, and set aside your plans for the general department to meet the desires of the Independence local. Do not know how you could have done any more than you did.*

We stand for the departments as now organized, since we believe they cover the spiritual and recreational activities of the young people.

Wishing you success in your work, we are,
Yours in the service of Christ,
HENRY W. STAHL.
HARRY G. BARTO.

Again the brother charges that the administration "sent out a list of subjects to be studied by this department—twelve subjects in all, and the last subject on the list was the Book of Mormon, or in other words, there were twelve preferences to the Angel Message."

The list referred to by the brother is the following:

Suitable Subjects for Study

Back numbers of Religio Quarterlies:

Senior

1. Outline for study of Ellwood's The Social Problem, and for Young People's History.
2. Outline for study of From One to Twenty-one, and also Young People's History.
3. How to Teach Religion; Problems for Zion Builders.
4. Same (continued).
5. Problems for Zion Builders.
6. The meaning of service.
7. Religious education in the family.
8. Religion in business.
9. Social ideals of the church.
10. History of the development of the stewardship program in the church.
11. Book of Mormon (reprint).

No attempt whatever was made to arrange these subjects in order of importance, but rather in the order in which the quarterlies bearing these subjects were printed, the only desire being to assist Religio workers and the Herald Publishing House in handling orders. *Nothing could have been more natural or logical than to have listed all available quarterlies in the order in which they were published.*

Inconsistencies Conceal the Truth

The real purpose of this demand for reorganization of Zion's Religio-Literary Society is concealed by the inconsistencies of the brother.

The HERALD of March 4 contains the following statement of the resolution under discussion—the resolution upon which the conference is asked to decide:

Whereas, the Saints are admonished to study the Book of Mormon, and whereas, in Zion and many other branches throughout the entire church, the Zion's Religio-Literary Society has been reorganized to meet more fully the demand for the study of the Book of Mormon, and whereas, the work of these societies has been a source of comfort and strength to the Saints; be it resolved that the Saints of Zion in conference assembly hereby petition the coming General Conference to express itself in favor of these worthy movements by *authorizing the reorganization of Zion's Religio-Literary Society for the primary purpose of the study of the Book of Mormon wherever demanded.*

In the same issue Brother Lloyd states:

The Religio was organized to promote the study of the Book of Mormon. On that foundation and purpose it prospered, and the Lord commended. Let our constant purpose be to teach the strange record of ancient America.

Again in the HERALD of March 11 the brother says:

Our Religio has but one intent, and *that is to promote the study of the Book of Mormon,* and for this reason we do not want to divide our efforts.

With these statements fresh in our memory it is interesting to read from the pen of the same brother the following found in the HERALD of April 1:

We do not say that the prime object of the Religio was the study of the Book of Mormon, but we do say that as a means to the end the Religio sought, namely of preparing the young for gospel service, the study of the Book of Mormon was and is of paramount importance.

What Are We to Believe?

Just what are we to understand is the purpose of this move? Is there any indication that this purpose will be the same to-morrow that it is to-day? What are we to believe? First the brother wants a Religio that *"has but one intent, and that is to promote the study of the Book of Mormon, and for this reason we do not want to divide our efforts."*

If we understand the English language, this means that the society that is to be reorganized will limit its activities to the study of the Book of Mormon. With this conclusion in mind it is interesting indeed to read in a later HERALD the following written by the same brother:

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We want the Religio back, not in part, but in whole; in aim, in spirit, in working plan. We want again the organization whose chief object was to interest the young in the cause of Christ and train them to carry the banner of King Immanuel.

If this statement means anything, it means that the reorganized society is to take up all the former activities of the now historic Zion's Religio-Literary Society. As shown in the HERALD of March 25, and as admitted by the brother himself both in his article and by his own record in this society, this would include a wide range of social, recreational, and expressional activities.

Now just what are we to believe is the purpose of this move? Have we any assurance as to which one of the above statements we are to take seriously? Does anyone know what is in the mind of the brother? *If the reorganized society is to be of the former type, having one intent, it must be opposed as being unwise and impractical. If it is to attempt to carry on all the activities of the former society bearing that name, then we must certainly insist that it is unnecessary and will be a constant source of confusion.*

Other Considerations of Importance

Our brother infers that the purpose of the Department of Recreation and Expression is pleasure. In reply we quote from the pamphlet which has been in circulation for over a year entitled, "Instructions and suggestions for workers in the Department of Recreation and Expression."

> The aim of the church is undoubtedly the bringing of mankind to the fullness of the measure of the stature of Christ. *The aim of the Department of Recreation and Expression may be stated as that of furnishing such supervision of the social and recreational activities of church members that these shall be made to fit in with the program of the church as a whole.* . . . This department has continued to publish quarterlies and to encourage study. There is every reason why our people should be encouraged to study at every opportunity.

Again the brother seems concerned lest we should forget that one of the prime objects of this department was to interest the young people. The writer is surprised to have this charge made against him. We are quite willing to leave with the church the verdict on this point. As superintendent of this department, the writer had supervision of the Second International Young People's Convention. Under this department also a great number of district and stake young people's conventions have been held. Throughout the church there has been a revival of activity among the young people, and *always it has been insisted that such activities be made to fit in with the program of the church as a whole,* which has as its end the building of Christlike characters and the establishment of God's kingdom. *We are willing to let the young people of the church speak as to our interest in them and as to the nature of the leadership which we have furnished them.*

The Matter of Quarterlies

In discussing the Religio Quarterlies Brother Lloyd says:

> The quarterlies printed under his instruction were published at a loss. Since the reprint of the original quarterlies, from a few thousands the demand has increased materially. I submit this for your consideration as to whether the people want the Book of Mormon as a study.

The quarterlies referred to are those listed above, with the exception of the reprint of the Book of Mormon. That our church people should study subjects of this kind is so obvious as to make unnecessary any discussion of the matter. We are glad to leave the verdict in this matter to any or all who have grasped a vision of the work to be accomplished in the redemption of Zion.

But what about the loss mentioned above? Here again the brother deals in generalities, and here again his statements are misleading. *During the year just preceding the reprint of the Book of Mormon Quarterlies, these so-called new quarterlies brought to the department a profit of $303.25,* and this in spite of the fact that the price charged for these quarterlies was less than that charged by the Sunday school.

Our income was increased after the publication of the Book of Mormon Quarterlies. This is due in part to the increased demand. It is also due to a raise in the price of ten per cent per quarter and of twenty-five per cent per year. It should also be mentioned that reprinting former quarterlies meant the practical elimination of editorial expense. *As a matter of fact, we admit that there is a large demand for the Book of Mormon Quarterlies, but we beg to repeat that this demand is being met and will be met by the departments as now organized.* None of this, however, can be taken as evidence that quarterlies on other subjects should not be published.

Quoting once more and finally from Brother Lloyd:

> We gratefully acknowledge our debt to the department for them, but Brother McDowell should explain that it was not the department that took the initiative in restoring the quarterlies, *but the issue was forced upon him by the Independence local of Zion's Religio-Literary Society,* and after objections from Brother McDowell himself. When it was seen that we were determined to have the quarterly, if we had to reprint it ourselves, Brother McDowell consented to publish it through the Department of Recreation and Expression.

We gladly admit that the publication of the reprint of the Book of Mormon Quarterlies was forced upon us by the Independence local of Zion's Religio-Literary Society. This is not the point. The sig-

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nificant thing is that *this "forcing process" failed absolutely to take into consideration that an editorial program approved by the three departments and by the general church was then in process of being carried out.* At the very time of this forcing process, the consulting board was employing an editor to provide courses of study in the Book of Mormon which would be more suitable to various ages and more in accord with present-day pedagogy. Any objections offered by us to this forcing process were due to this fact. When it became obvious that the Independence local was determined, no matter what our plans, to enter the field of preparing quarterlies in competition with the general department, we thought it wise to comply with their demand. Upon doing so we immediately put the newly employed editor to work upon another course of study. *In a word, it was the determination upon the part of Brother Lloyd and his local Religio to have their way irrespective of the plans of the general department and the interest of other parties concerned that we are objecting to.* This spirit characterizes the demand for the reorganization of the society asked for in the resolution. *We have repeatedly shown that such a move is unnecessary and unwise. We have shown that, if passed, this resolution would interfere seriously with the editorial program already being carried out. Finally, we have shown that the matters mentioned in the resolutions are now being adequately provided for. To force through this resolution overlooking these facts would be sheer folly.*

Book of Mormon and Religio

BY EDWARD RANNIE

In the HERALD of March 25 there are two articles in reference to the Book of Mormon and the Religio, and they have suggested to my mind to write of another phase of the subject. It is true that the constitution does not mention the Book of Mormon or that it was organized for the special purpose of studying that book. That is the letter of the document. It also says:

> The object of this society shall be to interest and enlist the energies of the young in the field of Christian usefulness before them; to promote sociability and the spirit of brotherly solicitude and helpfulness among them and to help them to qualify themselves, spiritually and intellectually, for service in the church.

That is the spirit of the constitution, and will not the study of the Book of Mormon help to reach the goal marked out in that clause?

A Glance Backward

Between thirty and forty years ago, in the various branches of the church the need of helpful measures for the young was realized. In some of the branches societies were organized, having in view the welfare of the young, and such names were given them and such studies taken up as suited the fancy of the members. As time passed on it was realized by those interested in the young that a general society throughout the church should be organized that would better meet the needs of the young people than those purely local, so the Religio was organized. Like all new societies, it was necessary to do a great deal of experimenting. The annual conventions formed a clearing house for the workers to tell their experiences and suggest changes that would improve the society. Among the number of devoted men and women who met in those conventions there were always some of the general officers of the church. There were so many good, true, and loyal men and women known to many now living that I would not take the risk of naming them for fear I might omit the names of very worthy ones. Among the difficulties to be met was the provision of lessons. It seemed as if we just grew into the study of the Book of Mormon. In the General Conventions and in the locals we had prayer meetings, and being a people who believed God would help us in time of need, is it not reasonable to believe that in answer to the many earnest prayers for divine help that our loving heavenly Father would come to our rescue and guide those doing the work by his Holy Spirit? Are we not in the faith of our blessed Lord when we so believe? What difference does it make whether it was in the preamble or the constitution when the Lord was able to put it into the hearts of those who were so faithfully doing the work of preparing the lessons? There is no law of the Lord providing for Wednesday night prayer meetings, but who among us would believe that the Lord does not approve of them?

Why the Study of the Book of Mormon Proved a Success

When Lehi and his family left Jerusalem, provision was made to keep a record of the important events of that family and their descendants, and it was done for nearly a thousand years. For about one hundred and sixty years, two records were kept, one their political history and the other their religious history. During the lifetime of Mormon, he was commanded of the Lord to write an abridgment of the history of the Nephite people, and it is a fair presumption that when he was carrying out the command that he would have divine help. The Book of Mormon is a wonderful book; its moral and spiritual teachings are not surpassed by any book to which we have access. The Lord knew it would be a blessing to all people who would believe and practice its teachings. He preserved it for fourteen hundred

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years and brought it forth at a time when in his wisdom it would best serve the interests of his people. It is like a great drama, portraying the blessings that come to those who are obedient and the sorrows and misery to those who are disobedient. To the honest student, and especially if he has an intelligent and faithful teacher, it is a fountain of living water that never runs dry. The same Spirit that blessed the writers will also help the reader and teacher; that is why so much joy comes to so many who read it.

Why Other Books Are Not So Interesting

The Book of Doctrine and Covenants cannot be made as interesting now to the young as the Book of Mormon, because it is a law book. The Book of Mormon is portraying real living characters in the great drama of life. To the young mind, the Doctrine and Covenants is like reading Blackstone's great law books or some American writer giving an exegesis of the Constitution of the United States. When the time comes that we have carried out the ideals of Jesus Christ and have a real Zion, such as was had among the Nephite people, we can place before the young people in a historical narrative in association with the Book of Doctrine and Covenants the results of obedience. It will be something real; the young much prefer to read about things accomplished than to speculate on theories.

In a sermon at the Stone Church President Smith made in substance the following statement: "There are twenty-four hundred men in the church holding the priesthood, and if I were to ask each one to give me a definition of stewardships I would receive sixteen hundred different answers." Our people are still in the speculative mood, and when we pass from that condition into the realm of fact we can interest the young people. We tried lessons in the Book of Doctrine and Covenants and we soon went back to the Book of Mormon, because sufficient interest could not be created in the Doctrine and Covenants. We tried the study of social problems, civics, and others of a kindred nature, and so far as my observations went in the several districts in which I labored, it was almost impossible to keep the Religio going. In one branch the Religio died; a return to the study of the Book of Mormon revived it and doubled the attendance.

Recreation and Study

In forming conclusions as the result of my experience and observation in the work of the church, I am forced to the conclusion that we are making a mistake in placing too much stress on the subject of recreation, which really means pleasure.

The condition in which we find the people in the church and the world is such that we should not be stimulating the desire for pleasure, because it takes too much time and money that should be used for better and more desirable ends. The effort should be made to persuade people to curtail their desires for pleasure. What we need is restraint, not stimulation. We should teach the doctrine of self-control, and of being temperate in all things. We should emphasize study that will develop our intellectual and spiritual powers. The body should be brought into subjection to the mind. Our minds should control our physical powers; the reverse is the most common. The poet said:

Though I could reach from pole to pole,
And grasp creation in my hand,
I must be measured by my soul,
The mind's the measure of the man.

NEWS AND LETTERS

Sainthood Triumphs in Death

In the death of Sister Bertha Belle Myers, of Akron, Ohio, the Akron Branch sees a breach which, for the present at least, seems impossible to fill. Deceased united with the church eight years ago at Alliance, Ohio, but being misinformed of the church by a clergyman of her former religious connection she remained inactive for a number of years; however, truth eventually triumphed in her soul and she threw herself wholeheartedly into the work of the church. Being desirous of improving the lot of the young women of the church she assumed the responsibilities of leadership in the local branch and by prayer, consecration, and study proved herself an efficient and loved leader. The young women of Akron Branch are indices to the book of her remembrances.

It was the writer's privilege to be associated with Evangelist A. R. Manchester in the imposition of hands, in obedience to her request. The silken cords were fast fraying, and she was soon to be severed from earthly ties. Of this she was fully conscious.

Following the anointing, a noticeable recovery was made, and with firm voice she made preparations for the funeral rites and disposition of her earthly remains. The following hymns, selected by herself, disclose her thoughts at the closing hour: "God is marshaling his army," "There's an old, old path," and "I would be true."

Death to her was romantic, because Christ to her was a reality. To her "death was gain." Said she: "I cannot understand why people are afraid of death; it's a pleasure, the greatest pleasure of my life." This may be accounted for when it is understood that this woman received the visitation of Jesus Christ and of angels—to this she testified on her deathbed.

She thought of her Temple Builders to the end. Just a few hours before she smiled her farewell, she conveyed these words to them: "Young people, keep the social purity league going; study all good books and continue the circulating library. Tell the girls I love every one of them, and I want them to live right so that when they leave this life they will be able to meet their Master, and I know they will if they

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strive. They are all good girls, every one of them." What an incentive to these young women!

Death, which took place at the People's Hospital, Akron, Ohio, 10.45 p. m., Sunday, March 8, was due to internal developments necessitating an operation.

Interment took place at Kirtland, Ohio, on the eleventh, and was witnessed by a number of saddened relatives and friends. The service in the temple, presided over by Evangelist G. T. Griffiths, Bishop Charles Fry, and Elder McConnaughy was very impressive. Sermon was by the writer.

Deceased was the wife of Clyde E. Myers, of Akron, Ohio, and sister of Joseph Gordon, of Alliance, Ohio; Arthur Gordon, of New London, Connecticut, and Samuel Gordon.

"A faith that keeps the narrow way
Till life's last hour is fled,
And, with a pure and heavenly ray,
Lights up a dying bed."

WILLIAM PATTERSON.

Pleasantview Branch

TRYON, NEBRASKA.—The Saints here have been made glad because of God's blessings. Elder C. W. Prettyman came here February 18, and on the 20th commenced preaching, with large attendance and good liberty. The Spirit was present in power and continued through all the meetings.

Brother Prettyman spoke to the Saints of the gathering, telling them they must prepare to move out of Babylon, for God has so spoken.

The meetings closed the evening of February 25, with the Saints refreshed. Brother Prettyman urged that the meetings be continued and that a Sunday school be organized. The teacher of the branch was in charge of the meetings and will continue them.

A meeting was held March 1 to see about continuing branch services, organizing Sunday school, and providing for prayer services. All feel thankful that God sent his humble servant.

Tracts were given out, and some took different ones, handing back the ones they had read with the comment that they had enjoyed reading them. Several nonmembers were present at the meetings and seemed interested.

Pray that the good work may rally and a people from here be ready to obey the call of God's servant to come out of Babylon. We have greatly felt the need of help here and are thankful for what we have received.

Elder May Tells of the Year's Work

I know that your readers are always interested in the activities of the missionaries, so I have decided to write a few lines.

During the present conference year I spent four months and a half in the British West Indies, and the rest of the time in the Kentucky-Tennessee and Florida Districts, embracing part of southern Alabama and the State of Florida.

The missionary work this year has been quite successful as to interest in the gospel message, as much so as in any other year of my work. The results from these efforts have not measured up to our expectations in some places where the interest was great.

In all meetings held since last General Conference, over sixty have been baptized. Twenty of these were baptized by Elders B. L. Booker and J. E. Vanderwood, while the writer was associated with them, and forty-one were baptized by the writer while associated with these brethren and while alone.

I have found the Cayman Islands as interested as ever in the gospel message, and many excellent openings in the two districts on the mainland. In fact, there are more urgent calls for missionary work than the few men in the field can possibly reach. The fields are white, and the harvesters but few. This condition, I realize, is general throughout the world.

I have not found the prejudice quite so great during the past year as in times past, and the people have seemed more eager than ever to hear the truth, and to reason upon the gospel principles. It has truly been said that prejudice was the first great antagonist of the early Christian faith, and that the way of the world is to praise the dead saints of ages ago and persecute the living ones, yet the prejudiced person who will reason often reasons his prejudice away.

The HERALD letters and articles are always of great interest to me. May the gospel light continue to shine out through its pages.

Your brother in Christ,

J. CHARLES MAY.

Anxiously Awaits New Radio Station's Operating

BON ACCORD, ALBERTA, February 28.—We are twenty-eight miles from a branch and seldom hear a sermon, but now we are hoping to hear some sermons, as we have a radio. We have received Kansas City, but have not yet been able to get Independence.

We have often wondered if the radio will not be the means of preaching the gospel to the world. If Sister Burton should see this letter I would like to have her write.

I am inclosing money for the HERALD and *Autumn Leaves*, for I am lost without them to read.

MRS. L. A. JENKINS.

Dedication of Ontario Branch Church Building

February 15 was an epoch in the history of the Ontario, California, Branch, brought about by the dedication of the church building to the services of God.

This branch was organized December 15, 1907, and at that time was known as the Cucamonga Branch. The branch consisted of sixteen charter members, as follows:

F. B. Van Fleet, Effie Van Fleet, Vada Van Fleet, Muriel Van Fleet, J. S. Swain, Charles Swain, Nelson Van Fleet, Nelson M. Van Fleet, John Van Fleet, Robert Shoemaker, Sarah Swain, Cecil Swain, Margaret J. Johnson, Edwin Johnson, Marie Johnson, Alden M. Johnson.

The present membership of the Ontario Branch is ninety-five.

Brother F. B. Van Fleet was elected president of the branch, J. S. Swain was ordained to the office of teacher, and Edwin Johnson was elected clerk of the branch. The meetings were held in Brother F. B. Van Fleet's home in Cucamonga until November 22, 1914. This branch was known as the Cucamonga Branch until July 6, 1913, when by motion the name was changed to the Ontario Branch, and it has remained under that name until the present. The name was changed because of the fact that most of the members lived in Ontario, and on this account the Woodmen's Hall in Ontario was rented for the meetings and used up until the year 1918, when our present building was pur-

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chased. This building was not completely paid for until January, 1925.

Dedication services were held at the church on 315 West Grove Street, Ontario, California, February 15, 1925. The services were in charge of our able Brother N. T. Chapman, president of the Southern California District, assisted by Apostle T. W. Williams of Los Angeles. Sister Wickes of Los Angeles had charge of the music. Brother T. W. Williams offered the dedicatorial prayer. A good spirit was in evidence all through the services. Brother T. W. Williams gave a very interesting sermon in the morning, and Brother N. T. Chapman spoke in the afternoon. Brother Williams was the speaker again in the evening. A very good attendance was in evidence all through the day.

Now that we have disposed of the church debt, we hope to put forth renewed efforts to spread the gospel in this region and branch, and a greater knowledge of the kingdom of God. We ever pray for the success of the gospel message and the redemption of Zion.

AUDLEY B. ROLLINS, *Church Correspondent.*
WILLIAM H. KEMPLE, *Branch Publicity Agent.*

The Young People's Convention, Midland, Michigan

The young people of Central Michigan District held a very successful convention at Midland, February 28 and March 1. This is the first one to be held in central Michigan, and was the result of efforts of Brother Otto Bartlett, district superintendent of Recreation and Expression, with the district officers. Surely these brethren are to be commended in their excellent efforts in their initial undertaking. We are looking forward to many more of these gatherings.

A meeting convened on Saturday afternoon for the purpose of effecting the organization, after which a round table talk was taken up. Many questions of interest were discussed at this time. Saturday evening at 7.30 there was preaching by Elder Matthew Umphrey. After reading the 35th chapter of Isaiah, he took for a text, "Blessed are the meek, for they shall inherit the earth." Brother Umphrey handled the subject in his usual able manner, emphasizing the need of more consecrated service to God, and the sermon was very inspirational and uplifting. Sunday morning at 8.15 a priesthood meeting was held, followed by Sunday school at 9.15. At 10.15 prayer meeting opened with Elders A. E. Burr and Earl Burt in charge. This meeting was very largely attended, the church being filled to capacity. Many testimonies, prayers, and songs were given, which were very inspirational. There seemed to be a spirit of unity characterize the whole meeting, and the spirit of service and consecration was evident among all present. All seemed to rejoice in the Holy One of Israel and express their hope of the ultimate triumph of this work. The young were encouraged to press on and fight the good fight of faith that Zion may be redeemed.

We feel proud of our young people, without boasting, and are looking forward to much good being accomplished through their efforts. We also have a great number of noble Saints among the older ones who are of great assistance to the young people and will continue until they reach the highest possible standard of their efficiency. With the noble band of workers enlisted in this great cause, and knowing that God is at the helm, this church must move on. Satan will seek to overthrow, but if we are humble and seek God in mighty prayer we will surely overcome. "Not to the strong is the battle, not to the swift is the race; yet to the true and faithful, victory is promised through grace." Never before have I been more optimistic over the outlook in the work of the church. While we see Satan getting in his work in the church, we also see evidence of greater consecration among many of our people, and increased activities in all departments of church work; and many have expressed the hope that a greater endowment will soon be poured out upon the church. It was given through one speaker at our prayer meeting, "This is only a foretaste of the blessings to follow if you are faithful"; so if God be for us, who can be against us?

On Sunday at 2 p. m. we had another round table. This discussion proved very interesting and educational, as several questions were discussed relating to activities of the old and young, their attitude towards each other, etc. I believe a better understanding now prevails along that line. There was also much discussion relative to recreation for the young through avenues of church service. Immediately following this session Elder E. S. White preached. He used as his text, "For every house is builded by some man; but he that built all things is God." From this he delivered an inspirational discourse on character building. The evening preaching was by Elder S. T. Pendleton. Brother Pendleton's sermon was along the line of the "different spirits that have gone out into the world." The hearers received some real spiritual food at this time. Brother Pendleton is one of our most able men, and taking a keen interest in the young his his sermons are of great benefit in promoting the interest and welfare of the young people.

Last, but not least, we desire to mention the wonderful hospitality of the Midland Saints. There were no efforts spared on their part in making our convention a success, since they not only contributed nobly to the spiritual needs, but also the temporal needs of the people. They provided excellent meals, and cared for us in every way in a manner not soon to be forgotten by the visiting Saints. They are a little band of consecrated workers in the Master's cause.

We are also looking for great development among our young people in this district. We feel extremely fortunate to be associated with this little band of zealous workers, who will eventually make up a part of the great church which Jesus the Christ is going to come and accept as his bride, and we hope to be counted worthy to mingle with God's people in the building up of his kingdom, until the consummation of his great purpose.

MRS WINNIE M. HULBERT, *Press Correspondent.*
BAY CITY, MICHIGAN, 717 Litchfield Street.

Several Ready for Baptism

FRAZEE, MINNESOTA, March 17.—We have no branch here at present, but hope we may have one organized before long.

Brother C. A. Kress of Minneapolis has been holding a series of meetings here the last week, and great interest has been aroused among nonmembers, and we know a good work is to be done in this community, as there are many honest in heart that are earnestly seeking for the truth.

We were all sorry to lose Brother Kress, but he was going to General Conference and had to leave. He is planning to return after conference. Our little chapel was filled with those eager for spiritual food, and there are several ready for baptism, waiting his return.

We ask the Saints to pray for us that we may soon hear more of the truth preached in our community.

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Graceland Chats

Excitement is running higher and higher as each succeeding game of basket ball is being played. Certainly one of the most exciting games the college students had ever seen was the one played on Thursday night between the Alpha Pi Sigma and Niketes men's teams. From first to last the game was fast and furious, but under the splendid officiating of Coach Gilbert and his able assistant, Charles Curtis, the play was of a very high order; clean and thoroughly sportsmanlike. At the end of the first quarter, the Niketes men led by one point. At half time they were still one point ahead. Again at three quarters, the Niketes men still retained their meager leadership, and when time was called, the game was a draw. It can easily be imagined how intense was the excitement, and how wrought-up the spectators were. It surely was very amusing to see apparently staid and sober-minded philosophers jumping and yelling like schoolboys. Five minues more play was granted, and again a draw was scored, so that the time was extended another minute and a half, and during that time the Niketes managed to pile up a lead of five points, the score finally resting at 34 to 29 in favor of Niketes. As we watched the progress of the game, we could not help but marvel at the splendid development and control of the boys participating. Their conduct spoke volumes for the high ideals of sportsmanship and of clean living. The church can certainly be congratulated on such a high type of manhood.

Graceland's first Intersociety Musical Contest was held last Saturday night, March 14, in the College Chapel. The weeks that had preceded the contest had been full of concentrated effort. At all times, in season and out of season, practice of quartets, choruses, and college songs, smote one's ears. It was really surprising how many musical people blossomed into song during those weeks. There are one or two points in connection with this contest that are certainly worthy of note. In the first place, group work was emphasized rather than the starring of individual performers. Further, it brought into participation more contestants and involved more general all-around activity than any other contest of the year.

Four divisions marked the contest, and each society was entitled to one entry in each division, which gave a total of sixteen items. The first division was a quartet, which might be male, female, or mixed; next came a chorus for at least ten singers. This was followed by an orchestral or instrumental division requiring at least five instruments, including the piano; and finally the society song, where participation of at least three fifths of the society membership was demanded. The mixed quartet of the Alpha Pi Sigma secured first-class honors, with "Where my caravan has rested." First place for the chorus division was awarded the Victorians for their rendition of "Come where the lilies bloom."

As far as the orchestral division was concerned, there was really no competition at all, since the Alpha Pi Sigma Society was unusually and outstandingly the best item in this division offered. Their rendition of "The poet and peasant" overture was quite good for an amateur orchestra. The last item in the contest, the social song, was what gave the really keen enthusiasm to the whole program. Other items were highly appreciated, but to this group must go the credit for working up the greatest appreciation. Again the Alpha Pi Sigma scored first place, and well they deserved it, for their "Sweet and low" was indeed beautiful to listen to.

Evidently the audience caught the spirit of the occasion, for while waiting for the judges to make their decisions, Mr. Roy Cheville conducted a community sing that was participated in with the keenest enjoyment. The rafters rang, and the room reechoed, as one after another of the familiar songs were sung. Altogether the evening was most enjoyable and demonstrated how much latent musical ability there has been on the Hill.

On Friday evening the boys of Herald Hall entertained on rather an extensive scale, that ambiguous of all parties known to the initiated as a stag party. Just what occurred we are at a loss to report, but certainly fun and frolic were there in abundance.

The student body is very earnestly at work, for the end of the third quarter is near. This means examinations and a testing time to see if they have made the advancement they had hoped.

In addition to this, the college authorities have decided to close school from April 9 to 14. This will give many of the students an opportunity of attending General Conference for a few days. They are, therefore, very busy getting their work in such good shape that the few days of absence will not work any hardship upon their grades.

Not only is the student body working strenuously, but any night last week passers-by could see the lights burning in the offices of the departments until well on in the evening.

So in an atmosphere of fun, friendly rivalry, and keen searching after knowledge, Graceland continues her happy career.

Detroit District

March 11.—The activities of the Detroit District have been many and varied this year. The Department of Recreation and Expression have their program outlined for the entire year of 1925 and have been busy putting over the many things planned for each local. The dramatic class of the Detroit Central Church are playing "Farm folk" with a very creditable caste. They have played at Flint, Pontiac, Mount Clemens, and different places in Detroit. Other classes are planning their plays, which will be available soon.

Elder E. J. Gleazer, of the Twelve, has just completed a tour of the district. He arrived at Flint on the 18th from the Eastern Michigan District, and for three nights held forth at the Newall Street Church, with the other churches joining in making it a union meeting. On the 21st he went to Detroit to attend the quarterly young people's convention and preached three fine sermons. The following three days were spent at the East Side, Highland Park, and River Rouge churches. Thursday he went to Orion and Friday to Otter Lake, which is located about twenty miles northeast of Flint. The following Sunday he visited Pontiac and addressed the ministerial conference. He preached the closing sermon, which completed his tour, making a visit to every group in the district. This was perhaps the first time for years that every group in the district had a visit from one of the Twelve. He left for Saginaw on March 2 to tour Central Michigan District. It is the hope of the district that he will be permitted to return soon, as his visit produced much good.

The young people's convention was the best ever held. The feeling of unity that prevailed was encouraging. The surprise of the day was the unexpected presence of Bishop B. R. McGuire, who was passing through Detroit for Cleveland and was prevailed upon by Elder G. R. Kuykendall to stay over. He finally consented and preached at the morning service, leaving at the close so as to be in Cleveland in the evening.

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At the close of the Saturday evening service all were invited to the lower auditorium of the Central Church for an evening of good fellowship. Games were played, in which old and young joined. Following these a lunch was served, after which several songs were sung and all were dismissed by Brother McGuire's benediction.

The morning prayer service at eight o'clock Sunday was of a high order. The calm influence of the Spirit of God was felt at the opening of the meeting and continued throughout. The testimonies were of an encouraging order, and from the expression of youth, there will be no shortage of workers for the advancement of the work. The preaching services followed; at a quarter of eleven by Bishop McGuire, and by Apostle Gleazer at a quarter after two and seven.

The ministerial conference of the district at Pontiac on March 1 was one long to be remembered by those attending. At an early hour the priesthood began to gather and enjoyed a prayer service, which was followed by the quorums meeting at places which had been arranged. At the afternoon session when all members met in mass conference, Apostle Gleazer addressed them and led up to the round table discussion, which was very helpful to many that availed themselves of the opportunity of attending. This being sacrament Sunday for March, all the branches were asked to postpone the meeting for one week, so the priesthood could be present. This was done throughout the district with only one exception.

Thus the work is progressing. Many places are available for new work, but the workers are scarce, as we have only one missionary, and his time is divided between us and another district.

El Reno, Oklahoma

March 9.—We were pleased recently to meet Brother E. A. Kaler on our streets. He is a chef for the Rock Island Railroad. He is the son of Elder John Kaler, one of our foreign missionaries of the past, and was born in Australia.

Brother G. C. Lewis has removed his business from this place, having located at Kingfisher, twenty-four miles north of here. We are sorry to lose his help in church work, especially as Sunday school superintendent. He will visit us occasionally.

Some needed renewing is being made on the church building by way of varnish and paint, and repairs to make it more secure.

February 15 Brother Crownover, pastor of the Calumet Branch, preached for us a well-received and profitable sermon. Brother Crownover was born in the Sunny South; his speech betrays him.

Brother Rex Rowland, one of our prosperous agriculturists and faithful church workers, was chosen as Sunday school superintendent to succeed Brother Lewis. Brother Rex is our tithing solicitor also, and is manager of a large farm about eighteen miles in the country. He will surely make a success of the work in hand.

Brother H. K. Rowland gave us one of his mild yet forceful sermons on the 8th. He drew some wonderful lessons from the experiences of Peter and Paul. Brother Rowland and his wife are ever ready with tongue and purse to help the blessed cause.

The Religio is moving along in the study of the Book of Mormon. Brother Lewis Dalton, one of our present and coming workers, has charge and is setting a good example of promptness and energy. Such are highly appreciated.

Spring is upon us in this southern country. Pansies are in bloom, trees are budding, and the wind blows. Wife and I expect soon to return to Independence to attend conference, and after that the future is undetermined. We are loath to leave the people here who have grown dear to us, and we love the Lord's work.

Yours in the harness, with all confidence for peace and success in the great cause, J. M. TERRY.

Colorado Springs, Colorado

March 6.—The Saints here were pleased to have with them recently Brother Eben Miller. They are also glad to report three baptisms.

Missionary J. D. Curtis has been with us a few days, preaching some very fine sermons. He also effected a new opening about thirty-five miles east of here, where he arranged for appointments for the local brothers to fill twice a month. We also expect to make an appointment for twice a month at Cripple Creek.

The ladies of this branch are to be commended for their activities. The church is nearing completion. A picture of it will be taken when it is completed.

Since attending district conference we have a greater determination to go on in the work. The sermons that were delivered by the President were indeed food for the hungry and gave us a better insight into the intended program. All the Saints who heard have a better conception of President Smith than they have had. We are praying for the General Conference, that it may eliminate all contention and advance by leaps and bounds afterwards. We have no time for contention if we would go on to perfection. W. E. ROGERS.

Duluth, Minnesota

March 5.—On February 7 Elder William Sparling, of Minot, North Dakota, started a series of meetings here. His subjects were handled in a very fine manner and were accompanied with the Spirit, making the sermons a power for good. Five thousand handbills were distributed in the city, but the response was not noticeable. We pray they will bear fruit in due time. However, the Saints received a clearer understanding of the gospel. After the close of the meetings Brother Sparling went to Two Harbors, where there are three members of the priesthood and thirty Saints.

At the sacramental service March 1 we had a foretaste of a real latter-day service, when the spirit of unity, love, and prophecy was given, bringing much joy, peace, and confidence to the Saints. District President G. W. Day met with us and assisted Brother C. B. Freeman and Brother Sparling. He returned home before the evening service.

The Saints here were made sad over the death of Sister Ruth Johnson. She went to the hospital for an operation, where she fell out of bed to the floor. In spite of all they could do for her, she passed away February 21. She was a ray of sunshine to everyone with whom she came in contact. Her funeral was held from the newly acquired church, with the biggest audience ever in their place of worship. Brother Sparling preached the sermon to many who had never before heard this latter-day message.

All the departments are showing that there is work to be done in this place. The Sunday school, in charge of Sister V. Freeman, wife of the pastor, is showing a fine record in attendance these days on account of the contest which was held. The Religio is being held Friday evening at half past seven and is steadily striving to push forward. The Department of Women is active under the able leadership of Sister Mollie Feathers. They meet every two weeks at the homes of the members.

The Publicity Department is pleased with the response of

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the Saints all over the country to the call for papers. To date 2,004 *Ensigns* have been distributed since January 1. We are thankful for the papers and hope they may bear much fruit and reach the honest in heart, drawing them to God's kingdom. We can plant, others can water, but God gives the increase.

Our prayers are that when General Conference convenes all matters of controversy will be settled and that the church will go forward to the goal as set by God, that Zion may be redeemed and put on her beautiful garments of righteousness.

Southern Nebraska District

The conference of the Southern Nebraska District convened at Nebraska City Saturday, March 7, at eleven o'clock in the morning, Apostle F. Henry Edwards and Elders Ed Robertson and H. F. Chapin presiding. The morning hour was given over to short addresses by members of the priesthood.

At two o'clock in the afternoon conference again convened, and after the usual routine of business the election of officers was taken up. On motion Elder H. F. Chapin was made district president until such time as the appointing powers should send some one to the district to act in that capacity. He chose as his associates O. W. Garrett and M. J. Hughes. The present secretary, Blanche I. Andrews, was sustained. Delegates to General Conference were chosen as follows: F. H. Higgins, E. F. Robertson, Blanche I. Andrews, H. A. Higgins, and G. R. Wells. A resolution prevailed providing for two-day meetings to be held in all the branches the coming summer.

The business of the Sunday school was also cared for during this session. Brother H. F. Chapin was made district superintendent on the same basis as he was made district president. Blanche I. Andrews was reelected secretary and treasurer.

The Sunday program was a full one, with prayer and testimony meeting at half past eight, Sunday school at nine forty-five, preaching at eleven, baptismal service at two, confirmation and preaching at three, and evening service at half past seven. The time and place for the next conference were left to the district presidency.

The conference was well attended, and it is believed that it was thoroughly enjoyed by everyone present. We were fortunate in having Brother Edwards with us, and his cheerful presence was encouraging. His sermons were helpful and inspiring. May he come again. The Saints of Nebraska City have completed a basement to their church, of which they are justly proud. Here they served dinner and supper to the visitors, making it possible for all to mingle during the intermissions. Thanks are due the Nebraska City Saints for their lavish hospitality.

Many of the Saints throughout the church will be grieved to learn that on January 8 George Parr, the husband of Sister Amy Parr of Nebraska City passed away. He had not been well for two years, but his last illness was of short duration—only one day. "Uncle George," as many called him, was not a member of the church, but the church people were welcome in his home, and the missionaries could always find a home and a welcome there. He was a kind and courteous gentleman and had many friends. His widow is a daughter of our beloved Uncle Mark H. Forscutt, of revered memory. The funeral services were conducted by Elder H. A. Higgins, a friend of long years' standing. Interment was in Nebraska City. BLANCHE I. ANDREWS.

San Francisco, California

March 8.—The Christmas offering last year amounted to $474. A valentine party on February 14 cleared $30 to help in building the assembly hall on the rear of the church.

February 22 Elder Cecil Hawley, of the district bishopric, preached in the morning, and in the evening Bishop Albert Carmichael gave an address on "Consecration." His instructions were much appreciated. The other preachers have been Missionary Virgil Etzenhouser, Emery Parks, H. B. Simpson, and George S. Lincoln. Brother Sheridan from Idaho was one of our visitors.

Apostle M. A. McConley and his family arrived from Australia on March 1 and took part in the sacramental service. They were as glad to reach America again as we were to see them. They visited Oakland Branch in the evening where he addressed the Saints, leaving next day for Independence.

All is going nicely here. Those who have been afflicted are much improved and fast approaching restoration to health. The Religio and Sunday school are both doing well. The social committee gave a boiled dinner Friday night which was well worth the fifty cents charged. The funds are for the assembly hall, which we hope to have some day. The sisters are splendid workers.

Modesto, California

March 9.—The Saints here have been very busy the past month trying to improve the branch, and they have succeeded to some extent. Two adults have been added to the branch by baptism, one a young mother, the other an older mother. Three children have also been baptized. Another young sister was baptized recently, Sister Mary E. Whitenack, who was converted while taking care of Sister Minnie Johnston. Even in all her affliction she is letting her light shine out to those who administer to her wants. The Saints are rejoicing and are striving to live better. One baptism occurred yesterday, and the Spirit of the Lord was felt in every prayer. The sermon delivered by Priest E. A. Frazier was surely inspired.

The Department of Recreation and Expression held a banquet in the basement of the church last Tuesday evening which was much enjoyed by all. The guests of honor were Elder E. B. Hull and all those whose birthdays came in the first quarter of the year, making fourteen at the guest table. Elder I. A. Phelps was the toastmaster. A hot meal was served, and just enough was charged to cover expenses. Sister Lottie B. Rose is at the head of this department and is making a success, for she puts her whole soul into it.

The young people's club will hold their semimonthly meeting Friday evening. This club is formed of the young people's class in the Department of Recreation and Expression, with Brother Earl Cook as president.

The junior class in the Department of Recreation and Expression is doing fine under the leadership of Elder I. A. Phelps.

The Orioles meet every two weeks and have good meetings. Last week they were entertained at the home of Mrs. Goodie, a nonmember, in the country. They all enjoyed the outing.

The Department of Women has taken up the study of the gospel in subjects, and they hope to be able to improve their minds and be able defendants of the cause.

Missionary E. B. Hull, who has been with us for the past month, is very much improved. His voice seems as strong as ever, although it still bothers him some. He has gone to other branches to encourage and strengthen the Saints as he has here. The desire and aim of the Saints of Modesto is to see the whole church prosper and Zion redeemed.

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Nauvoo, Illinois

March 25.—As Brother Berve arose to deliver the evening discourse on March 8, word was brought him that Bishop George P. Lambert was very ill. He and Brother Layton drove to Rock Creek and found Brother Lambert suffering intensely. His old trouble had returned, and although everything was done that human hands could do, it was of no avail, and he passed away early the next morning. At the close of the reunion last summer, Brother Lambert was taken to Keokuk and a very serious operation performed. His recovery was remarkable, and the Saints hoped he would be spared for many years to come. He was in Nauvoo on business the Wednesday before he passed away and was apparently as well as ever, so his sudden death came as a blow to his many relatives and friends. He was respected by the entire community and will be missed as are few men.

At the close of the Sunday school hour March 15, a special program was given in honor of our little cradle roll baby. Several passages were read on the blessing of little children. "Welcome to Sunday school, baby dear" was sung by the school; Brother Berve gave a short talk, and Brother and Sister Henderson presented their six-month-old baby, Mable Elizabeth, to be blessed. This child was born the day her little sister passed away, and her life has hung by a thread. The prayers of the Saints have been offered in her behalf continually, and at last these prayers are being answered, and she is showing a marked improvement.

A very enjoyable evening was spent on Saint Patrick's Day at the home of Brother and Sister Lewis in honor of the eighty-fifth birthday of Tamzie Newcomb. A short program was rendered; then each one present was called upon to give his favorite quotation from the Bible and tell why it was a favorite.

A junior service was held last Sunday morning in charge of A. L. Sanford. The beginner class sang a special song, a story was given by Sister Sanford, and the orchestra rendered "The palms." Brother Sanford then produced his "mystery bag," which he always carries to these services, and to the delight of the children it was found to contain a little puppy, several little guinea pigs of various colors, and a little chicken just out of the shell. With these he drew a lesson on the wonderful works of God.

Another family is soon to be added to our number. Brother Will Wood, of Onset, Massachusetts, has purchased a home and expects to move to Nauvoo with his wife and son in the near future.

Owen Sound Branch

Recently Patriarch John Shields paid a visit to our branch, he being requested to take charge of the funeral service of Elder J. L. Mortimer who passed away the evening of February 27.

Elder Shields' visits are always enjoyed, wherever he goes. His presence at the special day services last summer were of great worth to the Saints throughout the district. We sincerely hope that we will be able to have special services this summer, giving opportunity to the Saints to gather together and enjoy the associations which only the Saints or the children of God can experience.

The evening of March 17 was made enjoyable by the efforts of the Department of Women to hold an Irish entertainment. The church was comfortably filled with the Saints and their friends. A lengthy program was enjoyed, which included many Irish numbers.

Apostle Ellis Sails for America

PAPEETE, TAHITI, March 9, 1925.—Apostle Ellis was the speaker at a farewell service held in the Tarona church tonight, preparatory to his departure for America on the S. S. *Maunganui* to-morrow morning. His stay of nearly four months with us in this mission since his return from Australia in November has been a very busy period, including the work of the mission conference in December, a missionary tour among the Tuamotuan Islands, and a great volume of miscellaneous labors difficult of comprehension to those not acquainted with the peculiar conditions of this mission and yet quite essential to the solidity and permanence of our work here.

During the above mentioned period, Brother Ellis had the pleasure of baptizing eighteen into the church, while another five were baptized by the writer, twenty-three in all. The recent mission conference has given new life to the work here, and prospects are good for marked advancement in some lines this year. Our missionary brethren, Paia and Taruiarii, are at present in Papeete, but Taruiarii and wife will depart on the first boat for Tubuai, about four hundred miles southward, where the first branch of the Latter Day Saints Church in the Pacific Ocean was organized in the days of Joseph the Martyr.

We are praying for spiritual blessing upon the church during the General Conference which is now near at hand.

R. J. FARTHING.

New York District Conference

The New York district conference met with the Buffalo Saints March 14 and 15, in the neat little church at Midway and Hutchison Avenues. The program was nicely arranged and was well carried out. Everyone seemed to be at his best, despite the fact that the weather was extremely unpleasant.

A beautiful spirit of unity and peace prevailed throughout, and the time was well filled. At every service local talent, both of members and nonmembers, rendered excellent service with solos, duets, vocal and instrumental, readings, etc. Surely credit is due them for their good work.

During these sessions two baptisms were attended to—one a little boy of nine years, son of Brother and Sister George Shafer; the other an Indian maiden of mature years, Elsie Elms, who is working earnestly and untiringly for the emancipation of her race. She seemingly is much interested in this work and bids fair to be in the front ranks. Elder P. L. Weegar officiated.

All seemingly enjoyed themselves. The election of delegates to General Conference and other business that needed attention was taken care of. The conference went into history as one of the very best in the New York District.

A. E. STONE.

In sending in her subscription to the *Daily Herald,* Sister J. C. Ulam, of Parkville, Missouri, writes: "If I attended conference I could not hear what was said, as I am very deaf. We have a radio, but I cannot hear over it. How I wish I could hear the wonderful sermons that will be broadcast at conference time. I would like to come to Independence so the elders could administer to me, for I know I would get better. However, I have no way to get there, so am asking all to pray for me that if it be God's will I may be healed of my affliction."

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Fall River, Massachusetts

March 15.—Apostle J. A. Gillen spent March 3 and 4 in Fall River. His father organized this branch over sixty years ago. All enjoyed his sermons and association.

On March 8 Elder Raymond Bradshaw of Attleboro was the speaker. There was a good attendance in the evening and the listeners were blessed and edified. Alma Coombs was the morning soloist, and Joseph Cliff sang in the evening.

There were no services March 15, for many had gone to the Southern New England conference at Somerville.

Class Three of the Sunday school held a bean and cold meat supper March 7. They cleared over thirty dollars for Christmas offering. Several of the members have already earned the Christmas offering buttons.

The funeral of Sister Thirza Linney was held from the church March 3 at two o'cock. The church was filled with relatives and friends, and the floral offerings were many and beautiful. The services were in charge of the pastor, James W. Heap, and a trio sang, "Some day he'll make it plain to me," and "The Lord knows why," and at the grave "Rock of ages." Sister Linney was seventy-nine years of age, and her voice was always heard in song and testimony.

The Temple Builders are working on a play. They are also planning a house party March 31 at the home of Florence Sheehy.

Jefferson City, Missouri

March 21.—With the Lord's help the gospel work is being established in this capital city, the heart of the "Land of Missouri."

A few weeks ago Elder J. W. A. Bailey of Independence delivered a series of splendid lectures at the home of Brother and Sister M. R. Walker, which resulted in the organization of a Sunday school, also a regular coming together of the Saints on Sunday.

We feel that the eyes of the church are upon this city and want to do our best to firmly plant the work. We desire an interest in the prayers of the Saints, that our efforts might be crowned with success. A. H. WINTERMEYER.

Haverhill, Massachusetts

March 12.—The Saints of this city feel proud for more reasons than one. It will undoubtedly be remembered that this city is the home not only of the Quaker poet, John G. Whittier, but also of Hannah Dustin, in whose memory a monument has been erected in one of the parks.

The branch here is in a fine spiritual condition, and the young people are active in the work, taking part in the various activities of the branch.

We have just had with us Brothers O. L. Thompson and J. A. Gillen. Brother Thompson gave a series of meetings which were greatly enjoyed, but Brother Gillen was able to be present only one night. Even this short stay was appreciated. We are glad that Brother Gillen could be here at this time as he was given an opportunity to speak to some of the mothers and teachers of the schools on cooperation. We have had some favorable comments on his address.

We were sorry to hear of the sickness of Brother Thompson after he left us, but are glad to hear that he is on the road to recovery.

We are ever praying for the success of the work and the unity of God's people.

Birmingham, Alabama

March 19.—The Saints are trying to do what they can in the Master's cause, but we have the usual handicap of cottage meetings, in that we are unable to get nonmembers of the vicinity to come to our services. Most of them are churchgoers and have no time for other services. However, we have one regular attendant who is a Methodist, and one Baptist.

We had an enjoyable and profitable time at our last sacramental service, which was held at the home of Brother and Sister Booker of Bessemer. It was decided sometime previously that the services on the first of each month should be held at Brother Booker's home.

Brothers T. C. Kelley and W. D. Bullard have both been here recently and delivered some very forceful and beneficial sermons. Brother Kelley preached one evening, and Brother Bullard preached Sunday, both morning and evening. We appreciate the ministrations of these brothers.

Our meetings will be held at 419 Fulton Avenue until further notice. We ask the prayers of the Saints to supplement our efforts for the success of the cause in Dixie.

Wiarton, Ontario

March 22.—After Religio a week ago last Thursday night, which was held at the home of Elder D. B. Perkins, a crokinole contest was held. Young and old seemed to enjoy themselves. Another contest will be held this week after Religio.

Last Sunday special services were arranged for the aged of the branch, it being the ninetieth birthday of old Sister Rydall. Another of our members also celebrated his seventieth birthday. Others between those mentioned were present and occupied the front seats.

With pretty flowers decorating the interior of the church, the first service began at half past ten in charge of District President D. B. Perkins, assisted by Elders John Shields and S. G. St. John. It consisted of early acquaintances made by Brother Shields. Then Brother St. John gave some experiences in the field, relating them as nearly as possible to the aged ones present. Upon request, one aged brother who is very hard of hearing bore his testimony, to the enjoyment of all present. With other testimonies and several earnest prayers on behalf of the aged brothers and sisters in the faith, the meeting was brought to a close.

A special lunch was prepared by the sisters of the branch, and all who could stayed and enjoyed the repast together.

At one o'clock Elder Shields preached, taking his text from the 37th psalm, verse 25: "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." He related his experiences as a missionary, verifying the words of the Psalmist.

Brother S. G. St. John occupied at the evening service. Special music was rendered at the different services, which seemed to lighten and cheer the hearts of those present. After the evening service we tuned in our radio and had the pleasure of hearing for the first time K L D S. We got the last number of the ladies' quartet, a song from the Hymnal, and the sermon by Brother Martin. Chicago stations interfered some, but we were pleased to get as much as we did. The music was fine, and Brother Martin's clear, distinct voice helped greatly. We expect to listen again to-night and will be glad when the 1000-watt station is in operation.

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Tulare, California

TULARE, CALIFORNIA, March 11.—A pleasant event of the season was made possible by the kindness of the superintendents of the girls' and boys' department, Iva Powell and Durward Harper, who entertained the girls and boys at a picnic and wild-flower picking in the hills on Saturday, February 21. A beautiful spot was reached by noon. Large baskets of luncheon were prepared for the noon repast. The baskets were carried to the top of a hill and the contents spread on rocks and wild flowers. After luncheon everyone hiked over the hills, picking and discussing the different wild flowers. A ball and bat were taken along to play a game, but a space level enough could not be found. The day was wonderfully spent by the girls and boys and by the parents who went along.

The Temple Builders are kept busy working on different articles for the bazaar.

The Department of Women bought aisle runners for the church as a Christmas present to the branch. Although they were not presented until Sunday, March 8, they were very much appreciated.

March 8 Elder H. C. Powell and wife attended services at Fresno and Brother Powell preached for the Saints at eleven o'clock.

March 1 we enjoyed the usual service, partaking of the sacrament and engaging in song, prayer, and testimony.

The Sunday school and Religio are moving forward.

Santa Ana, California

Elder T. W. Williams visited the Santa Ana Saints on February 22, and preached on the bar of God and offices and callings in the church. These subjects had been previously announced as a part of our special Sunday services by the young people. Elder Williams has many friends in Santa Ana.

The pastor and wife and Sister Taressa Koonce enjoyed a pleasant visit with Sister Boynton at El Toro, seventeen miles out. Before returning we also called on her father, Brother Thompson, who was one of the active elders in the days of Elders Burton, French, Mills, Jones, and others. Brother Thompson, though too old to be at church often, still retains his love for the work, and delights in telling of his experiences while engaged in it.

The Saints here were pleased to see Sister Gladys Melton admitted into the kingdom through the door of baptism on March 1. Sister Melton is a telephone operator. May she ever merit God's help and blessings in her new faith.

Miss Leona Rabe was recently obliged to come home from Graceland because of the condition of her mother. She hopes to return to Graceland again in the fall.

Sister Rogers, district superintendent of the Department of Women of Long Beach, met with the women at the parsonage on March 11 and gave them on interesting talk on the work of their department.

March 15 our series of fifteen special Sunday services on the fundamentals of the everlasting gospel came to an end. Attendance and interest were fair, and some nonmembers were present at every service. In addition to the baptism of Sister Melton it is difficult to say how much good was done, but we hope and pray that our efforts shall bear fruit in strengthening the faith of some.

The Saints in Santa Ana are praying for the peaceful and righteous settlement of the controversy.

San Jose, California

March 12.—The Department of Women has taken the responsibility of redecorating the church, the nature of the work to be tinting and papering. The new heating capacity, new lighting system, new carpets, and many other improvements will add to the comfort, taste, and convenience of our already good building. The assuming of such responsibilities bespeaks the integrity with which this department is moved and the reliance that can be placed upon it.

The Sunday school work is moving along nicely under the superintendency of two faithful young men: Brothers Oscar Bradley and M. Smith, who are thoroughly competent and have proved themselves worthy the position they fill. They are working hard for attendance and Christmas offering.

The choir leader, Sister Ruth Bradley, is one of the most accomplished and amiable in the branch, and Sister Lena Christopher, organist, is an artist in music. They are receiving excellent response from the choir and have taken double work upon themselves in preparing a beautiful cantata for Easter in addition to the regular choir work.

The Department of Recreation and Expression is not behind, and all possible effort is being made to create interest. This work is superintended at present by the pastor, Brother B. R. Gilbert, ably assisted by Secretary Russell Place, who is acting as first assistant.

The branch is not lagging, and with the assistance of valuable allies the pastor feels assured that nothing but good will, peace, and spiritual uplift can be the end.

Stockton, California

March 25.—Another spiritual feast was enjoyed by all who were present at the March sacramental service. We had with us the district president, W. H. Dawson, of Sacramento, his brother, and Brother Albert Frazier and family, of Modesto. Many strengthening testimonies were given, several of them by children. A special degree of the Spirit prevailed throughout the meeting.

The cafeteria supper held this month was for the purpose of replenishing the branch funds. About $25 was the amount raised.

Owing to a severe winter following a hard year, many people suffered hardships and want. The local community chest seemingly could not look after everyone, so Stockton Branch, filling its place in community work, discovered a family in destitute condition. Their shelter was a mere hovel, they had only rags for bedding, and the place was located in a remote district where access to it in rainy weather was quite difficult. They were without food, the father not having been able to obtain work of any kind all winter. The youngest of the three children, aged seven months, was so ill that they expected its death. They had not heard of our church but were willing and grateful to accept the administration of our elders. At first a collection was taken up by the Department of Women, which was enough to purchase more than a week's supply of food. The branch then voted $20 to help them otherwise, a more suitable residence was secured, and a month's rent paid. Furnishings, including beds, stove, chairs, cupboard, and utensils were gathered up by the women's committee. Good and comfortable bedding and clothing were supplied by the Department of Women. Some of the women went each day to assist the mother in nursing the infant, and the parents again called for the elders to administer. The child completely recovered, and the parents are much rejoiced and

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have given God all the credit. A doctor was sent in by some one as a requirement of the law, but only made the one call. Two other families were helped by the Department of Women. All are now in a way to help themselves.

We have just completed an improvement to the basement floor to the extent of $25. All departments are moving along nicely.

We are having the most wonderful spring weather we have known; such a contrast to the terrible storms of the East, and we cannot but feel thankful that we are so fortunate, and our hearts go out to those who have had to suffer through such a disaster.

Lamoni Old People Have Radio Receivers

LAMONI, IOWA, March 16.—In answer to a letter published in the HERALD of December 31, asking for donations to help install radios at the old people's homes in Lamoni, we are happy to say that checks, money orders, and bills immediately began to be received, and seemingly the end is not yet, for just recently we received a letter from Sydney, Australia, containing ten shillings for the radio fund. Brother Frank Lofty, of Moberly, Missouri, donated a fine loud speaker, and others were as liberal in their donations, the result of which is that five tube Neutrodynes, with loud speakers are now established in both the homes. We wish to take this means of thanking all who contributed toward this cause.

SAINTS' HOME. F. L. SAWLEY.

Cherokee, Iowa

March 20.—With the return of good weather and good roads, our attendance at Sunday school is much better. Many were present last Sunday who have not been with us for many weeks. There were also four visitors. The superintendent is doing all in her power to improve the school.

The attendance at prayer services is very good, and we enjoy some spiritual blessings. The testimonies of the little folks are very interesting.

The Department of Women is taking up the study of food and the body and expect to gain much good therefrom. The Department of Recreation and Expression gave a Saint Patrick's social at the home of Sisters Abbott and Kolarich. The rooms were prettily decorated for the occasion and a short program was rendered, after which games were played. Lunch was served and all departed for home feeling the evening had been well spent. The next social will be in charge of the little folks.

There was a large attendance at the sacramental service March 1, at which the Spirit was present with power. The prayers and testimonies of the Saints were inspiring and helpful to all present.

The Department of Recreation and Expression is doing a fine work at present under the leadership of Albert Haynes. One senior class is taking up the Young People's History of the Church; another is studying the Book of Mormon; while the little folks are given story periods. For entertainment each family is to furnish not to exceed four numbers for a program on the Sunday evening assigned to them. The Saints respond nicely to this arrangement and furnish some very fine programs. Interest and attendance are increasing.

Elder A. R. Crippen has been unable to fill any appointments on account of illness. Elder E. L. Edwards was the speaker Sunday morning, March 15. He is always a welcome visitor to the branch. Elder William Shore attended services last Sunday for the first time after an illness of several weeks.

Last Sunday we enjoyed a fine lecture on church etiquette by Vernon Spence. This was given under the auspices of the Department of Recreation and Expression, and the truths he told should indeed be a lesson to all who heard him. Saints are sometimes very careless of their behavior in church.

March 22 was set as rally day for Christmas offering, but for various reasons it had to be postponed. However, the attendance at Sunday school was the largest of the year. The Christmas offering drive is coming fine, and we see quite a number of the club buttons being worn.

All are anxiously awaiting reports from General Conference. We have been praying for God's divine guidance and direction in the conference so that we may smooth out the rough places in our path and spread the gospel. Truly God's plans cannot be frustrated. We believe this will be proved to us before long and that God's people will come together and rejoice over the privilege of being laborers in his vineyard.

Many of the Saints have been victims of the "flu," which is prevalent here, but all are now on the road to recovery.

Bevier, Missouri

March 25.—Elder F. T. Mussell, of Des Moines, Iowa, came here to attend the Doctor Mason funeral February 26 and assisted Elder J. W. A. Bailey of Independence, and Reverend O. L. Angel of the Christian Church of Macon. Brother Bailey's sermon has been highly commended by many of the large congregation present. Although the weather was threatening and very cold, it was probably the largest funeral ever held at Bevier. Anticipating a big crowd, the Christian and Baptist church buildings near by were heated and opened up to take care of those not being able to find room in the large Congregational church building. All three churches were filled, top and basements, and the People's Hospital and near-by residences besides. It took over an hour for the solid stream of sorrowing friends to pass the bier, and then there were several hundred who did not enter the building.

While Brother Mussell was here, he was called upon to conduct two other funerals. One service, that of Mrs. Earnestine Loske, was held in the Saints' chapel March 2; the other was March 4, for a young World War veteran who died from tuberculosis contracted by being gassed in France, Louis G. Mullinix. The remains were taken to Lagonda for burial. While the widow was attending the funeral, her home was destroyed by fire. Both of the deceased were nonmembers.

Missionary E. F. Robertson visited us for about a week and occupied Sunday night, March 15, with a splendid sermon. From here he went to Higbee and will visit Hartsburg, Missouri, before going to General Conference.

Announcements have been received of the birth of a daughter to Mr. and Sister Marvin L. Landers, at Baker City, Oregon, March 12. She was formerly Neola Thomas of Bevier. A son was born to Brother and Sister Rhodes Burton, at Huntsville, Missouri, March 19. Sister Burton was formerly Lydia Hepple of Bevier.

The mines have been closed down here for one year with no prospect of opening up at this time.

Sister A. R. White of Kansas City attended Doctor Mason's funeral.

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Moorhead, Iowa

March 26.—As usual, a few of the Saints of this branch changed location this spring, although most of the changes were local. Brother Frank Larson, who moved to Colorado, went the greatest distance. He was compelled to make this change owing to the condition of his wife's health.

Quite a number of the Saints from this branch attended the quarterly conference at Logan. Branch President T. O. Strand was on the delegate list chosen to represent Little Sioux District at General Conference.

District President Joseph Lane made a short visit to our branch two weeks ago.

Out of sympathy and respect for the Lawrence Nelson family, of Castana, Iowa, who formerly were residents in this vicinity, several of the Saints attended the funeral of Mrs. Loren Means, formerly Rebecca Nelson. Mrs. Means was instantly killed when she lost control of the car she was driving Monday afternoon, March 22, as she tried to escape an approaching storm. Her sister was seriously injured, but hopes are entertained for her recovery. Two children were also in the car, but escaped injury.

Brother and Sister Pitt Come North

April 1.—We arrived home last Monday, after a very pleasant winter in sunny Florida. We decided to come by the shorter route this time, but never again, as we found the roads through some parts of Tennessee and Kentucky were rough, in some places almost impassable, and the mountain roads very narrow and really dangerous. So hereafter we prefer going via Washington. We reached home in safety, however, having been but seven days en route. Brother Dan Joy, of Providence, Rhode Island, accompanied us and assisted wife in driving the car and making our trip more pleasant.

Our opportunity for gospel work was somewhat limited on account of the scattered condition of our members and other hindrances. Our first location was in Leesburg, from where we went on to Tampa and Saint Petersburg, then retracing our steps to Orlando, "The City Beautiful."

While in Leesburg we drove to Howey, the new blue-print city being built, about fifteen miles distant, and held meetings several times in the schoolhouse auditorium, as there is not a church edifice in the city. We always met with a warm welcome by interested audiences. We have no members there, but the people seem to love our message, and we hope to see a good branch there in time.

We sometimes wonder why it would not be well for our members who visit Florida in winter to locate in some one spot instead of scattering all over the State, thus having the benefit of each other's society and a more concentrated effort in spreading the gospel. I know of no better spot for this purpose than in and about Howey, situated in about the center of the State and the highest point in Florida, in the midst of sixty thousand acres of orange grove land, the beauty spot of Florida and an ideal spot for a home when considering climate, soil, pure drinking water, health, and other advantages. At least this is as we see it, and we intend to build our home there next winter, the Lord willing, as it is the best place we have found for a home in all our travels. We are promised a lot without cost for a church home as soon as we are able to build. We hope as a church we shall not fail to avail ourselves of this offer, and shall get in on the ground floor.

We would like to tell you more about this beautiful place but fear it would read too much like an advertisement and our letter only find place in the waste basket. At the same time we feel the Saints should know all that is possible of Florida, where so many thousands are now directing their steps. If we can be of any help in this direction, we shall be happy.

In Tampa and in Saint Petersburg we found a few members and held some meetings. We also spoke in the public park, where three or four thousand were assembled, and led the community singing. In Orlando we found brother Dan Joy working among the few members there, and we tried to do our part in assisting him. We had the pleasure of seeing him lead two precious souls down into the water. Others there seem to be near the kingdom.

While in Orlando we made our home a part of the time with Brother and Sister W. T. Entrican, formerly of Peoria and Chicago. Sister Entrican's friends will be pleased to know this sister is still in the faith and is one of the bright lights in that city. The hospitality of these good people will not be forgotten.

We like Florida and believe it has a wonderful future. Its advantages are beginning to be known and are the cause of so many locating there. We hope as a church we shall be able to do our part as the Lord would have us.

In gospel bonds, F. G. PITT.

JOLIET, ILLINOIS, 613 West Marion Street.

Sarnia, Ontario

March 16.—During the first part of January Brother Joseph Yeager of Wiarton was with us one evening and gave an interesting address on his experiences in missionary work.

The Department of Women here is active and keeps busy quilting and sewing. They held a Christmas sale of home baking and sewing which netted them about $23.

The branch is holding a contest to continue over one year, the returns of which are to be donated to the building fund. The sides are captained by Brother C. Lewis and Brother J. Clatworthy. The sides are putting on some social events alternately, every two weeks. In this we hope to clear off the biggest amount owing on the church.

We have been listening over the radio for K L D S, but so far have not had the privilege of hearing our station. We are looking forward to the coming of General Conference and hope it will be one grand success wherein the Lord's hand will reign. We ask an interest in the prayers of the Saints for the success of the work in this branch.

LILY M. SWAINSON.

San Antonio, Texas

March 13.—The Southwestern Texas district conference was held at San Antonio February 28 and March 1, opening Saturday at three o'clock in the afternoon with a well-attended business session, Saints coming from different parts of the district. A good spirit was manifest throughout the meeting. The following delegates to General Conference were appointed: D. S. Palmer, W. H. Mannering, G. W. Hiles, Harry Robinson, and Mrs. Sophia Ferguson. A resolution was passed to hold the next reunion at Bandera, Texas, the time being left with the district presidency and missionary supervisor. Brother Crowfield Jackson was the speaker at the Saturday evening service.

Sunday school was held Sunday morning at a quarter of ten in charge of local officers, and preaching was had at

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eleven and half past seven by Brother D. S. Palmer. Sacramental and prayer service was held at three o'clock, and was well attended. A marked degree of the Spirit accompanied.

On Thursday evening, March 5, the Religio gave a banquet at the "Original Mexican Restaurant." About fifty-five were present to enjoy the fine program that was given, and a vote of thanks was given to those in charge.

The Department of Women is planning an Easter bazaar to be given April 10 and 11. The Sunday school is improving in attendance, there being only eleven scholars absent last Sunday.

March 8 Pastor T. J. Jett, jr., was the speaker in the morning. In the evening Brother C. E. Miller talked principally to the young people, encouraging them to use their talent. A large audience was present, and the sermon was well received.

Kearney, Nebraska

March 27.—The Saints of Kearney feel very much encouraged with the growth of the work here. A short time ago three families were meeting for Sunday school in our home, but now we have built a small church and have an average attendance of forty-five.

We have Sunday school and preaching in the morning, choir and orchestra practice in the afternoon, Religio in the evening every Sunday, and prayer meeting Wednesday night. Nearly all of the young people take part in the prayer and testimony meetings.

A short time ago five were added to our number by baptism.

The orchestra, which consists of piano, two violins, clarinet, cornet, alto horn, slide trombone, drums, and an untiring leader, affords us much pleasure.

The Saints here are praying for the leaders of the church and believe God's blessings will continue with them.

WILLIAM F. GODFREY.

Senlac, Saskatchewan

March 13.—Elder W. J. Cornish left home on Wednesday, March 4, to meet Elder Fred Scott, his associate in the district presidency, at Bigger, and together they will meet with the Saints in the Ruthilda Branch to aid and encourage them; then on to Prince Albert, and perhaps other branches in the district as the needs may demand.

A new baby boy appeared at the home of Priest E. Leslie Mogg on March 9. He may be listed in the lightweight champion class, as his weight is a little over five pounds.

On March 2 a similar boy came to the home of Brother John Harper and wife, and they made him welcome. This is the fifth boy coming to live in the branch this winter.

Among recent social events was a Valentine party at the home of Elder A. J. Cornish. They reported a good time. On Valentine's Day twenty-five guests assembled at the home of Elder W. J. Cornish to witness the wedding of his eldest daughter, Eva R., to Brother Robert Pentland, Elder W. J. Cornish officiating. Sister Grace Huggett acted as bridesmaid, and Brother Rudolph Cornish, brother of the bride, as best man. The ceremony was at three o'clock in the afternoon, and the guests partook of a substantial feast. The young couple are at home within the limits of the branch. Last evening Brother and Sister Pentland gave a reception in their new home, and a pleasant time was enjoyed.

But while these pleasant social events have been enjoyed, the meetings at the hall have not been forgotten. The sacramental meetings have been largely attended, and the pulpit occupied by Elder J. J. Cornish, Priest E. Leslie Mogg, Joseph Bates, and Thomas Bates. It is evident these young men have been studying this winter, and their sermons show the results. Joseph gave a fine sermon on character one evening, and Brother Mogg gave another fine one the evening of March 1, closing with one of Elbert A. Smith's poems.

Elder J. J. Cornish is making a new gospel chart this winter.

Stonington, Maine

March 24.—The Saints here have been very fortunate in having Brother Calvin H. Rich as their pastor for the past sixteen months. They have been well pleased with his labors in this part of the Lord's vineyard and do not want any to think that because Stonington has been silent they have been asleep. The old adage, "Still waters run deepest," can be applied here, for under Brother Rich's helpful guidance and untiring efforts the branch has awakened from its comatose condition and has never been more prosperous than it is now.

It was with genuine sorrow to Saints and townspeople alike to have to bid Brother Rich adieu when he left to attend General Conference. The Saints gave him a farewell reception after his last service, which was a complete surprise to him. Delicious refreshments were served, and a pleasant evening was spent.

While here Brother Rich had the pleasure of uniting the Eastern and Western Maine Districts in the marriage of Sister Eliza Walker, "mother" of the eastern district, and Brother John J. Billings, "father" of the western district.

Elder Rich has made many friends here outside the church, and as we feel his work here has only begun, we hope he may be with us again this year. May God bless all and send peace, prosperity, and harmony to the entire church.

FLORENCE CANDAGE WALLACE.

Des Moines, Iowa

On February 15 the Des Moines branch enjoyed a real treat in a visit from Brother O. Salisbury, of Saint Joseph, who preached a rousing sermon, taking for his subject the old clock on the wall and using it as an illustration of how God's work should function here on earth, each one doing his part uncomplainingly, and steadily working on. Ever since Brother Salisbury was our pastor here, we have been steadily ticking away, and while the old clock has needed oil and an expert mechanic to adjust it once in a while, it is still going. He brought us some valuable instruction, and we shall profit by it.

The evening of the same day President F. M. McDowell preached a wonderful sermon on social economics, touching on problems confronting us in the present day and admonishing the Saints to live up to the truth they have. The Saints had enough spiritual food, if rightly assimilated, to last some time. We get hungry for this food and hope our brothers may return again.

President F. M. Smith and Church Architect Henry C. Smith paid us a visit from February 24 to 27, conferring with the building committee regarding the building of a new church. Wednesday night President Smith spoke on education and the redemption of Zion. The people were greatly benefited by this talk and we have a more wonderful vision of Zion than ever before.

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On March 8 Doctor G. F. Hull preached a powerful sermon on going forward. We know he practices what he preaches, for we understand he is planning to build a new home and enlarge his practice. We rejoice that he has decided to stay with us.

Other sermons were preached by Brothers E. O. Clark, David E. Dowker, and J. L. Parker, all inspiring us with their faith and ability to carry on God's work.

A banquet was given by the Altruist Chapter of Temple Builders March 14 at the community club rooms of the Rollins Hosiery Mills. A wonderful program was presented, and a delicious repast was partaken of by all attending. A nice sum was raised for the new church.

March 21 the Department of Women superintended a banquet at the Grotto Hall for stationary engineers, and $90 was raised for the new church, which proves the women are endeavoring to go forward.

A missionary board has been formed among the elders of the branch. Brother J. L. Parker has been chosen chairman, with Brothers F. O. Wilkinson and Norman Anderson as his assistants.

New London, Connecticut

March 31.—Apostle James A. Gillen visited New London Branch February 24, preaching in the evening of that date. The sermon was convincing and highly edifying. The following evening Apostle Gillen preached at Westerly Branch, and quite a number of the Saints went there to hear him. It is about seventeen or eighteen miles to Westerly Branch, but those who went were well rewarded by the splendid sermon they heard.

Elder Frank S. Dobbins, of Brockton, Massachusetts, preached here at the morning and evening services of Sunday, March 22. The sermons were inspiring and encouraging. The Saints will surely miss Brother Dobbins when he goes to Maine.

Patriarch J. D. Suttill and family were here from Providence, Rhode Island, Sunday, March 29. Patriarch Suttill preached at the morning service. His talks are highly spiritual.

Brother Duncan Suttill, district superintendent of the Department of Religious Education, gave a talk to the Sunday school, which was received with interest.

Pittsburgh Conference

PITTSBURGH, PENNSYLVANIA, March 22.—The district conference was held March 14 and 15. On Saturday afternoon the business of the district was transacted by departments. We are indeed thankful to have harmony and a very fine class of willing workers in the district, as well as in Pittsburgh Branch.

Saturday evening the conference was given an interesting entertainment by talented and faithful workers in singing, recitation, and music. The band was indeed a great success, especially when we realize the small amount of time they have had for practice, and we hope they will not weary of the good they are doing.

Visitors were present from DuBois, Punxsutawney, Fayette City, and Lock 4. We were pleased to welcome Brothers Gomer T. Griffiths and W. C. Neville, who are known almost throughout the church. These men are loved by us and are a strength and inspiration to those with whom they come in contact.

It was hard to select delegates to General Conference, as so few knew whether they were going. We pray that those who do go will do so with prayer.

Spring is here, and with beautiful days we feel that there are no heights to which we could not climb. Although not perfect, we feel that the branch is in good condition, and the Saints are advancing, while love and fellowship is felt in the priesthood.

The regular Religio meetings have been changed from Friday evening to Sunday evening before preaching service. They expect to meet two evenings a month.

We again extend an invitation to visitors to Pittsburgh to make this church their home. We are located at Realty and Tomapah Avenues (Beechview). Our branch president is L. F. P. Curry, 1518 Grandin Avenue (Dormont). He, as well as the branch, will welcome you.

Sacramento, California

March 25.—Brother George Wixom has just closed a two-week service in Lincoln, a small town about thirty-five miles from Sacramento. He had very good attendance and much interest, which culminated in the baptism of one, leaving a number of others investigating.

Brother and Sister Curry are the only Saints in Lincoln, and they made it possible for the meetings, not only by their untiring efforts, but in a financial way, as a hall had to be rented. Brother Curry has organized a union Sunday school so as to keep the interest of the investigators.

The Sacramento Saints are glad to have Brother Wixom back, and all feel it has been a treat to have him with us this winter.

The interest shown in the various departments is very encouraging. The Department of Recreation and Expression, in charge of Brother C. E. Ball, is well attended, and Brother Ball has made special effort to obtain talent for our programs. The Sunday school, in charge of Sister C. H. S. Bidwell, who gives much time to her office, is a revelation. Each Sunday has its special program, much to the delight of the children and the interest of the adults. The junior church closely follows the Sunday school and is provided each Sunday with a short, appropriate program and a sermonet.

Flag Day was very impressive. Doctor Whidden, a local physician, gave an address on "The birth and growth of our flag," using large colored pasteboard flags for illustration. A small boy recited, "Your flag and mine," and a non-member sang, "On Flanders' field." The campfire girls' demonstration from the Y. W. C. A., with their songs and flags, was also appropriate. Following this Brother Wixom gave a patriotic sermon, which made the services of the day complete.

The junior choir, under the direction of Sister Birdie Clark is not only furnishing us with music but is also keeping the children interested in attending church.

March 15 was also a day of many events at our church. We were surprised at the close of Sunday school to hear the announcement of a wedding that was to take place at once. Sister Myrtle Sharp, daughter of the late Adam Sharp, and Mr. George Burdusia had requested Brother W. H. Dawson to perform the ceremony. The couple left immediately after the ceremony, but not before they had been showered with rice, as some quick mind had taken advantage of the corner grocery.

After Sunday school, which had an attendance of over one hundred, Brother Wixom delivered a sermonet on baptism, after which three were baptized.

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Saturday and Sunday, March 21 and 22, Sacramento had a two-day rally. All who could come were invited to attend, and a special invitation was extended to Brother Rushton and Brother Hull. Brother Rushton was the principal speaker, delivering two very instructive sermons. The weather was ideal, and picnic lunches were served for both the noon and evening meals. All seemed to have an enjoyable time.

La Junta, Colorado

March 30.—The branch of Saints here is still on the map. When we first came here two months ago the branch was at a very low ebb. However, through efforts of Brother Bruce E. Brown, district president, and Brother Paul Darnell, branch president, conditions have changed. New interest has been aroused and the blessing of the Spirit has been ours to enjoy.

There are about sixty members enrolled here, many of whom are scattered. We have a large Sunday school with a goodly number of young folks who not only come for Sunday school but stay for preaching services. They are also interested in the midweek prayer meeting to such an extent that they are present nearly every week.

Brother J. D. Curtis, of Colorado Springs, held three weeks of meetings here just before the district conference February 23. We had a very good attendance at these meetings and at times could not seat everyone. Many nonmembers were interested and attended regularly. One was baptized and we feel that others are near the kingdom. We enjoyed having Brother Curtis with us, for we were hungering and thirsting for a few old Jerusalem gospel sermons, and we hope and pray that he may be able to come back soon and finish his work here.

A number of the Saints from this place attended the conference at Denver, which was much enjoyed, especially the sermons by Brother F. M. Smith on the redemption of Zion. We hope that we may be able to do our bit in helping on this grand work and that we may all be able to abide the day of His coming.

May the blessings of the Spirit abide with the Lord's people.

VICTOR E. WILLIS.

The Reward

By Mary Bradley

A huge black cloud has covered
The sun's bright face and glad;
My life in grief is smothered
By sorrows great and sad.

But soon I know the darkness
Will all be cleared away,
And in its place come dawning
The bright and lovely day.

'Tis so I know the Master,
In kind and loving way,
Will guide me through the tempest
And all my deeds repay.

KFFV

On account of certain mechanical difficulties in connection with the broadcasting equipment, Station K F F V, Graceland College, Lamoni, Iowa, is obliged to announce a temporary discontinuance of radio programs. It is hoped that the equipment will soon be fully repaired and permit of an announcement of further programs in the near future. However, until such announcement K F F V will be off the air.

K L D S

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters. . . . . . .

SUNDAY, APRIL 12, 1925

11.00 A. M., From the First Independence L. D. S. Church

Hymn.
Prayer.
Offertory: Adagio from "Moonlight sonata," Beethoven.
By Mr. Robert Miller.
Anthem: "The God of Abraham praise," Shelley.
Soprano solo by Mrs. I. A. Smith.
Soprano Solo: "Glory to God," Rotoli.
By Miss Pauline James.
Sermon by President Floyd M. McDowell.
Hymn.

SUNDAY, APRIL 12, 1925

5.00 P. M., From the New L. D. S. Radio Studio

VESPER SERVICE

The program for the vesper service will be furnished by conference visitors.

SUNDAY, APRIL 12, 1925

7.30 P. M., From the First Independence L. D. S. Church

Piano and Organ Duet: "Pastorale," Guilmant.
By Messrs. George and Robert Miller.
Selection by Ladies' Quartet.
Miss Mary Fields.
Mrs. Clara Curtis.
Mrs. Frank Good.
Miss Gladys Good.
Anthem: "Sanctus," Gounod.
Tenor solo by Mr. George Anway.
Sermon by President Elbert A. Smith.
Hymn.
Prayer.

TUESDAY, APRIL 14, 1925

8.00 P. M., From the First Independence L. D. S. Church

ARTHUR H. MILLS, PIANIST—EUGENE CHRISTY, TENOR

IN JOINT RECITAL

FOR BENEFIT OF NEW RADIO STATION, "K L D S"

PROGRAM

I. Sonata, Op. 81a, ("Les Adieux") Ludwig van Beethoven.
First Movement, Farewell.
Second Movement, Absence.
Third Movement, Return.
ARTHUR H. MILLS

II. "Onaway, awake, beloved," from Hiawatha's Wedding Feast, Coleridge-Taylor.
EUGENE CHRISTY

III. Nocturne, Op. 15, No. 2, Frederick Chopin.
Impromptu, Op. 29, Frederick Chopin.
ARTHUR H. MILLS

INTERMISSION

IV. My Heart's Country, Clarke.
A Memory, Ganz.
When Blossoms Come, Grey.
Moon Marketing, Weaver.
Sunset Lullaby, Lister.
Dawn, Curran.
EUGENE CHRISTY

V. Prelude, Op. 10, No. 1, (From First Modern Suite), Edward MacDowell.
The Girl with the Flaxen Hair, Claude Debussy.
Hark, Hark, the Lark, Transcription, Schubert-Liszt.
ARTHUR H. MILLS

VI. Morning Hymn, Henschel.
Casey, the Fiddler, Wood.
Indian Dawn, Zamecnik.
The Great Awakening, Kramer.
EUGENE CHRISTY

TUESDAY, APRIL 14, 1925

9.00 P. M., From the New L. D. S. Radio Studio

The program will be furnished by conference visitors.

THURSDAY, APRIL 16, 1925

9.00 P. M., From the New L. D. S. Radio Studio

The program will be furnished by conference visitors.

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MISCELLANEOUS

Conference Minutes

NORTHEASTERN KANSAS.—At Topeka, November 29, 1924, District President Samuel Twombly and Apostle F. Henry Edwards presiding, Pearl Schmid, secretary pro tem, and Vera Twombly, chorister. In his report the district president recommended the ordination of David Little as priest, which was approved. He was ordained by Brothers Edwards and Twombly. Resignation of Brother Schmid as auditor was presented, and he was asked by the body to reconsider his action. District president was empowered by vote to appoint a committee to care for the auditing of the district records. Brothers Edwards, Parson, and Stead were appointed. Moved that the district president be delegate to General Conference and that he select four others as delegates. Following were selected: A. P. Crooker, M. L. Schmid, B. F. Jackson, and R. L. Tilden. A musical entertainment was given Saturday evening. Visiting Saints on the program were Sister Edwards of Independence, Lillian Whiting of Lawrence, and Brother Salisbury of Saint Joseph. Scranton was chosen as the place of next conference; the time to be published by the district president. Sermons during the conference were by Apostle Edwards. Frank G. Hedrick, district secretary.

SOUTHERN CALIFORNIA.—At San Bernardino, January 31, in charge of N. T. Chapman, district president, assisted by W. W. Smith and F. B. Van Fleet. Visiting members of the Quorum of Twelve were D. T. Williams, Roy S. Budd, and T. W. Williams; they were invited to occupy places on the platform. Following delegates to General Conference were chosen: N. T. Chapman, T. W. Williams, James E. Yates, F. B. Van Fleet, J. W. Rushton, H. F. Backer, H. W. Savage, S. H. Garner, A. W. Teel, Jerry Fisher, Melissa Backer, William Anderson, Arthur Crum, Effie Van Fleet. New branches ordered organized at Belvedere and Tujunga. Matter of organizing a branch at Santa Barbara referred to the district president. All action taken by the conference was supported by overwhelming majorities. A spirit of tolerance and democracy prevailed in all deliberations. Arthur Crum, secretary.

CLINTON.—At Fort Scott, Kansas, February 6 to 8, presided over by district presidency and Elbert A. Smith. A. C. Silvers was chosen secretary pro tem. Music was in charge of district chorister. Mrs. C. C. Martin presented the Department of Women. Sister Gertrude Keeble recommended for appointment as superintendent of the Department of Recreation and Expression, and Marvel Marsteller was elected superintendent of the Sunday school, Mrs. A. C. Silvers being chosen as secretary of the Sunday school. Meeting place for 1925 reunion changed from Rich Hill to Eldorado Springs, Missouri. Following General Conference delegates chosen: J. W. Higgins, J. A. Marsteller, F. A. Hawley, W. E. Haden, Lee Quick, John Orndoff, H. Ross Higdon, Mabel Martin, Sister F. A. Hawley. Musical and literary program Friday night. Preaching Saturday night, at 11 a. m. Sunday, and at night by Elbert A. Smith. Prayer service Sunday at 2.30 p. m. Next conference will be held at Nevada, Missouri, June 5 to 7. Mrs. A. C. Silvers, district secretary.

ARKANSAS.—At Bald Knob, February 27 to March 1. Regular routine of business taken up, statistical reports read and approved. Ministerial reports read and approved, showing progress in the district. Several new openings have been effected. Following officers elected: F. O. White, president; A. E. Ziegenhorn, vice president; remaining officers sustained. Visiting Saints were well cared for, and the hospitality was appreciated. Next conference to be held at Jonesboro the first Saturday and Sunday in August. Lida Ziegenhorn, district secretary.

SEATTLE AND BRITISH COLUMBIA.—At Centralia, Washington, February 14 and 15, District President C. E. Jones and Apostles Roy S. Budd and D. T. Williams presiding, with F. W. Holman as secretary and H. A. Sprague as chorister. Statistical reports from the nine branches and the nonresident list showed a membership of 1,053. Ministry reporting were: Elders C. E. Jones, M. N. Johnson, L. W. Bronson, and F. W. Holman. Bishop's agent's report showed total receipts amounting to $969, with even disbursement, for the six months ending December 31. Delegates to General Conference are: C. E. Jones, Ida Jones, D. T. Williams, R. S. Budd, A. C. Martin, S. P. Cox, M. H. Cook, Eli Bronson, Joseph Marshall, and Oscar Case. H. A. Sprague, district treasurer, 805 East North Street, Bellingham, Washington, was authorized to raise funds for reunion operating expenses through correspondence or personal visits. Almost enough funds had been raised to make the initial payment of $1,000 on the reunion ground. Preaching was by Brothers Williams, Budd, and Eli Bronson. At the Sunday school service Granville Swenson was ordained a priest under the hands of D. T. Williams, R. S. Budd, and C. E. Jones. Attendance and interest were good in all services. The culinary department was nicely conducted with plenty to eat. Frederick W. Holman, secretary, 406 North Thirty-sixth Street, Seattle, Washington.

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REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

High Points in President Smith's Address on Church Government

President Frederick M. Smith was requested to prepare for publication in pamphlet form the interpretation of the document of the council of April, 1924, contained in his speech on the conference floor Friday morning. We give here the contents of the pamphlet, which was delivered to the conference simultaneous with the making of the motion for the previous question:

"The church is of divine appointment." (I have picked out the words of that first paragraph which set out its meaning.) Will any man question that? And let me suggest to you that there evidently is a group in the church who have a disposition to hold that no longer is divine authority the foundation stone on which this church is built. I mean to say by that that this church is very fast becoming unique (with perhaps one other exception) in its belief that it is necessary to have an authoritative religion. And this comes from the effort to democratize the church. And let me suggest to you with all the earnestness of my soul that this is the thing to which the delegates and ex officios of this conference and the church throughout the length and breadth of the land must give careful attention. Are we as a church about to be swept off the foundation of divine authority? So far as I am personally concerned, from my study of religions as fostered by man, I have reached the conclusion that when I yield the question of divine authority and say that religion is democratic I shall cease to be a member of any church.

"The government of the church is by divine authority through priesthood." I challenge the statement that has been made on the floor of this conference that priesthood is not limited to group. It is if we are to believe the doctrines of the Latter Day Saint Church, for it is clearly set out, not only in Holy Writ so far as the Bible is concerned, but even more specifically so far as Holy Writ to Latter Day Saints is concerned, that men are ordained to the priesthood and that by the function of the Holy Spirit through those laying on hands. And that creates a group so far as priesthood is concerned. And we have affirmed that no man has a right to represent God unless he has this authority. Is that Latter Day Saintism or is it not? This means, if it means anything, that ordination is by the Spirit of God operating through those who are ordained, and authority is not bestowed by the voice of the people, but the voice of the people is used in expressing whether or not that authority will be exercised in their behalf. So no man, even though he might be properly ordained of God, has a right to represent the people without their voice.

"Common consent" has been mentioned. I want to give you an illustration of one aspect at least of common consent which is too little considered by this people. I sat in the conference of the Northern Wisconsin District not long ago, and there was a total of about fifty-nine votes, and yet that conference did work for the whole church, for an elder was selected by them after a call having come through proper authorities, and the man's ordination was authorized by a vote of fifty-nine; and the ordination was had. And the voice of those fifty-nine and the ordination following imposed authority upon that elder and gave him the right to officiate among one hundred thousand Saints throughout the world, and by common consent the rest of the church accedes to the action of the district named. There should be a distinction made between common consent and formal approval or assent, if you please. And what is taking place in that district is taking place throughout the length and breadth of the land.

The difference between a district conference and this conference is this, that while they represent a locality, this is the church assembled in legislative capacity and hence becomes the voice of the people, the whole church. And so we can here by resolution speak legislatively for the whole body of the church, and the rest of the church by common consent accedes to what is done here.

In the discussion of government I submit that there is a great deal to be said distinguishing between a democracy and a representative government. This church is not in a sense a democracy for the reason that its legislative body (this conference) is representative, is republican in its character; it is not democratic. And every day we prove this by excluding from our assembly those who are not delegates or ex officios.

"God directs his church through clearly indicated channels." We believe in revelation. We believe in inspiration. Hence we say that God directs his church, but being a God of order (I might even say a God of Supreme Directional Control) he insists, he demands that it shall be done in certain ways and through certain channels. It is true that inspiration may be granted to every man or every woman in the church who is functioning as an individual, but no individual is going to assume it is his right to "direct the church"; at least he ought not to. There have been individuals who have done it but not according to law.

Now coming to the paragraph beginning, "In organic expression and functioning there must be recognized grades of official prerogative and responsibility," I will say that when that paragraph was indicted there was in my mind's eye, not the legislative branch of the church, not the judicial branch of the church, though there can be organic expression and functioning in each of these, but we had in mind the idea of expressing in concrete form the method of attempting to carry out the policies and instructions of the

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General Conference, policies, instructions, and law which had been received by prophetic instruction, approved by representative vote, and those policies that may have originated with the people recognized and functioning in their right to initiate legislation. And so we have recognized in our study of organizations that there must be a systematic and orderly arrangement of those who constitute the administrative machinery. And I do not use the word machinery in an obnoxious sense. I mean the machinery through which this body expects to have its will carried out. This body is a legislative body and cannot carry out its will in the interim of conference, nor even in conference itself without that machinery functioning. So we have said that in order to reach efficiency and the proper presentation and finally complete the expression of the will of this people, there must be an organic form of expression that will be as orderly as God himself intends it should be and that he has said must be.

I was about to overlook something very important in that paragraph, "supreme directional control." Now what is meant by those words? It is simply this: If this body's will is to be carried out, there must be an expression and a manifestation of its will through its proper machinery that does not allow of its work being frustrated by a contention between two heads that are supposed to be equal. It cannot be done. It never has been done in organizations, and it will not be. The tendency of every body is to so arrange its organization that there is one person or one place where responsibility can be fixed and an accounting called for. And so far as what was in the minds of those who presented this document to the council, (and I assume it was in the minds of the big majority who adopted it, thus becoming an expression of the Joint Council) is that this applies to the administrative affairs of the church. We were not dealing with the judicial. There is no reason why we should have attempted to do so there. The statement that was made on this floor (and which was absolutely uncalled for to put it in the most mild form), that the President of this church has at any time attempted to excommunicate a person without a proper court trial is false and never should have been uttered on this floor. There should have been a disposition in the name of fairness to find out what was done in the case rather than to come here with such a statement as that. I challenge anybody to show with any remote degree of exactitude that I have, or that any member of the Presidency has, attempted to manipulate the judicial machinery of the church in any way.

There is a sentence here interjected which has been mentioned a number of times that would not have been in this document if there had been a disposition on the part of "my friends, the enemy," to do anything else than presume that my desire and the desire of my fellow members in the Presidency was not to execute the work of the church with its beneficent purposes in view. And so we say that this directional control over the administrative affairs of the church in attempting to carry into effect the will of the body "should be presumed to be beneficent." If the purposes of the church as you, the General Conference, believe them to be are not carried out, you have recourse, for any General Conference of this church by a majority of one can say to your President, "Get out," and he has no recourse. Not even reasons have to be assigned.

I might say in an attempt further to relieve the disturbed minds of some of my brethren as has been reflected in their speeches on this floor, that so far as the Presidency is concerned the words "supreme directional control" had only reference to the administrative line of work.

"To carry into effect the purposes of the church, effective administration is imperative, and organic solidarity is maintained only by effective discipline which is in consonance with the beneficent purposes of the church, and yet strongly enough administered to prevent the purposes of the organization being frustrated by individual caprice and rebellion. Authority to be effective must be respected." My friends, there has been reference made in a number of speeches on this floor to that phrase in regard to effective discipline, and yet in only one single instance has there been an attempt to discuss it in any other way than in its punitive aspects. When discipline has a function so much expanded beyond a mere matter of punishing a man who has gone wrong, why should we spend so much time discussing the punitive aspects and leave untouched the matter of directional discipline? Here is what I have in mind. I believe it was mentioned before. A young man comes into this church, or an old man is assigned to a new work, and he comes to the office saying, What must I do? It seems to me it is something to be greatly desired that there shall be an effective discipline directive in its character that will enable this man to reach the end results of his work in the quickest way possible because constructive discipline is had. The word *discipline* was used there by the framers of that document in its broadest sense. The Methodist Church issues a book called the Methodist Discipline, and you will be very much surprised, if you have not read it, to find that there is not a word said there about going to jail or laying on the cat of nine tails or something of that kind.

I have kept still and have been accused of doing so from an ulterior motive. Why, bless your souls, I saw some correspondence in which it was intimated that the President of this church was keeping still because he was afraid to talk.

In the closing paragraph of that document there is this language: "This view of the organization of the church affirms the interdependence of departments and coordination of action and holds General Conference as the instrument of the expression of the will of the people." In my opinion the only weakness in that paragraph is that it does not make it quite strong enough. We were unfortunate in presenting it in the negative sense, hence it was changed. In the original which was presented by the Presidency these are the words used: "This view of the organization of the church does not admit of independence of departments." That is where our trouble has been, in independence of departments. At the same time it goes on and says this view also holds the General Conference to be the instrument of the expression of the will of the people, speaking in a general sense. We know of course they have a chance to express their will in other ways such as in branches and districts, in business meetings and conferences, and they have expressed their will perhaps in some other ways; but the chief way for the general church to express its will is by General Conference enactment, though its will may be expressed by common consent to general administrative acts, which of course are always subject to legitimate review. And this also, it seems to me, presupposes the idea that the legislative body shall function as a legislative body and not as an administrative body. It is not a sitting of the board of directors. That is the basis on which I answered the question which has been distorted in an attempt to have it work to my disadvantage when I stated that the General Conference should not presume to issue orders to any man. Unless some man has been guilty of an official infraction of his responsibility to this body, the will of the body should be expressed in laws and an expression of policy. It has a right to call in question its officers, and in that way it may issue an order

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when an officer of the conference has violated the proprieties or his responsibilities to it. The Congress of the United States does not attempt to issue orders, but it does adopt laws, and immediately the law is adopted it is referred to the administrative department of the United States to execute it, which is why it is called the executive department. That is true here.

I am going to pass just briefly over this "Proposed basis of agreement." That does not settle the main thing at issue which was considered by the Joint Council and which has been so disruptive of our organic solidarity, the relationship of the quorums, because it recognizes the right of the President over the high priesthood but lets go some other things that are extremely important so far as this difficulty is concerned.

Marriage in the United States

A great many articles have been printed, some of which have been referred to in the SAINTS' HERALD, concerning the decline in family life and marriage and the amazing increase of divorce.

It now appears, according to the *American Magazine* for February, 1925, that Doctor William Fielding Ogburn, professor of sociology, of Columbia University, has completed an analysis or census of the United States at the request of a Bureau of the Census to secure exact figures for the status of marriage in this country.

He reports that in 1890, 55.3 per cent were married, but this is probably of those considered of a marriagable age, which is often taken at quite a low age, over fourteen years. In 1920, 59.9 per cent were married, an increase of 4.6 per cent. The increase was slight for the first decennial, but at the end of twenty years it had increased 2 per cent, but in the last decennial period had increased the remaining 2.6 per cent.

The greatest increase of marriages was between the ages of twenty and twenty-four, with the peak at twenty-one for young men and nineteen for young women.

In 1890, 18 per cent of all persons in the United States between the ages of fifteen and twenty-five were married; in 1920, 23 per cent were married of all persons in that age period. This shows a greater willingness of the present young people to marry, and that at quite an early age. It may be noted that the marriageable age is taken quite low, namely at fifteen years.

In 1920 the general figures are given that at the age of twenty years one fourth were married; at the age of twenty-one, one third. Of those aged twenty-four, one half were married; twenty-seven years, two thirds were married, and of those residing in 1920 in the United States thirty-five years of age, four fifths were married. Other figures infer that there are ten per cent who never marry. This would seem relatively a small percentage, and smaller than what has been generally supposed from ordinary newspaper discussion. The figures indicate that there are even more early marriages now than thirty years ago, and that the relatively small total percentage of married persons is because there is still a considerable percentage who do not marry until later than twenty years of age.

Divorce

A great deal of emphasis has been made of the increase of divorce. The rate has more than doubled within the thirty years. According to the census of 1890 three tenths of one per cent of the married population were reported as divorced. Twenty years later the percentage had arisen to seven tenths of one per cent. For the year 1920 alone there would appear to have been one eighth as many divorces as marriages. This is naturally a very serious figure, even though the resultant total percentage of the marriageable population divorced is still relatively small. The large numbers of families which remain united for many years naturally greatly decreases the percentage of divorces in the total population. It is too high, but not disastrously so.

An Insurance

Doctor Ogburn further reports that there is a smaller percentage of married people who go insane or go to jail or become paupers, and that married people live longer than the unmarried. That is, between the ages of thirty and fifty the percentage of bachelors who die is double that of married men. This may indicate that the people who get married are naturally more law abiding and have better sense. It hardly indicates that they are naturally more healthy, because widows and widowers die as readily as single people. There seems to be here an indirect testimony to the general success and happiness of married life. However that may be interpreted, the figures speak for themselves and rather tend to confirm our general observation that most people are law abiding and have proper respect for the institutions of society.

"Autumn Leaves" Wanted for New York Public Library

We have a call from the New York Public Library for volumes 1 to 16 (1888 to 1903), the first sixteen volumes, of our church magazine. The librarian says, "It is our intention to preserve the file permanently, and we feel it most important that it should be complete."

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volumes wanted and will so inform Sister Christiana Salyards, editor of *Autumn Leaves,* arrangement can be made to grant the request, and without duplication. It is almost as important that this be done as that the publishing house or church library possess a complete file, for America looks to the New York Public Library for the history of its literature, and many students and authors gain from its files their knowledge of our church. Let us remove from any such the excuse that our literature is not accessible even in this great library.

General Conference Debates Church Government

Five Days' Sessions Spent on the Subject; President Smith and Bishop McGuire Speak at Length

The discussion on church government which was taken up the second day of the conference in the morning session came to vote on Saturday afternoon, and the vote was completed before six o'clock in the evening. The discussion had been earnest and at some times even sharp, but for the scope of the matter and its wide meaning to the interests of the church and of individuals, it was remarkably free from personalities and the clashing which results from passion. Many of the leading men of the church were heard, and as it often happens, there were some the church would have been glad to hear who were unable to get the floor because of the strong demand that was made for time.

Before the discussion opened, a time limit of thirty minutes was set upon speeches during the remainder of the conference. This rule was suspended in the cases of President F. M. Smith, who spoke one hour and twenty-five minutes; and Benjamin R. McGuire, who probably spoke three hours on Friday afternoon and Saturday morning. The great majority of all those who claimed the floor occupied the full thirty minutes and crowded it with matter, many of them missing the goal which they had wished to reach, leaving the most important things they had to say because of the fall of the gavel.

The discussion of the seating of delegates instructed to vote for the document on church government adopted by the advisory council of April, 1924, crept in during the entire discussion, charges being made against the fairness of such a procedure and answer being made again that it was within the right of any branch to instruct its delegates so that the delegation would properly represent the thought of those who remained at home.

The regularity of the procedure of the April council was discussed pro and con; the composition of it, the scope of the work that it attempted to do, the manner in which the business was done, and practically all things pertaining to it were canvassed in the speeches of those discussing the question.

In order that our readers may have before them the issue as it appeared to the conference, we are presenting here the document that President F. M. Smith submitted for the Presidency and "The proposed basis of agreement" as signed and submitted by the Presidents of Seventy and supported by a strong majority of the Seventy and by other members of the conference:

To the Church: In April, 1924, in response to call from the Presidency, a council met in Independence comprising the following officials: The First Presidency, the members of the Quorum of Twelve who were in America (eight), and the Bishops (except those in foreign fields). The genesis of this council has been presented in the HERALD for June 18, 1924, and needs not repetition.

Among other things accomplished by this council was the adoption of the following, which the Presidency presents to the General Conference with the recommendation that it be adopted:

This church, as defined by the late Joseph Smith, is a theocratic-democracy—not man-made, but of divine appointment and origin. (Matthew 16: 18; Doctrine and Covenants 1: 5; 17: 7; 1 Nephi 3: 221; 3 Nephi 10: 1.)

The government of the church is by divine authority through priesthood. (Doctrine and Covenants 68: 4; 104; Acts 20: 28). The government in its objective is beneficent, and its purpose is betterment of human conditions. The divine authority becomes operative through the consent of the governed—the common consent indicated in the law (Doctrine and Covenants 25: 1; 27: 4). It is divine government among the people, for the people, and for the glory of God and the achievement of his purposes towards ideal conditions.

God directs the church through clearly indicated channels (Doctrine and Covenants 43: 1, 2; 27: 2); and his voice is the directing power of the church; but to this the assent of the people must be secured.

In organic expression and functioning there must be recognized grades of official prerogative and responsibility (Doctrine and Covenants 104; 122: 9), with supreme directional control resting in the Presidency as the chief and first quorum of the church (Doctrine and Covenants 122: 2, 9; 104: 42). This control it is presumed is beneficent. Protection against prostitution of this power is amply provided in the law.

To carry into effect the purposes of the church, effective administration is imperative, and organic solidarity is maintained only by effective discipline, which is in consonance with the beneficent purposes of the church, but yet strongly enough administered to prevent the purposes of the organization being frustrated by individual caprice and rebellion. Authority to be effective must be respected.

This view of the organization of the church affirms the interdependence of departments and coordination of action and holds General Conference as the instrument of the expression of the will of the people.

It is, we feel certain, quite generally apparent that under existing conditions this matter should

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receive attention and the issue settled early in the conference, hence we suggest and recommend that the conference give its entire attention to this matter until settled. FREDERICK M. SMITH,
For the Presidency.

PROPOSED BASIS OF AGREEMENT

(An Appeal to the Priesthood, Delegates, and Membership.)

In order to unify the forces of the church, we the Presidents of the Seventy offer the following as a basis of agreement:

The church is a theocratic-democracy—not man-made but of divine appointment and origin. (Matthew 16: 18.)

The government of the church is by divine authority and the common consent of the people. (John 15: 16; Romans 10: 13-15; Doctrine and Covenants 1: 2; 25: 1, 2; 27: 4; 38: 5; 42: 5; Mosiah 13: 34-40.)

Under the theocratic phase, the authority of God is primary. Under the democratic phase, the people (priesthood and membership) exercise the right to consent to, reject, or originate legislation.

This government is administered through priesthood, which consists of different grades as enumerated in the law. The First Presidency have the burden of the care of the church and presidency over the high priesthood. All quorums of priesthood and departments work under their direction according to the provisions of the law in the revelations of God and the General Conference resolutions.

God directs the church through clearly indicated channels (Doctrine and Covenants 43: 1; 27: 2; 125: 14), and his voice is the directing power of the church, but to this the consent of the people must be secured.

In organic expression and functioning there must be recognized grades of official prerogative and responsibility (Doctrine and Covenants 122: 9; 104) with general oversight vested in the Presidency as the leading quorum of the church.

To carry out the purposes of God through the church, effective administration is necessary. Adequate means for maintaining discipline are amply provided in the law. (Doctrine and Covenants 42: 19-23; Matthew 18: 15-17.)

To protect the rights of the people and provide the necessary checks in case of conflict, the law provides three quorums having concurrent jurisdiction. (Doctrine and Covenants 104: 11; 122: 10; 126: 10.)

This view of the organization of the church affirms the interdependence of quorums and departments and coordination of action, and holds that General Conference is the instrument of the expression of the will of the people.

Signed:

T. C. KELLEY.
E. E. LONG.
J. T. RILEY.
E. A. CURTIS.
R. L. FULK.

INDEPENDENCE, MISSOURI, April 3, 1925.

The church was particularly interested in the situation as reflected by the leading quorums, the First Presidency solidly supporting the document; the Quorum of Twelve being divided, eight supporting the document and four rejecting it; the Presiding Bishopric being solidly against it, and the other quorum so highly regarded in the law, the Quorum of Seventy, being divided by voting 38 for the document and 17 against it.

One of the matters which prolonged discussion and brought a great deal of feeling into it was the presentation of a protest signed by a large number of individuals, a number of them being prominent in the councils of the church, and which we here reproduce:

Whereas, the document on Church Government, now before the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, grants to the First Presidency supreme directional control over all the affairs of the church, spiritual and temporal; and

Whereas, because of the irregularities attending the introduction and development of the doctrine of supreme directional control, together with the threat of "elimination" made by the President of the Church against some of the leading church officers who are opposed to the document on Church Government, and because of the illegal selection and instruction of certain delegations to the General Conference; and

Whereas, this document on church government limits the legislative rights of the General Conference to assenting or consenting to the proposals of an autocratically controlled priesthood; and

Whereas, the existing unhappy division in the church growing out of the attempt to force upon the church this doctrine threatens its very existence; and

Whereas, this demand for a completely centralized government with supreme directional control, which would in fact rest in the President, would fundamentally change the established order of the church; and

Whereas, this change from a theocratic-democracy to an autocracy of a hierarchy with final and supreme directional control in the hands of one man strikes at the very heart of the principles of church government contained in our Standard books (the Bible, the Book of Mormon, and the Book of Doctrine and Covenants) and General Conference enactments, by which the Reorganized Church in the Temple Lot Suit established its rights and claim to be the true church in succession; and

Whereas, should this document be indorsed it would be tantamount to apostasy—a departure from the accepted principles and practices of this Reorganized Church;

Therefore, we solemnly declare that we will not support nor countenance this attempt to change the fundamental principles of government given of God, and will consider ourselves justified in taking such steps as will protect the constitutional rights of the officers and members of the church against this insidious departure from the faith.

Further, as a group holding allegiance to the faith and principles established from the beginning of the Reorganized Church, we pledge ourselves to carry on the work of God in harmony with His law.

This protest was vigorously attacked by President Elbert A. Smith and President F. M. Smith and interpreted by them as absolutely improper and treasonable to the interests of the church, but the framers rejecting such interpretation just as vigorously and claiming their right to protest everything there protested. The situation became acute when President F. M. Smith demanded that Bishop McGuire and his associates as officers of the church remove

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their signatures from the document, and when Bishop McGuire asked the President to retract the attack of treason made against him for signing the document.

Notwithstanding these clashes and the depth of sentiment that ran through the discussion, we have never witnessed a debate that was upon a higher plane of intellectuality and good feeling. The most objectionable parts are here set out for the people to know and in harmony with the general policy which we believe to be correct of doing our business in the open.

Many surprises were met in the final line-up for the vote, and both those for the church government document and those against it lost devotees which seemed to be sure and steadfast, and there were others who did not vote at all when it was expected that their vote would count for either the church document or the basis of agreement offered by the seventies.

The vote began at twenty minutes of three on Saturday afternoon and was a delegate and ex officio vote taken in two sections, first on the substitute, the entire vote being recorded thereon, and later on the original motion for the adoption of the document on church government after it was determined that the substitute had lost. The figures on the substitute are: Ex officio, yea, 166, nay 354; delegate, yea, 228, nay, 582; total, yea, 394, nay, 936.

The meeting at which the vote was taken adjourned long before the secretaries were able to announce the exact vote, though it was not a close one, nor was it considered so at any time. Between nine and ten o'clock Saturday evening the vote on the main question was announced: ex officio, yeas, 344, nays, 166; delegate, yeas, 575, nays, 239; total yeas, 919, nays, 405.

Easter Sunday at the Conference

One of the most beautiful and balmy days April ever produces in this section was given to the Saints for the celebration of Easter Sunday in the General Conference. The crowds were early and continuous at the services of the day. In the Stone Church there was no early prayer meeting, the first service being the Sunday school. Sunday school was also in session in the various churches throughout the city, and all of them were crowded to the limits of their space.

The Stone Church Sunday school was a surging mass of regular attendants and visitors, but the crowd was remarkably well handled by the officers, and many witnessed the work of the school to their satisfaction and instruction.

At the session of the Second Church Sunday school, one which numbers some 275 enrollment, there were something over 400 in attendance, all the classes being overrun, and the primary department showing an attendance of about 125. This was representative of the condition throughout the city.

An early prayer meeting was held at the Second Church, convening at 8 o'clock and dismissing shortly after 9. This is normally a young people's prayer meeting, but there were a number of visitors of middle and advancing age who enjoyed the activity and devotion of the young in great measure. The spirit of peace and contentment and still of earnest activity was manifested by the young and very young, and the desire to press onward with the work was never more evident in a body of young people than was manifested at this service. Several other early prayer meetings occurred in the city, and all report a good spiritual condition.

Elder Walter W. Smith, of Los Angeles, delivered the sermon at the Stone Church at 11 o'clock, being supported by the regular Stone Church Choir and having a hearing of probably more than seventeen hundred people.

At the Second Church Apostle J. W. Rushton delivered the sermon, being supported by Sister Laura Weir, who read "The walk to Emmaus," and by Brother F. G. Pitt, who sang and led the congregational singing, the house being crowded with visitors from other parts of the city and visitors to the conference from abroad.

The Walnut Park congregation had the pleasure of witnessing a short Easter program at the close of Sunday school, followed at eleven o'clock by a very fine Easter address by Apostle Paul M. Hanson. In the evening the Junior Choir, under Orlando Nace's direction, gave a song story, "The disciple," appropriate for Easter, and E. A. Davis gave the evening sermon.

Following the regular Sunday school service at Liberty Street, an Easter program was given by the Lower Circle of Orioles and the Primary Department, which was followed by an Easter sermon by Elder Charles J. Smith. This congregation also had many conference visitors.

These four churches are all easily accessible to conference visitors, but the attendance at Latter Day Saint churches was not limited to these. Every single congregation in the city had church services and good attendance, and some visited the outlying branches, some even undertaking the trip to Holden fifty miles southeast. It was an ideal day for this visiting and general witnessing of the development of congregations and the work of the church in Zion and her nearest stakes. Kansas City had many visitors, and some of her farthest outlying branches were crowded to capacity.

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Likely one of the most distinctive features of Sunday's activities was the lecture delivered by President Elbert A. Smith Sunday evening entitled "Milestones in the life of Christ," which was accompanied by many splendid illustrations. The atmosphere of this lecture was particularly attractive and reverent, and many were renewed in their faith and worship of Jesus Christ because of having come in touch with this work.

Monday morning was slightly rainy and cloudy, but at half past seven large crowds were on the steps of the Stone Church awaiting admittance to the early prayer meeting. The business session at ten o'clock opened with a very large crowd anxious to see the complexion that business would assume.

Immediately upon the opening of business Monday forenoon, President Frederick M. Smith presented the following with reference to the Auditorium question:

INDEPENDENCE, MISSOURI, April 6, 1925.

To the Church: The council of April, 1924, assembled at the call of the Presidency and which was in session some ten days or thereabouts, discussed among other matters the general question of the Auditorium, and adopted the following:

"1. The Auditorium should be built without delay. There is imperative demand for such building. If it were unneeded the undertaking would be ill-advised.
"2. Plans should be made to spend such portion of the amount of subscriptions as fast as available in erecting such part of the ultimate building as will meet our present needs, any unused portion being invested in safe income-bearing securities for the benefit of further future expansion of the Auditorium Building.
"3. To effect this end, location and plans should be determined as expeditiously as possible, and the Auditorium fund should be rehabilitated without delay.
"4. The rehabilitation of this fund should be effected with the full purposes of the church in view and with especial regard for our work in solving our social problems.
"5. Unutilized properties should be sold, and the proceeds applied in returning the loans to general funds. This also applies to the investments of the fund.
"6. Lands desirable for promoting our social program or church extension should not be sold to rehabilitate the fund unless the exigencies demand.
"7. The High Council and the Presiding Bishopric shall designate the list of properties to be sold to rehabilitate this fund.
"8. With a *bona fide* start made on the erection of the building, the collection of the remainder of the subscriptions to the fund should be undertaken."

The Presidency submits this action of the Joint Council with the recommendation it be adopted.

A motion came from the floor that the recommendations be adopted.

Next came a motion of the previous question, which carried almost without negative vote.

Questions were asked as to where the Auditorium would be erected. President Smith answered the question, stating that there is only one place for it, and that is adjoining the Temple Lot on the south. He had advised the Bishop of the church to acquire all the necessary land in this quarter, and he could not state just what had been accomplished as to this.

Bishop James F. Keir stated that some property had been acquired, options had been taken on other pieces, and that while not everything was in hand which is desirable, yet much progress had been made.

President Frederick M. Smith presented the following, which was adopted without discussion:

INDEPENDENCE, MISSOURI, April 6, 1925.

To the Church: The Presidency submits to the conference the following action of the council of April, 1924, with the recommendation that it be adopted:

"1. Be it resolved that we favor the immediate initiation of a program looking towards the establishment of Zion and the application of the law of stewardships, which program is as follows:
"2. That the Bishopric secure completed financial statements by the selection of a corps of men qualified by special training (if possible) who shall be assigned territory with a view to securing these financial statements by personal contact.
"3. That financial statements be provided which are especially designed to serve these purposes.
"4. That the members of the church be requested to file their financial statements annually.
"5. That arrangement for the payment of tithes due the church should be made at the time of filing of the inventory.
"6. That all who are willing and desirous should be placed upon the stewardship basis, either individual or group, as they shall manifest the essential qualifications.
"7. That books, tracts, etc., expressing the social ideals of the church should be published without delay.
"8. That ministerial propaganda of the church include the presentation of the social ideals of the church with specific reference to the law of tithing and consecration, that they may cooperate in the education of the Saints, particularly young people and inquirers.
"9. That the people of the church should be urged to gauge their expenditures in accordance with definite budgets to be formulated with the idea of maintaining an equitable standard of living consistent with the attainment and perpetuation of their maximum efficiency and the needs of the group.
"10. That in looking to the completion of the surveys of man power, capital, markets, territories, etc., a bureau of research and service should be established.
"11. That the determination of the order of economic development should be given immediate consideration.
"12. That the surplus consecrated from stewardships in operation should be set aside for, or at once used in the establishment of other stewardships.
"13. That in view of the extension of our social organization, there will be necessity for providing vocational guidance and training."

Respectfully submitted,
THE FIRST PRESIDENCY,
By FREDERICK M. SMITH.

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Report of the First Presidency

The Presidency then reported the following:

April 6, 1925.

To the Conference: The Presidency has, under the trying conditions of the past conference year, labored assiduously to advance the interests of the church. The heavy correspondence at the office, covering as it does a wide range of subjects, response to calls for preaching, visiting district conferences, reunions, conventions, and the various church institutions, with other details demanding attention, together with teaching and writing of articles, all have placed a burden of work upon us as a quorum and as individuals which has been far from easy, the tasks being made the more difficult by reason of the unfortunate conditions existing in the church.

In responding to the various calls, the members of the Presidency have visited points in the following States: Missouri, Kansas, Iowa, Illinois, Oklahoma, Nebraska, Michigan, Wisconsin, Ohio, Ontario, Pennsylvania, New York, Massachusetts, Maine, Colorado, California, and the District of Columbia, and were at some twelve reunions and about thirty district conferences.

As is perhaps well known to the members, since May the Presidency have not been editorially responsible for the HERALD, though one member (Elbert A. Smith) has acted as "contributing editor" to the HERALD. The junior member (F. M. McDowell) has continued his work on the faculty of Graceland College, and has handled the details of the departmental work, as that report shows.

As far as it has been possible for us to do so, we have kept continuously in touch with the various departments and departmental workers. The reports which have been submitted to conference indicate the activities. Changes in the personnel have been made only where unavoidable.

Foreign mission work has remained at a rather low ebb, and we sincerely hope the time may soon come when there will be sufficient unity to permit a wholesome expansion of this work.

Very much to our regret we have to present the resignation of Doctor G. Leonard Harrington as physician to the church. Appreciation of his splendid work in the Health Department and his social vision gives rise to a hearty wish that he might still give us his services in these lines. We wish him well in the larger fields of activity into which he feels he has moved.

Shortly after the first of the calendar year, Albert H. Knowlton presented his resignation as church auditor, which we finally felt compelled to accept. We appointed George W. Eastwood to the position, which appointment we present for your approval.

In submitting herewith the report of the publicity agent, we call attention to the fact that this department was brought into existence by appointment of the Presidency. After the appropriations committee last June disallowed appropriation to that department, the agent (Arthur E. McKim) accepted a position with a Saint Louis firm and left Independence. After consultation, the Presidency suggested to Brother McKim the advisability of resigning so that we could make temporary appointment or assignment of the work to some other office at headquarters. But Brother McKim refused to resign. We submit herewith his letter of December 12, 1924:

December 12, 1924.

PRESIDENT F. M. SMITH,
Office,

Dear Brother: I was surprised to have your letter of December 4, asking my resignation as general Publicity Agent of the church.

You do not specify your reasons why my resignation should be tendered, but seem to base it on the fact my arrangements are not satisfactory to you. I do not understand that the personal satisfaction of any officer is the standard by which other general officers are to be entirely governed, but that we also bear a responsibility to the General Conference which authorized the departments and which sustained us all at last General Conference.

As I wrote you in my former letter, I was under the necessity of obtaining employment for a livelihood, due to the fact that the Appropriations Committee saw fit to disallow any funds for the operation of my department, and in planning for my work thought that I could do as much under the circumstances as anyone else. Since I was willing to carry on this work without expense to the church, I thought my efforts would be sought rather than discouraged. I still feel that way about it. Do you know of any way this work can be handled without money to better advantage? I will be glad to consider your information on that point and believe you must realize that there is no one more deeply concerned with the publicity work than I am, who have given years in building up the department.

I cannot see the consistency of your requesting or my tendering my resignation at this time, therefore beg you to understand this letter as declining to relinquish this work until General Conference has opportunity to direct in the matter.

Very sincerely yours,
(Signed) ARTHUR E. MCKIM,
PUBLICITY DEPARTMENT.

We still feel that under the circumstances Brother McKim should have resigned as per our suggestion. And we recommend his release so we can reorganize the department in some form.

Report of Publicity Department

SAINT LOUIS, MISSOURI, March 1, 1925.

To the Presidency and Conference; Greetings: There is little to report regarding the Publicity Department since last General Conference. In April it was sustained along with the other departments of the church at the conference, but in June it seems that the Appropriations Committee disallowed any funds for this work. The reasons for this action were never disclosed to the general publicity agent; in fact, no notifications of any kind came to the department regarding the matter.

However, in response to the unofficial news of the committee, the Publicity Department laid out no plans involving the expenditure of church money after July 1, and has spent not a cent since that time except to supply tracts to the missionaries. This literature was charged to the special tract fund.

The actions of the Appropriations Committee seem to have been entirely negative in this matter, and, so far as we have been able to ascertain, no provisions were made for taking care of the large publicity organization that has been built up throughout the church.

There are now active publicity agents in nearly every branch of the church, and rather than see this splendid organization go to pieces for lack of direction, we notified them through the HERALD to carry on as best they could, and that they might call on the general office for help as usual, provided only that it did not necessitate the expenditure of church funds.

The general publicity agent found it necessary of course to take up other employment, but feeling that he could perhaps do as much in the publicity work without funds as any

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ORIGINAL ARTICLES

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

The Call of the Church to Youth

Sermon Number One, by Patriarch John F. Martin, at the Young People's Convention, Lamoni, Iowa, June 9, 1924. . . .

My scripture lesson is found in the 119th section of Doctrine and Covenants, paragraph 8:

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of men of business and of work labor together with God for the accomplishment of the work intrusted to all.

Arctic travelers tell us that in those far waters icebergs are sometimes seen plowing steadily on against wind and tide, as if they possessed the power of self-direction. The solution is found in the fact that the larger part of the iceberg extends down into the deep undercurrent of the sea, which bears it on resistlessly.

In these days we find many ebbing and flowing tides of tendency, causing many conflicting surface currents and many veering winds of opinion, blowing from all points of the doctrinal compass. The result is much doubt and confusion.

When a man becomes conservative, with the years, his habit, his ideas, and his character have become so fixed that he is little affected by the changes taking place in the world around him.

With young people, however, it is different. Habit has not yet gained much momentum, and their opinions have not yet hardened into conviction. Their characters still have that sensitiveness and flexibility of youthful growth. They are more easily affected by environment and more easily disturbed by conflicting opinions.

It is not strange, then, that they should be perplexed by the many ideas with reference to life and duty which we find in this period of transition through which we are passing.

When a young man or young woman is in doubt as to the meaning of life, he or she does not know what to do with life; and if that be the case, it is pretty certain that not much use will be made of it. Many fail because they do not discern the signs of the times, and many succeed because, consciously or otherwise, they push out into that tide in the affairs of men which, taken at the flood, leads on to fortune.

Carlile thought that cooperation with the real tendency of the world indicated the insight of genius, and well might this be true, for the real tendency of the world is given to it by the hand of its governor. So, if we can get hold of truth deep enough to reach down to the undercurrent of civilization, it will reveal to us the direction of true progress, which, we must admit, obeys the divine purpose. If we can, then, intelligently and genuinely yield to that divine purpose, we will be little disturbed by conflicting surface currents and shifting winds of doctrine.

In the undercurrent of civilization, there are few things which have made for progress to the extent that industry has. It is not strange, then, that the industrial revolution of the past century should produce a new civilization. This industrial revolution was brought on by the substitution of mechanical power for hand power or muscle power. When the power was muscular, it was necessarily distributed. Then a man could make a living by himself. It was the handicraft stage of civilization. The good wife could take the wool as it came from the back of the sheep, card it, spin it, dye it, and make it up into clothes. The husband could not only till the soil, but also build the house and make the furniture.

With the advent of the steam engine, power became centralized. Manufacture forsook the home for the factory. The hand gave place to the machine. Industry became organized, and with the organization of industry there came a more extended organization of society. Communities began to depend upon each other until finally the life of the nation was industrially one. Now nations are becoming dependent upon each other, and the world life is developing, all growing largely out of the organization of industry.

Man has at last come to realize that he cannot do as he pleases in this world. He has come to see that what he does or does not do affects thousands of people. The fundamental movement of the times is from an individualistic to a social or collective type of civilization.

It is not strange therefore that in the undercurrent of true progress accompanying these great changes in the world of ideas, and in the physical world, there should be a corresponding change in the conception of Christianity. The conception of Christianity is changing from an individualistic to a social or collective idea. There was a time, and some still have this concept, that salvation consisted in saving the individual alone. But thinkers are coming to be dissatisfied with that idea because it is selfish, it is narrow, and they need a religion which can include all of the great things that have come along with progress in this world. And that is what I want to speak about.

Along with the development of the affairs of this world there has developed a social conception of Christianity, and God in his wisdom foreknew it and told Enoch of it many years ago. And we are stand-

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ing in that day and age of the world when the opportunity has come to the church to satisfy that demand of the human family for a social religion; and that, to my mind, is the call of the church to youth, to arise and take advantage of the opportunity which is given to the church to-day to establish in this world that condition spoken of by the Lord to Enoch.

I do not know what you expect me to say with reference to the call of the church to youth. To my mind, the call can be divided into two fields: First, the establishment of Zion, the city of refuge, a place where the people of God can be gathered from the four quarters of the earth and prepare themselves for the coming of the Lord. And second, the evangelization of the world, carrying the message of the gospel to the nations of the earth. That spells the work which lies before this church. And when I say that, I say that upon the youth of this church, those who are now the youth of the church, much of that responsibility rests.

It would be useless for me to attempt to say anything in addition to what President Smith said on last evening. It seems to me that no one could go away from this tent last night with any other idea than that God prompted the words that man spoke, and that all should do their utmost to work out the principles which we have been preaching for many years.

When I think how long we have had these fundamental principles and how little progress we have made, I am filled with chagrin. And yet that same problem confronts the youth of the church to-day.

We are under the necessity of carrying the gospel to the nations of the earth. "Oh, well," some one says, "we cannot all be preachers; we cannot all be bishops. How can we help? We cannot carry the gospel to the nations of the earth; we cannot take care of the finances of the church." Oh, my good young friends, there is room for every talent; there is room for all the ability that God has blessed you with, and there is a place in the church work where every one of us can fit in. There is something each one can do, for the Lord says, "All are called, according to the gifts and callings of God unto them." "Well," one says, "what can I do? I cannot preach; but say, I can sing a little! Will that help much in the establishment of Zion?"

I just want to use a little illustration here to show, if I can, the power of music; the power of a simple hymn. One of our missionaries was conducting a series of services in a certain place, in a very rough neighborhood, and attending his meetings was a young lady about eighteen years of age. She had been going from night to night, but one night as she came home from the meeting her father met her and said to her, "I understand that you have been attending those Mormon meetings?" "Yes, father; I have been up there; but, father, they are not Mormons." "They are Mormons," he said. "I know more about it than you do. Don't you go there any more. If you do go, I will whip you to within an inch of your life!" The girl replied, "All right, father." The next evening came. The appeal was too strong; she could not resist; she went to the meeting regardless. When she came home that night, her father said, "So you disregarded my counsel, did you?" "Yes, father; I could not stay away." "I told you I would whip you, didn't I?" "Yes, father; you did." "Well, I am going to keep my word. You may prepare yourself for the worst whipping you have ever had in your life." The girl answered, "Before you whip me, father, there is one request I want to make. Let me sit down at the organ and play and sing a song." The father answered grouchily, "Oh, well, go ahead." The girl sat down to the organ and began to play a hymn:

> Jesus, I my cross have taken,
> All to leave, and follow thee;
> Though I'm poor, despised, forsaken,
> Thou, henceforth, my friend wilt be.

As she sang, tears began to trickle down the old man's cheeks, and when she got through the song, she said, "Now father, you may proceed." But the father broke down and said, "If that man's preaching has had that effect in your life, it must be all right. I will go with you to-morrow night!" They then went together to the meetings until finally both were baptized.

Friends, that is an experience showing the effect of a simple hymn on the hearts of those who have become calloused and hardened against religion.

So I say to the individual who says he can sing a little, indeed it does help. God has spoken from on high and said, "Cultivate the gifts of music and song."

Another says, "I cannot preach or sing; but say, I have a machine here, and any time the missionary wants to go out and preach in the country around I will take him out." All right, that is a good offer. That is the missionary spirit. Another speaks up and says, "I cannot preach; I cannot sing; I haven't any car; but, say, I work and I get a salary. I have a little over my expenses, and I can pay my tithing, which I have not been doing." That is fine! God commands that.

Another says, "Brother Martin, I cannot preach; I cannot sing; I haven't a car; I do not have a great deal of money, but I am a school-teacher. Will that help?" Well, I should say it will help. I do not know a nobler profession, especially for girls and

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women, than teaching or nursing. Zion will depend as much upon teachers as upon preachers. Another will say, "I haven't much of anything but a home, and I have a nice little home out here. Whenever you want to hold some missionary meetings, just come out."

Here we have a group of people who say what they are going to do. I go to one and say, "When are you going to sing?" She says, "Well, you know they have choir practice on the night we have girls' club down town. If they would change the night of choir practice I would go." To another I say, "When are you going to pay your tithing?" "Well, I am thinking about getting married, so I am buying a little house out here, and I haven't got it paid for yet. When I get it paid for and get my wife, I'll pay my tithing."

I speak to the man who has the car and who offered it for service and tell him that I want to go out where there is an opening and ask him if he will take us out. He replies, "What town did you say? Oh, no; I couldn't think of going there. I have friends there who belong to the same society I do, and if they find out I belong to the Latter Day Saints Church they will just ostracize me. I guess you will have to excuse me this time. You can use my car some other time."

Then I ask the lady who said I could use her home for missionary work if we could hold a series of missionary meetings in her home. She says, "Well, you know I haven't cleaned house for a long time, and I have been thinking of getting the house papered, and after I get the house cleaned and papered you can come out." These people were always putting God's work last.

God first in everything and ourselves last would be what I would impress upon you young folks. If that idea permeates our lives, they will be a success.

There are three laws upon which our success in doing this work depends. Those three laws are service, sacrifice, and love. Our success in anything in life depends upon these, and certainly our success in responding to the call of the church depends upon these three principles: service, sacrifice, and love.

I might draw from the life of Jesus an incident or two to illustrate what I mean. There comes to my mind an experience in the Master's life which has always made a profound impression upon me. It was on the occasion that he introduced the Lord's supper. He had given his disciples instructions to meet in a certain place to celebrate the feast of the Passover. The custom in that country was that the caller was to be met at the door by a servant who would take his sandals from his feet and wash his feet so that he might enter the room barefooted. When Jesus and his disciples met, there was no servant at the door to greet them. They began to contend among themselves as to who would play the part of the servant. I can imagine I hear Peter, impulsive Peter, say, "Well, I won't wash James's feet!"

But there was one there whose great heart was filled. He felt sad that, notwithstanding he had been associated with these men for three years, they had not learned the beautiful lesson of service, self-sacrifice, and humility. So he took the basin of water and the towel and proceeded to wash his disciples' feet. He came to Peter, and Peter said, being ashamed, "Thou shalt not wash my feet!" But Jesus said, "If I wash thee not, then thou hast no part with me." Peter perceived somewhat what the Lord meant, and he said, "Not only my feet, Lord, but my head and my whole body."

There Jesus taught the beautiful lesson of humility, of service. Shortly after that he said, "My commandment I give unto you, that you love one another, even as I have loved you." And in the demonstration of his love he humbled himself to the point of servant and washed his disciples' feet. He finally suffered and bled, and died an ignominious death on the cross for sinful humanity.

Another instance in the life of Jesus which illustrates the quality of his love: I like to think of that experience when a certain woman was brought in to him, dragged by the hair of her head and accused before the Master of a grave sin. They said to the Lord, "This woman was taken in this sin; the law says she shall be stoned to death." While they accused her, the Master wrote upon the sand with a stick. When they had finished, he said to them, "You say this woman was taken in this grave sin?" "Yes." "According to the Mosaic law, the penalty is death by stoning?" "Yes." "And you want to know my opinion?" "Yes." "Let him that is without sin cast the first stone!" When they heard that, they sneaked away like a lot of curs. What did Jesus say to the woman? "You ought to be ashamed of yourself. I have no time for you. Out of my sight!" Is that what he said? No. This is what he said: "Woman, where are thine accusers?" She answered, "I have none, Lord; they are gone." Then Jesus said, "Neither do I condemn thee; go and sin no more."

Did Jesus approve of the act she did? Did he approve of the sin she had committed? No; but he recognized in that woman a spark of hope, a spark of womanhood. He spoke of the good that was in her. His love was so great that he could look beneath the surface and see inside. He could see the quality of her soul, the possibilities there, and he gave that woman hope that she might some day become what he would have her be.

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And so when I say that love is one of the principles upon which our success depends, I mean just that kind of love, that kind of love which does not stop with relatives and friends, but goes out to the woman and the man who are down and gives them the helping hand and lifts them up. That is the kind of love the church and the world need. That is the kind of love that the establishment of Zion and the evangelization of the world depend upon. Without it we cannot hope to succeed.

And when I speak of sacrifice, I am going to refer to an incident in the life of one of your Lamoni boys, for he is certainly still a boy in attitude; a man who is now an apostle in the church. We are inclined to refer mostly to the apostles away back in Jesus' time for our examples. Possibly one reason we do that is because we do not see the bad in them. Only the good appears in the Scriptures. Sometimes we forget that to-day we have apostles who are having like experiences as they had, and we are sometimes inclined to see their weak side and forget their better sides.

I am going to refer to Brother John F. Garver, with apologies to him for being so personal. He had an experience which I heard him relate one time which made a profound impression upon me. Brother Garver, after having spent some time here in Graceland, and using up the money he had saved for an education, took a mission for this church. He went out and served the church nobly. Finally he found himself in the East. He had been away from home for a long time, and he had a desire to get back home. He wanted to take a little gift back to the family. He found himself without any money. He had met with opposition and had struggled hard. Now he felt that he had done enough, and it was only fair and right that he should have an opportunity to go back and see his family and take back a gift with him. But he could not do it. There began to develop in his heart a feeling of rebellion. He complained against God. He realized that unless he could get rid of that feeling he would not be a success in the field; that he would have to quit. He went out and plead with God for hours until finally he was able to say, "Yes, Lord; I will go where you want me to go; I will be what you want me to be; I will do what you want me to do." He went to the Kirtland Temple and went upstairs to the second floor. As he entered the room a feeling of solemnity came over him. As he stood there a voice spoke to him and said, "John, lovest thou me?" "Yes, Lord; I do." "Do you love me sufficiently to take a mission for me to a foreign land?" "Yes, Lord; under this Spirit I would." "Would you stay for a year?" "Yes, Lord; under this Spirit I would." "Two years?" "Yes." "Five years?" "Yes." "Ten years?" "Yes, Lord; under this Spirit I would stay for ten years, and if necessary let my bones bleach on the sands of that country." "John, will you go now?" Oh, that was different! To go then meant that he would have to go in a direction opposite from his home, and he had already been away from home for some time. But as that Spirit burned in his bosom he could only say, "Yes, Lord; under this Spirit I would go now and stay ten years, or as long as you wished."

What is the lesson? Simply this, that when he tore the idol from his heart, when he removed the obstacles and placed himself in the proper attitude towards God, there came into his heart a spirit that enabled him to say, "Yes, I will make the supreme sacrifice."

That is the lesson, friends, I would like our young people to get. If we have no reservations, if we lay ourselves wholeheartedly upon the altar of service and sacrifice, we will obtain a Spirit from God that will enable us to make any sacrifice cheerfully.

I say if I should try to tell what the call of the church is to the youth of the church, it would be simply this: the church calls you to consecrate your life to the program of establishing Zion and spreading the gospel to the nations of the earth, and there is room in that program for the use of every talent you possess. God wants you to cultivate that talent to its highest capacity. And remember this: the greater extent to which you develop that talent, the more useful you will be to the church and to humanity.

Oh, some one says, that is a mighty program for one hundred thousand people to attempt! Some think it cannot be done. When I hear that, I am always reminded of a drunken fellow who was coming down the street one night, reeling from side to side and taking up pretty much the whole street. Finally he reeled up against a telephone pole, and, pulling himself up, he glanced around. Just ahead of him he saw the following moving picture sign all lighted up: "Home, sweet home, in three reels." He shook his head ponderously and murmured, "It can't be done!"

There are plenty of people just like that. When they think of the great problem which is before this church, in the light of their own human weaknesses they say, "It can't be done." But even as God moved the waters so the children of Israel crossed the Red Sea, so will God divide the waters of opposition and remove the obstacles that confront this church, and with his help we shall be able to reach the promised land.

In conclusion I am going to read something to you that is the result of my meditation of this day. When I went home from the service last evening, I

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pondered over what had been said by President Smith and the wonderful things that had been expressed in the service, and as I awoke this morning the same thoughts entered my mind and they took the form of poetry. I am going to read to you the result of what has passed through my mind this day.

Convention Poem

Is there a youth with soul so dead,
Who on this campus hath not said,
"This is my own God-given task?"
While messengers of God appeal
With power divine and righteous zeal,
And in God's love I bask,

Can I, in selfishness, withhold,
The sweetest story ever told,
While countless thousands plead?
Can I in idleness sit by,
And turn a dull ear to their cry
While hearts in anguish bleed?

While millions daily seek relief
From man's oppression, sin, and grief—
Shall I refuse the boon
That through God's Son has come to me,
O King of all humanity,
Can I forget so soon?

Can I forget the vision clear
That, given through Thy servants here,
My inmost soul has thrilled;
Shall efforts have been made in vain,—
The pledge I gave Thee, but remain
A promise, unfulfilled?

Ah! no, dear Lord, I cannot fail
To let Thy precious love prevail
Nor from Thy purpose swerve,
While in my hands I have the key
To solve Life's every mystery:
O help me, Lord, to serve.

While youthful vigor still is mine,
Though for vain things of life I pine,
O help me to be true;
And may I ne'er from Thee depart,
But faithfully, with all my heart,
Some loving service do.

How long, O Lord, must Zion wait,
While vain ambition, strife, and hate,
And selfishness prevail?
How long must countless thousands plead
For swift relief from sin and greed
And still Thy Kingdom fail?

O God, send forth Thy mighty power
In this, Thy people's trying hour,
And help each one to see,
That only by the law of love
As emanates from God above
Shall Zion e'er be free.

And speed the day when strife shall cease
And loving fellowship increase
And men see eye to eye:
Ah! then shall Zion's banners shine,
And truth go forth with power divine,
And Satan's host shall die.

So, is there one with soul so dead,
Within this tent, who hath not said,
"My labor's but begun:
I'll consecrate my life anew,
Till love prevails, the whole world through,
And Jesus says, 'Well done'"?

Teamwork and What It Stands For

When we choose a captain to lead us in any game, we pledge our support to him. If we did not, then we could not expect him to accomplish very much.

If we went to the election just to see that he was put in as leader and then went home and said that the result of the game was up to him, we would not be doing our part.

Could the captain do all that was to be done to win? No; there is a work for each one of the team to do before success is won. The captain is to lead and direct in those things that will help to make the game a success. If a member fails to heed those things the leader directs him to do, then he is not following out the things he pledged to do when he helped to elect his leader.

This also applies to our church work. If we elect some one over a certain local, then we must assist him in order for him to do all that is possible for the betterment of that local. He cannot do as much good alone as he can if we help him.

If he could accomplish all the work, then he would get all the credit. But we wish to get some credit for work done while on this earth. When there is an important game to be played, all the players get out and practice, whether they are on the regular team or on the substitute team. The Sunday school and Religio are stages of practice, getting us prepared for the bigger game of leadership.

So let us get in and practice hard in order to be privileged to play the game clean when the time comes.

JAMES H. MADDEN.
ARKANSAS CITY, KANSAS, Box 552.

Make yourselves nests of pleasant thoughts. None of us yet know what fairy palaces we may build of beautiful thoughts, proof against all adversity; bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts, which care cannot disturb nor pain make gloomy, nor poverty take away from us—houses built without hands for our souls to live in.—John Ruskin.

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NEWS AND LETTERS

San Francisco, California

March 30.—Our regular Sunday services are Sunday school at half past nine, preaching at eleven and fifteen minutes to eight, Religio at fifteen minutes to seven, and sacrament at eleven o'clock on the first Sunday of each month. All these services are quite well attended and are peaceful and inspiring. Strangers are almost always present and are made welcome.

On March 8 we had with us Brother W. H. Dawson and wife from Sacramento. He is one of the vice presidents of the district and gave us a fine sermon.

Apostle Clyde F. Ellis arrived here March 20 but left the next day for Independence.

Brother H. B. Simpson preached his farewell sermon here March 29, as he and his wife leave April 1 for Independence where they may make their future home. We are giving them a reception this evening. They have made their home in San Francisco for sixteen years. Our blessings go with them.

Our preachers of late have been Elders E. B. Hull, V. B. Etzenhouser, H. B. Simpson, Emery S. Parks, and George S. Lincoln. We enjoy a good spirit at all our meetings.

The chief feature of the Religio March 29 was the reading of a paper, of which Sister Simpson was the editor. We will miss her very much, as she has been an active member and was always present at choir, Sunday school, and Religio.

Sister Hattie Putney has been seriously sick for some months. She is much improved and is attending church again. Sister Ruth Thorman and her son are both in the hospital with smallpox. Their condition is not serious.

Some of our members are preparing to attend General Conference, for the success of which we all pray. May the peace of God be with all Saints.

Duluth, Minnesota

March 30.—District President George W. Day was here on March 22 and occupied at the morning and evening services with his clear, understanding sermons.

The quarterly business meeting of the branch was held Monday evening, Brother Day being with us and assisting as chairman. Much discussion was held. A motion was sustained asking the conference through our district president to assign a high priest to this branch that the work may be enlarged by having some one at the head who could give his full time to the work.

The evening of March 15 Elder Samuel Sloan, assisted by Grant Byce, both of Two Harbors, preached a fine sermon. We hope he may come again.

Mrs. Sallie Kuppenhaven, of Gordon, Wisconsin, spent the week end of March 8 with Brother and Sister W. C. Stanty, taking in the services. Although she is not a member of the church, her heart and desires are with the Saints, and she is only waiting an opportunity to be baptized. One of her daughters is a member of the church, and we hope the time will soon come when they will be united in the work.

A scout troop was organized March 19 with Brother P. G. Schnuckle as scoutmaster. They are to be called the Wolf Patrol Number 23. Eight boys passed the tenderfoot test the first night, and on the 27th the award of honor met at the Longfellow School when the boys received their badges and were given a fine oration by the scout commissioner of Duluth.

In order that all may know where our church building is located, we are again giving the address, 302 North Sixtieth Avenue West, or Corner of Sixtieth Avenue West and Bristol Street. We are always grateful when others visit us, helping us grow in knowledge of the truth.

Lucasville, Iowa

March 24.—The branch here is awake to the work of the Master. Brother Mark Crabtree was ordained a priest on February 21, and he is a live wire. The Spirit of the Lord is with him. The priesthood is working for the upbuilding of the work here.

At the prayer service on March 22 the Spirit was present to such a degree that it was felt by nearly everyone present.

On March 19 Brother J. D. Shower was with us and preached a spiritual sermon. We are glad that such a man can stop with us and feel that the good work will grow to a higher standard in this branch.

Brother Mark Crabtree had the pleasure of baptizing the eight-year-old daughter of Brother and Sister Roy Culp recently.

The Saints are made sad to-day because of the fact that four brothers from the McDermott Branch, eight miles from here, have been called away the last few weeks. They are: Brother Clarence Currant, elder of the branch; Brother John Kose, deacon; Brother James Shapes and Brother Sprages, members. Our loss will be their gain, as the heavenly Father knows best.

Woodbine, Iowa

March 30.—On the first day of the month our branch met in fasting and prayer for the spiritual guidance of the church, and a goodly degree of the Spirit was manifest in the meeting.

The midweek prayer meetings are growing numerically and spiritually. At the last meeting the leader of the young people reported much activity. At the same hour the older members held a cottage meeting at the home of Aunt Mary Houghton, a faithful Saint of many years.

Our aged Sister Gamet, whose life has hung in the balance for several weeks, is not suffering so much at present.

Elder Fred A. Fry has been giving a series of Sunday evening lectures on the following subjects: Intermediate state; Resurrection; Thief on the cross; Angelic ministration; Book of Mormon; Restoration; etc.

On March 24 and 25 Patriarch Frederick A. Smith delivered two excellent sermons, refreshing our minds on the things that make for practical religion, and calling attention to the many opportunities we let pass by unimproved because we were "too busy" to act. Another statement made that impressed us was, "We are too self-centered to be conscious of our needs.

Others that have delivered the word to our upbuilding are Brothers W. R. Adams, H. H. Hand, Joseph Lane, Joseph Seddon, and perhaps some we do not now call to mind.

In one month another General Conference, we trust, may not have gone down in history only as a lively stone in the building of God's work, but on the tablets of men's hearts may it have been so impressed as a meeting wherein God dwelt, that with an abundance of the Spirit every man may sing, "How sweet to my soul is communion with Saints."

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Tawas City, Michigan

March 24.—We Saints of Tawas City felt blessed indeed when on the evening of March 6 we were permitted to listen to a wonderful sermon delivered by Apostle E. J. Gleazer, who came to us with a message such as we had seldom heard. Local ministers are faithful in their endeavor to keep the flock together, but Brother Gleazer's message was as the voice of one who said, "I am the true vine." We hope the brother may come again.

On March 8 Elder W. A. Sommerfield and Sister Sommerfield were in Bay City where Brother Somerfield attended the ministerial conference.

A community Bible class was held recently at the home of Sister E. L. Pringle, when members and nonmembers joined in the study of the New Testament. Questions were asked and discussed, which was a source of help to all.

Last Sunday evening a carload of live Saints drove over from Oscoda to attend our evening service. A hearty invitation is extended for them to come again. On March 22 Elder W. A. Somerfield held services with the Iosco Branch.

Topeka, Kansas

March 31.—Most of the meetings have been well attended recently, and things have been going along smoothly. The coming of warm weather is expected to increase attendance.

Preparations are now in progress for the Easter program to be held at the church Sunday evening a week preceding Easter. This is done in order to allow members who wish to attend the conference in Independence Easter Sunday.

Brother Hayes of Kansas City, whose given name was not available to the correspondent, formerly of Topeka and at one time pastor of the branch here, preached Sunday evening, February 15. At other services the pulpit has been occupied by various members of the local priesthood, of whom we have several.

The Sunday school has put into effect a plan to increase the Christmas offering, badges being awarded to members according to their contributions throughout the year.

Brother Harold Carr, teacher of the young people's class, recently took first place in a debating contest at Washburn College, where he is a law student.

The Department of Women has been showing good activity. Since January 1 they have turned in $75 toward the church debt; this sum was derived from a rummage sale and two food sales. They have plans for raising additional amounts during the year. At a recent meeting they were addressed by Doctor Whiting, a lady physician connected with the Y. W. C. A. This department has an enormous power for good, both in the branch and in the general church, and we are glad to see the sisters receive the interest and recognition they deserve.

Sister Vera Twombly, district director of music, who is attending college and Kansas University in Lawrence, visited over Sunday in Topeka recently. Among visitors from out of town who visited us March 29 were Elder and Sister Trego of Independence; Sister Marie Phelps and a Miss Phelps of Coffeyville; Brother Ross and family of Ottawa; and Brother and Sister R. G. Francis, formerly of Sand Point, Idaho. Brother Francis is connected with a national cooperative association and is covering territory in Kansas. He and Sister Francis have met with us several times in the past few months, often driving quite a distance Sunday morning to attend services. We are glad to have any of the Saints meet with us.

Brother C. J. Sheets, our local deacon, has received nomination for commissioner of streets in Topeka, and it is thought he stands a good chance of being elected.

Brother Clayton Crooker was recently elected president of the Department of Recreation and Expression to succeed R. J. Holman, who resigned. This department is conducting a class in Doctrine and Covenants and one in current events.

The branch is grieved to learn of the death of the mother of Sister C. J. Sheets, which occurred at Lawton, Oklahoma, early in March. The Saints will be glad to have Sister Sheets return, for she has been greatly missed.

Brother and Sister J. C. Alfrey and Sister Ira G. Whipple attended the funeral of Sister Tilden at Fanning, Kansas, whose recent death is grieved by those who knew her.

Brother and Sister J. G. Juergens are the proud parents of twin boys born February 2.

Brother Leonard Pitsenberger, who has been severely ill for several months, was so far recovered as to be able to attend the sacramental service March 1, where he testified to the benefit he had received from administration and prayer. He afterward took sick again and is now reported to be slowly recovering.

A large part of the Topeka membership will attend General Conference part of the time. All are praying that this conference will accomplish much good, tending to stabilize certain conditions in the church, that the gospel may be carried forward in power and a greater unity of spirit and purpose.

The Northeastern Kansas district conference will be held at Scranton, Kansas, twenty-five miles south of Topeka, shortly after General Conference adjourns.

Lord Has Blessed Their Branch

MOUNDSVILLE, WEST VIRGINIA, April 3.—At this date I am made to realize how soon General Conference is to convene, and I trust that as a body of God's church we will call in mighty prayer to him in behalf of the conference, that the Holy Spirit may be the predominating power and all present be made to realize that God stands at the helm, while we exclaim, "Lord, thou hast designed the ultimate destination. May we be willing to serve and carry out the divine purposes." My prayer to the Lord is that all may be willing to consecrate their lives anew to the task with which we have been intrusted, to forget the past and look for the beautiful in the future, and where radical differences occur between leading representatives of the body it shall not take place in the columns of our church papers.

But let it be remembered and bring to our minds these beautiful words:

> When through fiery trials thy pathway shall lie,
> My grace all sufficient shall be thy supply.
> The flame shall not hurt thee, I only design
> Thy dross to consume and thy gold to refine.

I love these words and find much comfort in them because I know God will have a tried people, and I feel the testing time is at hand. Will we be loyal soldiers?

The Lord has graciously blessed us as a branch. I for one have been able to see how good God is to his covenant children, and I feel it a pleasure to try to serve my Master, for I doubt not the Lord nor his goodness, having proved him in times past.

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I trust that when General Conference comes together there may be that oneness of purpose that the Holy Spirit may be the leading director to lead in the ways of all truth and righteousness. DIORA LYDICK.

Grays Harbor Branch

ABERDEEN, WASHINGTON, March 31.—The work in this territory is still progressing nicely. A lady, the wife of a prominent Greek resident of Hoquiam, was baptized recently, and we are hopeful that others will join.

The Saints here desire a home of their own and hence are devising ways and means of raising funds to build a church. They want to build for future needs as well as present ones.

The Department of Women has raised in various ways $100 for the building fund.

The Saints have made provision for the organization of the Department of Recreation and Expression March 31.

There has been some sickness in the branch, which has prevented some from attending.

Saint Thomas, Ontario

April 6.—Although little has been written or said concerning the progress made in this part of God's vineyard, nevertheless a deep yearning can be felt for more devotion, a clearer vision, and a deeper love whereby God will be pleased to sustain and uphold his people.

The sisters of the branch are making rapid strides, and a condition of unity is felt among them, which if considered and protected by the branch, means a realization of a wonderful power for good both spiritually and financially. A tea a few weeks ago brought in a goodly amount, but a "Jiggs supper" consisting of corned beef and cabbage on April 1 brought in $55, which gave encouragement for work in the future.

The Saints are expecting to remodel the church, and all seem to be putting their best efforts into the project, especially the Department of Women. Sister Madeline Mann's Sunday school class held a food sale on the market March 28, netting $11.

While on a visit to London Apostle F. Henry Edwards dropped in on Sunday morning, February 8, and delivered a powerful sermon on "Silver and gold have I none."

A blind brother asked for some of the Saints to correspond with him. If his notice is drawn to this letter, he should communicate his address to Brother Simons, 71 Flora Street, Saint Thomas, Ontario.

Bloomsburg, Pennsylvania

April 8.—Elder H. C. Cunningham and C. H. Jones have conducted a missionary effort at Mifflinville, Pennsylvania, for two Sundays in succession, preaching to about two dozen nonmembers. Two homes are being opened to us for services. Brothers A. M. Chase and Thomas Carr had a tent here a few years ago, and there are several families who still remember their efforts. We hold services there on Sunday afternoon so as not to interfere with our services at Bloomsburg.

The effort will be continued, for we feel that some will obey the gospel.

Brother Archibald Angus teaches a Doctrine and Covenants class on Friday evenings. It does us good to see this brother, afflicted as he is, striving to do his best to spread the truth.

Central Chicago Branch

Sixty-Sixth and Honore Streets

CHICAGO, ILLINOIS.—The sermon by Brother Harry Passman last Sunday morning appealed to us as being especially needed at this time. He used for his text, "Have faith in God." He first impressed upon our minds the truth that we cannot get something for nothing. Though it may have cost us nothing to receive the gospel, it cost some one else something to bring it to us and must cost us something to pass it along. He informed us that we have a revelation saying God is going to work with his people according to their faith, and added, "It is possible for every individual to have faith." A boy neither good nor bad, placed among bad boys, will become bad. The same boy placed in a good environment will partake of the spirit of his environment. So a person in the environment of faith will obtain faith like those around him.

Why do we meet together? First, we create an environment of faith and are better able to serve our Maker when we go away. Who falls under temptation? The individual who does not attend services. His faith diminishes. The philosopher Freud says, "We cannot live on probabilities. The faith in which we can live bravely and die at peace must be a certainty." The faith of the early Christians in the catacombs was a certainty. The most powerful things in the world are not necessarily the things we see with our eyes. We cannot see electricity. We cannot always base our faith on things we can see. But "God is a rewarder of those that diligently seek him."

Brother Baldwin's sermon Sunday evening on "Influence and example" also hit the mark with such truths as: "My brother's safety is my own welfare. Eliminate selfishness." "Sunday is the Lord's day, and it is the duty of every individual to be present at the services." "Unto each mortal who comes to earth a ladder is given by God at birth" (Ella Wheeler Wilcox). "What you are speaks so loud I cannot hear what you say." "Christians are sculptors carving Christlike lives." "The brighter the light; the less people remark about the lamp."

The prayer meeting this week, though not especially well attended, was strengthening and truly represented an atmosphere of faith.

Concerning the Health Pageant, in the Hyde Park *Herald* we find this clipping:

"Among the thirty who acquitted themselves with honor in the examinations for hæmoglobin, blood pressure, height, weight, vision, teeth, and chest, was Mrs. Sarah Elizabeth Tonks, who acts as nurse at the Chicago Home for Incurables, has lived in Hyde Park for almost three decades, and is an enthusiastic member of the W. C. T. U."

Sister Tonks is an enthusiastic believer in keeping the letter of God's law and gives praise unto him continually, whatever the topic of conversation may be. As she never leaves any uncertainty as to her faith in the mind of anyone she meets, we feel that the honor which she has received reflects creditably upon latter-day revelation, and we wonder why more of us have not that "faith in God" which would insure us the same record.

The Department of Women have been active the past few weeks. At an "experience meeting" and "box social" they took in over $87, which was added to the building fund.

Brother and Sister Gene Keir and their children are here visiting parents and shaking hands all around once again. Also Sister Faye McDonald's parents, Brother and Sister Burke.

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The choir and Sunday school are working overtime preparing for Easter services. The spirit of fasting and prayer for conference pervades the branch.

London, Ontario

April 25.—The Department of Women of this branch entertained the elderly grandmothers at the church Tuesday afternoon, March 24.

The meeting was opened by Sister Vashinda, president, after which the grandmothers were welcomed by Sisters Vashinda and Koehler.

After a program of solos and readings, short speeches were given by Grandmas Proctor, Harrison, Guy, Brown, Lott, Judkins, Timbrell, Fikens, Clarke, Roberts, and Horwals.

Refreshments were then served, and each grandmother received a pretty basket with a dainty handkerchief and Easter eggs.

Reflections on Work of the Church

PERSIA, IOWA, April 8.—The sacramental meeting this month was a spiritual one, and those who took part seemed to realize that the Lord blesses his people. In the early years of the Reorganization, there was quite a difference of opinion among the members as to how often the sacrament should be administered. Some thought it should be administered every Sunday, and others were in favor of one Sunday each month. The members finally centralized their views and came to an understanding that it did not make any difference when they partook, but agreed to partake once a month, and that on the first Sunday.

The more I think of the marvelous work and wonder that this latter-day work is, and the great achievements it has accomplished, the greater is my admiration for it, and my desire to see it forge ahead. The gospel has been preached the world over, in many countries and churches; has been planted in this country as early as 1830; in England, in Denmark, in Sweden, and in many other countries, and it will continue until it has sent its warning voice the world over.

FREDERICK HANSEN.

Tampa, Florida

March 24.—We have organized a Sunday school here, and although it is not large, all are regular attendants, Brother Geleneau and family driving forty-five miles every Sunday to attend. We feel we have taken a big step by organizing a Sunday school in this place, as children can be gathered in here.

Brother T. D. Harnish is in charge. We have not yet a public meeting house, but hope to have one in the near future. At present meetings are held at the home of Brother and Sister Chevalier.

While the tourists that are here will soon be leaving for their homes, we have every confidence that the few faithful ones left will be able to keep the work going.

We have been benefited by some good sermons from those who were passing through Tampa. W. D. Bullard was a great help while here, and Brother H. H. Robinson has given us some wonderful sermons; also Brother F. G. Pitt, who was located in Saint Petersburg, met with us occasionally during his stay in the South.

Just now we are made sad by the illness of Sister Chevalier, who has had to undergo an operation. She is improving nicely, and we hope and pray she will have better health in the future.

We hope those who come to Florida next winter will locate in Tampa. Much good can be done here, and those who can locate here could do much to help and would be more than welcome. We ask an interest in your prayers for the success of the Lord's work in this part of the vineyard.

REVA GRANT.

Lincoln, California

March 24.—A Sunday school, which will be a mission of the Rocklin church, was organized in Lincoln, California, March 24. Earl R. Curry was chosen superintendent, to be assisted by Elder Roy Barmore, who also presides over Rocklin Branch fifteen miles from Lincoln.

This Sunday school is the result of work done by Brother and Sister Curry, who have circulated our literature among their friends in this place. About a year ago Missionaries George H. Wixom and E. B. Hull held meetings for two weeks in the home of Brother Curry, and a month ago Brother Wixom held another series of meetings for two weeks in the Women's Club Building, with the result of one being baptized.

Brother Curry has held round table meetings in his home every week for a number of months. This week a Sunday school has been organized, and the interest justifies our belief that many more will be baptized in the near future.

Brother Curry and his wife are the only members of the church in this place, until the brother who was added to their number last week. Members from Sacramento church have visited and encouraged the little band of investigators from time to time the last year. May the good work go on.

Book of Mormon Lectures Hold Interest

WIGAN, ENGLAND, February 26.—The week of February 14 we had Elder Abel Hall with us for a series of lantern lectures. These lectures were very much enjoyed each evening by the Saints and friends. He used several series of pictures: building, sculptural, fort, cliff dweller, earth in cracks and seams, pottery, and prophecy fulfilled. He first placed on the screen a text from the Book of Mormon referring to each series; then it was followed by the pictures in the order given. Every night the congregation increased, and the last evening the lower room of the Total Abstinence Hall was full.

Our old friend, Mr. William Righy, a minister of the Church of Christ and president of the Total Abstinence Society, presided over the meeting. He gave us a short address, encouraging us to keep on with the good work we have in hand, and we were proud to have these encouraging remarks from such a noble man.

On Saturday night the Religio held a social evening at the home of Brother and Sister Taylor. Songs and recitations were given by young and old, after which refreshments were served. Brother Arthur Smith, president of the branch, and Brother Abel Hall gave short talks of encouragement. Brother Albert Spargo, superintendent of the Religio, presided over the meeting.

The Sunday school, of which Brother William Fawcett is superintendent, and the sisters of the Department of Women under Sister Fawcett, are doing good work, giving support to the branch.

We hope that Brother Hall will be able to come again soon. Ever praying for the uplift of the gospel,

WILLIAM SPARGO.

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Preparation and Consecration

Twenty-two years ago this first day of March, I accepted an ordination to the ministry and began at once to enter the active work connected with my calling. At that time I was young, untrained, inexperienced, and illy prepared for the work, it is true, but I went ahead and did such things as I could; and all along the line I have found joy in the discharge of duty. Looking at it from this side, I see my limitations much better than I was able to see them at that time, and I wonder now how I had the courage to attempt. Could I have known my limitations then as I do now, I doubt seriously that I would have undertaken the great task; but as I told a friend just recently, those were the days when ignorance was bliss. Well, I started out to proclaim the message of life to a dying world, and I applied myself daily in order to be equal to the demands that were then made upon me. I appreciated in a small way the excellence of the work, but at that time the magnitude of the work had never occurred to me. It seemed then that the most important thing was to get people into the church; but now I see that the most important thing is to get the Spirit of Christ into the lives of the people of the church. I hope I shall not be misunderstood here, for I wish to say that the important thing is to be able to regenerate the children of men and help them to get a proper concept of life.

There are two things that I have found to be of great value to me, without which I never could have continued my work; they are study and prayer. That you may understand me better, I wish to briefly analyze both of these and point out what to me seems to be their richest value. When I speak of study, I am trying to include such things as research, reading, thinking, meditating, and writing. At a very early time in my experience, I saw that if I was to become qualified for my work I would have to learn to think on paper; that is, reduce my thoughts and ideas to writing so I could see how they looked when they got cold. When I undertook this task I found that it necessitated more study, for I not only had to possess the subject matter, but I must also acquire the use of adequate language in order to express it properly. It was while I was the busiest with my study work that I learned the most about prayer; in fact, I found that neither would be complete without the other. I hope you will be able to get my meaning here, for that which I wish to say is of vital importance to us. When I studied I found it was very necessary for me to pray for both light and wisdom; light that I might be able to discover, and wisdom that I might be able to rightly interpret the discoveries made. I soon realized, on the other hand, that it was of but little value to pray for direction, for understanding, and for knowledge, unless I was willing to go out from that season of prayer and search the fields that were open before me until I had been successful, and could cry in fond appreciation, *Eureka!* So I wish to say again that I found prayer and study the most fruitful sources of knowledge.

While engaged in this course, I was made to realize as I could have done in no other way, the office work of the Holy Spirit; for often when I was pursuing new studies, the things of the past would open to me with such a clear and broad meaning as to cause me to marvel. Not only was this the case, but when I would be carefully reviewing the old paths my mind would be led out into new fields, and some very rich and valuable discoveries were made. Often when I would read the title of a book in a list of other books an intuitive something would say to me, That is the book you need next, and I could never rest until it was acquired, and in every case it provided the very thing I was needing to equip me for the work whereunto I had been called. My only regret is that I did not see the necessity of this kind of a course of study much earlier in life. I would like to urge the necessity of careful and persistent study and prayer, for I know that without both we are going to fall short of the things that are to be acquired through their exercise.

Of course I would not have you get the idea that it is all sunshine and flowers, for there are some hardships to be endured, and there are some trying times; but I do want to say that the consolation of the Spirit that accompanies this work is more than compensation for all the trials and hardships one is required to endure. Then, everyone who has shared the joys that accompany athletic feats will agree with me that the hardest earned victories are the ones that give us the greatest satisfaction; that which costs us the biggest price is the thing we value most. So it is in the church work; that which has demanded the most of us has yielded the greatest comfort when the task has been completed; when the victory has been won. It is often said, "If there is no cross, there will be no crown"; so also, where there is no self-denial there is no enlargement of the soul. I am able to appreciate in a small way what our Lord meant when he said: "He that saveth his life will lose it, but he that loseth his life shall find it." That is to say, if any man tries to get by on the lines of least resistance, he is going to make a dismal failure of life. He who would triumph must go to the bottom of the thing; he must exert himself to the uttermost; he must pay the price. The man who seeks to get by will lose all there is of value, both in this life and in the life to come, but he that is willing to make sacrifice for truth's sake, who is not afraid to endure hardships, who is willing to forget all about self and selfish desires in his endeavor to acquire truth and serve mankind, is going to find life that is life indeed.

The twenty-two years of my ministry have been a source of many rich experiences, as well as of a number of sad disappointments; but in every case I have found the Lord true to his promise; and I have, after passing through them, gained in faith as well as in experience. I am quite conscious that my work has fallen far short of what it ought to have been, and that it might have been much better if I had been more diligent in my earlier years; but I am happy to know that all along my pathway I have made friends to the cause, and that my hope in Christ has constantly grown stronger. My fellow ministers and my friends have often said to me when I have been required to enter new fields: "We wish you success in your work," and my answer has always been: "Nothing but success can follow a persistent, conscientious effort." I am still convinced that if we will do our part the Lord will bless and prosper our labors, and that the lives of our fellow men will be enriched thereby. I only wish it were possible to begin over again with the knowledge that I have gained through the years that I have been laboring in the ministry. I realize that I may make the years that are yet before me more profitable to the church and to mankind, if I will continue to persist in my course of preparation, and by this means enrich and enlarge my own life.

To-day my hope in Christ is stronger than it has ever been. I am also convinced that the church is a branch of his own planting, but I am coming to realize as I have never done before the need of humility and love on the part of the membership if they are to carry out the wonderful program that has been intrusted to the church. The time is now when we should have faith in God; when we should believe his Word, and order our life's conduct by it as we have never done before. Yes, the cause is a noble one, and it demands

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of us the best there is in us. Are we going to arise and discharge our duties? or are we going to allow human weaknesses and trivialities to hinder us? Surely there is nothing too good for the cause! Christ gave his precious blood for it; many of the apostles and prophets sealed their testimony with their blood. What are we doing for its advancement? Surely there is much that we can do if we will consecrate ourselves to the work; but let us remember: "No one can assist in this work, except he is humble, and full of love, having faith, hope, and charity, being temperate in all things, whatsoever shall be intrusted unto his care." This demand is great, but it is the word that the Eternal One has spoken, and it is worthy of my careful thought. I ought to ask myself in what way I am able to qualify as an assistant in this work. Are we really making the preparation we should make along this line?

Personally, I want to rededicate myself to the work, and by this I mean that I want to be able to give to the church the best possible service. I want to train my mind, my hand, and my heart for the work, so that the years that are before us will find me more nearly approximating the requirements of the law quoted; that in deed and in truth I may be able to assist in this work, and be one who, with the rest of the church, may be found worthy to build up and establish the cause of Zion. But in order to do this we must have faith in God, and in the law he has given to us by which Zion is to be builded. We are told in that law that, "The laborer in Zion shall labor for Zion, for if they labor for money they will perish." Again we are told that, "Zion is the pure in heart." So getting the thought that these two statements express, we have this: The laborer who is pure in heart must labor for the pure in heart, for if he labors for any other purpose, or with any other motive, they must all perish. You see it is very evident that if one has any other purpose or motive he is no longer pure in heart, and for that reason he is unable to assist in the cause.

Let me say it once more, I want to be able to give the church a better service during the years that are before me than I have been able to give her hitherto, because I am now a little better prepared to serve, by reason of having the equipment that has been acquired through the years I have been engaged in the work. Let us one and all rededicate, and reconsecrate ourselves to the work, that we might be able to move forward the cause of Zion in mighty power. God will bless and prosper our efforts if we will humbly seek to prepare ourselves for the work and then use the means available, the meantime praying that he will bless and prosper the effort put forth by us.

Yours very truly, J. E. VANDERWOOD.

Features Book of Mormon at Reunion

ENFIELD, MIDDLESEX, ENGLAND, January 31.—The reunion of Midland District was held here January 10 and 11. The attendance was very poor, but those who came had a good time.

Sunday was a day the Saints enjoyed, especially the fellowship meeting which convened at three o'clock in the afternoon. Testimonies were given telling of the power of God in this work, and each one felt the presence of the Spirit. The meeting was very encouraging.

Elder Abel Hall was in attendance and gave some of his experiences in witnessing the power of God, and testified to the truth of the gospel. He was also the speaker at the evening service.

The following week a series of lantern lectures was delivered by Brother Hall, beginning Monday, January 12. These lectures were on the Book of Mormon, showing that these people had been builders. Pictures also were shown of finds in America which showed they were builders of no mean order. The lecturer showed a slide of page 202 of the Book of Mormon, telling of the huge stone that was found, and of the engravings upon it which when interpreted told a story of their history. This was followed by showing the engravings, pointing out that when man has discovered the complete secret of these engravings we shall know a great deal more of these people. He also dealt with the forts built by Moroni and after that presented pictures of the broken condition of the land, the remarkable pottery found in the cliff dwellings, the cliff dwellings themselves, the sacrificial knife, crystal skull, shield, their wonderful carvings in wood toys, human skulls incrusted with Mosaic, and skulls with inlaid gold teeth.

Brother Hall was assisted by John R. Etheridge, whose lantern was used for showing the pictures. Two hundred and fifty slides were shown, which completed the series of lectures. At the close Brother Etheridge showed a film for the amusement of the Saints.

The Saints acknowledge the value of a man like Brother Hall, who does the Saints good when he comes among them. We pray that God will bless him in his labor for the vindication of that wonderful book of the ancient inhabitants of America.

GENERAL CONFERENCE DEBATES CHURCH GOVERNMENT

(Continued from page 432.)

other would, undertook to keep the department intact until conference. For this reason he did not respond to the request of the Presidency to resign, especially as no valid reasons were given for the request.

The Publicity Department was organized four years ago and has been sustained by each conference since that time. A wide organization has been built up throughout the church, looking after the publicity interests of the branches as well as the general church.

The church, as any other great organization, has felt the need of consistent advertising, and we do not think it will be long content to throttle down on all advertising expenditure. We do not think that even the radio, a new department not authorized by the church but appropriated $16,000 by the same committee that abolished the Publicity Department, will permanently displace printer's ink as a means of advertising. At least there is no evidence of radio supplanting advertising in other circles.

So far as the present publicity agent is concerned, he is willing to leave the Publicity Department in the hands of the conference at this time. If the conference shall make an appropriation for publicity work, it will be necessary for him to resign, as other work engages most of his time. If no funds are found available for this department, then he is willing, if wanted, to carry on as before and do what little he can.

Trusting that this report covers the situation fully so far as the Publicity Department is concerned,

Very sincerely,
(Signed) ARTHUR E. MCKIM.

Independence Sanitarium

I shall not attempt here to present much of a report from the Sanitarium. Under the efficient management of Sister

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Gertrude Copeland, that institution has made some much needed improvement and is now in excellent condition.

Statistically, for a period from January 1, 1924, to December 31, 1924, the report is as follows:

Number of patients in hospital January 1	30
Number of patients admitted during the year	1,027
Total number of patients during year	1,057
Number of patients discharged during year	1,023
Remaining in hospital December 31	34
Number of days' treatment of patients	11,856
Daily average number of patients in Sanitarium	33
Number of minor operations	280
Number of major operations	254
Number of deaths during year	62, or 6%
Cost of maintenance per patient per day	$4.45

Financially the Sanitarium has, with the contributions made to it in the way of gifts, about held its own; but we hope to see the time come soon when this very worthy institution shall have been endowed in such a way as to permit an expansion of its activities to meet other needs.

Besides general repairs and many minor improvements, the old equipment of the X-ray room has been replaced by new—an up-to-date and efficient one. Two other much needed improvements are (1) laundry machinery to do the heavy laundry work at a large saving over present methods, and (2) an addition to the building for the maternity department, which has grown till the present quarters are inadequate.

Respectfully submitted,

THE FIRST PRESIDENCY.

President's Recommendations Adopted

It was moved and seconded that the recommendations of the report be adopted.

The report was not discussed. The previous question was ordered.

The recommendation for release of publicity agent was adopted.

The appointment of George W. Eastwood to fill the place of church auditor, vice A. H. Knowlton, resigned, was approved.

The resignation of Doctor G. Leonard Harrington was accepted.

Graceland College Program

Visitors to the General Conference were given an entertainment by the A Capella Chorus on Friday evening, assisted by Miss Florence Juergens, reader.

Business sessions in the forenoon and afternoon had been long and strenuous, and quorum and other sessions between times had filled the day to the brim. The congregation gathered a little more slowly than usual, but at eight o'clock the seats were all occupied, and the ushers began sending belated arrivals to the choir loft. It was a wonderful opportunity to get before the representatives of the church from all parts of the world which have been opened to the sound of the restored gospel, a few words of explanation of the work of Graceland College, and an exemplification of the work of some of her departments.

The atmosphere created by arrangement of furniture and decoration was one of dignified simplicity —one of democracy. President George N. Briggs, president of Graceland College for the past ten years, made his announcements, asked that the people of the congregation cooperate with Graceland College, and any who have visited Graceland within the years of President Briggs's administration felt the usual serenity which pervades that institution.

The chorus made its appearance immediately following the hour of eight o'clock and were accompanied to the rostrum by Miss Florence Thompson, accompanist, and Miss Florence Juergens, reader. Miss Mabel Carlile, director, took her place, and at the first note of the "Star Spangled Banner" the audience arose and stood at attention during the rendition. The chorus is composed of the following persons: Soprano, Aliene Brackenbury, Florence Thompson, Gertrude White, Doris Gieselman, Irene Layton; altos, Louella Wight, Dora Dexter, Wanda Derry, Margaret Anthony; tenors, Evan Fry, Thad Howland, Melvin Wells, Roy Cheville, Frank Holmes; bass, Edward Wells, George Gates, Roy Henderson, Reese Wells.

From the chorus the ladies' quartet is selected: Aliene Brackenbury, first soprano; Mabel Carlile, second soprano; and Louella Wight and Margaret Anthony the alto parts. This quartet is an attraction in these programs.

The work of Miss Florence Juergens in character readings is most excellent; and although an a b c group had been given near the close of the program, the audience insisted on her coming back, and were once more pleased when she gave an Italian dialect number as her encore. Miss Juergens is also strong in dramatic numbers which she gave.

Miss Aliene Brackenbury and Miss Doris Gieselman sang the solos, Miss Brackenbury demonstrating the worth of careful training on a voice of exceptional sweetness. Miss Gieselman is an artist of considerable experience and strength, and her work appealed very strongly to the General Conference audience.

The work of the chorus was a dream of delight from the first number until the last of the program. The modulation, the complete control, the unassuming airs of the artists, the democracy of their attire and personal appearance, commended itself very strongly to the cosmopolitan audience before them. They were received with a great deal of warmth and appreciation. Their work was understood and appreciated, and Independence will always have a large contingent when a like performance is promised.

One peculiarity in the composition of this chorus is that three of the men out of the nine are members of one family, the sons of Elder and Sister Gomer R. Wells, of Lamoni, Iowa. Saints of fifteen to thirty years ago will remember the voice of Elder Wells in the General Conference singing, and many

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of the Saints know the sweetness of the voice of Sister Wells. This quality of musical appreciation and execution seems to have been transmitted in large measure, and we have as members of this chorus, Melvin in the tenor, and Edward and Reese among the basses.

The program rendered was as follows, not including the encore numbers:

The Star-Spangled Banner.....Arranged by O'Hara
Accompanied Chorus
Serenade ..... Schubert
Ladies' Quartet
Sun and Moon (Russian) ..... Gretchaninoff
Volga Boat Song (Russian Folk Tune)....Arranged by Tuthill
A Cappella Chorus
Mercedes
Miss Juergens
The Kiss ..... L'Ardite
Aliene Brackenbury
Didn't My Lord Deliver Daniel (Negro Spiritual).....Burleigh
Deep River (Negro Spiritual) .....Burleigh
A Cappella Chorus
Song of the Seasons .....Hawley
Ladies' Quartet
Misty Moon .....P. C. Lutkin
A Cappella Chorus
The Last Hour .....Kramer
Take Joy Home .....Bassett
Doris Gieselman
Popule Meus (Antiphonal Choirs in Latin) .....Palestrina
Come Holy Ghost .....Palestrina
A Cappella Chorus
Group of Dialect Readings:
(a) Negro. "Encouragement."
(b) Italian. "For Goodness Sake."
(c) Dutch. "Dat Bapy off Mine."
Miss Juergens
The Millers Wooing .....Fanning
Accompanied Chorus

Delays in Using New Radio Station

A formal opening program for the K L D S studio was broadcast as scheduled for the night of the 7th, but the increased power was not available for use. Since that date, wiring of the 1000-watt broadcaster has been completed and the outfit tested. Unfortunately, two of the big water-cooled transmitting tubes proved defective and had to be shipped back to the factory. With only one spare tube, this circumstance caused further delay.

Every effort is being made to get the new tubes as soon as possible, and when they arrive the set will be put into use, with a power output of 500 watts. When the Government inspection is made and the station approved for Class B License, the power will be increased to 1000 watts.

Arrangements have been made with W O S, the State Marketing Bureau Station of Missouri, Jefferson City, to divide time with them on a wave length of 441 meters. Under the agreement, K L D S will have Tuesday, Thursday, and Saturday nights, and all day Sunday except 7.30 to 9 p. m. It is probable that broadcasting on Sundays will occur at 11 a. m., 6.30 to 7.30 p. m., and 9 to 10 p. m. The use of 441 meters must of course have Government sanction after Class B examination is passed.

K L D S

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters. . . . . .

SUNDAY, APRIL 19, 1925

11.00 A. M., From the First Independence L. D. S. Church

Hymn.
Prayer.
Anthem: "Glory be to the God of heaven," Farmer.
Organ offertory by Mr. Robert Miller.
Soprano Solo: "The mighty God hath spoken," Case.
By Mrs. Harold C. Burgess.
Sermon.
Hymn.
Prayer.

SUNDAY, APRIL 19, 1925

7.30 P. M., From the First Independence L. D. S. Church

Piano and Organ Duo: "Rhapsody," Demarest.
By Mrs. Pauline Becker Etzenhouser.
Mrs. Paul N. Craig.
Anthem: "Beneath the shadow of the great protection," Dickenson.
By the K L D S A Cappella Choir.
Organ: "Offertoire in D Minor," Batiste.
By Mrs. Etzenhouser.
Soprano Solo: "Come ye blessed," Scott.
By Miss Pauline James.
Hymn.
Prayer.
Violin Solo: "Arioso," from "Pagliacci," Leongavello.
By Miss Lillian Green.
Sermon.
Hymn.
Prayer.

TUESDAY, APRIL 21, 1925

9.00 P. M., From the New L. D. S. Radio Studio

The program will be furnished by the K L D S Radio Orchestra.

THURSDAY, APRIL 23, 1925

9.00 P. M., From the New L. D. S. Radio Studio

Program furnished by the Junior College Glee Club of Kansas City, under the direction of Miss Virginia French. Miss Marybelle Eubank, accompanist.

(a) "The heavens resound," Beethoven.
(b) "Massa dear," Dvorak.
By the combined glee clubs.
(a) "Three Russian folk songs,"
(b) "The old refrain," Kreisler.
By the Boys' Glee Club.
(a) "Serenade," Schubert.
(b) "Lift thine eyes," Mendelssohn.
(c) "Dust in June," Beach.
By the Girls' Glee Club.
Address: "Music in the light of the college student."
By Albert Reeves, jr.
(a) "He shall give his angels," Mendelssohn.
(b) "Deep river," S. Coleridge-Taylor.
(c) "Believe me if all those endearing young charms," Old English.
By the combined glee clubs.
Bass Solo:
(a) "The two grenadiers," Schumann.
(b) "The wanderer," Schubert.
By Albert Brackenbury.
(a) "Dream flowers," Clarke.
(b) "The green cathedral," Hahn.
By the Girls' Glee Club.
(a) "Land fighting," Grieg.
(b) "Drink to me only with thine eyes,"' Old English.
(c) "Little banjo," Dichmont.
By the Boys' Glee Club.
"Recessional," DeKoven.
By the combined glee clubs.

SUNDAY, APRIL 19, 1925

VESPER SERVICE

5.00 P. M., From the New L. D. S. Radio Studio

Music will be furnished by a male quartet.

The talk will be by Elder R. W. Farrell.

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MISCELLANEOUS

Requests for Prayers

Mrs. A. A. Baker, Myrtle Point, Oregon, asks the prayers of the Saints for Sister Charles McCracken who is suffering severely with her eyes. She has been under the doctor's care three months but does not improve. She has been very bad the past month.

Marriage Notices

Sister Marie Elizabeth Ingle, Blue Rapids, Kansas, and Mr. Lowell Barnes, Clay Center, Kansas, at the home of the bride's father, March 31, Benjamin F. Jackson officiating.

Loretta Pardee, Lansing, Michigan, and Jesse Shelley, Detroit, Michigan, were married March 22, at Lansing, Michigan, F. F. Wipper officiating. Their future home will be in Detroit, Michigan.

Conference Minutes

CENTRAL OKLAHOMA.—At Sperry, February 21, 22. Ellis Short, sr., assisted in presiding. Record attendance. Conference business disposed of expeditiously, and generally speaking all were of one accord. Voted to move Vera Branch to Skiatook on recommendation of the Bishop, which is appreciated by Skiatook Saints who have been handicapped for want of room. A motion prevailed to sell Ripley church and put the money in a new church at Perkins, for the benefit of the Indian Saints. A motion prevailed to recommend to General Conference that Central Oklahoma District be divided so as to take in the Santa Fe Railroad at the Kaw line south of Arkansas City, south to Payne County line, south to west corner of Payne County, east to Creek County, west of and including the M. K. & T. Railroad; also Wagner from Eastern District, and Rogers and Mayes Counties from Spring River District; territory west of this line to be added to the Western Oklahoma District and the county of Canadian be added to Central District. They also recommend that a line be drawn through Western District to take in Davidson, to be added to Central Oklahoma District. Fifteen delegates to General Conference were chosen, and they were instructed to indorse supreme directional control and church government as contained in report of joint council of last April. District officers were sustained with the exception of Ed Dillon of Oklahoma City, who was chosen president of the district. Sunday school in charge of local officers with attendance of 425. Preaching at 11 a. m. by S. W. Simmons while children were entertained in the basement by Alice McGeorge and Jack Koshiway. Afternoon meeting was a spiritual feast, in which the Saints received encouragement in the welfare of the church. Eight and one half dollars were contributed to assist in publishing in pamphlet form recent articles on church government by Elbert A. Smith. Salmas Stephens, a young brother, was ordained a priest at this conference. Mrs. Pearl Greenwood, district secretary.

SOUTHERN OHIO.—At Columbus First Branch, February 20, 21, 22. First business meeting at 10 a. m. February 21, in charge of district presidency. Statistical reports from each branch in the district showed total membership of 1,603. Bishop's agent's report showed a total of $5,498.49 in tithes and offerings for 1924. Question referred from fall conference concerning remaining with the Kirtland reunion or holding one in Southern Ohio District showed that of twelve branches seven decided to remain with Kirtland. It was voted to remain with Kirtland. Budget was adopted for the maintenance of the district; referred to district president. Following delegates to General Conference elected, with instructions to cast vote of the district and in case of division to cast majority and minority vote: Emily Donaldson, Jacob Halb, Francis May, Floyd Rockwell, G. T. Griffiths, James E. Bishop, J. D. Shower, B. Kriebel, J. E. Matthews, A. H. Nieman, Bishop Charles Fry, J. D. Hannah, Sister H. E. French, Brother George, H. E. French, and H. E. Moler. James E. Bishop chosen chairman of delegation. Following officers were elected for the year: James E. Bishop, district president; G. H. Kirkendall and Floyd Rockwell, vice presidents; Margery Williams, Sunday school superintendent; Mabel Bailey, chorister; Sarah E. Batchelder, secretary; Sister G. H. Kirkendall, superintendent Department of Women; J. B. Williams, Bishop's agent and treasurer; H. P. Zishang, auditor. Claud Barker was recommended as head of the Department of Recreation and Expression. Schedule of meetings arranged by district president approved, bringing next conference to Middletown. Prayer service Sunday morning was good and all felt encouraged to go forward. Sarah E. Batchelder, secretary.

IDAHO.—At Rupert, February 21 and 22, in charge of district presidency. Reports were read from Boise, Rupert, Hagerman, and Filer Branches. Five General Conference delegates were chosen. Preaching during conference by Apostles Roy S. Budd and D. T. Williams and Elders R. L. Fulk and G. P. Levitt. Adjourned subject to call of the district presidency. Doris Jennings, secretary.

LITTLE SIOUX.—At Logan, Iowa, March 21 and 22. Membership of district 1,876. Tithes and offerings received since January 1, $1,843.19. Following officers chosen for year: J. W. Lane, president; C. B. Woodstock and W. R. Adams, counselors; Ada S. Putnam, secretary; George M. Vandel, treasurer; H. L. Peyton, chorister; Gerald Gunsolley, Sunday school superintendent; Mrs. W. R. Adams, Sunday school secretary; J. E. Keck, president Department of Recreation and Expression; Myrtle Crabb, superintendent Department of Women. All department superintendents were given the privilege of selecting their assistants. Delegates to General Conference nominated from the floor and elected by ballot. The purchasing of a permanent reunion ground was discussed and was referred to the reunion committee for investigation, with instructions to report to coming reunion. Sermons by District Missionary C. J. Smith and Patriarch F. A. Smith. Time and place of next conference left to district presidency, they being empowered to change the nature of the conference to a young people's convention if they deemed it advisable. A good spirit prevailed throughout the conference. Ada S. Putnam, secretary.

EASTERN OKLAHOMA.—At Wilburton, February 14 and 15, in charge of District President H. E. Winegar. Reports were read from district officers. Secretary's report showed present membership to be about 1,300. Voted to hold next reunion at Winthrop, Arkansas. Following General Conference delegates elected: H. E. Winegar, J. S. White, Sister Judkins, H. R. Harder, E. A. Erwin, Mr. and Mrs. G. C. Smallwood, Earl D. Bailey, Preston Hubble, Effie Wallase, Mrs. J. S. White, Mrs. Preston Hubble. In case of division instructed to cast majority and minority vote. Earl D. Bailey chosen district president. Earl Bailey, B. F. Pollard, H. E. Winegar, and Mrs. J. S. White chosen as reunion committee. Grannis, Arkansas, Branch and Jacksonville Branch of Dierks, Arkansas, disorganized. Sunday school and treasurer's reports were read. The tent money collected was turned over to missionary fund. Mrs. J. S. White, clerk.

Our Departed Ones

DEYO.—Margaret Perry was born in Monroe County, West Virginia, March 13, 1852. Married James K. Deyo, at Denison, Iowa, November 2, 1876. Baptized September 12, 1917. Died at Fort Madison, Iowa, March 31, 1925. Leaves three daughters, four sons, twenty-nine grandchildren, and four great-grandchildren. Her husband preceded her in 1917. Funeral from Saints' church at Fort Madison, in charge of W. H. Gunn. Interment at Logan, Iowa.

FARLEY.—Mrs. J. A. Condit Farley was born at Little Sioux, Iowa, September 17, 1856. Baptized in 1867. Moved to Idaho in 1883 and to Arizona in 1907. Married John Farley in 1908 and lived in Bisbee, Arizona, until the past twelve years, when they moved to a ranch twelve miles north of Douglas, Arizona. Died March 18, 1925, of pneumonia. She has been a living monument of God's miraculous power, having been snatched from death several times under administration. Leaves husband, four brothers, and two sisters. Funeral services in charge of Brother Coberly, pastor of Phoenix Branch, the Bisbee choir furnishing the music.

GORDON.—Tullos Elvadore Gordon was born March 25, 1883, at Frankfort, Indiana. His death is the first to break the ranks of the family of seven children. In early childhood he joined the Brethren Church and in young manhood began preparation for ministry in that church, but never completed the course. Married Ida E. Montgomery September 19, 1909. Six children were born to them, three boys and three girls. Baptized in September, 1913, and became deeply interested in the Book of Mormon. Later he was ordained a priest. He met death through accident March 30, 1925. Leaves besides his family, his parents, four brothers, and two sisters, besides other relatives. Funeral service April 4 at the Stone Church, with sermon by R. J. Lambert, assisted by E. E. Willard and William Sparling. Interment in Mound Grove Cemetery.

LEWIS.—Jesse E. Lewis was born January 6, 1859, at Mission, Illinois. Baptized October 27, 1870, by Thomas Hougas and lived a faithful, consistent life. Married Jennett S. Powell April 2, 1892, to which union two children were born. Died at his home in Stewartsville, Missouri, March 13, 1925. Leaves his wife; one daughter, Luella A. Mauzey; four brothers, and four sisters. Funeral service at the church at Stewartsville, in charge of T. T. Hinderks, a friend. Sermon by John Sheehy, of Cameron, Missouri. Music was furnished by members of the different churches in Stewartsville.

BOSWELL.—Harriet M. Rees was born June 6, 1855, at Victoria, South Wales, England. At four years of age she came to America with her parents to cast their lot with the Saints. Baptized at the age of eight years. Married W. J. Boswell December 25, 1872, moving to Independence fifteen years ago. Died April 3, 1925, at the home of her daughter, Sister Philip Turner. Leaves her husband, W. J. Boswell; one son, W. H. Boswell; two daughters, Sister Philip Turner and Sister Luther Simpson; twenty-four grandchildren, and eight great-grandchildren. One daughter, Hattie, preceded her several years ago. Funeral services were held at Liberty Street Church, Independence, Missouri, April 5, at 2.30 in charge of J. B. Barrett, with sermon by J. M. Baker. Interment in Mound Grove Cemetery.

THOMPSON.—Joseph T. Thompson was born at Waldemar, Ontario, November 12, 1881, and was baptized at the same place when a boy. Ordained an elder in October, 1905, and the next month entered the mission field, in which capacity he was wonderfully blessed, bringing many into the fold. Five years ago he contracted tuberculosis, and thinking to benefit his health moved to Grand Valley, Ontario. Married Gertrude Ketley September 9, 1908, who with one daughter and one son, survive him. Died March 29, 1925, leaving besides his immediate family, five sisters, five brothers, and other relatives and friends. Funeral from the church April 1 at 1.30 p. m., with sermon by J. H. Taylor, assisted by D. B. Perkins and R. W. Tarzwell. Interment in Greenwood Cemetery, Orangeville, Ontario.

JAMISON.—Clarence Elwyn Jamison was born at Lowell, Michigan, July 13, 1877. Baptized about eight years ago and died in the faith of the gospel. Died at Cadillac, Michigan, February 10, 1925. Leaves his mother, one son and many friends. Funeral and interment at Lake City, Michigan. Sermon by W. D. Ellis.

INMAN.—Louis Allen Inman was born in Walkerton, Indiana, December 10, 1865. Married Jane R. Phelps October 8, 1890, who, with one son and one daughter, preceded him. Baptized by J. C. Foss in 1882. Married Miss Emma Burhart July 13, 1905. Died March 27, 1925. Leaves wife and two daughters. Funeral service from North Liberty Street church, Independence, Missouri, with sermon by Pastor J. M. Baker, assisted by W. D. Bullard. Interment in Citizens Cemetery.

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WARNOCK.—Robert Warnock was born in Far West, Missouri, January 8, 1840. Went to Canada with his parents in early childhood, but went to Plano in the early 60's. Baptized February 5, 1864, by J. W. Gillen. Ordained an elder in March, 1866, and did considerable church work in Utah, residing in Salt Lake City. Moved to Independence in 1904 where he lived until his death, March 20, 1925. Leaves six sons: Julian, Joseph, and John, of Kansas City; Clarence, of Salt Lake City; Robert and William whose addresses are unknown; one daughter, Mrs. Martha Biscardi, of Brooklyn, New York. Funeral in charge of M. F. Gowell, assisted by H. W. Goold, from the Second Independence Church.

TURNER.—Emma Turner was baptized July 14, 1921, at Kansas City, Missouri, by Francis A. Evans. Died at Saint Joseph, Missouri, January 10, 1925, at the age of sixty-five years. She was a life-long Presbyterian and did not hear the gospel until the winter of 1920. She wanted to be baptized at once but was prevented from doing so until the following summer. She attended church whenever possible and tried to tell others of the blessings she had received.

JAMES.—Kise Hugh James was born March 28, 1889, in Hebron, North Dakota. Married Miss Lavina West September 11, 1917. Baptized April 27, 1924, in Kansas City, Missouri, by Francis A. Evans. Died December 1, 1924. Leaves wife, father, two brothers, and two sisters. Funeral services from the home of his sister-in-law, Mrs. David A. Evans, 7436 Lydia Avenue, Kansas City, Missouri. Sermon by Francis A. Evans.

COX.—Elizabeth Cox was born in Nottingham, England, January 6, 1835. Baptized April 9, 1879, and her beautiful life was a constant expression of her love for God and for her fellow man. Her appreciation of life bespoke the faith of her soul in the promise of God touching the "better resurrection," and in this faith she passed away February 1, 1925. Leaves her granddaughter, Mrs. Grace Johnson, with whom she lived many years. Sermon by J. L. Cooper, associated with Richard Baldwin.

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REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

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EDITORIAL

General Conference Prolonged

Monday's business sessions, the 13th, were very important, and a larger amount of important business was done then than at any other time during the conference.

A strong resolution was presented condemning the publication by the *Ladies' Home Journal* of the extended biography of Brigham Young, in which many damaging statements are made regarding Joseph Smith the Seer. These resolutions were referred to a committee consisting of President Frederick M. Smith, Bishop Benjamin R. McGuire, and Mrs. B. M. Anderson, for examination and report to the conference.

The following preamble and resolutions were read, coming from the Southern Saskatchewan District:

Whereas the Lord has laid a great burden of responsibility on the church, to send the gospel to the nations, and

Whereas the finances are being diverted to carry on a social program not provided in the law; and

Whereas the missionary forces have been continually reduced as a result;

Therefore, be it Resolved, that we, the Southern Saskatchewan District in conference assembled, most earnestly protest against any policy or program that interferes with the missionary program provided for in the law; and be it

Further Resolved, that a copy of this document be sent to the General Church Secretary, to be presented to the next General Conference.

The motion was made to adopt, but was denied.

Name of Department of Recreation and Expression Unchanged

A recommendation was read, coming from the Pittsburgh District, recommending a change of the name of the Department of Recreation and Expression to that of the Religio. The motion to adopt was denied.

On Editorial Supervision

The following motion was presented:

Whereas, the editing of the church periodicals is clearly a spiritual work and stewardship,

Therefore, be it Resolved, that the editorial supervision of the church periodicals shall hereafter be directly under the control of the First Presidency.

It was moved to adopt.

The previous question was moved, but denied.

Moved to amend, and that the Board of Publication be notified to comply with the wishes of this body as expressed in this resolution.

The following substitute was moved:

Be it resolved that the Presiding Bishop be and is hereby instructed to take such steps as shall properly provide that hereafter the Board of Publication shall consist of one of the First Presidency, one of the Quorum of Twelve, one of the Presiding Bishopric, and two persons to be elected by the conference of the church on nomination by the Presiding Bishop with the approval of the First Presidency. And the Presiding Bishop is hereby instructed that he should make nominations to this conference in harmony with these provisions.

Be it further resolved, that in the interim between conferences no one should be removed from the Board of Publication or vacancies filled on the said board without the approval of the First Presidency.

Be it further resolved that the Board of Publication should recognize the First Presidency as being in general editorial charge of the various periodicals of the church.

After discussion this substitute was adopted.

A Call to Reorganize the Religio

A resolution from Independence conference calling for the reorganization of the Religio was read and a motion made to adopt. The proposed resolution reads:

Whereas, the Saints are admonished to study the Book of Mormon, and whereas, in Zion and many other branches throughout the entire church, the Zion's Religio-Literary Society has been reorganized to meet more fully the demand for the study of the Book of Mormon, and whereas, the work of these societies has been a source of comfort and strength to the Saints; be it resolved that the Saints of Zion in conference assembly hereby petition the coming General Conference to express itself in favor of these worthy movements by authorizing the reorganization of Zion's Religio-Literary Society for the primary purpose of the study of the Book of Mormon wherever demanded.

It was moved and seconded that we adopt the resolution.

A motion that the motion lie upon the table was made and carried by a large majority.

Chairman Frederick M. Smith stated that the table was clear, with the exception of matters growing out of the published reports of the officers and

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departments. He also advised the Quorum of Twelve, the Quorums of Seventy, and the Order of Bishops to go into session as early as possible, in order that business might not languish.

Tuesday's Business Session

A report from the Quorum of High Priests stated that Elder Alonzo H. Parsons had resigned his position as counselor to the president, and Elder W. S. Macrae had been chosen by the quorum to succeed him. The report was approved, and the ordination of Brother Macrae was ordered.

A time limit was set for the introduction of new business, it being determined upon the recommendation of the President that no new business could be entertained after 2.15 p. m., April 16.

The date for meeting of the next conference was set as April 6, 1926.

Selection of Standing High Council

Certain rules for the selection of members of the Standing High Council were adopted by the conference of 1923. It was moved that these rules be repealed. The resolution was in this form:

Be it resolved, that the action of the last General Conference, 1923, providing for the selection of members of the Standing High Council, be rescinded and the laws governing this matter prior to the adoption of said resolution, particularly section 99, be reaffirmed as the constitutional law of the church.

The text of the 1923 resolution is as follows:

Inasmuch as the decisions of the Standing High Council are of grave concern to the church, and it is fitting and desirable that the members of this council shall be selected in harmony with the law so as to establish the greatest confidence in its functions, guaranteeing justice and equity to all; therefore, be it

Resolved, that the principle and method providing for the selection of the members composing this Standing High Council, be and hereby are reaffirmed, viz:

"Those who were presented by the high priests for ordination to their number, if approved by the council of the high priests now present, and the conference, may be ordained; and from their number there may be selected by a committee of conference composed of one of the first presidency, the president of the twelve and one other to be chosen by the council of twelve, the president of the high priests and one other to be chosen by that council of their number, a sufficient number to fill the vacancies now existing in the high council, that the high council may be properly organized and prepared to hear matters of grave importance when presented to them. And this committee shall make these selections according to the spirit of wisdom and revelation that shall be given unto them, to provide that such council may be convened at any General Conference when emergency may demand, by reason of their presiding at or near to places where conferences may be held."—Doctrine and Covenants 120: 9; and further, be it

Resolved, that members of the Quorum of Twelve, Order of Bishops, and Stake Presidencies shall not be eligible to appointment to this Standing High Council, and further be it

Resolved, that all resolutions conflicting with this be and hereby are rescinded.—General Conference Minutes, 1923, p. 3492.

When the vote was taken the motion to annul was carried by a decisive majority.

Two members of the High Council, John F. Garver and Walter W. Smith, presented their resignations, and these were accepted by the conference.

The committee to whom had been referred the protest against the *Ladies' Home Journal* articles reported the resolution, and it was adopted. It follows:

Whereas, the *Ladies' Home Journal* has admitted to its columns within the past four or five months a series of articles under the caption "Brigham Young," in which certain statements reflecting upon the character and mission of Joseph Smith are gross misrepresentations, to the hurt and irreparable injury of the church he founded, and

Whereas, these facts have been brought to the attention of the editor of said magazine, and whereas he has been informed of the findings of the courts of the land in which the said church, founded by Joseph Smith in 1830, was absolved from the charge of responsibility for the introduction and practice of polygamy, and,

Whereas, the Reorganized Church of Jesus Christ of Latter Day Saints has been, by the same findings, declared to be the true and lawful successor of said church, and

Whereas, appeals to the editor of said magazine have not resulted in any published correction on his part, therefore,

Be It Resolved, that we, the ex officio and delegate members of the Reorganized Church of Jesus Christ of Latter Day Saints, in General Conference assembled, do hereby solemnly and vigorously protest against these false attacks made upon the character and ministry of the founder of our church, and

Be It Further Resolved, that a copy of these resolutions, together with copies of the findings of Judge John J. Philips in the United States Circuit Court, Western Division, Western District, State of Missouri, and of Judge L. S. Sherman in the Court of Common Pleas, Lake County, Ohio, be forwarded by the Presidency of the church to the editor of the *Ladies' Home Journal*, with the earnest request that they be published in said magazine with such prominence and emphasis as shall rectify the mistakes that have been given such wide circulation through its columns.

Ministry to Go From Conference With an Affirmative Message

The following was moved:

Whereas the law of God has warned the church that no person is to be permitted to frustrate the commands of the body in conference assembly, and has directed that those who oppose what may be presented to the conference should voice their objections in the conferences, and not in the fields of labor (Doctrine and Covenants 125: 16); therefore, be it

Resolved, that the conference appointees and ministry be required to go forward from this conference with an affirmative message in consonance with the voice of the church as set forth in the constitutional laws and legislative enactments.

An amendment was presented to amend the resolution by substituting the word *request* for the word *require*.

The amendment was put and carried.

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The motion as amended was put and carried.

A committee on boundary lines was appointed, and matters having to do with boundaries of districts of the State of Oklahoma were referred to this committee.

It was moved and seconded that we adopt the ten recommendations contained in the report of President Floyd M. McDowell, of the Department of Recreation and Expression.

1. That we continue the policy which recognizes as the principal function of this department the proper supervision of social, recreational, and expressional activities.
2. That this supervision be so maintained that the program of this department will blend with the program of the church as a whole.
3. That the policy of the closest cooperation between the general departments be continued so that there shall be gradually worked out a nicely coordinated program of religious education for all ages, all groups, and all needs, a program which will see to it that all the activities of life are directed towards one great goal, the establishment of the kingdom of God.
4. That the department continue in every way possible to encourage the work of the Consulting Board so that there will be available a great variety of courses of study for the purpose, mentioned in No. 3, it being understood that this Consulting Board will secure the best talent available and put it to work in the preparation of courses of study in the standard books of the church as well as in a variety of other subjects.
5. That in the meantime this department continue to publish quarterlies and encourage study and that every local be given an opportunity to maintain regular class work in any of an increasing variety of subjects.
6. That Book of Mormon quarterlies be printed by the department in such numbers as is adequate to meet the demand and until such time as the Consulting Board is able to prepare a number of courses in this important subject suitable for various ages and needs.
7. That the department continue to stress the importance of training of qualified leaders, recognizing that the type of leadership maintained in the supervision of activities of this department has more to do with the success of our efforts than any other one factor.
8. That we use the departments already organized to the maximum of their possibilities rather than the organization of any new departments or the establishing of complicated machinery.
9. That the various young people's activities of the church should as far as possible find their expression through existing departmental machinery.
10. That we continue our policy of gradually educating the Saints to feel that our effort is church work in the truest sense and not some side issue or a more or less unnecessary adjunct to the church.

The recommendations were adopted by a strong vote.

Graphic Arts Bureau

The work of the Graphic Arts Bureau in the making of slides for illustrations in lectures, sermons, entertainments, etc., was brought to prominence, and the quality of the work was stated to be very fine and unexcelled anywhere.

Graceland College Trustees

A report from Graceland College Trustees as to the membership of their body was read. The actionable part is as follows:

Because of the fact that there was no conference held in 1921, nor in April, 1922, and not until October, 1922, and that the term of office of the members of the Board of Trustees of Graceland College expires in April three years after election, and that due to overlooking these facts in both the conference of October, 1922, and October, 1923, and that there was no conference in 1924, and in order to make the record clear and to conform with the requirements of the Articles of Incorporation of Graceland College, an examination of the minutes of the conference shows the following facts:

1. The term of office of A. Carmichael and Walter Hayer, elected in April, 1920, expired in April, 1923.
2. There being no conference in 1921 and not until October, 1922, the terms of T. A. Hougas and C. B. Woodstock, elected in April, 1918, expired in April, 1921, and they served until October, 1922, when their successors, F. M. McDowell and A. Max Carmichael, were elected to serve until April, 1924.
3. The terms of J. F. Garver and J. W. Wight (succeeded by appointment of C. E. Wight) and G. N. Briggs, elected in April, 1919, expired in April, 1922, but due to previous failure to elect, held over until the General Conference of October, 1922, and were reelected for the term expiring in April, 1925.

There are therefore the following trustees to be elected:

1. Two to succeed A. Carmichael and Walter Hayer for terms expiring April, 1926.
2. Two to succeed F. M. McDowell and A. Max Carmichael for the term expiring April, 1927.
3. Three to succeed J. F. Garver, C. E. Wight, and G. N. Briggs for term expiring April, 1928.

In order to conform with the requirements of the Articles of Incorporation of Graceland College, it is recommended that these vacancies be filled.

It was moved that we proceed to the election of trustees of Graceland College. The motion carried.

Myron A. McConley was nominated to succeed Walter E. Hayer. He withdrew his name. Daniel Anderson was nominated to succeed Walter E. Hayer.

It was moved that A. Carmichael and Walter E. Hayer succeed themselves as members of the Board of Trustees.

Previous question was ordered.

The name of Bishop A. Carmichael was approved to succeed himself.

Walter E. Hayer was chosen to succeed himself.

Floyd M. McDowell and A. Max Carmichael were chosen to succeed themselves.

Sister Frederick M. Smith took the floor and made the statement that the college was no longer the place where children got their first ideas on the subject of biology. The parents would be obliged to take their children from the public schools if they would escape the teachings so objectionable to many who have just now talked.

Sister Smith nominated Sister Blanche Edwards to succeed Apostle John F. Garver, and made remarks supporting her candidate.

Sister Vida E. Smith was nominated to succeed Cyril E. Wight.

President George N. Briggs was nominated to succeed himself.

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Apostle J. F. Garver was nominated to succeed himself.

Elder Cyril E. Wight was nominated to succeed himself.

A motion that the first three nominees be declared elected was made and prevailed. These are Sisters Blanche Edwards and Vida E. Smith, and President George N. Briggs.

Thursday's Business

The conference approved the choice of Arthur E. Stoft as secretary of the Quorum of High Priests to fill the vacancy caused by the resignation of A. H. Knowlton.

Department of Women reported recommending the choice of Sisters Ida Etzenhouser and Callie B. Stebbins for members of the Board of Trustees of the Saints' Children's Home at Lamoni, Iowa, to fill the vacancies caused by the expiration of the terms of Sisters Etzenhouser and Ida Monroe.

The Committee on Rules of Representation were instructed to consider the matters referred to them in 1922, 1923, and 1925, and submit their report for publication in the HERALD thirty days preceding the conference of April 6, 1926.

Shall the Presiding Bishopric Be Released?

The Order of Bishops made a report, as follows:

April 16, 1925.

To the First Presidency and Conference in Session; Greetings: The Order of Bishops met in the office of the Presiding Bishopric at 9 o'clock a. m., April 15, at which time the following bishops were present:

Benjamin R. McGuire, J. F. Keir, I. A. Smith, E. L. Kelley, C. E. Irwin, John Zimmermann, M. H. Siegfried, A. F. McClain, M. C. Fisher, E. Short, R. T. Cooper, E. O. Clark, C. J. Hunt, Charles Fry, A. Carmichael, F. B. Blair, R. May, J. A. Becker, J. A. Koehler, B. J. Scott, A. B. Phillips, also three bishops' counselors, namely, A. J. Yarrington, John Tucker, and J. E. Hovenga.

The Order met again at 9.20 a. m., April 16, with all of the above-named brethren present except Bishops J. F. Keir, E. L. Kelley, and C. E. Irwin. At this morning's session the following preambles and resolution were adopted by unanimous vote of the bishops present with the instruction to report the same to you for your consideration, the members of the Presiding Bishopric having withdrawn during the consideration and adoption of the document.

Whereas, as a result of the meeting of the Order of Bishops held on the 15th of April, 1925, with eighteen bishops in addition to the Presiding Bishopric in attendance, and a further session of the Order held on April 16, 1925, with an attendance of sixteen bishops in addition to Bishops B. R. McGuire and I. A. Smith of the Presiding Bishopric, it has become finally apparent that, owing to the conscientious scruples held by the Presiding Bishopric, Benjamin R. McGuire, J. F. Keir, and I. A. Smith, conditions exist under which a continuance of the ministrations of the Presiding Bishopric is incompatible with the action of the present conference, and

Whereas, there is no reasonable hope that conditions shall become so changed as to make a unity of effort possible, and

Whereas, we believe that the affairs of the Presiding Bishopric have been administered conscientiously and with integrity according to their understanding and convictions of the matters and conditions prevailing, and

Whereas, in justice to the church in general we believe that the Presiding Bishopric should be composed of men who are in conscientious accord with the enactments of this General Conference, and

Whereas, we believe the Presiding Bishopric desire the welfare of the whole church but hold conscientious scruples against voluntarily laying down a divinely imposed trust,

Therefore, be it and it is hereby resolved that in furtherance of the general and financial interests of the church and in justice to the present Presiding Bishopric it is the sense of the Order of Bishops that the Presiding Bishopric be honorably released from their present positions.

ORDER OF BISHOPS,
J. A. BECKER, *Acting Secretary.*

It was moved that the recommendation of the report be adopted, by Apostle E. J. Gleazer; seconded by Bishop Ellis Short.

Bishop B. R. McGuire was requested to make a statement to the body before his withdrawal. He had stated that the Presiding Bishopric would withdraw during the consideration of the question.

Brother McGuire said:

Mr. President, Ex Officio and Delegate Members of this Conference: When on April 6, 1916, the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints asked us to assume the responsibility of the office of Presiding Bishop, we cheerfully responded to the call. We have as cheerfully given service in that office. Our only regret is that the service given has not been better and more to the advancement and the building up of the kingdom of God. From our record we believe that no matter what the action of this body shall be to-day upon the question pending before it, you are warranted in believing that we shall continue to strive to be honorable, law-abiding members of the church of Jesus Christ. I believe I also speak the sentiments of my colleagues. However, so far as I am concerned, they are at liberty to express their views. I pray that our heavenly Father, in his love and mercy, may grant that each ex officio and delegate member of this conference shall have that measure of his Spirit that he may be able to know what is right, and have a sufficiency of his grace to do the right that the determination of this conference upon the matter now before you for consideration shall be to his praise and his glory.

It was moved that we limit the time of speeches to twenty minutes. Motions were also made to limit to fifteen and ten minutes, in the form of a substitute and an amendment to the same.

The previous question on the whole matter was moved and seconded, but failed to carry.

The motion to limit to fifteen minutes was adopted.

It was moved as a substitute that we sustain the Presiding Bishopric.

The previous question on the matter of sustaining the Presiding Bishopric was moved, but failed to carry.

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ORIGINAL ARTICLES

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

The Church and the Young Man

Sermon Number Two by Patriarch John F. Martin, at Young People's Convention, Lamoni, Iowa, June 10, 1924.

The subject for the evening is, "The church and the young man." The Scripture lesson is found in the 3d chapter of Proverbs, the first 14 verses:

My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man. Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord and depart from evil. It shall be health to thy navel, and marrow to thy bones. Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. My son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth. Happy is the man that findeth wisdom and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

In order to get a text for the evening's talk, I want you to go with me in imagination to a place across the sea, to a room in a beautiful palace. In this room there lies a king upon his bed. He is about to pass out of this sphere of action. He has but a short time to live, and he has summoned his son to his bedside in order that he may give him a few parting words before he dies. Outside the palace there are a number of people wondering what the father is going to say to the son. They think that possibly he will tell him about the affairs of the government, how he would like to have them handled; or possibly he will tell him about his earthly possessions and just how he would like to have them taken care of; or he may tell him of the family affairs inasmuch as the responsibility of caring for them will now fall upon the son's shoulders. But when the son heard the words of the father, they were not these. They had no reference to finances; they had no reference to governmental affairs; they had no reference to family affairs. There were just these six words, "Show thyself to be a man!" He had called the boy from many miles away just to tell him that!

The one great difference between the weak and the strong, the high and the low, is the difference of character. At no time in the world's history has strength of character been more indispensable than at the present time. Education, being more widely diffused than ever, has refined human aspiration and given greater scope to ambition. But all too often in seeking the goal of their ambition do men forget that the only right road to happiness is the road of righteousness, the road of character. And so when this old king said to his son, "Show thyself to be a man," he had reference to character.

What is the definition of a man? There are some in the world who would measure a man by his physical prowess. There was a time in Rome when a man who was physically strong, who was a good athlete, who was very proficient in the matters which had to do with the use of his muscles—that man was worshiped. That was the measure of a man in those days. With other people, there are those who consider a man one who is very strong intellectually. There are others who are exceedingly religious who hold that a man who is religious, notwithstanding he may not be strong physically or intellectually, is a man.

But your speaker believes that when that father told his son to show himself to be a man, he meant that he should be a man physically, intellectually, and spiritually—in other words, well balanced.

We should not underestimate the importance of the physical man. There has been the tendency in days gone by to underestimate the value of physical development and physical strength in peoples, and especially among religious peoples. There used to be an idea in the world to the effect that in order for one to be really religious, he must get away from the crowd, get away from society, go into seclusion, and crucify the flesh.

There was once a man named Saint Simeon, the founder of the sect called the "Pillar Saints." For a long time he lived in a monastery; but finally he built a pillar or tower about seventy feet high and four feet in diameter. He went up on the top of this pillar and spent thirty years there, until his teeth rattled out and his bones rotted with the dews of the night, and his hearing left him, and his eyes became dim with looking at the sun. That was his idea of serving God—crucifying the flesh in order that he might be spiritually developed. The result was that he died a miserable death, having done no good in the world.

But I believe that character is developed where men can rub elbows with each other. God does not want us to crucify the flesh. He wants us to remember that the body of man is the tabernacle of God's Holy Spirit, and God has given it to him for a purpose, a divine purpose, if you please, and that that body should be properly cared for. So in order for a young man to show himself to be a real man, he

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must develop physically. And do you know, as the Judge said the other evening, thirty-five and a half per cent of the young men who were examined for service in the army during the recent World War were rejected because they were not, physically, men. Fifty-eight per cent of those who were accepted were unable to carry guns and march during the war.

Statistics show that forty per cent of the high school students of to-day are unfit physically for the responsibilities that devolve upon them. Are they, therefore, capable of assuming the responsibilities of home life? Are they capable of assuming the responsibilities of social life? Are they really men?

In order to be well-balanced, a young man must be a man physically. "Oh," some one says, "sometimes nature determines that. Sometimes we cannot help ourselves." That is all very true. Where it is impossible to improve our physical condition, there is some excuse. And there have been times in the world's history when men who have been physically handicapped have been able to accomplish a great good; but it is the exception. And those who have been able to accomplish a great good in that way could have accomplished more good had they been more physically fit.

There have also been times when individuals have been physically handicapped who by effort and struggle have been able to overcome their handicaps and measure up to a high physical standard. I have in mind Cæsar. When he was a young man, he was tubercular. He liked to go to the Forum and listen to the debates. He made up his mind that some day his voice would be heard in that Forum. He knew that he never could realize his ambition in the physical condition he was in at that time. He would have to overcome his physical handicaps. Near his home was a large hill, and he made up his mind that he was going to take advantage of that hill to help develop his lungs. He memorized one of the orations that he heard at the Forum, and every day he would climb that hill, reciting the oration. For a long time he kept that up, and finally he developed strong lungs. He developed his intellect, too, and the time came when Cæsar delivered one of the most wonderful orations ever presented in that Forum. He was physically handicapped, but he overcame it.

But while it is essential that we have a strong body, it must also be remembered that through the body comes most of the temptations of life, and that while we should have all the forces of our being fully developed, yet they should be under full and absolute control. And unless a young man keeps in control these tendencies, these hidden forces, they will lead him into actions and conditions that will result in his destruction.

During the adolescent period, there are three tendencies which are especially strong and seek expression. One is the social instinct; another the mating instinct; and another the sex instinct. We deceive ourselves if we think it is wrong for these instincts to seek expression. They are God-given. It is as natural for them to desire expression as it is for us to want to eat. It is not for one to seek to kill these instincts, but to properly supervise and direct their expression, that they might make for the young man's and young woman's happiness. But at this period of life there comes into the young man's heart a desire to sow his wild oats, after which, he thinks, he will settle down. He does not calculate that sometime he will have to pay the price. It is a good bit like a story I once heard of Willie and Mary.

These children had been taught to pray at home. One day mother was not there, so when night came they decided to get down on their knees and try to pray alone. They did so. Mary got through before Willie did. She looked down at Willie's feet, one of which stuck out from under his nightgown. She reached down and tickled it. Willie kicked out very vigorously. Presently Mary reached down again and tickled the bottom of Willie's foot. He again kicked out even more vigorously than before; but he was not through praying yet. She again reached down and tickled his foot. That was too much for Willie. He prayed, "Lord, excuse me a moment until I knock the stuffin' out of Mary!"

There are a lot of young fellows who think, "Lord, excuse me a while until I knock the stuffing out of my character." It is this false philosophy which is so nicely expounded in a little poem which I shall read, written by Y. Wheeler Wilkes:

THE PRICE THAT HE PAID

I said I would have my fling
And do what a young man may,
And I didn't believe a thing
That the parsons have to say.
I didn't believe in a God
That gives us blood like fire,
Then flings us into hell because
We answer the call of desire.

And I said: "Religion is rot,
And the laws of the world are nil;
For the bad man is he who is caught
And cannot foot his bill.
And there is no place called hell;
And heaven is only a truth,
When a man has his way with a maid,
In the fresh, keen hour of youth.

"And money can buy us grace,
If it rings on the plate of the church:
And money can neatly erase
Each sign of a sinful smirch."

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For I saw men everywhere,
Hotfooting the road of vice;
And women and preachers smiled on them
So long as they paid the price.

So I had my joy of life;
I went the pace of the town;
And then I took me a wife,
And started to settle down.
I had gold enough and to spare
For all the simple joys
That belong with a house and a home
And a brood of girls and boys.

I married a girl with health
And virtue and spotless fame.
I gave in exchange my wealth
And a proud old family name.
And I gave her the love of a heart
Grown sated and sick of sin!
My deal with the Devil was all cleaned up,
And the last bill handed in.

She was going to bring me a child,
And when in labor she cried,
With love and fear I was wild—
But now I wish she had died.
For the son she bore me was blind
And crippled and weak and sore!
And his mother was left a wreck.
It was so she settled my score.

Perhaps this picture is overdrawn, but I bid you to remember, young man, that just to the extent that you sow wild oats, just to that extent will you pay the price. It is a false philosophy to think that we can indulge in the lusts of the flesh without having to pay in the end. Either we ourselves pay physically, intellectually, or spiritually, or some one else suffers as the result of our sin.

So when the old man said, "Show thyself to be a man," he wanted his son to show himself to be a man physically. However, it is possible for a man to be a giant physically and still not be a man.

That brings us to the next phase of the question—the intellectual man. Thirty per cent of the high school students fail to measure up to the standard of ordinary intelligence. Think of it! And yet we have had people in our church who say, "You don't need to go to school. Study the Bible; study the Book of Mormon; study the Doctrine and Covenants; that is all you need." I hope, friends, you will not misunderstand me, because if there is anyone who loves these books more than I do I do not know who it is. I am indebted to the things contained in the sacred books of the church for the fact that I am here. But I want to say that if we confine our knowledge to that which is contained in those three books, we will limit our possibilities and opportunities. We must not underestimate the knowledge that men have been able to gain outside of this church. And if our people by study can obtain that knowledge and put it into action in their lives, is there anything wrong about that?

Some one says, If they get education it spoils them. Well, anyone who would spoil with an education would spoil anyway. All truth is God's truth. The truth about astronomy, the truth about science, geology, mathematics, is God's truth just as much as it is true that baptism is essential to salvation, that the laying on of hands is a divine ordinance, and that the resurrection of the dead is something that we can consistently look forward to. It is all God's truth, and if our young men and young women by study can obtain that truth and help build up Zion with that knowledge, is it not a work for God?

Let us turn for a moment to a statement in the Book of Doctrine and Covenants that will give us an idea as to what God would have his people be intellectually:

> Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.—Doctrine and Covenants 85: 21.

Did you notice there, friends, that astronomy was spoken of? that geology was spoken of? that history was spoken of? that current events were spoken of? God told his ministers to become acquainted with these things so that when he sent them out they would be qualified to properly help to build up the kingdom.

So I would like to encourage the young men of the church to develop intellect; to study. Don't be afraid of science. Don't be afraid of geology. Don't be afraid of astronomy. Study those things with prayer, of course, and God will enable you to glean from your study precious principles of truth which will enable you to become a better man, a bigger man, and a better servant of the Lord. There is room for the expression of every talent that God ever gave to the human family. And if you, young man, feel that God wants you to obtain a knowledge of some of these things I have mentioned, for the sake of building up Zion, that is your call, and God will bless you in it just as much as he

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blesses the man who is called to go out and preach repentance, baptism, and the laying on of hands.

To be a man means that we must be developed physically and mentally. But it is possible to be strong physically and strong intellectually, and at the same time be a demon. The worst crooks in the world are educated crooks; because of their knowledge they are able to devise more perfect means to secure the things they want by evil means. So, I say it is possible to be developed in those two lines and at the same time be a demon. So we must couple with them a spiritual development which will bring us in touch with God, which will guide us in the use of our physical and intellectual powers.

The wise man said, "The fear of the Lord is the beginning of knowledge." What did he mean by that? The fear spoken of by him is not a peculiar notion that God is going to strike one dead or is holding over one's head a figurative club which he will bring to bear upon him if he does not acknowledge God. I believe the fear of the Lord mentioned there is a reverent sense of God's presence in the world, of God everywhere. Do you know, when you get that fear of the Lord it gives you a new vision of life.

John Bunyan, the writer of Pilgrim's Progress, was at one time a drunkard. The people among whom he lived never dreamed that he was worth anything. There came a time, however, when John Bunyan was made conscious of his need of God. In other words, he was converted to Jesus Christ. From that time on there came a change in his life. There awakened within him possibilities he had not realized before, which had been lying dormant all this time, and it took the inspiration which came as the result of contact with God to awaken within him a desire to do something worth while. It changed his life. Bunyan began to make a mark in the world. Many other men, some here to-night, got their viewpoint of life, got their vision of service as a result of coming in contact with the divine influence of the Spirit of God.

Such a spiritual influence was thrown around me when a boy at home, and it is to that influence I attribute the fact that now I am trying to tell the gospel story, and I am trying to help other young men to see that with that spiritual influence and the development of their physical and intellectual powers they will measure up to be men that will please God.

Young men, there are some of you whom God wants to carry this gospel message to those who are in darkness. Will you show yourselves to be men and respond to the call of the Master? For there are millions, yes, millions, who are pleading for that which we have in our possession. Will you young men lay yourselves upon the altar of service and of sacrifice and say, "Lord, here am I, use me"? I can assure you of this fact, that if you go willingly you will be cared for and be blessed and directed just as men of God have been blessed and directed in days gone by.

I like to look back to a little experience in my life which shows that God's spiritual forces are operating in the interest of his servants to-day as they did in Bible times.

One time I found myself in Wheeling, West Virginia, which town had once before been my home. While there I was asked to go to a branch in a town near by to preach on Sunday. I had to borrow twenty-five cents from my mother to get there. I went down there and preached for them twice that day, but nothing was said about my car fare. To my surprise the middle of the next week they called me again, asking if I could come the following Sunday. I went and preached there again, but again no car fare was given me. My mother had arranged to go to my home the following day. So I took her to the train, and while waiting for the train she handed me a dime and said, "You had better get me a paper, so I will have something to read on the train." I went to get the paper. It cost three cents, leaving seven cents change. When I handed it to her she said, "You had better keep that nickel and ride back this morning." I said, "All right, I will just keep these two pennies, too. I promised to visit a sick lady in Martin's Ferry this afternoon and the two pennies will take me across the bridge and back."

Now, I had planned to go to a place called Barnsville, Ohio, the following day to hold a series of meetings. It would take five dollars to get there and pay for my advertising. Well, I went down to my mother's home and sat down to think it over. I will admit I was somewhat provoked. I felt to complain about Saints who could ask a man to come and preach for them twice and not even pay his car fare.

At length this scripture came to mind, "Seek first to build up the kingdom of God and establish his righteousness, and all these things shall be added unto you." I thought, I am trying to build up the kingdom of God. I am trying to establish his righteousness. I am doing the best I can. If the Lord wants me to go to Barnsville to-morrow he will open the way. It was just a few minutes after that that I heard a knock at the door. I went out. It was the mailman. He handed me a letter. I looked at the name at the top and wondered why that man should be writing to me. I had never before received a letter from him. I dumped the contents out into my hand. It was a five-dollar bill and this note: "Just to let you know I have been thinking of you and the work you are doing." Now, what was that? Just a strange coincidence, friends? No; that was the gift of heaven. God had anticipated my needs, and

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he prompted that man to think of me and send me that five dollars. And with that five dollars I went to Barnsville and held a series of meetings and baptized some precious souls into the kingdom of God.

So I can say, young men, from actual experience, that God will take care of his servants. You will possibly not have the luxuries of life. You will be called upon to do things which will make you feel very lonely. You may be discouraged often, but that same God who has guided the destiny of his people in days gone by will take care of his servants today. God wants you to consecrate your lives to that sort of service.

And you who are called upon to remain at home, I call upon you to consecrate yourselves more fully to the Master's work. You could do nothing better than to give your life to Christ and his cause. I am assuming, however, that most of you, if not all of you, have already done that. May God help every one of you to "show thyself to be a man," to be well balanced, mentally, physically, and spiritually, is my prayer.

Building the Little Sunday School

BY FRANK B. ALMOND

(From an address to the conference of the Eastern Colorado District, February 20, 1925.)

Are our Sunday schools in the district so attractive that the people round about us are telling each other what splendid little Sunday schools we have? Are the teachers so enthusiastic, are the rooms so neat and clean, the scholars so attentive and earnest, the lessons so clearly taught, that the whole Sunday school session is one of inspiration and light and joy?

Or is it not rather that the average Sunday school is a very uninviting place? Bare walls and pillars; scattered chairs and tables; old, dingy-looking bookcases, piled in any old way with dirty, worn books; no blackboards, or at the most one upon which the chalk will scarcely make a mark; torn song books; and much else of like character—is not this the picture of the usual Sunday school? Children and older people coming in and going out at all times; all classes reciting in one or two rooms; attendance perfunctory, pupils coming when they please and as they please. The teachers usually have not their lessons ready; or, if they have, it is after a mere skipping through the text, perhaps ten minutes of preparation. In the face of this medley of ignorance, noise, and confusion, is it not pertinent to ask the question, Is the Sunday school really performing its full part in the building up of the body of Christ?

We are deeply concerned in finding a remedy for this state of things. Every Sunday school worker in the audience, and every individual who recognizes the tremendous value of this feature of our church work, will be interested in knowing the methods of Sunday school administration and organization through which the schools of our district shall become a power for good and an inspiration to every community.

We realize the almost insurmountable obstacles of each local's problems. For me to tell the Utleyville people just what definite steps to take to develop their little organization into the best little Sunday school in the church, might have no bearing upon the special problems, let us say, of Fort Collins. And similarly, to suggest ways and means of removing the troubles from the Fort Collins school may have no effect whatever upon the school at Colorado Springs. In spite of this, I am led to believe there are fundamental principles of administration which apply to every local, which, if fully carried into effect, will make our Sunday schools without equal in the whole church.

A Definite Vision

In the first place, the Sunday school must have a vision of its purpose—a vision unobstructed by expedients and precedents. So many of our Sunday schools do not see clearly what it is they are to do. The work for them lies shrouded in a mist. Everything is hazy. They walk like men in a fog. Confusion and disorder and a jumbled-up state of things is the result.

Let us put this concretely. If I were to ask you separately for your opinion of what the Sunday school is, I would receive as many different answers as there are people here. Oh, says one, the Sunday school is to teach the Bible. Another says, It is to tell children about God and Jesus Christ. Perhaps another might say, It is to increase membership in the church. But the vision of the Sunday school which I would like you to have, and which I would were burned deep in the heart of every officer and worker, is this: *The Sunday school is the church itself engaged in the study of its message.*

Do you see the value of such an ideal? It means that the Sunday school should no longer be considered as a separate part of the church. The Sunday school should be the church, and the church should be the Sunday school. On Sunday mornings we have the preaching service; that is the *whole* church at worship. In the evening we have the prayer meeting; that is, the *whole* church at prayer. We have our Department of Recreation and Expression; that is the *whole* church enjoying its social life. We have our missionary department; this should be the *whole* church evangelizing. And the Sunday school should be the *whole* church studying.

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A superintendent with such an ideal in his heart will not be content to see that the Sunday school attendance is kept up to normal, or even that it is increasing. He will not, he cannot, rest until the whole church in his locality is actively engaged—fathers, mothers, and children—in Sunday school work. Such a superintendent will be an integral part of the branch, an under-shepherd caring for the flock, following their wanderings, and by every conceivable way bringing them to the Sunday school.

And after he has got them there—what? Will he be content to leave them in a haphazard manner to divide into classes as they please? to come and go as they please? to receive instruction in whatever manner it suits them? No; the superintendent, with a vision of his school as the whole church itself engaged in the study of its message, will be deeply concerned as to the ways and means by which the glorious gospel of the Lord Jesus Christ shall find a lodgment in the hearts of the scholars whose faces he sees every Lord's Day. With the children he will think the thoughts of a little child, will study their habits, will learn their limitations and possibilities. With the young people he will be a young man; he will fathom their powers, grasp their ideals, see their goals, and adapt himself to their views of life. With the older people he will be mature; see the sober, serious message of the gospel as it applies to the stream of their life as it nears the ocean of eternity. In short, the superintendent will, with Paul, "become all things to all men," that by some means he might save a few. He will not be satisfied with any haphazard way of doing things.

Planning Ahead

And how shall he go about it, this superintendent with a vision, to reach his goal of the whole church systematically studying its message? If we think of him as a builder, we can at once see the necessity of his making definite plans. What is a builder but a man who makes and follows plans? Before the first shovel of earth is turned for the foundation, specifications have been accurately and painstakingly drawn. Builders never dash ahead, not knowing whither they are going. Every little detail—the depth and thickness of the foundations, the length and composition of the walls, the dimensions of every room, the location of every door and window, the position of every pipe and wire and chimney—a thousand details are thought out and fixed before the stones are blasted from the quarry or the first load of lumber is ordered from the mill. It is not the way of builders to plunge blindly into their work, trusting to the inspiration of the moment or some happy conjunction of events to guide them in the shaping of the structure for which the world is waiting.

So the builder of the little Sunday school must plan as well as vision. He should not wait for each Sunday to come before thinking of his school. Hours and days and even months must be spent by him in making a program and devising methods which shall assure the fullest success. Let us see; we are now in February, are we not? Before next school year begins in the end of September, we have six months. If we intend that the Sunday school shall no longer continue in a haphazard way, these next six months must be spent by the pastor and the Sunday school workers in outlining and developing plans which, so far as human ingenuity under the inspiration of God's Holy Spirit can promise, shall guarantee a measure of successful cooperation from the whole branch.

Here, for instance, is a branch of forty members with thirty children who are not yet members of the church. How are these divided? How many little children, how many young people, how many adults? How many of these will make teachers for the classes? Be not concerned so much as to whether they *will* teach as to whether they *can*. I am of the opinion that, given a constructive, definite policy, the Sunday school will not want for good, talented teachers. It is our slipshod method of letting any old system of teaching pass as good that dissuades good teachers from contributing their part.

How shall the school be graded? What instruction shall be given? Where shall we have each class? These and a hundred and one other details must all be worked out during the summer. What shall we have for Christmas, for Easter, for Children's Day? How long shall we spend on the lesson each week, and how much time on song and worship? What system shall we have for promoting scholars from one grade to another? How many new hymn books do we need? What system of reporting and checking up on the scholar's attendance shall we have? How shall we get the scholars to study their lessons? And as we delve deeper and deeper into the problems of the little Sunday school, we shall be amazed at the complexity and seeming futility of trying to solve them.

Grading

But keeping in mind the big vision: "The whole church itself engaged in the study of its message," all these problems will begin to solve themselves. Let us look, for a moment, at the mooted subject of grading. It is my opinion that any school which permits its scholars to grade themselves and to go wherever they please is an unmixed evil and a failure. The little Sunday school should be graded as definitely as school in the little red schoolhouse around the corner. Surely if it can be done with one, it can be done with the other.

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In the public schools we have eight grades and the kindergarten before going into high school and college. Why not have the same system in the Sunday school? At the present time we have five grades of Sunday school classes: the beginner, primary, junior, intermediate, and senior. In the ideal little Sunday school I would have the beginners under six in the kindergarten. Then the primary, junior, and intermediate classes would be arranged in the grades of the public school system. On reaching the eighth grade, the pupils would then be graduated into the senior Sunday school.

It is to be regretted that until the value and purpose of the Sunday school are firmly established in the minds of our church people and parents, the business of passing pupils from one grade to another will continue to be done in a haphazard way. But the time must come when good work in a class will be recognized, and a premium placed upon it to the exclusion of work done in a negligent fashion and with no spirit of pride in accomplishment.

My ideal Sunday school would make Children's Day, the second Sunday in June, as graduation day. On that day those in the eighth grade would be graduated into the senior school. A special program would have on it the names of all those who graduate, and all those who pass from one grade into the next. Those who graduate or pass honorably would receive certificates, engraved cards, while the others who have not done satisfactorily in their work, who have been late too often, and absent too much, would merely be noted as passing from one grade to the next.

Such a system would inspire and encourage the parents to see that their children are regularly attending school and have their lessons ready. A new spirit of achievement would be seen, instead of the lackadaisical method of getting along in any old way, going to Sunday school because others go.

My ideally graded school would then have a senior school, divided perhaps into three sections. First the senior school, made up of a four-year class arrangement similar to the high school. This would bring the graduates of the senior school to about the age of seventeen. Second, there would be a normal class, in which graduates of the senior school would study for active work in teaching the Sunday school. This class would make a special study of the lessons ordinarily given in the school the week following, and each would be prepared to substitute the following Sunday if the regular teacher were absent. Besides the senior school and the normal class, there would of necessity be what is known as the adult, or perhaps we might term it, the post-graduate course. Subjects in these classes would be elective, and would be along special lines, such as the Book of Mormon, the Doctrine and Covenants, and Church History.

I have gone into detail in order to show you that there is pressing need of a definite solving of the question of class work, of graduating, of promoting, and of so arranging the courses as to fit in exactly with the needs of the intellectual life of the members of the school. It is not my intention here to make ironclad rules as to the grading of a school, for each local has its problems in the way of numbers and of talent. But I cannot too strongly reiterate the thought that no haphazard method will build up the little Sunday school. It must take into consideration the proper methods of developing the scholars efficiently and properly from one standard of religious attainment to another.

Securing Teachers and Workers

After the question of classes has thus been settled, the next problem would be the securing of good teachers. The little Sunday school should be a place where the teachers are just as enthusiastic over their scholars and their studies as are the public-school teachers. Under our present system, however, of letting anyone teach so long as he is willing, the status of the Sunday-school teacher has become so weakened that there seems little incentive to the talented teacher to occupy. This barrier must be removed. Teachers must be chosen because of their loyalty to Christ, because of their devotion to the school, and for their ability to hold the attention and respect of their pupils. Any other way of choosing teachers is bound to fail. But more than this, when good teachers have been chosen, it is nothing short of criminal to curtail their opportunities of teaching by having the secretary read minutes, by making a long string of announcements, or by cutting the time of the lesson period from the usual. These things should never be done in a Sunday school that is aiming at one goal, that of having the whole church *studying* its message. All things that lend not themselves to this ideal are extraneous and should not be tolerated.

I wonder, too, if it is realized how much help or how much trouble a secretary can give a Sunday school. You may have good teachers, you may have an earnest superintendent, and you may have a splendid spirit to begin the new year of school work, but if your secretary in inefficient, slipshod, and careless in her methods, you may as well mark your work a failure. The secretary is more than a report maker. The secretary should be the connecting link between the Sunday school and the home. It is sheer laziness to imagine that the Sunday school secretary has nothing more to do than add up the list of scholars each Sunday and report to the school. Her work

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is far bigger and more important. She should send out report cards to every home at least every two months, showing the grading and deportment of the scholars in the grades. She should keep track of the attendance of the older ones, and be ready to assist the superintendent in prodding those who are beginning to backslide. She should see that the school has full supplies and that the district and the general church is hearing of the good work being done by the school.

Making a Vision a Reality

It is not my purpose to go into every detail of the program which must be prepared in the summer months. But now, let us say the program is all ready to be brought into action; plans for grading, teacher supply, report blanks, school supplies, lesson arrangements, room conditions, and every other detail is worked out for a splendid school year. What now must be done to get the whole branch and the children to the school? How shall we get the whole church to see the vision we have, and how shall we enlist their cooperation and full support? Here lies the crux of the whole situation. All the careful planning and arrangements will peter out into drab failure without the motivating power of a united enthusiasm. How shall we get that?

Well, we will suppose that by the first of September the plans have been completed. From then until the last Sunday in September the program should have been advertised, talked about, discussed from house to house, invitations to everyone should have been made, and by the time the last Sunday in September arrives, everything has been staged for a big rally of all the church, every arrangement has been perfected, and the whole thing is ready to be started off. By arrangement with the pastor, the whole Sunday morning is given over to the Sunday school for the opening and installation of the work. Inspiring addresses are made, the teachers are installed, the classes are arranged, cards made out, lesson courses outlined, and under a big wave of enthusiasm the Sunday school work in Fort Collins, or in Utleyville, or in Wray, or let us say in any of these live branches of the district, starts out on a new trail toward a bigger goal, a more glorious ideal. Its success will then depend upon the perfection of the plans conceived and the ability of the superintendent to carry out his program.

I have not been concerned with expedients, nor have I gone into the many little details of method. I simply have emphasized, and I reemphasize, that if the little Sunday school is to be the power it is intended for in the life of the church, it must turn right about face; it must give up its easy-going, careless ways of doing things; it must above all catch the vision of its ideal, and plan and work definitely toward that ideal.

And is not this all worth while? To build not for the moment, but for a generation; to see the little children going on in the steps of the gospel progress; to see the whole church a studying church; to see the whole membership able to give a reason for the hope that lies within them. This is the work and the opportunity of the little Sunday school. And with enthusiasm upon the part of the scholars, joy and confidence in the hearts and minds of the parents, a new and wonderful spirit and expectation throughout the whole branch—this will be a prophecy, a prophecy of intelligent and loyal gospel workers for the future work of the church.

Judgment

BY E. G. HAMMOND

If the world be a harp, justice windeth up the strings, stirreth the fingers, toucheth the instrument, giveth life to the airs, and maketh all the excellent harmonies.—Sir F. Hawkins.

For a long time we have held forth the indispensable importance of the fundamentals of the gospel, the last of which, in the order of enumeration, and the least of which, probably, in the order of application, is the principle of judgment.

Not much has ever been said or done about it, so far as I know; not much effort has been made to work in the principle as a substantial ingredient of our program, so that it might be reflected and its influence felt in all our doings. Not because we do not love justice, but we have fallen into the error of supposing that it is only to be had and enjoyed in the great hereafter.

So often has the helpless floundering by which judgment has tried to come to its feet made it necessary for mortals to appeal to the Bar Above, that we have come to the way of thinking that about all the business should be referred to the higher court, forgetting the gospel provides a system of representation whereby to bring to earth a little bit of heaven, to bring justice and judgment into terrestrial affairs, so that on earth may be bound what shall be bound in heaven.

We would not think to defer baptism, faith, or repentance till the hereafter, and for the deferring of judgment we are as little excused. No matter how many other good things are found in the program, if it lacks the flavor of justice and judgment whereby to attune discordant elements, it cannot pass.

This quality was conspicuously absent in the record of the Jews, as is reflected by the words of Jeremiah, saying:

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Run to and fro through the streets of Jerusalem, and see, now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that *executeth judgment*.—Jeremiah 5: 1.

I have no doubt that application may be found among us for the words of Isaiah found in the 59th chapter:

None calleth for justice.
There is no judgment in their goings.
Judgment is far from us, and neither doth justice overtake us.
We look for judgment and there is none.
And judgment is turned away backward, and justice standeth afar off, and equity cannot enter.

When he came in person, the Lord pointed out the same laxity, so that the credit he allowed the Jews for that part of the gospel which they had kept was more than covered by the condemnation pronounced upon them because they had "omitted the *weightier matters* of the law, *justice*, mercy, and faith."

That we shall be held responsible for doing judgment is argued further by the fact that we are given the organization whereby to perform it, the instruments wherewith to establish it, and they are expected to function. For example:

He that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the *judge* of my people.—Doctrine and Covenants 68: 4.

As we have deacons to keep order in the congregation, priests to baptize, and elders to administer, so we have judges to exercise judgment, and to do justice, and that here and now, in the earth.

Perhaps we should realize, however, that we are not all appointed to be judges, any more than we are all authorized to baptize or lay on hands; and we should doubtless be careful of assuming authority in the one function as in the other. "Judge not," we are commanded, "that ye be not judged. But and if you judge, judge righteous judgment."

Too many of us suppose ourselves to be in harmony with the first portion of that commandment so long as we *do not tell* our judgments. So long as we do not publish our judgments abroad it seems all right to nourish any conclusion to which we feel inclined. But that sort could not be righteous judgment; first, because the court has no jurisdiction; and second, because the accused has no opportunity to be heard in his defense. The commandment is not that we should not tell our judgments, but that we shall not judge.

Saints will know what your judgment is, whether you tell it in words or not; for actions speak. And that which you nourish in secret will be spoken upon the housetops, for you may be assured there is nothing hidden that shall not be revealed. Better never try to smuggle through a feeling or attitude that cannot live in the open, for that is the sort of judgment the Lord does not want. It is out of place.

As there is a mine for silver and a place for gold, where they refine it, so is there *a place* for judgment. And everything in its own place bespeaks order and propriety, so that we do not expect to find brass in a silver mine, nor unrighteousness in the place of judgment. But that we may be somewhat fortified, and the better able to exercise that vigilance by which all things are kept in place, we had as well understand that it has sometimes been possible for iniquity to enthrone itself in the judgment seat. As it is written, "I saw the place of judgment, that wickedness was there."—Ecclesiastes 3: 16.

Not all the courses by which the king of iniquity enters that sacred place can here be set forth; but it may be sufficient to stimulate a greater alertness than we have been accustomed to, to point out some of his most frequently used avenues, the first and favorite of which is the Dilatory Way, by which the complaint of those who have been wronged is deferred, till the wrong does its work.

When one suffers injury, he may not avenge it himself, if he is a good man and lives up to the terms of his covenant, but must endure the wrong till it can be judicially ascertained and redressed. And so long as the action of officers is delayed, the injury keeps working, and crushing out his life, till, if the delay be prolonged, he sinks beneath the load.

The wrongdoer sustains no pain the while, and as he makes no pretense of living according to his covenant, he may freely spread his propaganda whereby to array the sentiment of saints and officers in his favor and cast suspicion on the one who has suffered and has been saint enough not to spread the matter. This accords with conditions when it was observed,

I have seen the wicked to whom it happeneth according to the works of the righteous, and the righteous to whom it happeneth according to the works of the wicked.

That sort of thing is made possible through delay and the deferring of judicial action unnecessarily.

Because sentence against an evil work is not executed *speedily*, therefore the heart of the sons of men is fully set in them to do evil.—Ecclesiastes 8: 11.

It is said that justice delayed is justice denied. And that some rate of speed should be manifest in its administration was considered of such importance in the great English scheme of justice that in Magna Charta were incorporated the emphatic words:

To none will we sell, to none deny, to none *delay* either right or justice in his goods, land, or person.

And therefore every subject, saith Coke, for injury done him, . . . may take his remedy by course of the law and have justice and right for the injury done to him, freely without sale, fully without any denial, and *speedily, without delay*.—Blackstone, vol. 1, p. 143.

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The Constitution of the United States shows the founders of this Government to have been aware to the same necessity wherein it guarantees to everyone "a speedy, and impartial trial."

But the spirit of delay comes to its proper and perfect setting in the story of the woman and the unjust judge. We recognize the fact that the chief purpose of this story was to teach faith and persistence; but the picture of the unjust so much resembles what we have seen of him that it is considered allowable to refer to it in this connection:

> There was in a city a judge, who feared not God nor regarded man. And there was a widow in that city, and she came unto him saying, Avenge me of mine adversary. And he would not, *for a while*.—Luke 18: 2, 4.

Hear what the unjust judge saith, *"For a while."*

Had he been in charge of stock, and heard the complaint of sheep being torn by the wolves, or of a horse being fast in the stall, he would no doubt have exhibited what we call "double quick" action. But when a man crieth out, he is deferred, *for a while.* Action anything like as swift as would be taken in the care of cattle would eliminate opportunity to see influential citizens and get what they think about the matter, and shut out the occasion to be persuaded by men, and all the argument and influence of public sentiment.

It may be admitted that at times counsel is allowable, if that is not taken to imply that it is also valuable. But certainly it may be insisted that there are times where counsel is not desirable, cannot be considered valuable, and it is in no degree permissible.

In the early days commandments were given for the stated purpose, "that man *should not counsel* his fellow man, neither trust in the arm of flesh."—Doctrine and Covenants 1: 4.

Authority to exercise judgment and to do justice is a most sacred trust and difficult of execution: and men who are unpracticed in meeting and resisting those influences that corrupt the way of justice often err, with good intentions, by allowing themselves to be exposed to the persuasions of men, supposing they are dutifully taking counsel.

A good lesson for us is afforded in the experience of Joseph the Martyr, who had been intrusted with the most sacred things; but not at the moment realizing there were some matters to which men could not be admitted to fellowship, he yielded to the persuasion of a man whom he took to be a good man, and to whom God himself showed great honor, and nearly lost everything.

Perhaps it was because he was so unpracticed in meeting and directing the influences that worked error that the Lord forgave him, but with this rebuke, which we shall do well to remember:

> Behold you have been intrusted with these sacred things, but how strict were your commandments; . . . behold, how oft you have transgressed the commandments and the law of God, and have gone on in the *persuasions* of men.—Doctrine and Covenants 2: 3.

He had been invested with sacred duties in the performance of which he was to be governed entirely by the law and commandments of God, and not in any degree by the opinions and persuasions of men. The law was his rule, as Blackstone says again; "The *law* in England is the supreme arbiter of every man's life."

Beware of letting in the persuasions of men under the heavenly garb of counsel, or of fellowship, or of expediency, or of any other consideration in the matters committed particularly to your own charge.

A case worthy of record of such ancient date as makes the mention of it safe at this time was told me by an old man that had been appointed on an elders' court by higher authority, and the appointing officer had often been honored highly of the Almighty, and approved by great demonstrations of power and gifts. The old brother had been selected for the court designedly, as it later turned out, and with the expectation that his decision would be in sympathy with the appointing officer; but the brother did not know it in time and, being incorruptible, did not think of any guidance but the law, and decided the case on his own responsibility, adversely to what had been desired. After it was all over, it was made known to him plainly in a dream that his decision was not well received by men, but I dare say he was not worried, having the consolation that it pleased God.

I would like to command words fit to praise a man of such character as that, who will not vary from the right for friend or foe.

As with the element of delay, so the pernicious use of the persuasions of men finds in the Bible its most perfect expression.

The soldiers were set to guard the tomb, but when the Lord arose they fell back as dead men. Then they went into the city and told the high priests, officers prominent in the church, mind you, and the high priests assembled with the elders—more devout men—and when all these prominent officials had *"taken counsel"* they gave large money to the soldiers, asking them to tell about the city that while they slept the disciples stole him away, and promising faithfully that "if this matter come to the governor's ears we will *persuade him,* and secure you." (Matthew 28: 13.)

It was doubtless considered that a word from men of such prominence and influence in the community would go a long way and be ample security for most any breach of the law, and we have seen such things

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play a telling part. Of course the Adversary knows better than to make a direct application of this influence. But if he can work it in under the guise of good counsel where counsel is not permissible, the results will be the same.

Let us therefore, as well as retaining faith and repentance and baptism, have a little judgment and justice below. And let us remember in the effort to establish these that they are opposed by influences which the sufferings of mortals have very certainly ascertained, and which operate on rather definite lines.

Judges and officers shalt thou make thee in all thy gates, . . . And they shall judge the people with *just judgment.*

Thou shalt *not wrest* judgment: thou shalt not respect persons.—Deuteronomy 16: 18-21.

Justice and judgment are the habitation of his throne.—Doctrine and Covenants.

AKRON, OHIO, 209 2d Security National Building.

The Oratorio "Creation" by Haydn

BY WILLIAM T. GOULLEE

As from the power of sacred lays
The spheres began to move,
And sung the great Creator's praise
To all the blessed above,
So when the last and dreadful hour
This crumbling pageant shall devour,
The trumpet shall be heard on high,
The dead shall live, the living die,
And music shall untune the sky.

—Dryden.

There is no one who can do everything—namely be waggish, and then move us profoundly, and excite our laughter, and again touch our hearts deeply, and all this with equal mastery—except Joseph Haydn.—Mozart.

Those of us who have had the pleasure of listening to Haydn's music in any form, can truly agree with Mozart. Perhaps no composer has ever given greater or purer pleasure by his compositions than is given by "papa" Haydn; there always seems an unceasing flow of cheerfulness and lively tune in his music. Even in the most solemn pieces, as in his Masses, the predominating feeling is that of gladness; as he once said to Carpani: "At the thought of God my heart leaps for joy, and I cannot help my music doing the same."

Haydn's family were of the people, his father, we are told, being a master wheelwright at Rohrau, a small Austrian village on the borders of Lower Austria and Hungary; and his mother having been employed as a cook in the castle of Count Harrach, the principal lord of the district.

Joseph Haydn was born on March 31, 1732, being the second child; and as his ten brothers and sisters came into the world, it can easily be understood that his lot was not a luxurious one. His parents were simple, honest people of the laboring class but, like most German peasants, had a love for and facility in music, not quite so common in other countries. We read that the village schoolmaster, who could play the violin and whom little Joseph watched with wondering and longing eyes, soon had an effect on the young boy, as a few years later we find him accompanying his parents in their singing. From an incident round about this time, an important change came in his life; a relative (a distant cousin as Haydn called him), Johann Mathias Frankh of Hainburg, thinking he saw an aptitude for music in the boy, offered to take him into his own school at Hainburg, where young Haydn went at the age of six years. There he remained for two years, making rapid progress in singing and in playing all sorts of instruments, among others the clavier, violin, organ, and drum. He said afterwards with the unaffected piety, far removed from cant, that was characteristic of him, "Almighty God, to whom I render thanks for all his unnumbered mercies, gave me such facility in music that by the time I was six years old, I stood up like a man and sang masses in the church choir, and could play a little on the clavier and violin." Of Frankh, a very strict but thorough and painstaking teacher, he also said afterwards, "I shall be grateful to that man as long as I live for keeping me so hard at work, though I used to get more flogging than food." In Haydn's will he remembered Frankh's family, leaving his daughter a sum of money and a portrait of Frankh himself, "My first instructor in music." It is interesting to note here the absence of his parents, and we are told how young Haydn missed especially his mother. In his old age he acknowledged the many obligations to their care. While with Frankh, a decided rise came in the life of the boy. It seems Reutter the Vienna Capellmeister and court composer, visited Anton Palmb, the pastor of Hainsburg, and while there inquired if there were any boys who could sing sufficiently well to be chosen as choristers for the Great Saint Stevens Church at Vienna. Little Haydn, then eight years old, was proposed, and Reutter immediately sent for him to the schoolmaster's house. Haydn, according to the custom of the day, and for the sake of cleanliness, wore a bobwig, and his dress was as poor as possible. "I was a queer little urchin," says Haydn himself.

Besides his duties of singing in the choir, naturally he had to study music, also Latin, writing, and arithmetic. It was to this school it may be remembered that Schubert was afterwards admitted and owed much of his musical training. Haydn remained here for about five or six years, but unfortunately he was dismissed for playing a practical joke with some of his school fellows. After this for a few years he seems to have lived a miserable,

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struggling life, giving lessons, playing the organ in churches, and studying when and where he could, and we are told he took pupils and studied the compositions of Emmanuel Bach. Life was now hard, but he was constantly at work, and having made the precious find on an old book stall one day of Fuxs Gradus ad Parnassum in a very dilapidated condition but very cheap, he was now ardently preparing himself for the life he now vowed should be his—of a composer. All who have read George Sands' charming romance, Consuelo, the best story of artistic life that has ever been written, will remember the part that Joseph Haydn plays in it, and how by Consuelo's advice he enters the service of Porpora, the Italian composer, for the purpose of obtaining instruction from him. This is actually founded on fact, for it is undoubtedly true that Haydn was engaged in a menial capacity in Porpora's household for a time and was afterwards promoted to the post of accompanist during an artistic tour which the Venetian composer made in Germany. Things still went on improving, and Haydn, who was always lucky in the patrons he secured (at least according to the notion about patrons which then prevailed), was invited to the country house of Herr von Furnberg, a wealthy amateur, to stay there and compose quartets for him, a style of music for which von Furnberg had an especial liking. To his prompting it is that we owe the lovely series of quartets which Haydn wrote, still, when played by Joachim or Norman Neruda, Rise, Strauss, and Paitti, as fresh and full of serene beauty as when first tried over by the Virtuosi of Winzirl.

His next appointment seems to have been as director of the band and composer to Count Ferdinand Morzin at Lukavec near Pilsen, and here in 1759 his first symphony was written.

During this period he contracted his unfortunate marriage. In 1761 Count Morzin was compelled to give up his band, but fortunately Haydn did not remain long without employment, as Prince Esterhazy, who had heard his symphonies at Morzin's house, engaged him to assist Werner, his old Capellmeister. As director of Prince Esterhazy's Band, Haydn was fated to remain for many years, living at "Esterhaz," the prince's country seat, composing there nearly all his operas, songs, and many of his symphonies. In 1766 Werner died, and naturally Haydn took his position. It is interesting to note at this time that Haydn's compositions were known outside his own country of Austria, his music being performed in Leipzig, Paris, Amsterdam, and London. We are told his symphonies, sonatas, trios, and quartets could be had in print as well as manuscript. When we consider the great amount of music composed by Haydn, we perhaps wonder at the reason for it. I think at this time Haydn had a wonderful opportunity for trying over his compositions as he produced them. He not only had the encouragement of constant approval, but as conductor of an orchestra he could make experiments, observe what produced an effect and what weakened it, and was thus in a position to improve, alter, and make additions or omissions and perhaps be as bold as he pleased. He says, "I was cut off from the world, there was no one to confuse or torment me [perhaps referring to his wife], and I was forced to become original." We are told he lived a thoroughly contented life, seeing as little as possible of his wife, loved by his band and singers, and liked by his patron.

In 1785 he received a commission which showed the wide reputation he had then gained. The Chapter of Cadiz Cathedral requested him to write some instrumental music for performance on Good Friday. "The seven words of our Savior on the Cross," was in consequence written by him.

Several invitations had been sent from England for Haydn to pay a visit there, but it was only after Prince Esterhazy was dead that he was prevailed upon by Salomon to cross the sea. A characteristic conversation between Haydn and Mozart, which took place before he undertook this (in those days) formidable journey, is recorded. "Papa," said Mozart, "you have no training for the great world, and you speak too few languages." Haydn replied, "My language is understood by all the world."

He set out on December 15, 1790, and did not return to Vienna till July, 1792. In London, where he wrote and conducted a number of symphonies for Salomon, he was the "lion" of the season, being in constant request for conducting concerts and paying visits to the nobility. Of these symphonies Salomon once said to him, "I am strongly of opinion that you never will surpass this music." "I never mean to try," was the answer. But this must not be taken to mean that Haydn had given up striving after the truest perfection in his art, and it probably meant no more than that, for the time, he was satisfied with his work. Far more like the genuine expression of the feeling of the great artist was his utterance, just before he died, to Kalkbrenner, "I have only just learnt in my old age how to use the wind instruments, and now that I do understand them I must leave the world."

He visited Saint Paul's Cathedral on the day when the Charity Children assembled there to sing. There is this note in his diary: "I was more touched by this innocent and reverent music than by any I ever heard in my life."

A second visit was paid to England in 1794, and more symphonies were then composed for Salomon. A "Haydn rage" had then set in in this country; he was feted and followed everywhere, and, as a

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sample of the popular feeling, a stocking maker of Leicester sent him six pairs of cotton stockings, on which favorite themes from his music had been worked.

How England Influenced Haydn in Composing "The Creation"

Haydn, when he started writing "The Creation," found himself in what may be called ideal circumstances for the evolution of the best work. He had just returned from his second visit to England, and as a result of the fame and emolument which fell to his lot there, he was enabled to settle down in a suburb of Vienna, where he could compose without molestation and be free from all anxiety and worry. His successful visits to London had also wrought a marvelous change in his appreciative nature and had brought him even upon the borders of his three score years and ten into a state of artistic rejuvenescence. The enthusiastic plaudits of the English people kindled and kept burning in his breast a subconscious strength which he knew not he possessed, or knowing, was unaware of its true worth. It was not only his countryman who acknowledged that English enthusiasm had taught them what a great man had been born in their midst, nor the Emperor Joseph II who is reported to have said that he learned from abroad what a musical hero he counted among his subjects, but Haydn—modest Haydn himself—whose life up to the time of his visit to England had been spent in a secluded Austrian town who states in the plainest language that it was through a foreign people that he became conscious of his strength. "It is England that has made me famous in Germany."

Great as the work accomplished in his youth and early manhood unquestionably was, it remained for his old age to accomplish his greatest work, and that by which he is best known, the oratorio of "The Creation." Shortly before his departure from London, Salomon offered him a poem for music, which had been compiled by Lidley from Milton's Paradise Lost before the death of Handel, but not used. Haydn took it to Vienna, and when Freiherr von Sweiten suggested his composing an oratorio, he handed him the poem. Von Sweiten translated it with considerable alterations, and a sum of 500 ducats was guaranteed by twelve of the principal nobility for its production. Soon after leaving London, where the words had been given him by Salomon, Haydn set about composing the music. "Never," he says, "was I so pious as when composing 'The Creation.' I knelt down every day and prayed God to strengthen me for my work."

It was first given in private at the Schwarzenberg Palace on April 29 and 30, 1798. The impression it produced at the first public performance was extraordinary; the whole audience was deeply moved, and Haydn confessed he could not describe his sensation. "One moment," he said, "I was as cold as ice; the next I seemed on fire. More than once I was afraid I should have a stroke. No sooner was the score engraved (1800) than "The Creation" was performed everywhere. Choral societies were founded for the express purpose, and its popularity was equaled only by that of the Messiah. In London, Ashley and Salomon gave rival performances, the former on March 28, 1800, at Covent Garden and the latter on April 21 at the concert room of the King's Theater, with Mara and Dussek in the principal parts and a concerto on the organ by Samuel Wesley. In English provinces, the Three Choirs Festival, Worcester in 1800, Hereford in 1801, and Gloucester in 1802, produced it with much popularity.

One of his constant aims was perfection in his art, and we are told he was a devout Christian and attended to his religious duties. His genius he looked on as a gift from above for which he was bound to be thankful. In referring, himself, to this period, he is reported to have said: "I was never so devout as then. Daily I prayed for strength to express myself in accordance with His will." He invariably inscribed all his scores with some such mottoes as, *"In Nomine Domini," "Laus Deo,"* etc. Ten years after the completion of "The Creation," he is said to have spent three years of thought and work upon it, a striking contrast to the twenty-seven days' scoring of the Messiah.

Haydn appeared, for the last time in public, to witness a grand performance of his masterpiece in celebration of his approaching seventy-sixth birthday. Salieri conducted, and many noble patrons, as well as foremost artists, including Beethoven and Hummel, were present. As the aged composer was carried to his chair, the audience rose to their feet as a sign of love and respect for the much-esteemed "Father Haydn." When the glorious major fortissimo chords were reached at the words, "And there was Light," the old man stood upright in spite of his feebleness; and, in response to the rapturous applause of the audience, is reported to have exclaimed, "Not from me, but from Heaven, comes all!"

Haydn had what Bach lacked, a vital hold upon the admiration of the rank and file of musicians in his own day, so that what he did had an immediate effect upon the standards of style. Undoubtedly, Haydn was first of all an instrumental composer, principally for chamber and orchestra ensemble. His style was matured in this field, as Bach's was in that of the organ. But it is not alone as a writer of graceful and beautiful music that he has a claim of honored remembrance; he has been truly called

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"The Father of the Symphony." Mozart once said, "It was from Haydn that I first learned the true way to compose quartets; and 'The Creation' which must ever be acknowledged one of the masterpieces of oratorio music." What Haydn did for music and what his feelings were with regard to it—the willing service he rendered to art and his delight in ministering to the happiness of others—we can but express our love and veneration and exclaim with gratitude, "Heaven endowed him with genius—he is one of the immortals."

In conclusion, I wish to express my indebtedness for information derived from Groves' Dictionary of Music and Musicians; also to Doctor Annie W. Patterson for helpful details on the oratorio, and lastly, my sincere thanks to Miss Flossie Tatman for helpful assistance in preparing this study.

LONDON, ENGLAND.

GENERAL CONFERENCE PROLONGED

(Continued from page 452.)

Friday Morning Business Session

The following resolution was read, and moved by two brethren from the floor:

Moved and seconded that further consideration of this matter be deferred, and that we seek the Lord through the prophet, in fasting and prayer, for direction.

A short discussion ensued, the previous question was ordered, and the motion of reference to the Lord through the prophet was carried.

Boundary Lines of Oklahoma Districts

Two reports on boundary lines were presented and recorded, one of them reading:

To the Presidency and General Conference: Your committee to which was referred a document designed to effect changes in boundary lines of the Oklahoma District recommend:

Inasmuch as there is much difference of opinion among the Oklahoma delegates concerning various changes in boundary lines of said districts, we recommend that the present boundaries remain, and that the several districts consider and act upon the proposed changes; also upon such others as they may desire to recommend, having in view the interests of the work in the entire State. That the missionaries appointed to that State also consider the question, and that such districts and missionaries report their conclusions to a committee composed of R. S. Salyards, Edmund J. Gleazer, and Roy S. Budd on or about March 19, 1926, which committee shall consider such reports, and recommend action to the General Conference of 1926.

A Patriarch Chosen

A report from the Quorum of Twelve recommending the selection of Elder J. A. Gunsolley as a patriarch to the church was presented to the conference. It was moved and seconded that we adopt the recommendation.

The season of prayer was begun immediately, and business session was set for the next afternoon.

Saturday's Business Session

At the opening of business April 18, five men were recommended to be ordained high priests; namely, James A. Thomas, G. Scott Daniel, Thomas S. Williams, Bruce E. Brown, and John F. Sheehy. The ordinations were authorized.

The Revelation

President Elbert A. Smith stated:

This morning early I was called to the home of President Frederick M. Smith, who delivered a document addressed to the church into my keeping which was copied and copies delivered to the quorums with the request that if possible they report at the afternoon session. This document is as follows:

To the Church: Before and since the decision of the conference to have a season of prayer for divine direction in the matter before the conference I have presented to the Lord the needs of the people; and through the voice of inspiration I am directed to say to the church: It is wisdom that the brethren of the present Presiding Bishopric be released from further responsibility in that office, and that Albert Carmichael be ordained to act in the office of Presiding Bishop for a time, he to choose from among the bishops two to act as counselors.

It is well that the documents from the Joint Council of April, 1924, have been approved; and the church is admonished once again that the great task laid upon it cannot be accomplished if contention continues. The hastening time is here and greater unity than ever before is necessary if the forces of opposition are to be met; and such unity will prevail if those holding the priesthood will remember their commission to preach the gospel, and each officer will strive to discharge his own duty and magnify his calling.

The promise has been given that no power shall stay the hand of God in the accomplishment of his purposes among his people; and as the church shall move forward in its great work, the fulfillment of prophecy may cause the Saints to tremble at the exhibition of divine power, yet they shall rejoice in the protection of His grace.

The authorities of the church whose duty it is to appoint men to missionary tasks should remember the previously given instructions to send out by twos; and so far as practicable let the missionaries be so sent. There is wisdom and safety in this. Your servant,

FREDERICK M. SMITH.

KANSAS CITY, MISSOURI, April 18, 1925.

Apostle James A. Gillen moved that we accept the document for what it purports to be, the will of God to the body.

A discussion started at once and continued to the end of the session, after five o'clock. The chairman announced an evening business session at eight o'clock.

Almost immediately after the session opened, the previous question was moved, and ordered by a vote of 256 to 185. The vote on the motion to adopt the document presented by President Smith for what it claims to be was then taken, 351 voting for it and 97 voting against.

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Bishop Albert Carmichael was called to the body and spoke very briefly. At the close of his speech, he was asked to nominate his counselors, and he chose M. H. Siegfried and stated he would very soon choose another. This choice was approved.

At a meeting in the Stone Church Sunday at eleven o'clock, the ordinations thus far authorized by the conference were consummated, including the setting apart of Bishop Carmichael, M. H. Siegfried, counselor; J. A. Gunsolley, patriarch; John F. Sheehy, Bruce E. Brown, James A. Thomas, G. Scott Daniel, and Thomas S. Williams to the office of high priest.

Business Session April 20

Bishop Albert Carmichael nominated for the Board of Publication, of which he is an ex officio member and president, the following: Frederick M. Smith, Roy S. Budd, Mark H. Siegfried, Fred B. Blair, and R. R. Redfield. The conference approved the nominations.

The Appropriations Committee made report, and the report was adopted, as follows:

April 20, 1925.

To the First Presidency and General Conference Assembled; Greeting: The appropriations committee met this morning and approved the following appropriations subject to revision:

Offices, Departments, and General	
1. Presidency	$ 8,750.00
2. Bishopric	18,000.00
3. Quorum of Twelve	1,600.00
4. Statistical Department	1,500.00
5. Auditor	4,000.00
6. Architect	1,000.00
7. Historian	1,100.00
8. Patriarch	200.00
9. Church Secretary	50.00
10. Librarian	400.00
11. Graphic Arts Bureau	200.00
12. Department of Women	2,000.00
13. Department of Recreation and Expression	1,200.00
14. Radio Department	6,000.00
15. General Office Expense	7,000.00
16. General Church Expense	3,200.00
16a. Real Estate Expense	50,000.00
17. District Expense	1,200.00
18. Interest and Exchange	8,000.00
19. Foreign Missions	10,000.00
20. Payments on Consecration Contracts	5,000.00
21. Tract Fund—Publicity	2,500.00
21a. Sunday School	3,265.00
21b. Social Service Bureau	1,415.00
Stakes	
22. City of Zion—Presidency	1,450.00
23. City of Zion—Bishopric	3,600.00
24. Lamoni—Presidency	1,400.00
25. Lamoni—Bishopric	1,200.00
26. Kansas City—Presidency and Bishopric	2,900.00
27. Far West—Presidency	1,400.00
28. Far West—Bishopric	600.00
29. Holden—Presidency and Bishopric	1,400.00
Ministerial	
32. Family Allowances	240,000.00
33. Elders' Expense	90,000.00
34. Aid	30,000.00
Institutional	
35. Graceland College	20,000.00
36. Graceland College—Gymnasium	2,300.00
37. Children's Home	5,000.00
38. Holden Home	9,500.00
39. Saints' and Liberty Homes	10,000.00
Total	$558,330.00

The Appropriations Committee also considered the following preambles and resolutions and report favorably thereon and recommend that the matter be referred to the First Presidency and Order of Bishops with power to act:

"Whereas the financial support of the institutions of the church, including Graceland College, has been under consideration by the leading quorums and General Conference for many years, and

"Whereas the leading quorums of the church have adopted the policy of maintaining a fully standardized and officially accredited college of recognized standing in the educational world, and

"Whereas the standardizing and accrediting associations of the country have recently revised their standards relating to endowments, fixing $200,000 permanent endowment for Junior Colleges and a minimum of $500,000 for four-year colleges, and

"Whereas the matter of an endowment for Graceland College has been under consideration by the leading quorums of the church for several years and by resolution been favored by the Joint Council of Presidency, Twelve, and Bishopric as well as by the Standing High Council, and

"Whereas all income derived from permanent endowment will reduce by that amount the appropriations required from the General Conference for current running expenses,

"Therefore, Be It Resolved, That we favor the policy followed for many years of maintaining and supporting a fully standardized and officially accredited institution of higher learning at Graceland College, and

"In view of the fact that in order to maintain a Junior College an endowment of $200,000 is required and for a four-year college an endowment of $500,000 is required by the accrediting associations of the country,

"Be It Further Resolved, That we favor the raising of an endowment for Graceland College of $200,000 at once in order to maintain our present Junior College and an additional $300,000 at the earliest possible date for the accrediting of a full four-year standard college."

In the administration of this fund when raised, it is suggested that in the development of the stewardship plan of the church lands may be purchased and resold, the interest on the purchase price to be used for the maintenance of the college to meet its endowment requirements, or

It may be loaned to the general church at interest secured by properties held by the church and on which money is now borrowed, the interest being paid to outsiders.

APPROPRIATIONS COMMITTEE,
(Signed) By J. A. BECKER, *Secretary.*

A vote of thanks was tendered the Presiding Bishopric for their services to the church in the work of the Presiding Bishopric. The motion was made by Bishops R. T. Cooper and Myron C. Fisher.

Brothers A. W. Teel and Ray Knowlton, of Los

(Continued on page 468.)

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NEWS AND LETTERS

Ottumwa, Iowa

April 14.—The Saints of Ottumwa were made sad on hearing of the death of Brother George P. Lambert. We are sure that those who knew him had learned to love him. We were made more sad by the fact that we did not know of his departure until a few days afterward, for many would have left everything to attend the funeral.

The Saints of Ottumwa also regret the loss of two good members, Brother and Sister John Jones, who moved to Minneapolis where Brother Jones found better employment. Brother Jones was our deacon. Prior to their leaving, the Saints, under the supervision of the Department of Women, held a farewell party and presented Sister Jones with a gift as evidence of the tie that binds us in Christian love.

But the work here has not all been regrets. We have heard some very good sermons and have enjoyed the presence of God in our meetings. On March 29 and April 5 we were happy to have with us Brother Leonard Stiegel, pastor of Rock Island Branch, who gave us two fine sermons. There was a good attendance at the sacrament service April 5. The Spirit of the Master was present in its fullness, touching the hearts of all present. The spirit of prophecy was also manifest.

The Saturday before Easter the Department of Women held a bazaar and home-cooking sale in the heart of the city, which proved successful and netted them quite a sum of money.

Easter Sunday the Sunday school, under the superintendency of Brother Baker, gave an interesting program in the evening. Both the children and adults took part, the children's program being in charge of Sister Gladys Collins. The adults presented a pageant entitled "Easter dawn" portraying the resurrection of Christ. The committee in charge of the pageant were Sisters M. Richards and R. Lewis. Brothers Glen McMickle and Thomas Richards had charge of the lighting system, which made the scenes more effective. A large audience attended the program, and all seemed to enjoy it.

We had the pleasure of having with us at Easter the wife of Apostle D. T. Williams, as she is visiting her mother and sisters here.

(Continued from page 467.)

Angeles, California; T. G. Neville, of Kirtland District; Fred A. Fry, of Woodbine, Iowa; and Virgil B. Etzenhouser and D. O. Cato, of Independence, Missouri, were recommended by the Quorum of High Priests to be ordained high priests, and the recommendations were approved and the ordinations ordered.

President Frederick M. Smith stated there are four vacancies in the Standing High Council, caused by three resignations and the death of John M. Cockerton. He nominated Robert T. Cooper, C. Ed. Miller, D. O. Cato, and Beauford J. Scott to fill these vacancies, and the conference approved the nominations.

Brother C. LaPoint has been appointed treasurer of the branch.

Although we cannot see the Saints in distant places, we feel the bond of fellowship that exists between us, and our desire is that we may all prepare ourselves so we may some day meet together in the land of Zion.

Vinal Haven, Maine

April 5.—To-day is Easter, and the Saints are enjoying themselves by having in their presence Riley Beal from Jonesport, Maine, who is a great soloist and has taken part in every service of the day.

Brother Riley Beal preached at the eleven o'clock service and delivered a fine sermon. This is his first sermon, as he has just recently been called to the priesthood to occupy as a priest. A fine spirit was present, and the Saints were all happy and joyful.

The Saints here are praying for the success of General Conference and are desirous of seeing the great work move forward at the direction of God.

The different departments of the church are working together here, hoping to do good to help in some way to spread the gospel. We pray for the other branches and hope soon to receive glad tidings from General Conference. We remain faithful, trusting all to God.

Tulare, California

April 8.—On Sunday, March 22, the Saints enjoyed a very pleasant visit from District President J. D. White. Brother White delivered a very instructive sermon at the morning service. After a business meeting in the afternoon Elder A. J. Damron and wife, Sister J. T. Smith, and Brother White motored to Fresno to meet with the Saints there at the evening service.

At out last monthly business meeting a motion was passed that we start a building fund. Brethren James Damron and Frank Snively are on that committee. We are looking forward to having a new church some day.

Sunday school is well attended, and all are working for the advancement of the cause.

There is good attendance at Religio, and the Book of Mormon is studied.

The sacramental service April 5 was well attended, and a very good prayer and testimony meeting was enjoyed.

As a branch we feel we have much to be thankful for, not only for the blessings of everyday life but for the blessed rainfall of the past week which has helped to drive away the fear of another dry year. The prospect for a good crop looks more promising.

Spring Brings Renewed Activity

ORCHARDVILLE, ILLINOIS, April 13.—With the return of spring and good weather, the Saints in the little brown church, known as Skillet Fork Branch, elected Sunday school officers for the year, and on March 29 started out with zeal and good interest.

The district conference is to be held here the first Sunday in June, and the Saints here plan to do all they can to make it a success. A program is being planned for the Friday night preceding the convening of conference on Saturday, and a good time is expected. We have always felt the good Spirit at such meetings, and a good spirit is always present at regular meetings as well.

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I love to work for my Master, and wish I were able to do more. I enjoy reading church literature, but my eyes are so poor that I cannot read as I could at one time. I want the Saints to pray for me that my eyes may become normal so I can read and be able to help carry on this latter-day work.

We are hoping and praying for a good General Conference, that the will of the Lord may be done and peace come to the church, causing it to flourish as the rose and rise and shine. CLARA FLEEHARTY.

From Denmark

It is just one year to-day since I landed in Aalborg, my old field of labor. I found Brother Nels Hansen and the Saints glad to see me back; most of the Saints had remained faithful to the covenant they had made with their Lord, and others had become lukewarm and indifferent; but we hope that they some day may awaken and be glad to come back to the fold. All we can do is to pray for them and leave the rest to the Lord. We have a few very good Saints here, some that you can depend on at all times, and I am very thankful to the Lord for the few.

When I take a survey of the year's work here in Denmark, it looks as though very little has been done. A young man was baptized last summer, while Apostle Paul M. Hanson was here, by Brother Nels Hansen, and confirmed by Apostle Hanson and the writer. He is a very fine young man, and I have great hopes that he some day will be of great use in this mission.

We have three very fine young men here in Aalborg, and at our sacrament meeting the first Sunday in January it was told them through prophecy, by the writer, to prepare for the work the Lord had for them to do in this mission; and to the young man mentioned, it was promised that if he would be faithful, humble, and prayerful, the Lord would in due time call him to be a minister for him, and he would loosen his tongue, and his voice should be heard declaring his gospel; that he should be a blessing to many people. The Saints were told to live very near to the Lord; to forgive one another and live in peace with each other, and if they would do that, the Lord would pour out blessings upon them that they never had thought of. We had a very spiritual feast, and all were made glad. One sister told us, in the meeting, that she had prayed very earnestly before coming that the Lord would verify his promises to us in this far-off land of Denmark by the signs following the believers. She said that her prayer had been answered in a way that had proved to her that the Lord was in this work, and the signs do follow them that believe. This was the first time they had ever heard anyone speak in prophecy. It was a great strength to their faith. This was the first sacrament meeting of the New Year, and we hope that this blessed Spirit shall mark all our meetings through the year. I have been wonderfully blessed in my preaching so far this year, and I hope and pray that I may be able to retain that blessed Spirit, because when you have the Spirit it is easy to work, and without it we cannot teach; but the Adversary is trying his best to get in among the Saints, and we must be on our guard or he will get in his work.

We were made glad last summer to have Apostle Paul M. Hanson with us here in Aalborg. It was a great strength to all of us, and especially to the writer. Brother Hanson stayed with us over three Sundays. He spoke in the hall every Sunday evening and at the homes of the Saints on Monday and Thursday evenings, giving to us some very good instructions and lots of encouragement, which we all needed. The Saints were glad to meet Brother Hanson, even though they could not talk to him except through interpreters, and this was my first experience as one. Brother Hanson thought I did well, and the people seemed to be satisfied, so I ought to be. We tried to show Brother Hanson all of interest in and around Aalborg, and I think he enjoyed his stay.

Brother Hanson and myself left Aalborg about the middle of August for Copenhagen. I had to go with him as interpreter. On our way over, we stopped one day at my sister's. I wanted Brother Hanson to meet some of my relatives, and I wanted him to see where I was born and where I spent my days till I was sixteen years old, when I left for the States. My folks were very glad to meet him. I wanted them to meet one of our leading men. They knew Apostle Peter Anderson well and thought highly of him as a man, and Brother Hanson took well with them also. Next day we left them for Egtved, the place where Brother Hanson's mother was born, and where his grandparents were born, and where they lived till the time they left for America. I had been there several times before, as my wife's mother and Brother Hanson's grandmother were sisters. So Brother Hanson and myself are related, as my wife and his mother are cousins. They have an uncle living there yet, and we stayed with them two days, Saturday and Sunday. On Sunday afternoon we went to church, the very same church where Brother Hanson's grandparents were baptized when babes, and where they were confirmed and married, and where Brother Hanson's mother was baptized as a babe; also where my wife's father and mother were baptized, confirmed, and married. It was indeed a great treat to Brother Hanson to be there, even though he could not understand the sermon. A little baby was baptized that day, so Brother Hanson saw how that was done. We visited the birthplace of Brother Hanson's grandmother and my wife's mother, and where they had lived till the time they were married. The dwelling house was the same as when they were there except for a few changes. The birthplace of Brother Hanson's mother is no more.

Brother Hanson took some pictures of the place and also of the church. We left there on Monday morning, August 18, for Copenhagen, but stopped in Veile a few hours. I have two cousins living there, and they knew we were coming. We had dinner with one of them, left there about noon and arrived in Copenhagen about nine in the evening. Brother Hanson has a cousin living there. They knew we were coming and met us at the station. Brother Hanson has another cousin living at Oslo, Norway, and he and his wife were spending their vacation with his cousin in Copenhagen. They were all at the station, and his cousin from Norway can understand and talk a little English. Brother Hanson got along nicely with them, so I turned Brother Hanson over to them, and went to some of my good friends who had invited me to stay with them while in Copenhagen.

We have a few Saints in Copenhagen, and we met with them in sacrament meeting while there and had a very good meeting. We were but six in all, but the Lord verified his promise to us, that where two or three gather in his name there he will be to own and to bless. Three of the Saints had not had the sacrament for over nine years, or since the time Brother H. N. Hansen did missionary work in Copenhagen. Brother Paul Hanson spoke words of encouragement. He told us that the Lord was in our midst, but we did not see him. Their hearts were made glad, and their faith was strengthened, and it created within them a stronger desire to press on and to live closer to the Lord, so the Spirit that had marked our meeting could always be with them. They

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were all very glad to meet the apostle, and they told me after Brother Hanson left that they felt that he indeed was an apostle of the Lord, because he carried with him the spirit of an apostle.

While at Copenhagen I went over to Helsingborg, Sweden, to visit the few Saints we have there. We have only three there now, Brother and Sister Appelkvist and Sister Nelly Poulsen. I stayed with Brother Appelkvist's while there. We have a Brother Karl Isaksen living at Billesholm's Gruva, about three Swedish miles from Helsingborg. Sister Appelkvist went with me out there, as I did not know the way. We were there only a few hours, but we had a very good visit with the brother and his little family. We made good use of the time in talking about the gospel, and before we left had a little prayer meeting and enjoyed the blessed Spirit of our dear Lord. We were again made to know that the Lord is ever near those who faithfully serve him. We left them glad in heart and strong in faith, and with a stronger desire to press on to the mark of our high calling which is in Christ Jesus our Lord.

I had to promise to come again when I came to Copenhagen. I returned to Copenhagen the same evening, and in a couple of days Brother Hanson left Copenhagen for Stockholm, Sweden. I stayed in Copenhagen a week after Brother Hanson left. I had another meeting with the Saints. I tried in my weak way to encourage them and to create within them a stronger desire to serve their Lord and Master.

I returned to Aalborg after an absence of about a month, and the Saints and our many friends were glad to see me. The work here in Aalborg is moving very slowly. We have some good people who have been following our meetings for a long time. They are very interested, and I hope in time they will be able to see their way clear to be numbered with us.

I am alone again, as Brother Hanson has left Aalborg. He is visiting his relatives in and around Copenhagen. Just when he will be leaving for the States, I do not know. I hope the church will be able to find a man to come here to take up the work, as I should like to return to the States before winter sets in again. My health is not just what I would like it to be, and the winters in this country are very hard on me. My nerves have been in bad shape for a long time, and the doctor told me I ought to have a rest, and a good long one. I told him there was no rest for the wicked. and it would be of no use to talk rest to me as long as I was in this mission. He then asked me if I would take something for my nerves. I told him I would. I think his medicine has helped me. I came to the doctor because I had twisted my left ankle badly, and I thought it was broken. So did the doctor, and he ordered me to the hospital to have an X ray of my foot. Nothing was broken, but my foot was in bad shape for a long time, and I have not been able to get around as I would like to for some time. It is better now.

My nervousness is caused from my ears being bad. I hope that the good Lord will bless me with health so I shall be able to fill my mission and stay my time out, but the climate is against me. It is heavy and damp, and that is very hard on my ears. I am glad that summer is at hand.

I hope that the coming year will bring greater blessings to the church and to all its members than the old one has been able to bring, and that peace again may come to the church, and that contention may cease.

Best wishes to all HERALD readers from a lone missionary, and your little brother in the one faith,

P. T. ANDERSEN.

AALBORG, DENMARK, Møllegade 13, A, 2.

MISCELLANEOUS

Conference Notices

Detroit, at Pontiac, Michigan, May 16 and 17. Prayer service at 9 a. m., Saturday. Business session at 10.15 a. m. and 2 p. m. Saturday services at the church on Front Street. Sunday services in the high school auditorium at West Hudson Avenue and State Street. All officers and heads of departments report to district secretary not later than May 10. M. W. Liston, district president; A. E. Grant, district secretary.

Northeastern Kansas, at Scranton, May 9 and 10. Reports of priesthood should be sent at once to Samuel Twombly, Fanning, Kansas, that they may surely reach the conference. Samuel Twombly, district president.

Requests for Prayers

Sister Jane Williams, of Wellston, Ohio, earnestly requests the prayers of the Saints for her brother, T. N. Walters, who is sorely afflicted, that if it is God's will he may be healed.

Mrs. Sarah E. Damron asks the prayers of the Saints that she may be healed. The doctors say she will have to undergo an operation, but she believes that if it is the Lord's will she will be healed. Her desire is that she may still do much good in the gospel.

Our Departed Ones

CARLSON.—Dorothy, the infant twin daughter of Brother and Sister William Carlson, passed away after an illness of several days, at the home of her grandmother, Stella Johnson, Fresno, California. This is a severe blow to the young parents, and they have the sincere sympathy of their many friends in their first great bereavement. Elder Samuel Wood conducted the services held at the church and at Mountain View Cemetery, April 10.

KLDS

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters. . . . . . .

SUNDAY, APRIL 26, 1925

11.00 A. M., From the First Independence L. D. S. Church

Hymn.
Prayer.
Offertory by Mr. Robert Miller.
Anthem: "Gloria," Farmer.
Sermon.
Hymn.

SUNDAY, APRIL 26, 1925

7.30 P. M., From the First Independence L. D. S. Church

Organ Solo: "Nocturne, Op. 51," Ignace Krzyzanowski.
By Mr. Robert Miller.
Hymn.
Prayer.
Organ Solo: "Love dream, Nocturne No. 3," Liszt-Gaul.
By Mr. Miller.
Anthem: "We praise Thee, O God," Dudley Buck.
Sermon.
Hymn.

SUNDAY, APRIL 26, 1925

VESPER SERVICE

5.00 P. M., From the New L. D. S. Radio Studio

The music for this service will be furnished by the Walnut Park Orchestra, Mr. Orlando Nace, director, and a mixed quartet.
Address by Ralph W. Farrell.

TUESDAY, APRIL 28, 1925

9.00 P. M., From the New L. D. S. Radio Studio

Program arranged by Miss Amy Winning, of Kansas City, Missouri.

THURSDAY, APRIL 30, 1925

9.00 P. M., From the New L. D. S. Radio Studio

Music program by mixed quartet composed of:
Mrs. Corrinne Haines French, soprano.
Mrs. Lulu Lentell, contralto.
Glenn Fairbanks, tenor.
Albert Brackenbury, bass.

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Attention

L. D. S. School-Teachers

The Educational Commission of the Church is very desirous of communicating with all the public and private school-teachers belonging to the church throughout the world. *The Redemption of Zion is going to require the services of educators as well as ministers, physicians, artisans, and representatives of all trades and professions.* Are you willing and ready to cast in your lot to help the forward movement of the church? *You are needed.* You may be of greatest assistance where you are. Your services may be needed elsewhere. The church wants to know about you.

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2. Private School-Teachers

3. Professors and Instructors in colleges and universities

4. Principals and Superintendents of schools

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6. Prospective school men and women who are members of the church, please send names and addresses to

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Graceland College
Lamoni, Iowa

NOTE: Friends and acquaintances will assist very materially by writing to the Educational Commission, giving names and addresses of all church people who belong to the above classes. Many teachers have been favorably located through the efforts of the commission. Those knowing the prospective vacancies in teaching positions where our church people might be located will confer a favor on both the teacher and the commission by rendering assistance in the matter.

THE SAINTS' HERALD

Richard J. Lambert, Managing Editor
Contributing Editors

Elbert A. Smith	S. A. Burgess
T. W. Williams	A. Max Carmichael
Arthur Phillips	Arthur E. McKim

O. W. Parker, Business Manager

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

"Thy People Shall Be My People, and Thy God My God"

Ruth is reported to have said to Naomi:

Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.

Naomi was in a period of distress. But with steadfast faith and love, Ruth went with her and found Bethlehem and her own bridegroom, and from her line came David—and the son of David. Blessing came to both Naomi and Ruth. But Orpah, who turned back, was not further heard from in the record of the Lord.

The church came to us, brethren, with blessing, and joy, and promise of salvation through the gospel. She came also with the call to service. To some of us she came at one time in life and to some at another. I found her waiting me in the earliest hours of consciousness, my fathers and mothers having engaged in her service. To you, perhaps, she came in later life through the sacrifice and devotion of some missionary.

But to all of us she came as the biggest and best thing we have ever known. The glory of her countenance has been upon us. Through her we have heard the voice of our Lord and our Master. In her we have found the finest of human fellowship hallowed by the presence and the revelation of the divine fellowship.

There may perhaps come to us periods of depression: times of trial, as to Ruth and Naomi. And at such times some, like Orpah, have turned back to their former gods and their own people. That happened in the days of Christ. Even he could not so diplomatically state his doctrines and beliefs and so gently declare his mission as to avoid offense. Even he could not so outline his ideals and work with such kindness and love as to avoid estrangement. And the record says that many were offended at him and "many of his disciples went back and walked no more with him." And when he asked the twelve if they too would forsake him, Peter declared, "To whom shall we go? Thou hast the words of eternal life."

More easily under human management estrangements occur. We are all emotional as well as rational, in varying proportions, and often out of the deep surging of our emotions we speak our conclusions in a way that hurts and estranges. And for this and for various other reasons, from time to time men and women have come to that which for them seemed the parting of the ways.

But happily with most love and faith triumph, and to the church, the church which has given us so much in comparison to our small return, we say: "Whither thou goest, I will go. Thy people shall be my people, thy God shall be my God."

We may not hope to see altogether alike. Particularly so in times of great stress. To some the path chosen may appear the best and most direct. They can easily say, "Whither thou goest, I will go." Others may have cherished a different opinion; yet from love of the church they can yet say, "Whither thou goest, I also will go."

Some may see a true and fine revelation of God and can joyfully exclaim, "Thy God shall be my God." Others may have their own perplexities, yet from faith in the church, faith founded on long and blessed experience, they can yet say to her, "Thy God shall forever be my God."

Some may have had unbroken fellowship, and from tranquil minds can reply, "Thy people are my people." Others have had hurts and even wounds; nevertheless, without reservation, to the church they can say, "Thy people shall always be my people."

My faith in the church is not diminished. My love for the church is not decreased. I do not profess to fully understand God. But I have felt his love and sensed his power and to a degree understand his purposes. This God that the church brought to my knowledge is the God of Abraham, of Isaac, and of Jacob. He is the God also of Cumorah and of Kirtland. The God of Joseph and Oliver and of David and Alexander. He is still moving in the

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church and for the church and for the redemption of men and the building up of Zion. I can still say to the church, "Thy God shall be my God."

With this people I have found the fellowship and joy of friendship. Truly the net gathers of all kinds, and within our communion are many types. We sometimes differ; personalities sometimes clash. Diverse opinions create a degree of friction. Nevertheless these people are my people.

This people have given me fellowship such as the world does not afford. They are my brothers and sisters. They are more than friends in the ordinary sense, for the bond of friendship is sanctified by a common belief in the gospel of our mutual friend Jesus Christ. So I can say to the church from the depths of my heart, "Thy people shall be my people."

And I have faith and confidence in the church that eventually with her we shall come, like Ruth, to Bethlehem and there find the Bridegroom. With that profound conviction we can then say, "Whither thou goest, I will go." ELBERT A. SMITH.

Policy of "Saints' Herald" Announced

The Presidency once more take up the editorial responsibility of the HERALD with some degree of reluctance, yet feeling that the interests of the church will be best served by our doing so, and we do so with the firm belief that the Saints in this as in other official matters will give us whole-hearted support. The HERALD, to function as the official organ of the church, must be so conducted that our religious and social philosophy is properly presented and the interests of the church generally are conserved; and in our opinion these ends are not reached by filling the columns with contentious articles. So we hope to present those articles, letters, and news items which will be helpful and calculated to build up the work. Our editorial policy will, we hope, not only become known throughout the church in due time, but recognized as wise and helpful.

The struggle through which the church has passed has been severe. Damage has been done, and wounds have been left; but we are encouraged to believe that with the united efforts which will be put forth the work of the church will move rapidly and surely forward. "Let contention cease" is the admonition we have repeatedly received, and a good way to "cease contention" is to find something helpful to do. "What can I now do to help?" should be on the tongue of each Latter Day Saint, and once alert for chances to help, more will be found than we can improve.

Before us lies our great goal, Saints, and we must be about the Father's business with vigor, keenness, and faith. The work is onward; *do your part.*

FREDERICK M. SMITH.

A Call to the Membership of the Church

The question of how the finances of the church are to be affected by the last General Conference has, of course, been many times raised; but surely there can be but one answer; for what the majority (large majority) has done cannot but meet with general approval. Already it is quite apparent that there is a distinct brightening of financial prospects, born of the hope that there will be a quickening of our progress towards the objectives of the church, which ought to be clearly the view of all, and which calls upon us all to do our full duty for the church and its interests.

We purpose to labor towards the accomplishment of the work of the church, and we feel certain of the support of the Saints. We feel that God is directing the work, and that it is *onward.*

Yours for the work,

FREDERICK M. SMITH.
A. CARMICHAEL.
J. A. GILLEN.

Organization and Work of the Board of Publication

The General Conference of 1925, just closed, reorganized the Board of Publication, retaining just one of the former board, Bishop Mark H. Siegfried.

In compliance with an order passed early in the second week of conference sessions, Presiding Bishop Albert Carmichael, just prior to the close of the conference, submitted his nominations for members of the board, to include a member of the First Presidency, a member of the Quorum of Twelve, and one of the Order of Bishops. His nominations were President Frederick M. Smith, Apostle Roy S. Budd, Bishops Mark H. Siegfried and Fred B. Blair, and Brother R. R. Redfield, an Independence business man. These nominations were approved, and these men now form the church's Board of Publication.

April 22 the members met for the purpose of organization and the transaction of business. Bishop M. H. Siegfried was chosen president; Bishop F. B. Blair, vice president; Brother R. R. Redfield, secretary and treasurer.

The First Presidency of the church was asked to assume editorial charge of the SAINTS' HERALD; Apostle John F. Garver was selected as editor of *Zion's Ensign;* President Floyd M. McDowell was chosen editor of *Autumn Leaves;* Estella Wight was reelected editor of *Stepping Stones* and *Zion's Hope.* Elder Samuel A. Burgess, Church Historian, was selected to act as editor of the *Journal of History.* Sister F. H. Edwards was chosen to assist Brother McDowell as editor of *Autumn Leaves,* and Richard J. Lambert was selected to assist the editors of

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SAINTS' HERALD and *Zion's Ensign,* and as office editor.

Brother O. W. Parker was retained as business manager, and Brothers Parker and Budd were detailed to institute a campaign to increase the subscription lists of the periodicals.

Another meeting of this important board is to occur during the present week and is expected to be important.

With this issue the HERALD passes into the hands of its new editors. As soon as it is possible for Apostle Garver to finish up work already in hand and pressing him for his entire time and strength, the *Ensign* will be passed to his direction. Sister Christiana Salyards completes her work as editor of *Autumn Leaves* with the forthcoming number.

K L D S Changes Schedule

Beginning April 28, K L D S broadcasts at eight o'clock on Tuesday and Thursday nights instead of at nine o'clock as heretofore. When the old schedule was arranged, hours were selected which would not conflict with those of any Kansas City station. At that time receiving sets were not sufficiently selective to tune out local interfering stations.

Under present conditions it is felt that K L D S will reach many more people on Tuesday and Thursday nights, broadcasting from eight until nine or half past nine.

Two changes are also contemplated in the Sunday broadcasting hours. It is likely that the Radio Vesper Service will be changed from five to half past six, and that the half past seven schedule will be changed to nine o'clock. The first change under consideration is largely due to complaints from local listeners who desire to listen to the International Sunday School program broadcast by W D A F. The second must be made because of time division arrangement with W O S, Jefferson City, Missouri. Under the agreement K L D S may broadcast at any time on Sundays except half past seven to nine when W O S radiocasts by remote control from six of the churches at Jefferson City. K L D S also has the air Tuesday, Thursday, and Saturday evenings.

Instead of broadcasting the Sunday night services from the Stone Church, it is planned to radiocast a special service from the radio studio, beginning at nine o'clock. This schedule will enable many western listeners to hear sermons and sacred music from K L D S who would be unable to tune in the station at an earlier hour.

No change is contemplated for the Sunday forenoon schedule. The eleven o'clock service at the Stone Church will continue to be broadcast.

Please note that there will be no immediate change in the Sunday schedule, only in the Tuesday and Thursday evening time—eight o'clock instead of nine o'clock. The Sunday schedule will not be changed until the new transmitter goes on the air with the new wave length (probably 441 meters) and 1,000 watts power. Further announcements will appear in this paper.

ARTHUR B. CHURCH.

Personnel and Appointments of Ministry and General Officers of the Church

First Presidency

Frederick M. Smith.
Elbert A. Smith.
Floyd M. McDowell.

Quorum of Twelve

J. A. Gillen.	Clyde F. Ellis.
J. F. Curtis.	D. T. Williams.
Paul M. Hanson.	E. J. Gleazer.
J. F. Garver.	Roy S. Budd.
M. A. McConley.	F. Henry Edwards.

Presiding Patriarch

Frederick A. Smith.

Presiding Bishopric

Albert Carmichael.
Mark H. Siegfried.

R. S. Salyards, Secretary.
P. G. Fairbanks, Assistant Secretary.
C. B. Woodstock, Superintendent Department of Sunday School.
Miss Blanche Edwards, Superintendent Department of Women.
F. M. McDowell, Superintendent Department of Recreation and Expression.
S. A. Burgess, Historian and Librarian.
Frank A. Russell, Statistician.
Henry C. Smith, Architect.
G. W. Eastwood, Auditor.

Stake Officers

R. V. Hopkins, Assistant Pastor, Independence.
C. Ed. Miller, Assistant Pastor, Independence.
J. A. Becker, Bishop, Independence.
J. A. Tanner, President Kansas City Stake.
F. B. Blair, Bishop Kansas City Stake.
O. Salisbury, President Far West Stake.
J. A. Koehler, Bishop Far West Stake.
D. J. Krahl, President Holden Stake.
F. A. McWethy, Counselor to D. J. Krahl.
W. S. Macrae, Counselor to D. J. Krahl.
A. B. Phillips, Bishop Holden Stake.
I. M. Ross, Counselor to A. B. Phillips.
Cyril E. Wight, President Lamoni Stake.
Wilber Prall, Counselor to C. E. Wight.
A. J. Yarrington, Counselor to Bishop of Lamoni Stake.

General Conference Appointees

Almond, F. B., city missionary, Chicago, Illinois.
Anderson, P. T., missionary, Denmark.
Bailey, J. W. A., missionary, Saint Louis District.

(Continued on page 492.)

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ORIGINAL ARTICLES

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

The Church and the Young Woman

Sermon Number Three by Patriarch John F. Martin, at Young People's Convention, Lamoni, Iowa, June 10, 1924. . . .

In one way I believe I have been a bit unfortunate during these meetings. On Monday evening I was expected to preach on the call of the church to youth. On the night preceding it, President Smith issued the call, so on Monday there was nothing left for me to do but to echo. I am now in a like situation. Those of you who were here to-day and heard the splendid talk by Sister Edwards will agree with me when I say she not only stole my thunder but my rain and sunshine and everything else. However, I think maybe she left me a little ray of sunshine. If I can give that I shall be happy.

The scripture lessson is found in the 31st chapter of Proverbs, beginning with the 10th verse:

Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry, her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.—Proverbs 31: 10-30.

I do not assume to understand young women. It is my theory rather that a young woman is not understandable. In that regard I am somewhat like the colored preacher who one morning was very much embarrassed to find that some one had pasted the leaves of his Bible together, and he started out to read and it sounded about like this: "And Cain went into the land of Nod and there he knew his wife," then turning over the pasted leaves he continued, "which was made of gopher wood. The length thereof was 300 cubits, and the breadth thereof was 50 cubits, and the height thereof was 30 cubits." He said, "Brothers and sisters, dat am in de Bible, but I never see it dar befoah. All I got to say is dat Mrs. Cain was very peculiarly constructed."

Sometimes I feel about like that myself when I am considering women. But some things are interesting as long as they remain a mystery; so perhaps it is well that we men do not know so much about women. However, I do want to bring out two thoughts: one is that man does have some conception of the value and the power of women in the world; and the other is, if possible I want to urge upon young womanhood the importance and value of her opportunities and possibilities.

In ancient times women occupied a station inferior to that of men. Among the ancient Hebrews, women occupied the most exalted sphere of any of the old-time nations, but even here the husband was lord of his wife, and the brother superseded the sister. In Greece the woman was anything but the equal of the man. The favored few meekly took what the lords of creation granted them, while the majority were consigned to servitude. In Rome the girl was the property of her father, to be sold by him to the suitor who paid the highest price, and then the husband became her dictator. In China, girl babies were frowned upon, while boys were welcomed with great festivity.

This conception of woman has not been confined to the Far East, nor to the ancient old west, but may be observed in more recent civilizations of the newer west, such as in Germany, England, and Italy. For instance, in 1814, according to the record, there were thirty-nine cases of women being sold at public auction in England. The record says that in September, 1814, the wife of John Hall was sold at public auction for two shillings and six pence, with an additional six pence for the rope with which she was led. That will give you an idea as to the value at which women were held at that time by some people. That may sound strange to your American ears, but if we examine our own history we will find that the Puritans brought a tincture of that idea to our own shores. No public school established within twenty-five years of the landing of the Pilgrims had any place for girls. Harvard College when established was for young men but not for their sisters. It was a half century before the public schools were opened to both sexes alike. That was at a time when a woman if found addicted to scolding was required to sit in public with her tongue held in a slit stick, or else be dipped three times in a public ducking pool. That will give you an idea of the esteem in which women have been

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held in days gone by. The modern woman, however, has been finding her rightful place in the world. Her development, her progress, has been slow and tedious. It has been held back by tradition and a false idea as to the value of women. But, I say, she is gradually finding her rightful place in the world, and already has she demonstrated that she is the equal of man in any field of endeavor in which she is given an equal chance.

You may take the literary field or any other endeavor in life where she has been given an equal chance, and she has demonstrated that her brain is as big and capable as a man's. For instance, in the literary field we have Elizabeth Browning, George Eliot, Julia Ward Howe, and scores of others, whose pens have been wielded as strongly as men's, who might be mentioned as having proved to the world that woman when given a chance is capable of demonstrating that her work is just as good and important as a man's.

So we say that woman's place is right alongside that of man. Woman has great possibilities, and she has great power, and I am going to make a more amazing confession, and that is that a woman has the power to lead a man to the heights of heaven or to degrade him to the lowest hell. History shows that to be the case; that a woman has been able to lead a man to the heights of heaven, but on the other hand, when she sought to do so, has led man to the lowest hell. When the young women of this world make up their minds to speak out and the time comes when they will, and say that the young man who indulges in liquor, whose hand deals in games of chance, whose lips are stained with tobacco, shall never have anything to do with her, and that she will not tolerate a double standard, things will be different. I say when woman speaks out and makes that demand from the young men, this world will grow in leaps and bounds in its progress towards morality and better living. The young woman, however, does not always speak out. Very often she does not take advantage of the power she possesses to wield this influence in life. There are many contributing causes for this. She has many temptations to meet in this day and age of the world. She has much opposition to confront her. It seems to me that among the many influences which have a tendency to prevent the young woman from wielding the influence she should in life and very often does not do, is the modern dance.

Now, I have thrown a bomb into the camp. But just briefly I want to mention the modern dance and give you my reason why I think the young women of the Latter Day Saint Church, the young women of the world who want to keep themselves pure and clean and examples of virtue and purity, should not indulge in the dance. We hear a great deal of opposition to it, but seldom do we hear a good reason why young people should not dance. We have been inclined to be a bit too modest in answering the young people in this regard. They frequently say, Why does the church take the position that dancing is wrong? If it isn't a good thing for you to do, why isn't it? And the answer is sometimes given, Because it isn't a good thing for you to do. That is about the answer they get. I will tell you why I think it is not safe for a young girl to indulge in the modern dance. As I said on last evening, when we come into this world we possess certain instincts, certain primary tendencies, certain driving forces which make for our welfare in life. If we carefully control, supervise, and direct those tendencies, they will make for our happiness and development. On the other hand, it is possible for us to allow these tendencies to control us instead of our controlling them. And as a consequence we very often drift into wrong actions.

Some of these instincts are the social instinct, the mating instinct, and the sex instinct, which are particularly strong during young manhood and young womanhood; and because of this fact it is not right, it is not safe, it is not proper for a young man and a young woman to embrace each other in the way it is done in the modern dance. It is just as natural for one's sex instinct to be aroused when a young man and young woman embrace each other as it is done in the modern dance as it is for the sense of smell to be aroused if we place a flower beneath the nose. It is perfectly natural. It was intended by the God above that such would be the case. But that is only for the time when those two individuals are each other's companion, made so by holy wedlock.

For that reason no young man and young woman have the right to embrace each other as is done in the modern dances. "Well," some one says, "how about dances in the parlor with your friends that you know are all right. Would that be safe?" My answer to that is the answer Brother Elbert A. Smith gave at one time: "You cannot change the nature of a tiger by dressing him up and bringing him into the parlor and calling him a pussy cat." Because of these hidden forces and impulses within us, it is dangerous to dance even in the parlor. I see no harm, however, in the classical dances, such as we enjoyed the other day in the Maypole exercises. However, what is true of the dance in that respect is true also of any association of young people wherein they assume that physical attitude, whether it be spooning or joyriding in the automobile, which by the way has come to be more disastrous than dancing in that regard. It is not the moving around that is wrong, because that is natural. I can understand why the darky who could

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not keep his feet still when the band played said, "Mister, let me tell you, when the music starts I can't keep still. I got a feelin' in my shoes that comes against my will." And I can understand why a young person would want to dance. It is not safe, however, as you can readily see, for the reason I mentioned a moment ago. Therefore, girls, if you want to avoid these temptations, don't take the chance.

Seventy-five per cent of the young people who came before a juvenile judge in New York City to whom he put his question: "To what do you attribute your start on the road to sin?" answered him, "The dance." Now, if seventy-five per cent of those young people who came before that judge acknowledged that they got their start at the dance, is it safe for Latter Day Saint girls and young men who want to be clean to go that far and to play with fire?

We are hoping that our girls will keep the standard that is held before them here in Graceland College, that they will live apart from unclean things, that they may always keep themselves fit tabernacles for the indwelling of God's Holy Spirit. You know we are called the temples of the living God. Back in the temple of Solomon there was a place called the most holy place. It was laid with gold and beautifully decorated with precious stones. But the significant thing about that most holy place was that it was always dark except when lighted by the presence of God. That may be applied to our own lives. We are the temples of the living God. Unless our most holy place is lighted by God's divine presence, our lives are dark, and you will find that you cannot keep your temple holy in the dance hall. Therefore, why take the temple of the living God to a place where God would not go?

Woman has wielded an influence in this world that is immeasurable. In the opinion of your speaker, woman has her greatest work in the calling of motherhood. The woman who creates and sustains a home, and under whose hands little children grow up to be strong and pure men and women, is a creator second only to God. It has been my privilege as a representative of this church to be in the homes of many of the mothers of the church, and I have been permitted to observe them at their daily tasks. I want to say that as I have watched them toiling from early morning till late at night for the welfare of their children, sacrificing the things of life for the welfare of those they love, and sometimes toiling and almost wearing their finger ends off for their children's sake, I have mentally bowed in reverence to motherhood. I say again, there is nothing more beautiful, no example of love so sweet as a mother's love for her children; and that to my mind is woman's first and greatest work.

We do have, however, some women in the world who think that motherhood is too much of a task and who deliberately avoid this responsibility. They think it ties them down too much. That reminds me of a poem which I have here, written by Edgar Guest, which I wish to read:

TIED DOWN

"They tie you down," a woman said,
Whose cheeks should have been flaming red
With shame to speak of children so.
"When babies come you cannot go
In search of pleasure with your friends,
And all your happy wandering ends.
The things you like you cannot do,
For babies make a slave of you."

I looked at her and said: " 'Tis true
That children make a slave of you,
And tie you down with many a knot,
But have you never thought to what
It is of happiness and pride
That little babies have you tied?
Do you not miss the greater joys
That come with little girls and boys?

"They tie you down to laughter rare,
To hours of smiles and hours of care,
To nights of watching and to fears;
Sometimes they tie you down to tears,
And then repay you with a smile
And make your trouble all worth while.
They tie you fast to chubby feet
And cheeks of pink and kisses sweet.

"They fasten you with cords of love,
To God divine who reigns above.
They tie you, whereso'er you roam,
Unto the little place called home;
And over sea or railroad track,
They tug at you to bring you back.
The happiest people in the town
Are those the babies have tied down.

"Oh, go your selfish way and free,
But hampered I would rather be;
Yes, rather than a kingly crown
I would be what you term tied down;
Tied down to dancing eyes and charms
Held fast by chubby, dimpled arms.
The fettered slave of girl and boy,
And win from them earth's finest joy."

Now, do not misunderstand me, friends, when I say that in my opinion woman has the greatest work as a mother, and because I complain against those who deliberately avoid that responsibility. There are women in this world who because of circumstances over which they have no control have been denied this great joy, but in their own way they have expressed their mother instinct. They have been able to mother some one else's boy or girl, some one else's children. They have been able to care for them; and sometimes those who have no children of their own have been the best mothers this world has

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ever known. But I am speaking against those who deliberately avoid this because of selfishness. In other words, they would rather carry a poodle dog in their arms than a baby. Jesus never said, "Suffer little poodle dogs to come unto me." What he said was, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

It is wonderful the influence that women have wielded in this church. I want to say this, that back of almost every good man's work in this world there has been the influence of some good woman. It may have been his mother; it may have been his wife, or a sister, or possibly a sweetheart, but the motivating influence, the inspiration back of him has been some good woman.

For instance, there is the mother of the late Joseph Smith—Emma Smith. You recollect how when her husband was killed, when Joseph was murdered, that left her with a family. She had the privilege of going back to her own people and living in luxury if she would denounce the things her husband had taught, but she refused that. She had also the privilege of going to the Utah Mormon Church along with others and there to have ease and luxury. She refused that likewise. She stayed where she was and reared her boys. The result was that when the time came she turned over to the church Joseph, the one who presided over this church for over fifty-four years. And she turned over to the church Alexander, who was the Presiding Patriarch of the church for a long time. She gave also to the church David, who was the poet of the church. In addition to that she kept in her possession the manuscript of the Inspired Translation of the Bible and guarded it safely. What might have been the case if that mother had not been true to her task? if she had not brought up her boys in the knowledge of the truth.

We sometimes forget the power and influence that woman has wielded in shaping the destiny of this work. I say, all honor to them. Their work has been just as great and as noble and as wonderful as the work of the men in this church. We may point to some who are living to-day, right here in this town—Sister Walker, who has done a noble and a wonderful work. Can we say that there is a man living or who has lived who has done more in a consecrated way than she? If I understand her life aright, I think it was placed upon the altar of service and sacrifice when she was a young girl. She was the editor of *Zion's Hope*. She also founded *Autumn Leaves*, and she edited the "Mothers' Home Column" in the SAINTS' HERALD. She instituted the Christmas offering, and many other noble things has she done. There are others living—some right here to-night, who in their quiet ways have done a wonderful work for the church. And there are many others here who, back in their home towns, are wielding a like influence. Very often when we go into a branch we find that the women are the mainstay of the branch. Some of the men spend so much time finding out about what time that cock crew back there in Peter's day that they haven't time to do the work, and the women are going ahead with it. So I say, all honor to them.

And the women or the girls who sit before a class in Sunday school and teach them the principles of life, the principles which make for their eternal happiness, those women are doing as great a work as any member of the priesthood that was ever in this church. And the girl who goes out and teaches school, or who goes into the sick room and ministers to the wants of the sick and dying people, is doing a service for Christ just as much as any man who ever stood behind the sacred desk. In my opinion she is. The women can wield a great and mighty influence for the welfare of this church.

I like to think of the spirit which has been manifested on the part of the women during the early days of the organization of this church. It has been my privilege to be the custodian of the Kirtland Temple for a season, and I have been permitted to take thousands of people through that place. But occasionally, when I have had some spare moments, I have enjoyed going into that building and sitting there in meditation, letting my mind go back to the people who were responsible for its erection. I like to think of the sacrifice of the women along with the men during that time. We have on the outside of the temple a cement work in which there are pieces of broken glass which causes the cement to shine or sparkle in the sun. That glass was put into the cement as the result of the women breaking up some of their dishware in order to do it. Other women cut off their hair and sold it to help pay for the temple. Of course, that would not be much sacrifice to-day, but it was a sacrifice then, and they gave their hair cheerfully.

I like to think, too, of the sacrifice manifested on the part of the wives of the ministry. As the ministry went out in the field to preach, the women remained at home and sacrificed. They did not get the allowances that the missionaries' wives get to-day. I have here a poem written by the wife of one of our early missionaries. This missionary's name was Glaud Rodger. He was sent to Australia, as you know, and for a long time he was alone, going up and down through that country endeavoring to preach the gospel. I have heard that sometimes Brother Rodger would walk all day long carrying his grip, until finally he would find a Latter Day Saint home to stay in, and some of the old women were telling Brother Patterson, whom you all know, that it was common for Brother Rodger to come in

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after a long journey all exhausted and sit down in a chair and be unable to take his shoes off, and that blood would trickle from his shoes. But he was able to so labor because he had back of him a wife who had the missionary spirit, the spirit of sacrifice, the spirit of love. This poem I am going to read was written by Sister Rodger.

FAREWELL TO MY HUSBAND

Glaud Rodger, who left California for Australia, November 3, 1873.

Good-bye; ere the words are spoken
Heaves my heart a bitter sigh;
Choking words I feign would utter;
O 'tis hard to say good-bye.

Yes, beloved one, thou are going
Perhaps for years—perhaps forever;
Dearest treasure, thou art leaving,
But we'll not forget thee, never.

From thy little ones departing
Christ's commandments to obey;
Oft in vision you will see them
As you journey on your way.

If we now would seek the comforts
Of a peaceful happy home.
How could we expect the blessings,
Or to hear the words, "Well done."

Many souls through want of laborers
Have not heard the gospel plan;
Who would seek for peace and safety
And not warn their fellow man?

We have heard the glorious message;
Shall we then ungrateful prove?
The command to all is given,
"As thyself thy neighbor love."

No, I would not wish to gather
To fair Zion's favored land,
Till your mission here is ended;
Then we'll join that happy band.

May God bless us in your absence,
Be our father and our friend;
If our earthly friends forget us,
We will trust him to the end.

I will strive to do my duty
And my daily prayer shall be,
That the Lord may bless your labors
And return you safe to me.

Guard him, O my heavenly father,
'Gainst the tempest's fearful blast.
But if 'tis thy will to take him,
May we meet in heaven at last.

That is why Glaud Rodger could go forth in the face of those difficulties and accomplish such a noble work, because there was back of him the influence of that noble woman, along with the fact that God was his protector and his stay.

But while we have had those women there in that day, I am pleased and proud to say that the same spirit has characterized the lives of young women to-day in our church.

So girls, I say, God bless you for the noble inspiration you have been to us men, and for the consecration that is manifested in your testimonies at this convention. And as you go forth from this meeting to your various affairs in life, may you always carry that spirit with you. May you continue to take your place in the service of the church and implant in the hearts of the men, women, and children that beautiful spirit which has characterized your lives at this convention. May God bless you to that end is my prayer.

Use of Oil

BY S. A. BURGESS

Sometimes questions are asked with regard to the oil for administration—how widely it has been used, and, more particularly, why olive oil is used. One writer asks that only the Melchisedec priesthood should be permitted to have or retain in their possession consecrated oil.

Widely Used

A review of the subject of oil and anointing may be of interest to some of our readers. Heathen nations have used different substances as an unguent, but fairly to discuss such uses and their significance would justify another article. Grease and oils have long been used for a wide variety of purposes.

They have been and still are used for the sake of the body as cosmetics. For this purpose different substances were added, both in ancient times and to-day.

Again, they have been used for the sake of health, both in hot and cold countries, to prevent excessive perspiration. Such uses extend to the whole body, and for like purposes is used after bathing and was used in Greece and elsewhere before the games.

Anointing with oil has been common among some nations, including the Jews at the introduction of feasts or festivals.

Then, in its refined state, it has also been used ceremoniously for the ordination of priests or of kings and rulers. It is presumed to grant a divine unction. It is used for anointing for the healing of the sick; for the purpose of bringing new life; for the newborn babe; for youth at puberty; at the time of marriage; and after death.

The Olive

Throughout the Near East, the olive has been for thousands of years used both as a food in its natural state and also as an oil. The oil has been taken for

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its food value, as well as taken internally for medicinal uses. The oil has been used for anointing. As soon as the children of Israel came out of Egypt, Moses gave direction for the preparation of the ceremonial oil for the anointing of the priests. This consisted of olive oil, to which were added various spices. (See Exodus 30.) But long before that, the olive had undoubtedly been in common use. When Aaron was made high priest, the oil was poured until it ran down from his beard. The same is true of the anointing of Saul to be king, and of David and other kings. This anointing of kings was continued throughout Christendom, which means throughout Europe, as well as among other peoples.

Despite the fact that the children of Israel were directed against the choosing of kings, when a king was chosen he was set apart as were the kings of their neighbors, which meant an investiture interpreted as priestly authority and divine right.

For the Sick

But the use of oil for the anointing of the sick is what interests us most at the present. Why is olive oil used? Plainly, because the oil of olives is that which had been used from remote ages by the Semitic people, and was used among the Hebrews to the time of Christ and since. When James wrote his letters about the anointing of oil, there was no doubt about the oil, that it was olive oil that should be used. When Jesus anointed with oil, it was the oil of the olive. It is not surprising, then, that olive oil is the oil used throughout Christendom from earliest times, and is used by the Roman and Greek Churches.

The importance of anointing with oil is clearly seen in the terms ascribed to Jesus of Nazareth. As the Messiah, he was "The Anointed One" to the lover of the Hebrew tongue. To the Greeks, the term *Christ* at once signified "The Anointed." The term *chrism*, used in the Roman Catholic Church, is from the same root.

In the anointing with oil for the healing of the sick in the Christian church, the laying on of hands is a very vital part of the ordinance. Faith is placed not so much in the virtue of the oil itself as in its symbolic use in the conveying of divine grace, which is especially conveyed through the laying on of hands and the prayer of faith. It is the "prayer of faith" which "shall heal the sick, and the Lord shall raise him up." (James 5: 16.)

From the early days of the Christian church, oil was used as the symbol of the Holy Spirit. In the Roman Catholic Church, candidates were anointed both before and after baptism: the former to drive away the evil spirit and the latter with the laying on of hands to convey the Holy Spirit. In this latter anointing, the oil was placed on the head, heart, midrib, and other portions of the body as a symbol or sign.

Roman Catholic Use

Before proceeding more particularly to the usage of the church, it may be of interest to note that the holy oil or chrism in the Roman Catholic Church is consecrated on Maundy Thursday, the Thursday before Easter, with the following prayer:

> Send forth, O Lord, we beseech thee, thy Holy Spirit, the Paraclete from heaven, unto this vessel of oil, which thou hast designed to bring forth out of green wood for the refreshing of mind and body; and through thy holy benediction may it be for all who anoint with it, taste it, touch it, a safeguard of mind and of body, of soul and spirit, for the expulsion of all pain, of every infirmity, of every sickness of mind and body. For with the same thou hast anointed priests and kings and prophets and martyrs with this thy chrism, perfected by thee. In the name of our Lord Jesus Christ.

The chrism must be blessed by a bishop and is the oil used for the anointing of baptism in the Roman Catholic Church.

Chrism consists of oil and balsam, according to the Oxford Dictionary, and also Webster's Dictionary; though according to the latter, spices are sometimes added.

Olive oil is the oil, and wine and aromatics are combined in the Eastern Church. This chrism is used in baptism, confirmation, ordination, and consecration of church and altar. The same word is sometimes used for the oil of catacumen or for the oil of the sick.

It will be noted that certain objects dedicated to God, as church buildings, gifts, the altar, were anointed with oil in the Roman and Greek Churches. It will be noted, however, that there were two or three different oils: first, the oil of catacumen, used before baptism; second, the oil of chrism; third, the oil of the sick. The Greek Church also used olive oil for the church lamps. Olive oil was very freely used by the Jews and was the oil of anointing provided in the law of Moses. Olive oil is also the oil used in both the Roman and Greek Churches.

Greek Church

In the Greek Church, also, oil is used for the anointing of the sick. It usually is especially prepared. It is better if seven priests be present and join in the anointing, though five or three may officiate. Each one prays in turn.

In the Roman Catholic Church the anointing for the sick does not ordinarily occur, but they do have extreme unction, which is the anointing of those who are believed to be about to die. In the later Middle Ages it was considerably disputed whether a person who had received extreme unction could ever receive it a second time. The ruling made was that for most practical purposes such a person should be con-

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sidered as dead, that he or she should not walk on the ground unshod, should not eat meat, nor live with his wife or her husband. But this strict rule has been modified, and it is recognized that extreme unction might now be received two or more times, as circumstances may require.

Early Christian Church

The early Christian church, of course, speaks freely concerning the use of the oil for the anointing of the sick. The process of change was a gradual one through the Middle Ages. Tertullian mentions the healing of Servius, the father of the Emperor Antonius.

Enos the first also mentions the anointing for the sick, but not for the moribund. In the eighth century extreme unction developed with the remission of sins. Therefore it became a sacrament with a penance. Chrysostom mentions unction but does not mention it as a sacrament. By the twelfth century it had become fairly well established and finally was approved at the Council of Florence, in 1439.

That the olive oil must be consecrated by a bishop was so firmly established that Gregory XVI, in 1842, held that in even extreme emergency no other oil could be used. To meet the necessity of the fact that the oil must be consecrated by the bishop and on Maundy Thursday, it is necessary that the priest prepare several vessels for the different kinds of oil sufficient in quantity to last through the year. If there is a shortage, the need is met by adding new oil to the old with the belief that such person would still receive contact with a portion of the old oil which had been consecrated, and the new oil coming in contact with the old was also thereby sanctified.

In the Eastern Church the excess of oil was set aside to be used in the lamps. In the Eastern Church it is also considered preferable that the sick, if possible, shall come to the church and the anointing and blessing for the healing of the sick take place in the face of the church. But where this is considered impracticable, the priests go to the home.

Healing of the Sick

Reference is made above to the use of consecrated oil for the healing of the sick. It was so used in the early Christian church and was used to a lesser extent through the Middle Ages. This is a primary use in the Christian church, according to practically all writers on the subject.

Some have been disturbed lest the oil is not kept sufficiently sacred and that it be made a fetish. There is danger, of course, in both directions. Some no doubt have considered it merely a ritual and have failed to appreciate the deep necessity of faith and prayer.

Still, it is true that olive oil has of itself a great food value. Furthermore, that it can be used advantageously for external anointing in the case of wasting sickness. It is good used both internally and externally, nor does the fact that it has been consecrated prevent such use. The elders anoint the head and anoint the affected part only when it is an ordinarily exposed part of the body. This does not prevent but rather permits the proper anointing by the proper members of the family of the whole body. We have known of cases where an invalid could partake of no food, yet was kept alive by cleansing alcohol baths and a thorough anointing of the whole body with oil twice a day. We are informed that in such cases our late President Joseph Smith advised that the whole body be well anointed. Nor need it be too much to accept such use of the consecrated oil as carrying with it the blessing of the Spirit as well as the natural healing qualities of the oil itself.

Since a person may take internally oil that has been consecrated or set apart, and since such anointing of the body is usually better performed by members of the family, there exist certain reasons why the oil should be left in the hands of the Saints and should not be retained solely by the priesthood, as has been the case, as above indicated, in some other organizations. At the same time it is well that oil which has been consecrated should be cared for in an intelligent manner, cared for so as to prevent its natural beneficial qualities being lost. To preserve it, it should be kept in a cool place and in the dark.

Oil for Food

Oil used for food is ordinarily placed along with the other food partaken of at the table. Oil, even olive oil, used as a lubricant does not need a blessing. Oil that has been consecrated and set apart should properly be considered as holy oil and so used by the family.

On the other hand, comment has been made in the past on the use of fetid oil. One could not reasonably expect the same benefit from oil which has not been properly cared for, whether used externally or internally. It is not a fetish, but is in its natural state a gift of God through nature, and through the prayer of faith an added source of blessing.

Again, olive oil is customary. It was used by the Jews of early Christian churches and other churches to-day. In answer to inquiry, President Joseph Smith stated that olive oil should be used as a rule, but other oil could be utilized when olive oil was not available.

Question. What kind of oil should be used?

Answer. There is nothing specifically stated in the law as to the kind of oil to be used. From the fact that the oil of the olive was in universal use in Jerusalem and other parts of the Holy Land, it is presumable that it was olive oil that was used by the Savior and the early saints. The olive

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tree still flourishes in Palestine, and the oil is still in universal use; not only in Palestine, but all over those eastern countries, and in fact almost everywhere. In Joseph's land it is used both as a food, a condiment, and a medicine. The oil used, therefore, should be the olive oil, the only exception being in case of an emergency, in which case, as necessity knows no law, the use of any kind of oil would be acceptable to the Master. It should, however, be good of its kind and as clean as possible. On the islands of the sea, coconut oil is used and is acceptable. Any oil used should be kept as pure as possible. Pure olive oil, if kept in a cool, dark place, will keep clear and sweet for a long time. If put away in a place where light can strike it and where it is hot, it will grow light colored and after a while become rancid.—SAINTS' HERALD, vol. 58, p. 1107.

The practice of the church has been quite uniformly for the use of olive oil where practicable and possible.

The manner of consecrating the oil is discussed in the *Millennial Star*, volume 15, page 620, and also in the SAINTS' HERALD, volume 40, page 102:

We then stretched our right hands toward heaven and blessed the oil, and consecrated it in the name of Jesus Christ.

In the revelations of God, the use of oil stands well established. The wisdom of this use is shown by its known food value as well as medicinal value. In the administration of the sick, however, we do not hold alone for these natural benefits, but also our prayers in the blessing of the oil are that the blessing of the Holy Spirit may be with those who partake of or are anointed with or use the oil rightly. It is true we have not a ritual for the blessing of the oil as have some other churches, but the purpose undoubtedly is that the one using or anointed with the oil should receive the blessing of the Holy Spirit, as well as the natural benefits of the oil. When this consecrated oil is used for the administration to the sick, it should be clear to all that it is then only incidental and is largely a symbol for the anointing with the Holy Spirit.

Those who are interested should also see editorials in SAINTS' HERALD, volume 41, page 83, and volume 58, page 1107.

When first I heard Thy call,
Jesu, my Lord,
I thought to offer all
Loving gifts of the wise
To Thee, whom all the three wise men adored.

Gold, myrrh, and frankincense—
Still I have none.
Oh, take the long and tense
Ache of my folly, Lord,
From me, of all Thy fools the sorriest one.

It is my very all,
Jesu, my friend,
Find in the tears that fall
My daily offering,
My poor oblation in the knees that bend.

—Marguerite Wilkinson.

Facts About the Bible.—No. 10

BY A. B. PHILLIPS

One who studies the various forms of religion and particular beliefs of the peoples mentioned in the Bible can hardly fail to be impressed with the thought that at some time there may have been a common source of at least some of these teachings. The study of ecclesiology reveals many striking similarities in this respect that history may help to clarify, particularly in cases where industrial, political, and social contact are shown to have existed. The manner in which the influences thus exerted manifested themselves is of great interest in many instances, and sometimes support the biblical record to a remarkable extent, assuring us of its credibility. This of course implies that reliable sources of information inspired the sacred narrative.

There seems to be convincing evidence to show that such doctrines as immortality, a supreme deity, good and evil, divine revelation to man, miracles, accountability to deity, and future rewards and punishments, were widely believed in very ancient periods, and probably were derived in part at least from teachings having a common source. After the ancient teachings had been handed down for ages, it would be natural that ideas should become changed to accord in part with later teachings and beliefs, or other peoples with whom assimilation or close relations developed. This would in some measure account for the similarities and incidental differences of beliefs held by such peoples, which history shows existed among them.

Priesthood and Religious Teachings

The ministrations of a priesthood characterized most of the more cultured nations, and national stability was greatly affected by the closeness of relationship existing between the religious and civil organization. In Egyptian as well as in Hebrew life, the ruling monarch was limited by the powers exerted by religious leaders and the rules they supported. This was also the case in the older Babylonian government. On the other hand, the priesthood had officials who performed civil functions of a more or less important nature. Egyptian high priests sometimes arose who were known as Great Seers, which reminds us of the same term applied to certain of the prophets of the Bible. The costumes worn by priests were sometimes of an emblematic nature, but differed among those of various religions, as might be expected.

Many high principles of ethical conduct were taught and observed among the biblical nations of culture, though these differed in accordance with ideals and purposes, developed doubtless from past

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experiences and habits. The belief in the existence of a good and an evil spirit was quite clearly held by the Hebrews, as the Bible shows, and it appears that it was about the time of Moses or a few centuries later that the Zoroastrian religion began to promulgate the same doctrine with certain modifications. But what connection there may be between these facts is not easily determined. Other similarities include a belief in the future judgment, a reign on earth and a resurrection, and the final overthrow of the evil spirit. It seems quite probable that some intercourse may have existed between certain leading minds of these peoples in periods when interchange of thought made its impression upon the religious ideas then held.

Bible Countries and Communication

It is presumed that at some remote period the various countries were settled by small clans or families who for various reasons decided to explore the regions beyond where they lived, with whom were from time to time united other peoples, or who were subject to the misfortunes of war and conquest. The complete history of such countries will never be written from the records of the past, but some very interesting facts are a matter of record that Bible students should know. While the Scriptures are the chief source of our religious knowledge concerning the earliest nations which it mentions, much other material has come to light in the records of the ancient Babylonians, Assyrians, Egyptians, and a few other peoples, that is of absorbing interest. Josephus and more ancient historians also supply many facts.

With geographical discoveries came commercial relations between the peoples represented. The Egyptians and Assyrians have left many records of discovery and conquest, while the Phœnicians were great sailors and colonizers, and at one time were employed by Solomon to carry various articles of commerce by sea. Their valuable knowledge of geography was extensive, and reached to the straits of Gibraltar and the tin mines at Cornwall by the fifth century B. C. However, the Greeks were the earliest known inventors of a comprehensive system of geography, and soon rivaled the Phœnicians as seafarers. The first map of the entire known world is supposed to have been that of Anaximander in the sixth century B. C., around the Ægean Sea countries being its center. Very early surveys or maps, however, were made by the Babylonians and Egyptians nearly or quite a thousand years before that date.

All these activities and records facilitated more extensive intercourse between nations and countries. The world as then known was small compared to its known extent to-day, and was largely water and desert or rugged hills and mountains. Noah's posterity are commonly believed to have come from Ararat, a word that in the Authorized Version is twice given in the marginal text for Armenia, and is supposed to have been in eastern Armenia at a place known to the Persians as "Noah's Mountain." Assyrian inscriptions of the ninth century B. C. and later repeatedly mention *Urartu* or Ararat. The first known ruler of Armenia was known as Haik, a descendant of Japheth who ruled about 2100 B. C. It was here that were built Christian churches supposed to represent the earliest form of Christian architecture, the Armenian Christians claiming to be the most ancient representatives of the religion.

Bible Names and the Inscriptions

The names given in early biblical history are largely identified with other names for the same places. Aram is called Syria, Asshur is known as Assyria, Cush is usually translated Ethiopia, Elam is known as Persia, and Mizraim is generally called Egypt. The boundaries of these countries were not always the same, and the names did not therefore always represent the same geographical areas. Various other names are also found in the Bible that have been identified with countries and areas as known to ancient nations, often by other names.

The tracing of biblical nations to their sources cannot always be done with certainty, but many interesting facts bearing upon the subject have become known which tend to give considerable assurance that the Bible is a credible witness to the antiquity of peoples therein named. It is very interesting to learn that the biblical Ellasar (Genesis 14:1) was the Larsa of southern Babylonia, over whom Eri-Aku (Arioch, Genesis 14:1) was king, but was succeeded by the control of the noted Hammurabi (2300 B. C.), supposed to have been the Amraphel of Genesis 14:1, known as king of "Shinar," which some think was the Sumer mentioned in Babylonian inscriptions. Many towns and cities and other evidences of a vast civilization, including a great system of canals, are still traced in extensive ruins found in Babylonia.

A considerable list of countries, cities, and persons are named in the new Helps to Bible Study, that are mentioned both in the Bible and in the inscriptions recently discovered at various points. Some historical references in the inscriptions accord with the biblical account, and thus is the Bible shown to be a reliable witness of the facts it recites. This is the more remarkable when it is considered that the chronologies of some of these separate sources are given sufficiently to show convincing agreement between the two records.

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Basting Threads

BY MRS. F. B. VAN FLEET

Basting threads are the first threads to go into a garment and the last to come out. "The first shall be last and the last shall be first." Is it not a significant fact that everything, including customs, habits, and life, evolve around this statement?

The ancient things are coming into prominence. The patterning of styles, architectural display, even life itself reverts back to the past, for there is childhood, old age, and then childhood again, followed by death with its promise of eternal life.

The righteousness of the saints has been the first and last concern of the Master: for this he came into the world and went out of it unappreciated, unthanked, and unhonored. He left the robe of righteousness unfinished. The Bridegroom cometh, the end is drawing near. It is the hastening time. Skillful hands are needed, for there is much to be done, and the finishing touches make or mar the beauty of every garment. Can we accomplish this task before us?

"Be ye perfect" has a ring of possibility in it, for his yoke is easy and his burden is light. "The spirit is willing, but the flesh is weak" is the song of the siren, the call of the flesh thundering down through the ages of man.

Religion! We have no time for it. Righteousness is impossible; and besides, who ever saw a perfect man or woman? It is all right for the other life, but we are human. So let us go on with the dance, for we have no time for religion. One has married a wife. Another has stopped to bury his dead, while out of the whirlpool of this indifference there comes a cry, faint but clear. It is the cry of a lost child seeking its own.

You are astonished at the criminal with blood-stained hands leaving the happy, crooning baby in its cradle unharmed; at the savage building his god of wood and stone, and bowing down to worship it; at the rat eating from the plate of a prisoner in a dungeon cell; and yet all of this is religion, a turning back to something they cannot explain, a reaching out for something which is greater than they. It is a relationship, for were they not made in the image of their heavenly Father? But they have not found him. Well might they say with Stephen, "God forgive them, for they know not what they do."

There is much to be done. It is the hastening time, and there are all the basting threads to come out, the cleaning and final pressing before the garment is presentable. We, of all people, are the most blessed, for this is the day that the ancient prophets saw and called the day of the Lord. We have all those rich experiences of the past, all the wonderful knowledge of the present, and the exquisite unfoldment of the future before us. Like manna, the precious truths have fallen here and there, little by little, adding line upon line and precept upon precept to the robe of righteousness, which though yellow with age has been hidden away by priestcraft and stained with the blood of martyrs. Look to the part our mothers have played. They have been ignored and spurned for their weaknesses until in the very dust at their feet is the handwriting of a savior, and lifting up their heads they rejoice in their redemption.

In everything give thanks.

Is it possible that we have feasted at the table of our Father, and glutted ourselves until we have neglected to thank him? Have we made of our religion comfortable churches and settled down to sleep? Our Bibles are thumb worn, and yet we do not love our neighbors. Our children can memorize the golden words, "Do unto others as you would have them do unto you," and still they will covet their neighbor's property and will not rejoice in his prosperity.

The preachers have become discouraged trying to tell us that God is love, and the snores of the congregations have drowned out the call to come up higher. Have we grown weary of well-doing? or have we lost our powers of appreciation? For, you will recall, in the law of compensation, unappreciation means loss. If we have not been thankful for everything, if we have not encouraged our brother, then we have lost the good he might have done, for he has lost heart. Come, let us go back and thank him, because our thanks will pave a path of flowers for him; our loving appreciation will lighten his labor. There must be love, for love lightens all tasks, and there can be no love where there is no appreciation. The last peach upon the bough seems the sweetest, and the fragrance of the only rose in the garden means more to us because it is the last. There is a tragedy in the withered flowers on a mother's grave:

> The loving words she longed to hear
> Were withered blossoms on her bier.

Have we lost our powers of appreciation? or like our ancient brethren, have we grown weary of manna and are calling for quail? Or has the food been warmed over so often that, like a clever housewife, it must be changed, disguised, and camouflaged. We are strange creatures, but God himself knows this, and has provided for this very thing, our changeableness, and given the various fruits and vegetables with each changing season. Back we come again to the evolvement of "The first shall be last and the last shall be first." You cannot force

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the human mind. "You may lead a horse to water, but you cannot make him drink." Nobody, excepting idiots, criminals, and lunatics, is forced; and when force is necessary, as in the case of extreme surgery, it should be done by a master hand.

The consideration of the rights of others makes a wonderful camouflage, and if it is practiced there will be no need of the Prophet Elijah coming down to turn the hearts of children to the fathers and those of the fathers to the children. They will honor one another, serve one another, and love one another, for love is service.

The aged will not forget the gladsomeness of their youth.

They will gird up the loins of their minds and think no evil, and they will be clothed with the robes of charity, for it preventeth a multitude of sins. Then they will rejoice with the young as well as weep with them, and the young will love and honor them, for they will have grown valuable with age, like old lace and fine violins, and the prayer we have prayed for ages, "Thy kingdom come. Thy will be done in earth, as it is in heaven," will also take its place of human reverence.

God recognizes our will here. When we murmured he sent quail, though the cries of the slaughtered innocent ascended up into heaven. When we clamored for kings, they came with their slavery and bondage; the rights of mothers were taken from them, and they bore sons that men might slay them.

Must this go on forever, this war of strife and hate?
For the innocent are slaughtered, while the women watch and wait.
They have stood on the threshold, and watched their dreams go by,
With hearts too heavy for sorrow that there were no tears to dry.
Must this go on forever, this war of strife and hate?
For the innocent are slaughtered, while the women watch and wait.

Is the robe of righteousness completed? Are the basting threads ready to come out? Is our faith sufficient? For without faith, it is impossible to please God. By faith are we made perfect, and faith is the basting threads which hold the garment of righteousness together.

When that which is perfect is come, that which is in part will be done away. Is our faith sufficient? Are we of one mind? Do we think no evil? Do we practice the consideration of the rights of others, rejoicing in their prosperity, and doing unto others as we would have them do unto us? Are we giving thanks for everything—loving, appreciating, and serving? The spirit is willing, but the flesh is weak. Let us crucify the flesh and nail it to the cross. If thine eye offend thee, pluck it out. Let your flesh serve you, and make it consider your neighbor's rights, and let us get back into relationship with God by recognizing the brotherhood of man.

NEWS AND LETTERS

Trenton, Missouri

We are holding services regularly, and the Sunday school has employed a taxi to gather up the scattered children on Sunday morning. It seems to be very popular, as our numbers are increasing. The Sunday school pays for this service from the general fund.

Easter Sunday a program was given, after which twenty-five of the Saints and their friends motored out to Brother Horn's, about two and a half miles west of Trenton, where they had an old-fashioned egg and wiener roast dinner. After dinner all spent the time in gathering wild flowers, and in games and other amusements. Elder J. D. Proffit preached both morning and night at the church, in the morning on the "Purpose of Easter" and at night on "The golden rule."

We are meeting in the basement of the church at present, as the seats have been removed from the main auditorium, and a new ceiling is being put on, after which the church will be treated to a good coat of varnish and frescoing.

We hope to have J. A. Koehler for ten days' meetings when we get the church finished which we hope will be about the first to the fifteenth day of May.

We are proud of our Department of Women, for they have just presented the branch with a piano, which they purchased with the labor of their own hands, and for which we are very thankful, as it will be a great aid to the service.

Some of our Saints are not very active at present, but with spring weather, a nice clean new church, and a good series of meetings, we hope we may go into the summer's work with renewed energy.

We have framed the following motto and hung it in our church:

"The church member of to-day goes and sits through sermon after sermon wondering why more people do not go forward and join the church. He wonders why the pastor does not do this or why he does not do that. The reason why more do not join the church is because the very church member who is wondering does not bring people to church to hear the sermons, people who do not already belong to the church. Nine tenths of all church congregations are made up of people who are already members of that church. The pastor is not responsible for bringing people into the church any more than the members are. If every member of every church would bring one person to church next Sunday, and then try the same thing every Sunday, Trenton would not have to worry about finances.

"Trenton would not need a Welfare League, there would be no such thing as a "scab," there would be no girl problem, no boy problem, no big six, no boycotting, no Ku Klux Klan, and none of the thousand evils which are trying to tear the heart out of Trenton. It is the only answer to the conditions in Trenton to-day.

"Bring some one to church with you next Sunday, and then bring a different one each Sunday. You are more responsible for your church and its condition than the pastor of your church."

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Encouraging Condition at Pensacola

PENSACOLA, FLORIDA, April 17.—In summing up the news of the Pensacola Branch for this month we can say that the work here is still developing. Attendance is very good at regular meetings, and the blessings of the Spirit have surely been felt by the Saints.

Brother Rudd has for a long time been in need of local help, and we are indeed thankful that now Brother Lomax Gurnigan, of Brewton, Alabama, can be with us Sundays for the eleven o'clock service. His sermons are refreshing to the Saints and give Brother Rudd encouragement, for he is able to be prepared for the evening services.

Our last sacrament service was a feast for the souls hungering for spiritual food. The Saints who have been isolated from church work a long time know how to appreciate such privileges.

A very interesting program was given Easter Sunday by the Sunday school pupils, Brother Rudd giving a fine talk to the parents on the good of having the child in the Sunday school where he can learn beautiful lessons from the life of the Redeemer, who gave his life to save them; and how the parents should help the child to apply these lessons.

We are looking for a greater work to be done here, and trust we may truly be recognized of God as his children and always be found a band of true and valiant soldiers.

Spiritual Meetings; Seven Baptized

PANA, ILLINOIS, April 14.—We feel that HERALD readers will be glad to know of the progress made in church activities here.

Brother E. J. Lenox, local missionary of Central Illinois District, recently held a three weeks' series of meetings. Splendid interest was shown from the beginning, and although the attendance was small it steadily increased. The services were instructive and encouraging, and the Spirit was present in great abundance as we grasped the new vision of Zionic ideals presented by Brother Lenox.

It has been almost two years since we had a missionary in our midst, so were glad for this opportunity. We also enjoyed some spiritual prayer meetings. As a result seven young people were baptized.

At the close of the meetings, Saints and friends gathered at the home of Edward Nowack for a social in appreciation of the work of Brother Lenox. We are grateful to Mrs. Duck, a nonmember, who suggested the social and did much to make it a success.

We are all looking forward to the return of Brother Lenox.

TRESA NOWACK.

Weston, Iowa

April 20.—The Saints here are not asleep.

About two weeks ago the old roof was torn off the church and was replaced by a new one. Good help was given by some nonmembers. The sisters at the same time gave the interior a thorough cleaning and served a good dinner for all the workers.

It is our intention to have the church papered and varnished before long, and we will then have our house of worship in good condition for several years to come.

Besides our local men, we have had the pleasure of listening to Patriarch Joshua Carlisle and Bishop's Agent T. J. Smith.

It is our hope that the church may prosper, not alone in this corner of the world, but all over.

Many Move From Eldorado Springs

ELDORADO SPRINGS, MISSOURI, April 22.—The Coal Hill Branch has lost several of its number this spring. Brother Roy Reynolds and family have moved down near Walker; George Bronson and family to Independence; Brother Walter Williams and family and Brother Isaac Williams and son to Oklahoma; Brother Odess Killibrew and family to Kansas; and besides this loss several are away working. The branch now is only about half as large as it was a year ago. But in spite of our loss in number the work goes on as before. The only noticeable change is the loss of many dear faces and the decrease in attendance.

Sister John Andes and her mother, Sister Ross, have been in Independence during General Conference.

Sister Lois Adams closed her school here April 5 and has gone to her home near Caplinger. We miss her very much in the church work.

Brother John Andes and his son Hollis are working in Independence, and Sister Sarah Reynolds is living with her son in Nevada.

Elain Blystone will graduate from high school this spring. She plans to attend Graceland. We understand that Sister Mirla Williams will also graduate.

The Saints here are looking forward to the reunion at Eldorado Springs.

Alexander, Kansas

We have been silent for two months, as not much change has occurred.

Those attending General Conference from here were: Peter Schaben, his wife and two children; John A. Teeters, wife, and two daughters. They report pleasant times and a pleasant trip, and much interest in the main issues of the conference. Sister Teeters was called home by the death of her mother, Grandma Coddington, who passed away April 9.

Sister Coddington's funeral sermon was preached by Pastor Alva Reed. She was seventy-seven years old, and will be greatly missed.

A little girl came to the home of Brother and Sister Pete Boese April 2.

A few Saints are attending our Sunday services who are not in the habit of attending. Brother John Teeters preached April 19, telling of his trip to conference. He returns full of hope, faith, and zeal for God's work.

Let us all so live and work that this latter-day work may reach the pure in heart, and may all of God's people sustain and bless our Prophet is our prayer.

Will Soon Have New Church Location

TRYON, NEBRASKA, April 20.—The Saints here are very happy over the change the Master has made in us here. We feel to sing, "Oh, for a faith that will not shrink," when we recall how discouraged we have been and see the change that has taken place.

Brother C. W. Prettyman has been ill, but we trust that he will soon recover. The sad news reached the Saints while at General Conference. The Saints would like to have him come and preach for us again.

Brother and Sister J. P. Johnson were out to our Easter program, although Sister Johnson was not very well. They do not get out very often, because of her poor health, and she gets discouraged. These people will be remembered by Independence Saints.

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Mr. Levi Powell, of North Platte, Nebraska, and Miss Amelia B. Stoddard of Tryon, were united in marriage April 7, at Julesburg, Colorado. She is well known by many.

Regular meetings have only recently been resumed here. Prayer and testimony meetings were arranged for each first Sunday in the month, and the Sunday school is doing fine. A notice of the first meeting was sent to the *Tryon Graphic*, the county paper, which the editor used in the form sent. A good crowd was present, though some of the Saints were missing, and the one who was to make the address was unable to come.

Next Sunday we are to decide on the church house lot, and the building will be moved as soon as a suitable place is found.

First Chicago Branch

CHICAGO, ILLINOIS.—Elder F. McDonald occupied the pulpit for the morning and evening services March 15, with a goodly number in attendance.

On Saint Patrick's Day the members of the Department of Women held a "Skinem Hookem Circus" in the basement of the church. The circus was more than a success, and it did not take much to make one imagine he was attending a circus. There were peanut and popcorn venders, a pink lemonade stand, fortune tellers, and various amusing attractions in the side shows. Brother Passman surprised all present with his ability as an official announcer for the side show, and to the delight of the children the troupe of clowns performed their usual antics.

Our district president addressed the Saints the morning of March 22 on the subject of Zion. He pleaded with us to again feel as kindly and enthusiastic toward her as when we first heard the gospel, and not get into the habit of looking toward its fulfillment as beyond our time. Much favorable comment was made concerning the message long after our brother had departed.

On March 24 the Department of Recreation and Expression gave a roller skating party for the young folks, many of them taking advantage of attending in a body.

Prior to attending conference, Patriarch Richard Baldwin occupied the morning of March 29. The Saints here are hoping he will be returned to Chicago. The Department of Recreation and Expression turned its study hour into a prayer meeting. Brother Sidney Barrows is to be commended for his efficient work in this department. In the evening Priest Clyde Bullard gave an interesting talk, using a chart for illustration. All love this young brother since he came to our branch, and his discourse gave proof that the Father had not chosen unwisely.

The weather of sacrament Sunday was ideal, and many availed themselves of the opportunity to attend. The Spirit was present, and four of the brethren were called to the priesthood. The pastor occupied in the evening, using for his text Mark 10: 46-54. Preceding the sermon, Sister Cleve Pettersson sang a solo, "Show me thy way," which was appropriate to the text. The Religio members enjoyed an interesting talk on physical training by Brother Russell Anderson, who is to be baptized soon.

Easter Sunday, instead of the regular preaching service, the hour was devoted to the singing of the Easter cantata, "Our living Lord," under the direction of Sister Ruby Newman. The rendition showed what consistent training and preparation can accomplish, for the presentation was masterly.

The early Easter program by the Sunday school children, in charge of Sister Grace Edstrom, primary superintendent, was enjoyed by all and was an inspiration to the choir in giving its cantata.

The evening service found Brother Harry Passman occupying the pulpit with an Easter sermon. His discourse was the more vivid and real due to his close association with the Jews in his recent missionary labors in Jerusalem.

Sister Laura Scott, teacher of elocution and dramatic art, gave two readings at the Religio hour, and all are looking forward to her next visit. Miss Scott puts her whole heart and soul into her work, which makes her readings realistic.

Sylvania, Ohio

April 16.—The evening of April 12 the Sylvania Sunday school gave a pleasing program which was largely attended, the church being filled to capacity. Many splendid numbers were given which consisted of musical selections, recitations, dialogues, monologues, and a pantomime. Some of the best numbers were a saxophone quartet, violin solos, and a violin, cello, and piano trio, all by nonmembers. The orchestra of sixteen pieces, which was organized January 22, made its first public appearance. Nearly all were beginners, but they are getting along fine under Mr. Herbert F. Mey, a gentleman who has played in different orchestras throughout the State. At present he plays with the Sandusky Cement Company Band. He is of fine character and a splendid leader.

The work of the branch is progressing slowly but surely. We expect in the near future to enlarge our building to accommodate the needs of the Sunday school and church.

We would be pleased to have officers of the church call upon us at any time. It has been some time since any of the Twelve have been here. We have a nice group of young people who are taking an interest in the work and hope they will continue to be interested throughout their lives.

May God help us to live closer to him, that at some future time we shall meet again and dwell with our Savior through all eternity. FLOYD L. CLARK.

Sioux City, Iowa

April 23.—One of the most pleasing programs put on at this place was given on Easter Sunday, in two parts. The junior department presented theirs at the morning hour. It consisted of readings, recitations, music, and song. The intermediate department presented the cantata, "The light of the tomb," in the evening. It was thoroughly enjoyed by all. Mrs. Charles J. Smith supervised all the music. The soloists, Genevieve DeHarty, alto, and Beatrice Miller, soprano, did exceptionally well, and now we are expecting more from our young singers. A freewill offering was given in the morning, part of which will be used in purchasing chairs for our little folks.

Elder George W. Thorburn, of Deer Lodge, Montana, was our speaker at the Sunday services, March 29. He and his wife were on their way to General Conference. The Saints were edified by the message he brought.

Elder Charles J. Smith went to conference as a delegate from this district. Elder Benner, of Wagner, South Dakota, was also an elected delegate from the Little Sioux District.

The "booster" buttons in the Sunday school are proving to be all that they stand for. Up to date we have enrolled seven in the Blue-Button Division; eleven in the Red-Button Class; and thirty in the Green-Button Club, with about fifty very near to the last-named division. It has been the policy of the Christmas offering treasurer to send all such offerings direct

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to the Presiding Bishop at the close of each month. There is wisdom in this, the Bishop says, and we agree with him.

Slide screen pictures and orchestra numbers have been features on our Religio programs the past month. At the March business meeting of the Sunday school and Religio, a constitution was adopted for the local Sunday school, copies of which have been given to the members. At the April meeting a constitution for the Religio will be presented by the committee.

A special feature number of the *Saints' Pilot*, published in this place weekly, was published Easter week by its editor, J. E. Keck. The Easter lilies on the front page were taken from the cover page of the *Autumn Leaves* for April.

A pretty wedding occurred early Easter Sunday at the church, when Miss Mary Baker, youngest daughter of the pastor, Elder W. W. Baker, became the bride of Mr. Francis Moore. The happy couple were the recipients of showers of congratulations and many useful gifts. They have a host of friends both in and out of the church who wish them joy and happiness.

Holden Stake

Lees Summit

Brother William Bath gave us a splendid sermon on the morning of March 29. In the evening our pastor, W. D. Tordoff, preached on "Why I left the faith of my fathers." It was enjoyed by all. Nonmembers were interested. On Wednesday night we have our usual midweek prayer meetings with good attendance. Monday night, March 30, we started our cottage prayer meetings for the General Conference. Twenty were present. We hope to continue these throughout the conference. The children as well as the older ones are very much interested in their Book of Mormon lessons on Friday nights at Religio. We have been having some interesting programs.

April 5 the senior and junior choirs and the Sunday school gave their Easter cantata. The church was nearly full. Everyone enjoyed the production. Brother E. F. Brace, our Sunday school superintendent, gave us a splendid talk as part of the program. Sacrament was held at half past two with Brother Peter Whalley and our pastor in charge. It was a fine meeting. In the evening Brother Whalley preached for us. Most of the Saints attended General Conference Sunday, April 12. The regular meetings were held in the church, with Brother DePuy preaching at the eleven o'clock hour; also at eight o'clock in the evening.

Marshall

We enjoyed a wonderful prayer and sacramental service to-day in which the Lord was pleased to speak twice to us. It pays to come with fasting and prayer.

Brother T. I. McCormick spoke at half past seven. There were a number of strangers out. We are glad to welcome Brother McCormick and family back from Blackburn. He and Brother Ralph Ridge are presiding over this group at present. Brother H. C. Thayer is improving. He was able to attend sacramental service.

Sunday April 19. The Saints here enjoyed a real refreshing to-day through the visit of Brother and Sister C. L. House of Houstonia. Brother House preached a very touching and inspiring sermon at eleven o'clock; and at half past seven in the evening he again delivered the gospel with wonderful liberty to a good audience.

We feel there is a work here yet to do and are thankful to know that God is still at the helm guiding us heavenward. Sister Effie Banks was operated on at the Fitzgibbons Hospital April 5 and is doing extremely well. Thanks to the prayers of the Saints.

Atherton

March 15 Brother George I. Hansen occupied in the morning and very ably handled his subject, "Divine wisdom." In the evening Brother W. M. Ware occupied, and his advice and counsel were timely. March 22 we had with us Bishop J. F. Keir, who very definitely outlined that which should characterize the life of a Saint. In the evening Brother Amos T. Higdon occupied. He preached on America. Last Sunday morning Brother E. E. Willard, from the Second Independence Branch, was with us, and his subject was, "The church is our homes turned inside out": food for thought and serious meditation. In the evening a full house greeted Brother J. Charles May, who gave us a typical Latter Day Saint missionary sermon. Brother Anway came with Brother May, and they entertained us with special music. At the close of the sermon Brother and Sister May sang a song in the Tahitian language.

Hear Conference News With Joy

SANTA ANA, CALIFORNIA.—District President N. T. Chapman favored the Saints here with a good sermon the morning of March 22.

In spite of the fact that the previous quarter set a high mark in interest and attendance, we were able to report an increase at the quarterly business meeting of April 8. Santa Ana Saints are proud of the fact that in spite of heavy financial burdens they were far ahead of every branch in southern California, except Los Angeles, in last year's Christmas offering. Surely giving to the Lord's work does not impoverish. We shall have to defend our place and reputation in 1925.

As is doubtless true in all the church, Santa Ana has been intensely interested in the reports from General Conference. At least fourteen conference dailies were taken by the Saints here, and each issue was looked forward to with keenest interest. The suspense and tension of the past nine months has been terrific, and naturally we all hope and pray that now the issues have been decided a period of unexcelled peace and progress shall come to the church of our Christ. Upon reading the late revelation to the church, we experienced a feeling of joy and spiritual conviction of its divinity. Surely God in his wisdom has sent this message in harmony with preceding revelations.

The Saints here have expressed their confidence in the ability and integrity of the new bishop, Brother Albert Carmichael.

We had a fine program Easter Sunday, with a nice talk from District Sunday School Superintendent Laura Burton. Sister Lola Mitchell, our whole-hearted worker, voluntarily filled the gap when the superintendents found themselves prevented from carrying out the program, and a large audience appreciated the efforts of all.

Sister Clapp has left Santa Ana to live in Glendale. She served as branch clerk and superintendent of the Sunday school, and in every other way it was possible for her to help. All keenly regret the loss of such a steady, loyal, devoted worker.

Deacon H. L. Parks was recently operated on for the removal of a growth in his neck and lower jaw. The wound is healing steadily, and he expects soon to be back at work, better than ever. LEONARD S. RHODES.

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Independence

Stone Church

Sunday was gloomy and cold and constantly threatened rain, yet the spiritual atmosphere about the Stone Church was cheerful and comforting. One hundred and twenty-five were present at the young people's prayer meeting at eight o'clock, and a spirit of reminiscence prevailed, some speaking of the time when a few young people banded together for early morning prayer. Missionary John Lentell, who was one of the charter members, spoke feelingly of those days and of the splendid results that followed the initial movement.

The Sunday school recorded an attendance of over one thousand three hundred, and the orchestra added their usual good cheer and attractiveness to the service. Should anything happen to the orchestra, they surely would be missed.

The eleven o'clock services were presided over by Brother Robert T. Cooper, assisted by President Elbert A. Smith. Eight hundred were present to hear the sermon of Apostle E. J. Gleazer on the subject of repentance. Brother Gleazer made it clear that repentance is not merely a gospel principle to be engaged in as a prelude to baptism, but must be exercised as long as we live, as long as we are imperfect. If we think we are perfect, it could be of no avail. Repentance is the adjustment of our lives to the continual revealment of truth and light. God and truth never change. But we must be ever ready to adjust ourselves to new truths as they come in our program of eternal progression—truths which bring us nearer and nearer to God. Repentance means not only sorrow and regret, but an arising from sinful environment, a retracing of steps to the forgiving Father. "The meek shall inherit the earth." Why? Because the meek are teachable.

The afternoon prayer service was in charge of Patriarch I. N. White, his son, Patriarch Ammon White, his nephew, Elder Leonard White, and Elder J. W. Metcalf. Brother Ammon made the opening remarks, which were edifying and comforting.

The evening meeting was in charge of Elder D. O. Cato, assisted by Patriarch H. O. Smith, nine hundred being present. The musical program consisted of a double mixed quartet directed by Paul N. Craig, a beautiful solo by Mrs. Nell Atkinson Kelley, and organ numbers by Robert Miller. The sermon by Apostle Paul M. Hanson on the boyhood of Jesus, a subject dear to the heart of every Saint, was very fine.

As Brother John M. Lloyd has resigned as the president of the Stone Church Religio, the work of that department is at this time in charge of the assisting officers: Brothers F. A. Cool, Clifton Resch, and Francis Holm. Religio meets Sunday evening at six o'clock.

The funeral of Brother F. M. Sprague was held Saturday afternoon at three o'clock, at his home on West Maple. Brother Sprague passed away April 23, after having been an invalid for nine years. However, he had received much comfort from his radio, which enabled him to enjoy many of the church services. He came to Iowa at an early age and learned the printing business at Des Moines, later working in the Herald Office for some time. The pall bearers were old associates of the Herald Office force. The sermon was by Patriarch F. A. Smith, with David Krahl in charge of the service, and R. S. Salyards offering the prayer at the grave in Mound Grove Cemetery. Brother Sprague is father of Sister Claude I. Carpenter.

Second Church

The young people of the South Side were in their places at the early morning prayer service and conducted a creditable meeting. There is a disposition to put forth extra effort and to make the most of every opportunity which means the safety of these young Saints.

At the invitation of Superintendent P. A. Sherman, Deputy Constable Miller made an address to the Sunday school, in which he told of some conditions obtaining on the roads of the township, involving the conduct of the boys and girls, young men and women of our city. He did not have sufficient time to go into some important phases of his subject, but has accepted an invitation to speak at eleven o'clock May 10. His advice to parents, that they should know the whereabouts of their young people, is timely. Saints are especially under solemn obligations in this regard, as a reading of Doctrine and Covenants 68: 4 will testify: "Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands: and they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy." The parents of young people are invited to be present and hear Mr. Miller on May 10.

Bishop Albert Carmichael was the speaker at eleven o'clock Sunday morning, and he received an attentive hearing. His subject was the necessity of forwarding the building of Zion, and he stressed the necessary preparation and the fundamentals of faith and love, fatherhood of God, and brotherhood of man.

The altar rail was a beautiful sight all day Sunday, the Saints having decorated it with blossoms of the season—tulips, iris, spirea, pansies, and the verdure background. The house of the Lord is a fitting place for the display of the first fruits of the flower garden.

Elder A. C. Martin, who got some of his earliest experience as a minister in the South Side congregation, was the evening speaker, where he met numerous friends and he and his message were well received.

Walnut Park

Sunday School Superintendent Chester Constance and his family having moved away from Independence, Brother Roy Barnhardt was elected on last Sunday to succeed him.

Sunday speakers were Apostle Clyde F. Ellis and Elder Hubert Case.

Liberty Street

The regular meetings of this congregation were held when possible during conference. Last Sunday Apostle Roy S. Budd spoke in the morning on "Faith the foundation," and in the evening Apostle J. A. Gillen used for his subject, "On to perfection." Both sermons were of a very high order and were greatly appreciated.

The upper circle of Orioles, made up of the older girls of the congregation, who are too young for the Temple Builder work, has been organized with Sister Juanita Wilkie as leader. Already a great deal of interest has been aroused among these girls.

Spring Branch

During conference the Saints of this congregation enjoyed visits and sermons from conference visitors, all being appreciated. Patriarch F. A. Smith was present and preached both morning and evening April 26.

Friday evening, two weeks ago, the Religio had as visitors

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Brothers Koshiway and Hare who entertained the audience with talks and singing songs. Both testified regarding the truth of the gospel.

Last Friday night the Bennington Heights Saints from Kansas City presented a pageant, "A questionnaire," which proved interesting and entertaining.

The Christmas offering goes over the top every month.

East Independence

Most of the preaching at this church during conference was by visitors, which proved to be profitable. There was large attendance at all the services.

The Saints met in the new basement for services April 26, many attending both Sunday school and morning preaching service. Several visitors were present, and special music was furnished by members from Independence. Bishop Roderick May offered the opening prayer, and Bishop Earl D. Bailey was the speaker. At the close of the sermon two silver vases were presented to Brother and Sister Parsons, as they will soon leave to make their home in Florida. The choir presented to them a beautiful bouquet.

In the evening Brother A. M. Chase was the speaker, and his son favored us with a beautiful solo.

Englewood

No services were held here during conference except on Sunday, when visitors to conference gave the sermons. Last Sunday Bishop Charles Fry was present and preached in the morning, while Lyman W. Fike occupied in the evening.

The time for Religio has been changed from Sunday evening to Friday evening at half past seven.

The women held no meetings during conference but will begin meeting again next week, May 5.

East Los Angeles Branch

337 East Fourth Street

LOS ANGELES, CALIFORNIA, April 18.—One of the recent social events of the branch was a surprise on Pastor L. V. Lum and family, where games and refreshments were enjoyed. Two of Brother Lum's daughters and their families have recently come to California, and this social gathering gave all an opportunity to get better acquainted.

The choir, under the direction of Wallace Farley, is meeting at the homes of the choir members; and after a season spent in practice, they try each week to have a little social time.

On April 5 the Saints came together fasting and praying, and the Lord remembered us in a wonderful manner. A message came to one brother especially, and all present were caused to rejoice.

The Friday before Easter the Sunday school officers and teachers gave a picnic for the children in Hollenbeck Park. After lunch the children played games and then were given a treat of colored eggs, Easter candy, and baskets. The day was beautiful and warm, and older ones as well as young pronounced the picnic a success.

The Easter program was a great success; the children taking part appeared to be happy in doing their share. A beautiful anthem was also given by the choir.

We are missing some of our faithful members who have gone to General Conference. Brother and Sister H. F. Backer have been away about a month. Our Sunday school superintendent, Sister Catherine Exley, expects to leave with her husband about May 1 for a three-month trip. Sister Charlotte Linabury also expects to go East next month. But while some are leaving us for a time, our number is not reduced, as we are discovering continually members of the church located near our branch who had not yet heard of our location. Our little hall will soon be too small for our needs.

Fanning, Kansas

The workers here and at the mission in Troy are still busily engaged in keeping the banner afloat amid some discouragement by sickness and other conditions over which we have no control.

The branch has suffered the loss of a dearly beloved sister, Agnes Tilden, who passed from this life March 29. She was an untiring worker in both Religio and Sunday school and was for the last few years president of the aid society at Fanning. Her only child, a son, R. L. Tilden, is now convalescing in a Saint Joseph, Missouri, hospital. Both he and his family were very sick at the time of her death, but all are now much improved, for which we are thankful. Sister Schmid of Troy has also been sick but is improving.

Brothers F. G. Hedrick and Samuel Twombly of Fanning attended General Conference, and Brother Hedrick gave a report on the 19th, in which all were edified and strengthened.

Brother Holmes P. Dittemore, who has been in Honolulu for the past two years with Uncle Sam's Eleventh Tank Company, writes he will probably come home on leave for two months, arriving in June.

Johnson City, New York

April 24.—Two of the families that attend our little Sunday school have so far to come that they found it almost impossible to attend during the winter months. But with the return of spring we hope to have a larger attendance.

We are now holding midweek prayer meetings on Thursday evening, and we all enjoy them. They are a spiritual feast after being deprived of this privilege.

We have Sunday school every Sunday morning, and on the first Sunday in the month sacrament service is held.

In the near future we hope to have some kind of a meeting-house.

Savanna, Illinois

April 21.—We are trying to carry on the work here and keep the tiny flock in green pastures. For the past month our hearts and minds have been centered upon the General Conference, and we have been drawn closer together because of our common interest and anxiety in this great work, and a realization that the time is short and the sifting time near.

We have had no addition to our number for nearly a year, but we are enlarging our church building and erecting a cozy basement so that we may have a greater variety of services and better accommodations for those who come. The work has all been donated by brethren and friends, and we feel quite proud of what has been accomplished.

We expect that the June district conference will be held here and anticipate a goodly number of visitors to partake of the feast of spiritual things, such as was enjoyed at the young people's convention at Rock Island last November. Our district will never forget what Brother McDowell and Sister Blanche Edwards gave us at that time, and the inspiration received from them will live forever and blossom into roses of consecrated lives from those who were privileged to attend.

The Department of Women gave a surprise party recently which resulted in winning a number of friends to the cause

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and developing a deeper bond of fellowship among us. A lively group of Orioles has also been organized which promises to become an interesting and worthy factor in our branch.

May we all labor to hasten the time when Zion may be established, and we shall move as one great branch to fulfill our mission to the world.

Lucasville, Ohio

The program of services for April 19 was Sunday school at the regular time, ten o'clock, prayer service at eleven, and preaching in the evening by the branch priest, who delivered a spiritual sermon. This is the regular schedule of services, and our brother always gives us good spiritual sermons.

The branch is going alone fine, and the Spirit of the Master has been present in most of the services. We are thankful that we have the spirit of prophecy in our midst, for through it many are comforted.

Brother Mark Crabtree had the pleasure of baptizing little Eleanor Culp, the young daughter of Brother and Sister Charles Altman; and Edith Commer, making five in the past few weeks.

We have had fair attendance at all services except the Wednesday night prayer meeting, which was so poor that we decided not to hold this service for a while. This community needs an elder, as there is no one here to confirm those baptized, and many sick need administration.

May God bless every effort for the upbuilding of his church and kingdom here on earth.

War Veteran's Death Laid to Shock of Cold Water Plunge

DELAWARE, OHIO, April 10.—The Christian ceremony of baptism by complete immersion and modern law were weighed in the balance of "simple justice" here to-day.

E. S. Owen, county prosecutor, began an investigation of the death of William H. McCoy, World War veteran, who died from the shock of cold water in which he was baptized by the Reverend J. H. Pennell, Christian minister.

"The circumstances in this case are of a most delicate nature," the prosecutor said. "Modern law must recognize the rights of religious freedom and religious ritual. We cannot judge McCoy's death by any standards save those of simple justice."

Wife Favored Baptism

Owen said he expected to question the minister and J. M. Wilson, McCoy's father-in-law, who assisted in the baptism, the dead veteran's wife, and his foster parents, Mr. and Mrs. James Glassborn.

McCoy, who never had been baptized, was believed to be near death from tuberculosis, resulting from a gas attack in the war. His wife, Bertha McCoy, asserted her husband desired the baptism, and the foster parents say he was opposed to it.

McCoy was submerged in a trough of water which had been brought into the sick room. An autopsy, performed during the night, indicated death resulted from shock, but that the tuberculosis infection would have claimed his life within a few days.

Shock Causes Death

Doctor M. W. Davies, who performed the autopsy, said McCoy was dead when removed from the trough.

Wilson, the father-in-law, told the prosecutor he attempted to prevent the ceremony but was overruled by Mrs. McCoy. He said he sought the advice of two physicians and that they told him the least shock might cause McCoy's death due to his weakened condition.—*Kansas City Post*, April 10, 1925.

PERSONNEL AND APPOINTMENTS OF MINISTRY

(Continued from page 475.)

Baker, A. M., missionary, Southern Missouri District.

Baldwin, Richard, evangelist, Southern New England District.

Ballard, S. W., missionary, Northern New South Wales District, Australia.

Barmore, A. C., missionary, New South Wales, Australia.

Bath, William, missionary, Pottawattamie District.

Berve, Amos, local, Nauvoo District.

Bishop, James E., local, Southern Ohio District.

Blackmore, John, local, Detroit, Michigan.

Booker, Alma, missionary, Kentucky and Tennessee District.

Booker, N. L., missionary, Southeastern Mission.

Bootman, W. P., missionary, Spokane District.

Bronson, Eli, missionary, Portland District.

Bullard, Richard, evangelist, referred to Presidency and Twelve.

Burt, E. N., missionary, Northern Michigan—Northern Peninsula.

Burt, G. W., evangelist, Central and Northern Michigan Districts.

Burton, P. R., missionary, Southern California District.

Brown, Bruce E., local, Eastern Colorado District, Colorado Springs, objective.

Carlile, Joshua, evangelist, Nebraska.

Carpenter, C. I., local, Independence, Missouri.

Carr, Thomas M., missionary, Southeastern Mission.

Case, Hubert, missionary, Central Oklahoma District.

Chase, Amos M., missionary, Hawaiian Territory, Hilo, objective.

Chelline, H. A., local, Eastern Maine District.

Chrestensen, J. C., local, Southern Missouri District.

Christensen, A. H., missionary, Western Oklahoma District.

Christy, W. L., missionary, Southern Wisconsin District.

Clark, Thomas L., missionary, Wheeling and Pittsburgh Districts.

Cook, M. H., local, Portland District.

Cooper, J. L., local, Northeastern Illinois District.

Corbett, A. J., missionary, Southern New South Wales District, Australia.

Creel, B. F., missionary, Northeastern Nebraska District.

Curtis, E. A., missionary, Holden Stake.

Curtis, J. D., missionary, Eastern Colorado District.

D'Arcy, O. L., missionary, Southern Saskatchewan District, Regina objective.

Daniel, G. Scott, local, Nauvoo District, Burlington objective.

Davey, Roscoe E., missionary, Western Colorado District.

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Davies, E. H., missionary, Victoria District, Australia.

Davis, E. R., local Kewanee District.

Davis, James, evangelist, Western Michigan and Southern Michigan and Northern Indiana Districts.

Davis, E. A., local, Eastern Iowa District.

Davis, J. Arthur, local, Western Colorado District.

Davis, J. W., missionary, Northern California District.

Davis, William, superannuated.

Doty, B. H., missionary, Chatham District.

Dowker, D. E., local, Lamoni Stake.

Dutton, J. O., local, Southern Wisconsin District until October 1; Central Illinois District thereafter.

Eggen, John, missionary, Holland.

Elliott, T. J. local, Providence, Rhode Island.

Elliott, W. C., missionary, New York District.

Erwin, E. A., superannuated.

Etzenhouser, M. A., local, Independence, Missouri.

Etzenhouser, V. B., local, Northern California District, Oakland objective.

Farrell, Ralph W., referred to the Presidency.

Farrow, Percy E., missionary, Southern Michigan and Northern Indiana District.

Farthing, R. J., missionary, Society Islands.

Finken, E. D., missionary, Southern Ohio District.

Fligg, W. I., missionary, Kansas City Stake.

Foo, Prescott A., missionary, Hawaiian Territory.

Fry, Charles, bishop, Kirtland District.

Fulk, R. L., missionary, Idaho.

Green, Carl F., missionary, Germany.

Greene, U. W., evangelist, referred to Presidency and Twelve.

Gregory, Frederick, missionary, Manitoba, Winnipeg objective.

Gresty, J. T., evangelist, New South Wales, Australia.

Grice, John R., missionary, Detroit District.

Grice, William M., local, Central Michigan.

Griffiths, G. T., evangelist, Iowa (except Lamoni Stake), Minnesota, North Dakota, Nebraska.

Gunsolley, J. A., evangelist, Lamoni and Far West Stakes.

Haden, W. E., missionary, Clinton District.

Halb, Jacob G., missionary, Northwestern Ohio District.

Hall, Abel, missionary, British Isles Mission.

Harpe, C. E., missionary, Northeast Kansas District.

Harrington, G. E., local, referred to First Presidency and Twelve.

Hawn, O. J., missionary, Southern Indiana District.

Hawkins, Charles W., superannuated.

Haworth, W. J., local, Australian Mission.

Higgins, H. A., local, Des Moines District, Des Moines, objective.

Higdon, Amos T., missionary, Spring River District.

Hoisington, L. G., missionary, Switzerland.

Holloway, L. G., missionary, Lamoni Stake.

Houghton, Leonard, missionary, Eastern Iowa District.

Hull, E. B., missionary, Salt Lake City.

Hunker, E. Y., missionary, Norway.

Hunt, C. J., bishop, referred to Presidency and Presiding Bishopric.

Jenkins, George, missionary, Central Nebraska District.

Johnson, C. O., missionary, Sweden.

Jones, J. H. N., missionary, New Zealand, Auckland objective.

Kelley, T. C., missionary, Southeastern Mission.

Kelley, W. H., superannuated.

Knisley, Alvin, missionary, Holden Stake.

Koehler, H. A., missionary, London District.

Koshiway, Jonathan, missionary, Central Oklahoma District.

Lenox, E. J., local, Central Illinois District until October 1; Southern Wisconsin District thereafter.

Lentell, J. R., missionary, Far West Stake.

Levitt, Guy P., missionary, Utah.

Lewis, George, bishop, New South Wales, Queensland, and New Zealand.

Liston, M. W., local, Eastern Michigan District, Port Huron objective.

Long, E. E., missionary, Arizona.

Loving, A. L., missionary, New Zealand, North Island.

Martin, A. C., missionary, Seattle and British Columbia District.

Martin, John F., evangelist, Ohio.

May, J. Charles, missionary, Southeastern Mission.

May, Roderick, superannuated.

McDowell, W. A., evangelist, Illinois and Wisconsin.

Metcalf, J. W., missionary, Southern Indiana District.

Minton, H. V., missionary, Southwestern Kansas District.

Muceus, Peter, missionary, Scandinavia.

Mussell, F. T., local, Gallands Grove District.

Neville, W. C., missionary, Youngstown-Sharon District.

Newton, Thomas, local, West Virginia District.

Ohlert, Elmer C., missionary, Germany.

Okerlind, O. W., missionary, Kewanee District until September 1; Sweden thereafter.

Osler, William, local, Alberta District.

Palmer, D. S., missionary, Southwestern Texas District.

Paia a Metuaaro, missionary, Society Islands.

Parsons, A. H., local, Florida.

Patterson, William, missionary, Kirtland District.

Paxton, J. W., missionary, Southeastern Illinois District.

Peisker, E. A. H., missionary, New Zealand.

Pendleton, S. T., missionary, Central Michigan District.

Peterson, J. W., missionary, Owen Sound District.

Pitt, F. G., evangelist, Kirtland District and Southeastern States.

Price, Harry, missionary, Wales and Southern District of England.

Putnam, Charles F., missionary, Nauvoo District.

Pycock, David, local, Toronto District.

Pycock, James, missionary, Toronto District.

Quick, Lee, missionary, Clinton District.

Rannie, Edward, referred to Presidency and Twelve.

Rich, Calvin H., local, Western Maine District, Stonington objective.

Richards, G. T., missionary, Eastern Michigan District.

Riley, J. T., missionary, Arkansas and Louisiana.

Robertson, E. F., local, Southern Nebraska District.

Robinson, A. V., missionary, Northern New South Wales.

Robley, G. W., missionary, New York and Philadelphia District.

Ruch, V. D., missionary, Norway.

Russell, R. C., evangelist, Owen Sound and Chatham Districts.

Savage, H. W., missionary, Society Islands.

Seiler, Frederick W., missionary, Germany.

Shakespeare, W. E., missionary, Minnesota and North Dakota Districts.

Sheehy, John F., local, Far West Stake, Cameron objective.

Shields, John, evangelist, Ontario.

Showers, J. D., missionary, Virginias.

Silvers, A. C., missionary, Northwestern Kansas District.

Smith, C. J., missionary, Little Sioux District.

Smith, H. O., evangelist, Oklahoma and Texas.

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Smith, I. M., evangelist, Holden Stake.

Smith, S. S., missionary, Central Texas District.

Smith, W. A., missionary, Gallands Grove District.

Smith, W. W., local, Southern California District, Los Angeles objective.

Smolney, John, missionary, Germany and Poland.

Sorden, D. B., missionary, Palestine.

Sparling, Henry, superannuated.

Sparling, William, missionary, Minnesota and North Dakota Districts.

Stabel, Johann, missionary, Germany and Poland.

Stead, J. D., missionary, Fremont District.

St. John, S. G., missionary, Owen Sound District.

Stoft, A. E., local, New York and Philadelphia District, Philadelphia objective.

Stone, A. E., evangelist, Pennsylvania and New York States.

Taruiarii a Teriinohorai, missionary, Society Islands.

Thomas, J. A., local, Central Oklahoma District, Tulsa objective.

Thorburn, G. W., missionary, Montana.

Tordoff, W. D., missionary, Des Moines District.

Twombly, Samuel, local, Northeastern Kansas District.

Ulrich, E. L., missionary, Central Illinois District.

Vanderwood, J. E., missionary, Arkansas and Louisiana.

Vaughn, W. J., missionary, Southern New South Wales District, Australia.

Veenstra, Frank, missionary, Holland.

Velt, H. I., missionary, South Australia.

Weaver, R. D., missionary, Holden Stake.

Wells, G. R., local, Northeastern Missouri District.

Whalley, Peter, local, Omaha, Nebraska.

White, Ammon, evangelist, Missouri, (except the Far West Stake) and Kansas.

Whiting, Birch, referred to Presidency and Twelve.

Wildermuth, J. E., missionary, Northeastern Illinois District.

Wildermuth, L. O., missionary, Northern Wisconsin District.

Williams, D. J., local, Hawaiian Territory, Honolulu objective.

Williams, T. S., local, Southwestern Kansas District, Wichita objective.

Winegar, H. E., missionary, Eastern Oklahoma District.

Wipper, F. F., missionary, Far West Stake.

Wirebaugh, W. R., missionary, Western Michigan District.

Wixom, G. H., referred to Presidency.

Yager, J. H., missionary, Alberta, Calgary objective.

Yates, James E., resigned.

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KLDS

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SUNDAY, MAY 3, 1925

11.00 A. M., From the New L. D. S. Radio Studio

Soprano Solo: "Fear not ye, O Israel," Dudley Buck.
By Mrs. G. W. Davidson.
Contralto Solo: "Thou art our Father," Briggs.
By Mrs. Lulu Lentell.
Duet: "Savior, source of every blessing," Pike.
By Mrs G. W. Davidson.
Mrs. Lulu Lentell.
A hymn quartet will furnish other music.
Sermon by Doctor G. Leonard Harrington.

SUNDAY, MAY 3, 1925

VESPER SERVICE

5.00 P. M., From the New L. D. S. Radio Studio

The music for the vesper service will be furnished by Mrs. I. A. Smith, soprano; Miss Josephine Smith, contralto; Mr. George Anway, tenor; and Mr. Frank Russell, bass; Miss Lillian Green, violinist.

SUNDAY, MAY 3, 1925

7.30 P. M., From the First Independence L. D. S. Church

Organ Voluntary by Mr. Robert Miller.
Hymn.
Prayer.
Soprano Solo: "Like as a Father," Scott.
By Mrs. John Watkins.
Organ Solo by Robert Miller.
Anthem: "O pray for the peace of Jerusalem."
Sermon by Apostle J. F. Curtis.
Hymn.

TUESDAY, MAY 5, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Given by members of Kansas City Civic Grand Opera Company.

Baritone Solo:
(a) "Even bravest heart," from "Faust," Gounod.
(b) "I love a little cottage," O'Hara.
By Herbert Fraher.
Soprano Solo:
(a) "Avenara," from "Carmen," Bizet.
(b) Selected.
By Frances Hiatt.
Violin Duet: "The herd girl's dream," Labitzky.
By Vina Mae Jenner.
Arthur Storms.
Address: "Grand opera in English."
By Mrs. Robert Peden.
Contralto Solo:
(a) "A canzone," from "Il Trovatore," Verdi.
(b) "My country," O'Hara.
By Mary Becker.
Soprano Solo:
(a) "One fine day," from "Madame Butterfly," Puccini.
(b) "Wake up," Phillips.
By Lillian Schlichting.
Contralto Solo:
(a) "Romance," from "Faust."
(b) "An open secret," Woodman.
By Cleo Salisbury.
Tenor Solo:
(a) "Then you'll remember me," from "Bohemian Girl," Balse.
(b) "The Kashmir song."
By Glen Bennion.
Violin solo by Mr. Arthur Storms.
Contralto Solo: "Love smiles but to deceive," from "Bohemian Girl," Balse.
By Mary Becker.
Duet: "Home to our mountains," from "Il Trovatore,"
By Glen Bennion.
Cleo Salisbury.

THURSDAY, MAY 7, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Piano Solo.
Soprano Solo:
(a) "O Mio Babbino Caro," Puccini.
(b) "Sing, sing, blackbirds," Phillips.
(c) "Children of the moon," Warren.
By Mrs. Minetta Newton Isaacs.
Trombone Solo: "Cavatina," Raff.
By Roy Ursenbach.
Baritone Solo:
(a) "Requiem," Homer.
(b) "Uncle Rome," Homer.
(c) "A banjo song," Homer.
By Fields Jones.
Address by Apostle E. J. Gleazer.
Soprano Solo: Group of Bayou songs, Strickland.
By Mrs. Isaacs.
Trombone Solo: "Resignation," Caro Roma.
By Mr. Ursenbach.
Baritone Solo:
(a) "The wreck of the *Julia Plante*," O'Hara.
(b) "His lullaby," Bond.
(c) "Little mother o' mine," Burleigh.
By Mr. Jones.

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Attention

L. D. S. School-Teachers

The Educational Commission of the Church is very desirous of communicating with all the public and private school-teachers belonging to the church throughout the world. *The Redemption of Zion is going to require the services of educators as well as ministers, physicians, artisans, and representatives of all trades and professions.* Are you willing and ready to cast in your lot to help the forward movement of the church? *You are needed.* You may be of greatest assistance where you are. Your services may be needed elsewhere. The church wants to know about you.

Will All

1. Public School-Teachers

2. Private School-Teachers

3. Professors and Instructors in colleges and universities

4. Principals and Superintendents of schools

5. Students of Education in colleges, universities, and normal schools

6. Prospective school men and women who are members of the church, please send names and addresses to

The Educational Commission
Graceland College
Lamoni, Iowa

NOTE: Friends and acquaintances will assist very materially by writing to the Educational Commission, giving names and addresses of all church people who belong to the above classes. Many teachers have been favorably located through the efforts of the commission. Those knowing the prospective vacancies in teaching positions where our church people might be located will confer a favor on both the teacher and the commission by rendering assistance in the matter.

THE SAINTS' HERALD

O. W. Parker, Business Manager

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MISCELLANEOUS

Requests for Prayers

Sister Ella Sherman, Minneapolis, Minnesota, requests the prayers of the Saints that she may regain her health. The doctors say she will have to undergo an operation, but she desires first to get the will and purpose of the Lord.

Our Departed Ones

SPRAGUE.—Frederick Milton Sprague was born March 4, 1855, at Tiffin, Ohio. Came to Iowa at an early age and learned the printing business, afterwards working for the Herald Publishing House. Married Amelia F. Sylvester April 7, 1887, to which union were born six daughters and one son, one daughter passing away in infancy. Baptized at Omaha, Nebraska, October 25, 1886, by James Caffall. Died April 23, 1925, after being an invalid nine years, though he was able to appreciate much that went on by assistance of radio. Leaves his wife, six children, three sisters, a brother, besides other relatives and friends. Funeral service from his home on West Maple Street, Independence, Missouri, in charge of David Krahl, with sermon by F. A. Smith, R. S. Salyards offering the prayer at the grave. The pallbearers were old associates in the Herald Office. Interment in Mound Grove Cemetery.

JORDISON.—William Jordison was born at Sandhutton, Yorkshire, England, February 9, 1845. Married Anna Worley November 2, 1867, to which union fourteen children were born, one dying in infancy. Came to America in 1880. Baptized September 26, 1884, and ever remained faithful. Died in Coalville, Iowa, April 21, 1925. Leaves wife and thirteen living children, all of whom were present at the funeral; fifty-six grandchildren; forty-two great-grandchildren; two brothers in America and two in England. His six sons acted as pallbearers. Funeral service in charge of F. A. Smith, who also preached the sermon.

HUTCHINS.—Ann Galley was born at Columbus, Nebraska, June 15, 1861. Baptized at Columbus, August 15, 1898, by her father, George W. Galley, and ever remained faithful. Married Charles U. Hutchins October 13, 1901. Died April 10, 1925. Leaves one sister and two brothers, both of Columbus. Funeral at Saints' church in Meadow Grove, Nebraska. Sermon by Levi Gamet.

PARKES.—Norris E. Parkes, son of Willard W. and Eliza Parkes, was born June 24, 1921, at Minden City, Michigan. Died March 6, 1925. Funeral services in Minden City church with sermon by Tennyson Summers. Interment in Minden City Cemetery.

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

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EDITORIAL

Mothers of Israel

"An ounce of mother is worth a pound of clergy."
—Old Spanish Proverb.

In the beginning, man and woman were together in Eden. Together they lost Eden. Together they must regain it if it is ever regained. In fact, the nearest approach to Paradise regained is in a good home where love reigns. Mark Twain, in his "Diary of Adam," pictures Adam standing over the spot where Eve was buried and saying, "Where she was, there was Eden."

The old Spanish proverb, that an ounce of mother is worth a pound of clergy, is true in this sense: A good mother is worth more to children than sixteen preachers who may attempt to save them later, because she has them in the formative years of life. Preachers may remodel. She builds.

The Mother of Moses

In a special way God has honored women from time to time with his most priceless trusts. A woman of the tribe of Levi bore a son, and because of the orders of Pharaoh that every Hebrew man child should be slain, she hid him in the ark of bulrushes and placed him among the flags at the edge of the Nile. When the daughter of Pharaoh found Moses and adopted him and desired a nurse, miraculously one was at hand to nurse the baby. For wages? No, for love.

This child was the future lawgiver. When he rested in the arms of that Levite mother, God intrusted to her the fate of a nation. She held the Israelitish race, the ten commandments, the tabernacle, the temple, Jerusalem, the whole future of God's people. God trusted her without bonds. Indeed, he was her security and underwrote her for the safecare and custody and faithful delivery of the future leader of his people out of bondage and into national integrity and greatness.

The Elect Lady

Centuries later, by the side of another historic river, there dwelt another woman, a widow, on the banks of the Mississippi, at Nauvoo. This was Emma, the wife of the Prophet Joseph. Her own people desired her to go East and renounce "Mormonism" and dwell with them in comfort and raise her boys without knowledge of their father's message and mission. Others invited her to go West and rear them in comfort, but among a people who had departed from the faith of their father.

She chose to remain at Nauvoo, within sight of the ruined temple, surrounded by the deserted and broken dwellings of her people, in poverty, with hard toil, suffering the reproach of the world, without the sustaining bond of saintly fellowship which makes endurance easier. And there she reared her sons, Joseph and Alexander and David, and taught them the true and pure faith of their father. Truly one ounce of Emma Smith at that time was worth a pound of clergy.

God intrusted to her the safety of his church. She held the Reorganized Church of Jesus Christ of Latter Day Saints in her motherly arms. And in due time at Amboy she gave the young man Joseph to the church to be its president. A little later she gave Alexander and David, who came, each with his own peculiar contribution.

The poet wrote:

> Joseph, Alexander, David, three remaining pillars still,
> Like the three remaining pillars of the temple on the hill.

But it was Emma Smith who under the grace and favor of God and with his divine guidance and wisdom erected those three pillars in the days of their childhood and caused them to stand on their feet and become indeed pillars to the church. God trusted Emma Smith without bonds, excepting that every good mother is under the bond of her very nature to safeguard, to teach, to build, if necessary to die for, but always to give herself for that soul intrusted to her care.

Mary the Mother of Jesus

There was another woman to whom a son was intrusted. The Son of God himself as a baby rested in a mother's arms. As he grew she ministered to his needs. She washed his face, bound up the finger that he had cut with Joseph's carpenter tools, prepared his evening meal of bread and dates, or milk

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and honey and such foods as a poor family might possess.

She taught him to pray. She admonished him to tell the truth. No doubt often she repeated the mother's formula, that sinks into the subconscious mind of the boy and later comes to the surface in crucial moments to help him—we can imagine her saying to him, "Now, Jesus, be a good boy."

When she cradled him in her arms, she held the destiny of the whole human race. God so loved man that he gave his only Son—he so trusted woman that he gave his Son into her care. She, too, under the bonds of her motherhood received, cherished, safeguarded, and finally delivered the Deliverer, fully grown, man-sized, God-ordained, but woman-mothered, ready for the great work which was his. Once more a motherhood had kept the faith. One Mary had been worth more than sixteen rabbis to the child Jesus.

The General Lines of Woman's Work

These are great and special instances from history. They stand out among but they are not different from but rather are typical of the great work constantly done in all ages by righteous women.

Woman may succeed in many lines of work. She may be quite as versatile as man. But her greatest success, her most splendid contribution, will be along the general lines for which nature has fitted her. Her most vital, fundamental, and beautiful service will be along lines of home making and character building.

Woman is preeminently a home maker. The Chinese say that a thousand men can make a camp; but it takes a woman to make a home. The wife and mother gone, the home becomes a building: a house at best, a jail at worst. It has been said that every woman should know how to make a home out of the raw material.

Zion a Collection of Homes

Zion indeed will have churches and factories and stores and farms. But fundamentally and primarily Zion will be a great group of homes. The late Patriarch Alexander H. Smith was accustomed to exhort the Saints to make their homes as nearly as possible like their ideal of heaven. Such an undertaking would be a real effort towards building Zion and in a true sense would utter forth the prayer, "Thy kingdom come, thy will be done on earth as it is done in heaven."

Here, then, woman will make one of her finest contributions to Zion. Such an ideal will sanctify otherwise menial tasks. Is it drudgery to peel potatoes and wash dishes? Not for those whom you love. Is it slavery to bake bread and broil meat and prepare the other foods for the table? Not when wholesome foods well selected and well cooked mean for the children of to-day, who will be the men and women of to-morrow, strong bodies, good color, sound nerves, a clean outlook; while poor foods carelessly selected and ruined in preparation mean rickets, tuberculosis, general undernourishment, and failure before life is well begun.

Is it too great a sacrifice to walk the straight and narrow path? To give up idle and vicious pleasures of the world? To be clean and wholesome and religious? To be a full-blooded and full-souled woman? To be like the mother of Moses? Or like Emma Smith? Or like the mother of Jesus? Not when you stop to think of all that is at stake.

In the midst of the rush and crash of modern life, wherein material things claim such constant attention, it is well at times to pause and think on spiritual values. Mothers' Day furnishes such an occasion. On Mother's Day men everywhere are reminded that there has been in their lives something greater than stocks and bonds, or railroads or mines or steamships or factories or farms or any such thing; something intangible yet powerful, wholly spiritual, something that they could never buy, something not for sale at any counter in the universe—mother's love.

And the occasion may remind the women of the church of the particular and peculiar lines along which they may best work for the redemption of Zion: individually, to be home builders; collectively in an organized capacity to study and master the problems that affect the homes of Zion.

ELBERT A. SMITH.

(To be continued.)

Our Program

We must not lose sight of the "program" which was adopted by last General Conference—the program which came from the Joint Council of April, 1924. The adoption of that program has rearoused hope which in many hearts had been lulled by the apathy, the indifferences, or the opposition in quarters where we might well have expected there would be boundless zeal for the "redemption of Zion."

It is easy to criticize; it is not so easy, but still easy, to outline a program; but the difficult task lies in carrying the program into effect. That requires leaders. Critics abound, while leaders are few. Critics are loud, while leaders are quietly at work.

"Our program" must be carried out. That spells *work*. And the kind of work demanded is that in which different individuals play different parts, but in which each individual activity is a contribution to a well-designed whole. We call it "team work" for want of a more comprehensive term. Envisaged from a longer perspective, it might be termed coor-

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dination of effort and enterprise springing from or motivated by social telesis. That demands a large social consciousness. We cannot doubt that such consciousness will be among us, if not already here; for latent though it may be it will be quickened into activity by the functioning of the Holy Spirit among us.

"No power can stay my hand," is the divine promise, and in this lies a great encouragement to labor for the achievement of the goal of "our program."

F. M. S.

Renewed Interest in Stewardship

It has been heartening, greatly heartening, to see the strong impetus which the late General Conference has given to the study of stewardships. Of course always there has existed among Saints a deep interest in this doctrine in a theoretical way; but the interest seems to have been greatly deepened by an awakened hope that the practical application of stewardships is imminent.

Among members of the priesthood, as well as among the youth of the church, there has quickly developed a desire to organize groups for intensive study of the practical application of stewardships. We welcome such moves. Let the movement expand till the whole church is afire with the divine impulse to make stewardships a vital part of our religious and social life.

F. M. S.

The Forward Look

At the sacramental service at the Stone Church in Independence, Sunday, May 3, President Frederick M. Smith called particular attention to the scriptural text, "He that endureth to the end shall be saved."

The sacrifices and sufferings of the past have had their place in the development of our characters; but they are not sufficient for the future. We must not dwell upon them and think of them as being sufficient (or perhaps more than sufficient) and thus become content to relax our efforts. Nor should we allow them to embitter our minds and conclude that either God or the church is at fault and has required too much and so can ask no more.

The work of to-day and to-morrow must be done. That work claims our attention to the exclusion of the past, excepting as the past may have prepared us for the work of the present and the future, or as it shall yield us its lessons for present and future application. Paul's motto was, "Forgetting past things, I press forward."

The great work of the church is largely in the future. Our fathers and mothers worked and sacrificed, and we honor and admire them for their devotion. But they did not do our work for us. The great work of preaching the gospel to the world, of gathering the Saints into branches and groups where they may be properly developed under wise pastors, of gathering them to Zion and there working out the Zionic order of things spiritual and temporal—all that and more remains to be done. The time is all too short.

No one can afford to say, "Lord, I have done enough. I will do no more." Rather wait for the Lord to say, "Son, you have done enough. I ask no more."

The monthly priesthood meeting at Independence the first Sunday in May was one of the best ever held in point of attendance and spirituality. It was something of a revival. The determination of the missionaries present, apostles and seventies, the pastors and visiting officers, and the bishops and other financial agents seemed to be to go forward with redoubled energy.

There is no reason why there should not be a revival, both financial and spiritual. Let us put the past out of mind for a time and with courage and hope move out upon the work of the year, praying and working for more unity and divine guidance and blessing. If we will do this and do our part faithfully, the Lord will surely respond and keep his promises touching Zion and her children.

E. A. S.

OFFICIAL

Appointments of the Quorum of Twelve for the Ensuing Year

The members of the Quorum of Twelve have been assigned to the following fields:

Apostles J. A. Gillen and C. F. Ellis to the Pacific Slope and Western States.

Apostles J. F. Curtis and Myron A. McConley to Canada. They will probably divide their personal labors between the eastern and western portions of this mission according to the seasons, and without doubt will give their first attention to the western field during the summer months.

Apostles Paul M. Hanson and Roy S. Budd to the Eastern States.

Apostles John F. Garver and F. Henry Edwards to Iowa, Missouri, and Illinois. Brother Edwards will continue as secretary of the Twelve and in charge of the office. Brother Garver of necessity will give some time to the recovery of his health.

Apostles D. T. Williams and E. J. Gleazer to the

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Middle Western States, excepting Iowa, Missouri, and Illinois.

The exact allocation of some of the States may be determined in council later. It is not advisable to draw too hard and fast geographical lines, and the Twelve should be so situated that they may be able to respond to calls where necessary, and so that if necessity requires there can be a shifting of fields during the year.

We bespeak for these men the confidence and support of the Saints. THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI, May 1, 1925.

General Sunday School Superintendency

To Whom It May Concern: According to the action of the recent General Conference, Brother Charles B. Woodstock succeeds Brother A. Max Carmichael as General Superintendent of the Sunday School. The following arrangements for making this change have been agreed upon by the parties immediately affected:

Brother Carmichael will continue in office until July 1, 1925, at which time Brother Woodstock will take charge. It is further understood that Brother Carmichael will have direct charge of the editorial work in Religious Education for the departments, subject to the supervision of the Consulting Board and the First Presidency.

F. M. MCDOWELL,
For the First Presidency.

Third International Young People's Convention

The third Young People's Convention will be held at Lamoni, Iowa, June 4 to 14. The plans for this convention, and consequently advertising and publicity, have been delayed by the General Conference and other circumstances beyond our control. We are now asking that the readers of the HERALD will do everything in their power to help us make up for lost time. With but one month remaining, we must work hard and fast. We are sure that those who are acquainted with the work of the first two conventions will need no further inducement than this simple request.

The church now faces opportunities and responsibilities which are greater than at any time in its history. We must now have an army of trained and consecrated workers in every department. In arranging the convention program, we have had these needs in mind; consequently we have arranged a large number of highly specialized courses. These courses will be taught by the ablest teachers available, our aim being to send back to the districts and branches leaders who are qualified to go to work with enthusiasm and intelligence.

As will be observed below, the courses this year are being grouped under departments, each department being under the direction of a well-qualified individual. Under the director in each department will be several teachers as stated above, the best available.

The following courses have already been provided:

Departments and Courses

Department of Home Economics—Blanche Edwards, Director

1. Home Making.
2. Better Homes.
3. Cradle Roll.
4. Leadership of Girls.
5. Mothercraft.
6. Friendly Visitor.

Department of Religious Education—A. Max Carmichael, Director

7. Organization of Religious Education in Locals.
8. Problems in Teaching Religion.
9. Special Method for Small Children.

Department of Social Service—Mr. and Mrs. M. A. Etzenhouser, Directors

10. Social Service Problems.
11. Heredity and Eugenics.
12. Economics of Zion.

Department of Musical Leadership—Mabel Carlile, Director

13. Music Appreciation.
14. Chorus Work.
15. Musical Leadership.

Department of Recreation and Expression—A. R. Gilbert, Director

16. Work of the Local Superintendent.
17. Dramatization.
18. Major Recreational Games.
19. Children's Games.
20. Indoor Games.
21. (a) Coaching Basket Ball and Track (men).
    (b) Coaching Basket Ball and Track (women).

Department of Church Problems—F. Henry Edwards, Director

Plans Incomplete.

Additional Features

A daily prayer and social service will be held.

One hour each day will be set aside for an inspirational lecture on some vital subject.

"The College Players" of Graceland will present the famous play by Maurice Maeterlinck, "Mary Magdalene."

An able speaker will be secured for a series of sermons such as those delivered by Brother J. F. Martin last year.

A musical program rendered by the Graceland A Cappella Chorus and the Graceland Orchestra.

Some especially fine social and recreational features are contemplated.

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Our aim is *a constructive program of inspiration, education, and recreation to meet the needs of the hour.*

Our motto is, *"This year we sail Zionward, which is our course."*

FLOYD M. MCDOWELL.

Special Conference of the Lamoni Stake

Elder Cyril Wight has tendered his resignation as president of the Lamoni Stake. This step is taken that he may spend a year or more in secular work in an effort to relieve himself of certain financial burdens. Bishop Albert Carmichael having been called to the Presiding Bishopric, there is a further vacancy in the stake organization. Hence the Presidency has called a special conference of the Lamoni Stake to convene at Lamoni, Sunday, May 17, 1925, at 10 o'clock. At that time the Stake Presidency and Bishopric will be reorganized.

THE FIRST PRESIDENCY.

New K L D S Station to Broadcast Midnight Test Program

Everyone interested in broadcasting will welcome the midnight test program from K L D S next Tuesday morning, May 12, 12 (midnight) until 2 a. m. Transmission during the first hour will be on the old wave length, 268 meters, but at 1 a. m. the wave will be raised to 441 meters.

Special permission from the Government has been obtained to test on the higher wave length between midnight and 10 a. m., these hours being practically free from all regular broadcasting.

This special test will be conducted to give all radio fans a good opportunity to tune for K L D S at a time when there should be little if any interference from other stations.

The power used during the test will be 500 watts or possibly higher. It is likely that some experimental changes will be made in the amplifier and the modulator equipment, reports on which, if noted, will be appreciated. In fact, reports are requested from all who listen, so that those in charge of the station can get as much information as possible from the test.

A similar unannounced test conducted at midnight, April 26, brought many reports from all over the country, including the Pacific Coast.

In this connection, west coast listeners should listen from 10 p. m. to midnight (May 11) Pacific time. They will probably experience some interference at 268 meters. Those using mountain time will tune in at 11 p. m. (May 11). Our eastern friends had better go to bed early and set the alarm clock for 1 a. m., Tuesday morning. They should have no interference from other stations.

Tell your radio friends about this test, and ask them to report results to K L D S, Independence, Missouri.

ARTHUR B. CHURCH.

Forty years ago there were but two schools in this country for prospective teachers of physical training. To-day there are more than a dozen special schools of this kind, and 55 colleges and universities are giving courses leading to a degree in this subject, according to the United States Bureau of Education.

A Saint

BY CHARLES FRY

If you can bow before your God
With humble, contrite heart;
And diligently seek his aid,
To help you do your part;
If you can search his holy word,
With truth yourself acquaint;
And live to learn, and labor on—
You are indeed a Saint.

If you can keep the narrow way,
A-leading on to God;
When friends all turn the other way,
To walk the world's high road;
If you can keep your heart aright,
When others weary, faint;
And live to love, and labor on—
You are indeed a Saint.

If you can keep your temper sweet
When others rail or pout;
And still believe in God above,
When others turn to doubt;
If you can keep truth's lamp aglow,
To shine without restraint;
And live to love, and labor on—
You are indeed a Saint.

If you can crush within your soul
Ambition's selfish plea;
And make your will conform to God's—
Your works with his agree;
If you can down each fleshly lust,
And keep from every taint;
And live to love, and labor on—
You are indeed a Saint.

If you can stand when strong men fall,
And keep your faith intact;
And go in love to God in prayer,
When friends on you turn back;
If you can still press on toward
The goal without complaint;
And live to love, and labor on—
You are indeed a Saint.

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ORIGINAL ARTICLES

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

Youth's Answer to the Call of the Church

Sermon Number Four by Elder John F. Martin at Young People's Convention, Lamoni, Iowa, June 12, 1924. . . .

The scripture lesson for the evening consists of extracts from three chapters of Nehemiah:

Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work. But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? Will you rebel against the king? Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.—Nehemiah 2: 17-20.

So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.—Nehemiah 4: 6.

Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates;) that Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner.—Nehemiah 6: 1-4.

This scripture brings to our mind one of the great events of the Israelite people and shows what can be accomplished by a united people following a leader who is inspired by a noble purpose. The story tells us of a man named Nehemiah. At the time the story begins, this Nehemiah was in Babylon. He was a Jewish man away from his home country, but because of loyal and faithful service he had found favor with the king. He was at this time cupbearer to the king. News is brought to his ears that his beloved home city, Jerusalem, is lying waste, and the walls thereof are broken down. It brings sorrow to his heart, and it brings him to his knees in prayer, and he pleads with God that he might be permitted to find such favor in the eyes of the king that the king would permit him to go back to Jerusalem and rebuild the city and the walls. So he went to the king and explained to him his desire, and the king hearkened to his request. It meant a lot to Nehemiah to leave the place where he was, for it meant that he would have to leave the old king who had been kind to him; he would have to leave the elegant and luxurious palace where he had been comfortable; he would have to go back to a work which would require much sacrifice and self-denial on his part and labor among a people who were bitter enemies of his own people. But Nehemiah had a dream that some day Jerusalem might be rebuilt and possibly be more beautiful than ever. So he goes back to Jerusalem; and after making a few preparations and observations, he calls his people together and delivers to them his message, telling them what his desire, his hope, his ambition is, explaining to them that the king is willing to assist; and they make up their minds they are going to accomplish what he wants them to do. So as the story just said, they built the walls of Jerusalem.

There are four factors in this story which, I believe, were largely responsible for their success. The first one is that their hands were strengthened for this good work. The second one is that the people had a mind to work. The third one is that when they were tempted and others from the outside tried to entice them from their work, they said, "We are doing a great work and will not come down." The fourth one is that knowing they were engaged in a good work they had the assurance that God would prosper them.

Now, I believe that story has a present-day application, and if we can bring something out of it in connection with the theme of the evening we shall be happy.

During the evenings we have been here, we have tried to send out the call of the church to youth. We have tried to show that the church is so situated that the great work of establishing Zion and the evangelization of the world devolves largely upon the youth of the present day. We shall consider tonight the answer—youth's answer—to the call of the church. I bid you keep in mind, young people, that this answer cannot be given in a few words; that this answer must be given in your everyday actions; that the answer to this call is the sum total of your acts in the affairs of men; and that the answer that you give must be made when you go back home and will take up your entire life in making it. So I am going to try to speak of a few things which I believe will reveal your answer to the call of the church.

One of the ways in which the answer to the call of the church will be revealed is in your business attitude. In other words, it means that in your business life you are giving a square deal, whether you are an employer or an employee. It means, too, that you will be faithful to your employer if you happen to

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be an employee. It means that, if you agree to do a certain amount of work for a certain amount of money, you will do that amount of work at least. It means, too, that if you expect to progress you will do more than the amount of work agreed to for the amount of money that you receive, because you cannot expect more money unless you do enough work to entitle you to more money. It means, too, that in your business affairs you will be honest. You may think that this is immaterial, but I have been surprised to observe that some Latter Day Saints, very few I am thankful to say, think that sometimes little crooked methods are justifiable in business affairs. And then you will find employers who are crooked and will request of some young people that they assist them in their crookedness.

I remember one time just before the holidays. I was in the field, and I did not have any money, and I wanted to get some little things to send to my family. There were but two weeks before Christmas, and I thought I would pick up a job during the holidays. I took up the newspaper, and in examining it I noticed an advertisement about like this: "I want an experienced salesman for the holiday season." Well, I was not an experienced salesman, but I thought I would apply. I went. The store happened to be a Jew store. I said to the man, "I came in response to the add I saw in the paper." The proprietor said, "Are you an experienced salesman?" I said, "No, sir; I am not." "Well," he said, "I am sorry, but I want an experienced salesman." I started out the door. "Wait a minute," he cried, "you look pretty good. You are honest. You tell the truth. Lots of men come in here and untruthfully say they are experienced salesmen. You come and tell us you are not an experienced salesman. I think I give you a trial." So he gave me a trial. A few days after that it happened that I was substituting for one of the salesmen who had gone out to lunch. His stand was just across the aisle from my employer's stand. I took the position, and soon a man entered the door and came up to me and said, "Do you have any blue overalls here?" I said, "No, sir; but we have some khaki ones." After the customer had departed without buying the overalls, the proprietor came to me and said, "My, my, my, young man! you don't want to tell them we ain't got nothing. Tell them you think we have upstairs. Get them to go upstairs, and maybe they will take something else." I looked at him, and from the way I looked it evidently came to his mind that he had hired me on the strength of the fact that I told the truth, and he qualified his statement by saying, "You know you don't have to tell a lie, but don't tell them the truth." That is what I mean when I say that some employers will try to get you to lower your standard of honesty. But, young men and young women, as you go back home the church is calling you to be honest in your business affairs; to give a square deal, whether employer or employee.

Another way in which your answer to the call of the church will be revealed is in your moral conduct. In this day sin is painted in beautiful colors. It appears harmless upon the surface; but underneath it is full of poison, and if we indulge in these things they will be the death of our ambitions and hopes and character. It is always best, you know, not to take the first step.

I have in mind a certain family that followed the stage. It was the work of the women of this family to appear before the footlights handling serpents. Finally there came into the family a very beautiful little girl. From childhood she was fascinated by the work of her mother as she handled the serpents and played with them before the audience, and she could be often found hovering about the place where the serpents were kept. The mother, foreseeing that the child would be very strong in this work, gave to the child a small snake for herself. The child fairly worshiped this snake. In time the snake grew to be quite a large serpent, a monster; the girl grew to be a very beautiful maiden, and she learned also to appear before the footlights and fascinated large audiences with her exhibitions. In order that the scene might be more effective, the stage manager arranged at the back of the stage a miniature jungle from which the girl was wont to call the snake. One night the snake did not respond to the call. The setting on the stage seemed to awaken within him the demon that he was. She called again. Finally the snake rushed out upon the stage and thrust his massive body upon the girl and twined himself around the girl's body, and there before the horrified eyes of the vast audience he crushed the girl to death. What should the girl have done? She should have killed the snake when it was small. That same thing applies to the evils of this world that are facing our young people. As they go back home they will find crossing their pathway these apparently small serpents, but if they play with them and hold them to their bosoms they will find that they will grow to be great monsters and in time will crush the very virtue out of them.

A traveler once went to Niagara Falls, and there he saw an eagle feasting upon the carcass of a sheep which was encased in a cake of ice. It was floating down towards the falls. Occasionally the eagle would lift his head and look towards the falls, seeming to say, I know it is there, but I have plenty of time. In time I will lift my wings and soar out of danger. Finally when it got close to the falls and spread its wings to fly away, alas, it found to its

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sorrow that its feet had frozen to the ice, and as a consequence it could not lift its feet and finally went over the falls to its death.

Very often we find young people who are in a position similar to that of the eagle. They feast upon the lusts of the flesh and indulge in the things which are destructive. They see the danger ahead, but they think, "Oh, I have plenty of time." But finally when they reach the danger point they discover they are bound to the habits of the past. Their will has become paralyzed, and as a consequence they are doomed to go over the falls of sin and disgrace. So the better thing is not to indulge in them at all; to try to keep apart from that which would develop habits which would bind them to sin.

Sometimes in seeking to live good moral lives, it is necessary for us to have the courage of our convictions, even in the face of ostracism from society. You perhaps have heard of that man, Tom Brombey, who was with Admiral Dewey in the battle of Manila. There was being given a banquet in honor of the hero of Manila, and Tom Brombey was there. The leading social group of the place was having this banquet. The time came for the drinking of the champagne, and when that time came Brombey hesitated a moment but finally stood up and said, "Ladies and gentlemen, I cannot drink this wine. I trust you will not consider it a breach of etiquette, but I prefer, if you please, to drink just water," and he sat down. There was not a glass of wine touched at that table that night. That was one of the greatest sermons ever preached for prohibition. Tom Brombey said afterwards that during that moment he burned up more nervous energy than during all the fighting of the fleet at Manila, but he had the courage of his convictions.

So, young people, as you go back home, one of the ways you will be answering the call of the church will be in your moral conduct from day to day.

Another way in which your answer will be revealed will be your attitude towards your home life. It is the duty of every young person to assume a certain amount of responsibility of the home. It is the duty of every member of the family to radiate a certain amount of cheer and optimism to make that home pleasant and happy and the association sweet. If you are answering the call of the church, you will do that very thing, because the church calls you to do that.

There are some here who are older, who may have some children of their own. As they go back home, in answer to the call of the church they should seek to develop in their home a spirit of companionship, which is sadly lacking in many homes. I mean by that, there should be between the parents and the children a bond of love, a bond of companionship. They should be pals to each other. I look back with great pleasure to my own home and the influence that my mother wielded upon me because of the tie of association which existed between us. She was one of those mothers who had the spirit of youth. She did not say to me, "You stay out of the parlor; that is for visitors." I was welcome in any room in the house. Further than that, mother said to me, "Bring your friends to the house. Let them play here if they want to. There is the parlor; there is the piano; help yourselves, just so you don't break up the furniture." I did that. I brought my friends to my own home, and they learned to call my mother "ma," the same as I did. I am grateful to-night to mother for that fact. It developed within my heart such a love for home that I could never forget it. I think, then, that is the spirit that should be developed by the parents and the children. My room was fixed up fully as nice as my sister's. There was no distinction.

Then, too often there is not that spirit of companionship between father and son. In my Sunday school class in a certain town, I had a young lad about the age of fifteen or sixteen, full of pep, the best pupil I had in my class. He could answer any question right off the bat, but he had plenty of time for mischief, and he was constantly sticking a pin in the next fellow, or punching him, or something else. Some said he should not be in Sunday school, or he should be in a class by himself. I said, "If I can direct the energy of that boy in the right channels he will be the biggest one in the class; he will amount to something. He has just got some energy that ought to be directed." Because of that attitude towards him, he liked me. His mother observed that. One day she came to me and said, "Brother Martin, I wish you would talk to my boy, Jimmie. He has got a notion he wants to go away and leave us." I asked her what that was for, and she said, "His father doesn't seem to take much interest in him." I said to her, "His father is an elder in the church, isn't he?" And she replied, "Yes, he is; but he doesn't seem to sense his responsibility." It finally turned out that I had an interview with Jimmie, and in the course of our conversation I said, "Jimmie, I understand you are going to pull up stakes." He said, "Yes, I am." "Why? What seems to be the trouble?" I asked him. "Oh, they are all old fogies around here. They don't seem to take an interest in a fellow. They don't have any interest in what a fellow wants to do. Now, there is dad, for instanec; time and again I have gone to him with my problems, but he has his nose in a newspaper, and he constantly puts me aside and says, 'Don't bother me now.' It has been that way all the time. I can't stand it. I am going to dig out."

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Who was to blame? That father was an elder in the church. He went to church regularly, but all the time he was missing his opportunity. He lost his place in that boy's heart because he was not a pal to him. The boy's problems seemed to be simple to him, but to the boy they were mighty big ones. The father did not sense the significance of the bond which should have bound them together. The boy went away.

That is what I mean, friends, you that have children. When you answer the call of the church, it means that when you go back home there shall be developed between you and your boy or between you and your girl such a bond of friendship and love that when they have problems they will not take them to somebody else; they will take them to you. And you are the one to whom they should take them.

Another way in which your answer to the call of the church will be revealed is in your loyalty to your home branch and the work thereof. It means that on Wednesday nights you will not be at the moving picture theater when there is prayer meeting on at church. These things may seem small, but, after all, that is one of the best ways of determining how much religion you have. When efforts are being made to build up the spiritual strength of the people and we turn aside from those opportunities and select the things of the world, it means that our spiritual standard is not very high. That is one of the ways. When you are asked to teach a Sunday school class; when you are asked to do something else, perhaps in the Department of Recreation and Expression, it means that if you are going to answer the call of the church you are going to do your part and help make it a success.

Another way is that you will respond to the temporal law of the church. It is surprising to know how many of the young people think that law does not apply to them. I once talked to some young people in a certain place about tithing. "Why," they said, "we are not married. We haven't a home and family. Why should we pay tithing?" Young people, the responsibility of assisting in this work devolves upon you as well as upon the older ones. One of the best examples of how to teach tithing to children was brought to my attention some time ago. The man who told me of it said when he was a small boy his mother used to have on the mantel two boxes. On one was written the word *Tithing*, and on the other the word *Savings*. She taught him that whenever he got a dime, the first penny should go into the box on which was written the word, *Tithing*. That made a profound impression upon him. It was habitual that whenever he got any money one tenth of it always went into the box. Even in after years, when he got out into the world and did things he was ashamed of, he always sent back one tenth of his increase to his mother and asked her to send it to headquarters. Even though he forgot some of the precepts that had been taught to him in other lines, he never forgot his tithing. To-day that man is a missionary.

I think we could save lots of contention, lots of controversy over the question of temporalities, if we would teach the children to obey that law and explain to them the meaning of it. So, if we are going to answer the call of the church, that is another way in which we shall do it.

It means, too, that we shall not use this argument, which is frequently heard, "Well, I don't like the way they are handling money up there at headquarters. I am not going to send any money up there to be used in that way." When you stand before the judgment bar of God, the Lord will not ask you how so-and-so used the money, or what was done with the money, but he will ask you how you responded to your part of the law. He will say, "What does my law say? It says one tenth of the increase is tithing. Did you obey that law?" And you will have to answer, "No." Friends, other men's failures will never save you. You will not have to answer for what some one else did. You will have to answer for how you obey the law. So will each one of us. So, young people, in answering the call of the church, that is one way in which you will reveal your answer, by your response to the temporal law.

Another way will be by your service to your neighbors. A friendly visitor once found a family of her neighborhood in destitute circumstances. There were quite a number of children in the family. The father was addicted to drink. The burden of the home fell upon the shoulders of the mother. This friendly visitor, observing these conditions, went to that home one day with a cheerful countenance and a basket of vegetables upon her arm. She won the friendship and love of those people. One day when she thought it an opportune time she asked one of the little girls if she would not go to Sunday school with her the next Sunday. They went together. The little girl liked it very well, and when she went home she went to her mother and began to cry. Her mother asked her what was the matter and she said, "I wish we were Christians. Those people seem to be so happy. Those people seem to have something we can't have." It made the mother sad. The next time the friendly visitor came she asked her about it, so the friendly visitor had an opportunity to tell the story of Christ to that family. The mother and the other children went to Sunday school and to church. In time it made such a change in that home that the father felt it and became ashamed of his life, and in time he, too, overcame the drink

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habit, and that whole family came into the church. That was the result of doing some service in the neighborhood. That is a duty and a pleasure which devolves upon all. If, then, we are going to answer the call of the church, the church wants us to do that kind of service.

This brings us, then, to the conclusion that some of the ways in which we as the youth of the church are going to answer to the call of the church shall be in our business attitude, in our moral conduct, in our home life, in our loyalty to duty—the duties in our church including the temporal law and in our service to our neighbors. These are only some of the ways in which we shall give our answer. Our answer shall be the sum total of the actions of our life.

Coming now to the story of Nehemiah and his people: What were the four factors which contributed to their success? First of all they strengthened their hands for that good work. You young people have come to the convention here to strengthen your hands for the good work before this church, and day after day you are becoming better qualified and made more efficient as the result of the splendid class work you are engaging in, and from the other activities of this convention. You are going home strengthened for the work that lies before us. Then, as the result of this convention, there is developing within these young people a mind to work. Anyone who could sit under the influence of the spirit which is in the class work, in the prayer services, and the other activities of this convention, without developing a mind to work must be mentally dead. Thirdly, you are going to be engaged in such a great work that you are not going to have time to come down from that great work to the cheap levels of the world. You are going to be so busily and earnestly engaged in the work of establishing Zion that you will not come down from that standard. Again, knowing that you are engaged in a mighty work, you have the assurance that God is going to prosper you. He will prosper his people when they apply these principles to their lives.

I like to tell the story of a shepherd in Scotland and a Collie dog as an illustration of the devotion that I think our young people will give to the work of this church. This shepherd used his dog to help gather the sheep. On stormy days, if he returned and discovered some sheep not in the fold, he would send the dog out after them. One night during a storm he observed that two sheep were not in the fold. He went out to the barn where the dog kept her family to get Collie. He held up two fingers and said, "Go." But this time she complained. She looked up into his face as much as to say, "I have never failed before; can't I stay this time?" But he only continued to hold up his fingers and point to the door and say, "Go." With a fond look at her family, Collie went out the door into the storm. The shepherd went to his bed. About midnight he heard Collie scratching at the door. He went out to the barn where he found one of the sheep. He went to Collie again and holding up one finger said, "Collie, go." Collie complained more than ever, being tired and worn out from her work, but he only continued to say, "Go." So with a farewell look at her family Collie again went out into the night. The shepherd again went to his bed. About three or four o'clock in the morning, he awakened to the feeble scratching at the door. He went out, and there was Collie with the last sheep. He took the sheep and put it into the fold. Then he remembered that dogs are very sensitive to rebuke or praise, so he went back to the barn to praise Collie. There she was with her family. He said, "Collie." But this time Collie did not look up. He called again. No response. He walked to where she was and pushed her over, and there lay Collie dead. She had given her life for the sheep for the sake of her master. That actually occurred in the hills of Scotland and is evidence of a dog's love for her master.

Friends, young people, that is the kind of love that I think will characterize the lives of our young people; that regardless of the sacrifice, regardless of the calls that may come, if they are at all reasonable, we shall respond to the call of the Master and go forth for the sake of the sheep in answer to the shepherd, whether that be in our home branch or whether we are asked to go across the sea. And we shall say, "Yes, Lord, here am I; use me." That is the way, friends, you can answer the call of the church. Be ready at all times for any task for the sake of the Master.

A Dedication

Thou, whose unmeasured temple stands
Built over earth and sea,
Accept the walls that human hands
Have raised, O God, to thee.

And let the Comforter and Friend,
The Holy Spirit, meet
With those who here in worship bend
Before thy mercy-seat.

May they who err be guided here
To find the better way;
And they who mourn, and they who fear,
Be strengthened as they pray.

May faith grow firm, and love grow warm,
And hallowed wishes rise,
While round these peaceful walls, the storm
Of earth-born passion dies. —W. C. Bryant.

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Recreation on the Sabbath Day

BY S. A. BURGESS

There was a time when children were compelled to attend services all day Sunday to their great weariness. A natural reaction resulted, especially as the church services were not at all adapted to the understanding of children or even the adolescent. To-day we are confronted with a different situation. To-day the problem is the grave tendency of young people to make of Sunday a day of pleasure. We were going to say a "holiday," but a holiday is basicly a holy day, and they do not make of Sunday a holy day, but to the contrary neglect the service of the church and all religious activities. They make it a day primarily for amusement, and so Monday morning finds them jaded and played out.

A Holy Day

Yet the discussion of Sunday amusement continues, even though any discussion of Sunday amusement directly is dealing with a secondary and not a primary question; for after all the question is, What is the real purpose of the day? and that is plainly and unequivocally answered in the word of God. The rule or law is laid down without equivocation. The Old Testament clearly states, "Remember the Sabbath day to keep it holy." On this day rest. A good concordance gives a long list of passages to this effect. Special reference may well be called to the promise in the prophecy of Isaiah (58: 13, 14). So far as the Old Testament record is concerned, there can be no doubt. It was the day of the Lord, the day of worship, especially set aside.

In the New Testament there are a few clear statements which sometimes are quoted and sometimes misquoted. Jesus declared himself the Lord of the Sabbath. He plucked corn on the Sabbath; he healed the sick on the Sabbath day. He taught that it is right to do good and necessary service on this day, for the Sabbath is made for man, not man for the Sabbath. (See Matthew 12: 1; 12: 10-12; Mark 2: 23, 24; 3: 2-4; Luke 4: 16-31; 6: 1-9; 13: 10-17; John 5: 8, 18; 7: 22, 23; 9: 15, 16.) Then in modern revelation one of the clearest statements is Doctrine and Covenants 59: 2-4. Every day should be a day of worship, but this the Lord's Day should be especially so. "Thou shalt do no other thing on this the Lord's day." This whole passage will repay a rereading, so is repeated here:

> And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer. And inasmuch as ye do these things, with thanksgiving, with cheerful hearts, and countenances; not with much laughter, for this is sin, but with a glad heart and a cheerful countenance; verily I say, that inasmuch as ye do this the fullness of the earth is yours.

Again Doctrine and Covenants 68: 4 states clearly, "The inhabitants of Zion shall also observe the Sabbath day to keep it holy," and 119: 7:

> The saints are to observe the first day of the week, commonly called the Lord's day, as a day of rest: as a day of worship, as given in the covenants and commandments. And on this day they should refrain from unnecessary work; nevertheless, nothing should be permitted to go to waste on that day, nor should necessary work be neglected. Be not harsh in judgment, but merciful in this, as in all other things. Be not hypocrites nor of those who make a man an offender for a word.

From the above it is apparent that we cannot take "Thou shalt do no other thing" in the very strictest possible meaning of the word, as necessary labor may be performed, and it is well to do good. Nor should we make a man an offender for a word. Christianity is not in the making of a lot of technical rules, changing discipline to rote, and thereby defeating the spiritual purpose of the law of God. Right intents, right habits, right attitudes, the desire of the heart to do the will of God, is the essential basis of the Christian dispensation, not the carrying out of certain overt acts.

But this fact does not change the clear law of God nor the purpose of the day. It is primarily a day of worship, a holy day to the Lord. This does not mean simply attending the church services. We may do that and not worship. It does mean carrying out the purposes and spirit of worship. Religion is, after all, the greatest recreative force in the world. The day is therefore recreative in the best sense of the term. It is a day for drawing near to God and evaluating our life as a whole, and considering how we can do and live better, offering our prayers and oblations to the Most High, not in sadness but with joy; not with excessive laughter (Doctrine and Covenants 85: 18, 37), but nevertheless with joy, so as to receive the real benefit of the day.

Doctor Harrington recently emphasized for nervous and other diseases the great value of religion. The day was made for man that he might worship God and feel under him the great eternal arm, that he might worship God and feel himself akin with the Infinite; that he might worship God and realize the divine spark within him to do and to dare great things.

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A Day of Rest

But the day is also a day of rest. It is recreative in that sense of the term. We never understood this so clearly as after listening to a lecture by Doctor Cowles at Clark University. He drew a series of horizontal lines, stating that when man got below 80 per cent of efficiency, he became nervous; below 60 per cent, melancholy; below 40 per cent, mania set in; below 20 per cent chronic mania and death. A man goes to work on Monday morning and uses up a certain amount of energy. By night he is below his normal figure of the morning. He has a good night's sleep and regains much of the ground, but not all. Each morning he is a little farther behind, so that Sunday morning finds him several per cent below Monday morning, and in fact below each of the preceding days. But Sunday being a day of rest, he recuperates so that by Monday morning he has again returned to his 100 per cent efficiency. The Sabbath was made for man as a day for rest from his labors, especially from unnecessary labors; a time to recuperate, to re-create through religion.

Evidently any form of amusement which detracts from the purpose of the day is not good. Any form of amusement which lessens spirituality and the spirit of worship is not good. Recreation, as now indulged in by the young people, which leaves them exhausted Monday morning, defeats the very purpose of the day, and those who would quote "The Sabbath was made for man" by way of excusing this abuse, grossly misconstrue the text, for it was made for man for rest and worship, thus for re-creation.

Personally the writer would suggest that any activity which does not defeat these primary purposes is not bad and is probably good. Playing baseball on Sunday has the objectionable feature that it tends to detract from the spiritual attitude; that it is violent in its form; and that those who play baseball on Sunday not only are as a rule unspiritual, but that their profanity, especially in the cities, is a noteworthy factor of Sunday baseball.

It is true that some can enter the woods and the great temples of God, though alone, and feel the spirit of worship; just as it is true that some can enter the cornfield and can there do their studying and do not need a school. But the facts are that not one in a thousand does go out to view nature on Sunday in a sense of worship, just as very few will apply themselves continuously to study outside of the routine of school.

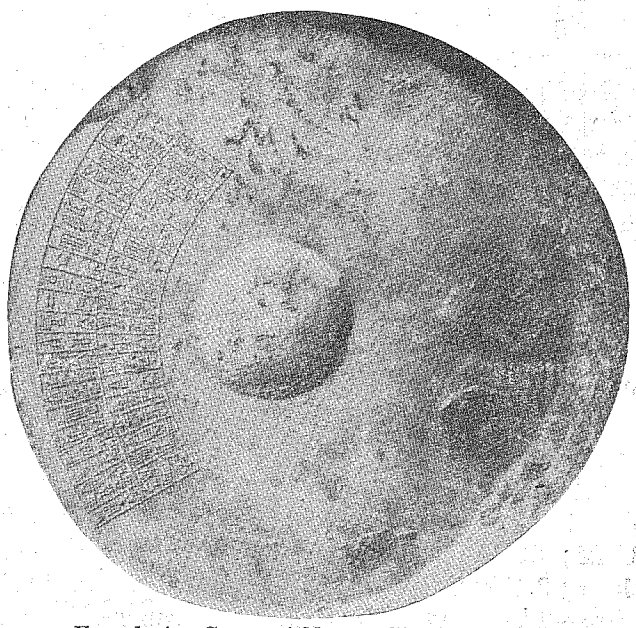
The Sabbath Day is the Day of the Lord. It belongs primarily to his service. Neither psychologically, pedagogically, nor in any other way does man suffer from the necessity to break the great truths of the revelations of God. The day is a day of worship and of joy, a day of rest and of recreation.

Facts About the Bible.—No. 11

BY A. B. PHILLIPS

After Palestine the most important country to students of the Bible is doubtless that of Babylonia. The smaller kingdom of Babylonia existed for ages before the establishment of the great Babylonian empire, and from recent explorations discoveries have been made that are of remarkable interest, showing dynasties existing in the time of the biblical Ur (Genesis 11: 19), and tracing back its rulers for more than a thousand years before that time.

The name of Babylonia was derived from its ancient capital, Babil, which in Hebrew is Babel, though it became known to the Greeks and Romans as Babylon, a name that was also used in scripture for the whole country at times. Many records have been found that are not yet fully deciphered, but from the history thus far determined it appears that the cities of Nippur and Lagash dominated much of central and southern Babylonia about 4,000 years B. C. and earlier. As early as 3800 B. C. Palestine had been invaded by Sargon of Akkad, the ruler of Babylonia, four invasions being recorded during his reign, when all Babylonia was united in one kingdom.



Foundation Stone of Naram-Sin (3700 B. C.)

The inscriptions of Nebuchadrezzar show that he was a descendant of the great Naram-Sin, son of Sargon, who ruled about 3700 B. C., and later became known as the god of Agade, a form of Akkad, and was called "king of the four zones." The culture of this period may be inferred from the fact that marvelous examples of gem cutting have been found recently. An inscribed Foundation Stone of Naram-Sin has also been discovered, the characters of which are beautifully executed.

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It is believed to have been some time after the reign of Naram-Sin that the seat of the empire was removed to Isin, and to Ur. At the latter place two Semitic dynasties existed as early as about 3000-2400 B. C. During this period Sumuabi, which is interpreted "Shem is my father," ruled for about fourteen years in northern Babylonia, the southern part having been taken by the Elamites, whose capital was at Larsa, the biblical Ellasar (Genesis 14: 1), over which Eri-Aku or Arioch (Genesis 14: 1) was king.

Various other biblical names are identified with the names found on the recently discovered inscriptions of Babylonia, among which are Eden, Erech, Shinar, Amraphel, and Nebuchadrezzar. The records tend to show that early connection existed between the ancestors of Abraham and some of the old Babylonians, which may in part account for the scriptural names that have corresponded with names on the inscriptions, as the history of subsequent times tended to preserve them. In the arts, sciences, and agriculture of this early time we find revealed a wonderful development, in some respects second to none of the centuries that followed, and on which the later peoples in a great measure builded.

The Old Egyptian Civilization

The peculiar interest attaching to Egypt is not alone due to the period of Hebrew occupation there, but also to the undeniable influence that from an early time was exerted by Egypt upon surrounding nations, and to the remarkable remains of her splendid civilization that have been found in profusion at various points, from which many events and facts of great importance have been ascertained. Some of these have had an important bearing upon the history of other nations, including the land of Palestine.

The Latin Ægyptus, derived from the Greek, is the name of an ancient Egyptian king from whom the country appears to have been named. In the hieroglyphics the name is Kem, meaning black. In the Bible the name that is translated *Egypt* more than five hundred times is *Mitsrayim*, but in a few instances we find the name of Mizraim thus rendered. The desert nature of the country is shown from the fact that of its area, consisting of about 400,000 square miles, only about one fifteenth part is fertile, the rest being desert. It was divided into Lower and Upper Egypt from the earliest known times, the latter being at times called Pathros in Isaiah, Jeremiah, and Ezekiel.

We derive our information concerning Egypt mostly from Egyptian, Babylonian, Assyrian, and Greek sources, besides the biblical references. The antiquity of the country is a matter of uncertainty, being traced in the Egyptian records through four periods that embraced thirty-one dynasties variously estimated to cover from two to five thousand years. But before the beginning of the first dynasty Egypt had been settled for a long time, though the whole country was not under a single ruler in the earliest prehistoric period, so far as known. It was during the fourth dynasty that the Great Pyramids were built, but the so-called step-pyramid of Sakkara was built some time before this.

Pharaoh and Later Rulers

During the thirteenth and fourteenth dynasties, variously assigned to periods between the eighteenth and thirtieth centuries B. C., the Hyksos, presumably from Palestine and Syria, came into possession of Egypt, and remained until about the eighteenth dynasty. From them came the use of various Semitic words in the Egyptian language. In the eighteenth dynasty reigned some rulers of great ability, including Rameses II, who is believed to have been the Pharaoh of the Oppression, though this is uncertain. His colossal statue of himself at Thebes, and the store cities of Pithom and Raamses (see Exodus 1: 11), were constructed during his long reign of sixty-seven years.

After many centuries of remarkable history Egypt was brought under the dominion of the Persians. Some think this was in fulfillment of the word prophesied by Ezekiel (30: 13), that Egyptian rulership should cease. At any rate, from the time when Artaxerxes III of Persia conquered Egypt, it has never been ruled over by a native Egyptian, though having short periods of independence. From the time of Alexander there arose the historic Hellenic culture that Greek officials fostered, and which became an important influence in the civilization of other nations surrounding them.

From this brief sketch, more fully detailed in the new work, Helps to Bible Study, it will be seen that recent discoveries are connecting the names, periods, and events mentioned in the Bible with the records that these ancient peoples have left behind them in commemoration of their remarkable past. The wealth of information already available is astonishing, but is only a beginning of what will doubtless be unfolded to us when the records and inscriptions recently discovered have all been deciphered. Both Babylonia and Egypt are yielding riches of this character that no Bible student can afford to be ignorant of, the value of which is daily becoming more and more apparent.

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Problems in the Primary Department

BY MRS. A. A. JOHNSON

Paper read at the officers' and teachers' meeting of the local Sunday School and Religio Departments at Sioux City, Iowa, February 25, 1925. . . . . . .

People of all religions and of no religion have been forced to note that our progress depends largely upon the attitude of our young people concerning religion.

We are told by juvenile judges that boys who go to Sunday school regularly do not come before them, and judges paroling a boy usually demand that he go to Sunday school during the term of his parole. A juvenile judge in one of our eastern cities recently made the statement that "of the four thousand boys who had been brought before him, only three were Sunday school members at the time the crime was committed." In fifty-five per cent of the homes in this great land of ours, there is no religion.

There are many groups of people to-day who are striving to bring the world to a saner, healthier, and more wholesome outlook on life. Many are preaching the gospel of a cleaner life and a less selfish one. These groups are undoubtedly doing a great work in cleaning up the Nation physically and morally, and it is only fair that we should acknowledge the improvement they are making in helping people to live on a higher plane.

While we as Latter Day Saints are grateful for this, we realize that good health and good morals are not sufficient; they will not carry us far enough. We must give to the child of to-day something finer and stronger than these. We owe to the child a thorough training in religion in order that he may have the opportunity of realizing the best that is in him. It is our duty to teach him the great truths of our religion; to bring to his life a knowledge of the experiences in the lives of noble men and women of the past, to provide him with opportunities for service and to help him render this service.

The Sunday school of to-day is the church of tomorrow, and the primary department is the foundation of the Sunday school. There are many children who do not attend Sunday school. We learned from a report brought back by a delegate to the General Convention of the Parent-Teachers' Association that only one child in seven attends Sunday school. Where are the other six?

A child is naturally religious and continues to be religious in increasing capacity if continually and properly nurtured in religious education.

This kind of religious growth is more permanent than that of a sudden nature. Man's nature cannot be transformed over night. We can expect more permanent results by nurturing the child steadily than by letting him become steeped in sin, and then by spending many dollars in missionary funds to convert him from that in which he has schooled himself during the years of impressionable childhood and early manhood.

When we stop to think of what depends on the primary department, we should not hesitate to give our best to keep the interest of the children we have and to encourage others to take up the work.

Whenever it is possible, we should have teachers trained in primary work to teach in this department especially.

The aim of the primary grade is to teach the first principles of the gospel, by telling stories from the Bible. We should encourage and stimulate our primary children to work well with other people in activities that are worth while. One of the great needs of children of the primary age is to learn to work together, to be helpful to one another, to their parents, and to their friends.

Sunday school home work should be encouraged by the parents. Encourage children to talk over their Sunday school lesson. A good time to do this would be on Monday, during family worship. Children are very fond of anything that is the product of their own hands. So we have the handwork, which is used only to supplement the lesson and impress an important thought. It should not be made too prominent, but the teacher should see that some part of the lesson is touched by it.

The deepest and most lasting work will be done in the homes, and however fine the work of the Sunday school may be, it can only supplement the teachings of the family.

But we want to make the work of the Sunday school as effective as possible. In order to do this, it is vital that the officers and teachers have the active support of the parents. We need their prayers and their presence.

The District President

BY J. E. VANDERWOOD

In this treatise the writer sets a pattern by which the office of district president may be properly magnified. . . . . . .

The work of the district president differs somewhat from that of the missionary, while in many respects it is similar. The very nature of the office makes the district president a pastor to the entire membership of his district. Not only should he care for and feed the organized branches in his district, but he should search out ways and means of instructing and stimulating the scattered members. This is one part of the work that has in a measure been overlooked by many of us; but it is worthy a

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little time and thought, and I urge that we should give this matter most serious consideration. For, if there is joy in heaven over one sinner that repenteth, surely there is joy also over one repentant person kept alive and growing intellectually and spiritually.

It is the task of the district president to feed the flock with the bread of life; to lead them to the Living Fountain, that they may drink. In other words, he is to enlarge their souls and cause them to get a clearer vision of life and its possibilities. To do this successfully he must acquire a Christlike disposition, for no one can give that which he does not possess. He must be kind and gentle with all men and in this way lead the erring to a better condition in life. He must learn to be a brother to the local ministry as well as to the membership. He must be awake to the best missionary opportunities and possibilities and be able to cooperate with the missionary arm of the church so as to be able to put over the missionary work in a successful way. But when the work of the missionary has ended, that of the district president has but fairly begun; for now he must feed the flock that has been gathered in. He is to take the new convert, the beginner, and develop him into a full-grown man in Christ Jesus.

That this work might most successfully be carried on, he should organize the local priesthood; get them so awakened and so organized that they will be able to work together systematically and efficaciously. He must enable them to coordinate their work; that is to say, they must so organize and systematize it that each man will understand his work and then push forward and do it.

Having succeeded in this he may with the cooperation of these local brethren profitably hold one or more good revival meetings in each branch during the year. This would have to be determined by the size of the district. In these revival meetings it should be his purpose to enable the membership to see that if we are to successfully carry out the program that is intrusted to the church we must make the Word flesh. That is to say, we must do more than preach, more than talk the message; we must vitalize it; we must live it; we must reflect the life of Christ in our attitude towards men and things about us. As the pastor, it is his task to enable the membership to acquire the very nature of the blessed Master, if he is to discharge his whole duty as a shepherd to the flock.

Now comes the problem of the isolated member. He should gain a knowledge of the whereabouts of the scattered ones, and after mailing them a general pastoral letter, he should organize this part of the work so as to write one personal letter to each isolated member in his district at least once a month. By this means each member in the district would receive twelve spiritual communications each year; thus they would not only be kept alive spiritually, but would come to realize fully that the church is profoundly interested in them, and that they must be interested in and concerned about the church. He should encourage the isolated members to keep in touch with the development of the church through the church papers, and in every possible way try to assist them in their study, reading, etc.; so that as they advance in years they may also advance in understanding and spirituality.

If he does this work, the district president will have little time for joy rides or trivial things; but in fully and methodically utilizing his time, he will teach his flock the value of time, and they will come to emulate him. Not only must a man inform himself, if he would teach thus, but he must learn to live close to God; he must strive daily to acquire the power of meekness, that he might properly instruct and uplift the flock that has been intrusted to his care. His is indeed an arduous task, for the fate of a whole district is quite largely left to his supervision and care. It is his most sacred privilege to lead the church to the feet of the Master, that there they may find the peace that alone can satisfy the soul and give them a hope with all who are sanctified.

Worship

BY MINNIE E. WARNOCK

Oh, God! When I behold the rising sun,
My knees incline to bend; mine eyes look up.
My heart, in renewed thoughts of reverence
Doth worship thee and marvel at thy power,
Thy faithfulness, thy goodness, and thy grace;
For I behold the emblem of thy glory
Bursting upon my enraptured vision—
The sun showing thy celestial splendor.

Like thy beneficence toward mankind,
Its penetrating rays dispel the night
And make the earth once more a gladsome place;
And fill her children's hearts with new-born hope;
And light and cheer and comfort and good health.
And all thy trees, they quiver with delight
As they reflect the glorious light of dawn,
And wakening flowers, they lift their little heads,
And all thy wondrous vegetation seems revived
As it emerges from out the mists of night.

And the first soft twitterings of little birds!
How sweet and lovely are thy works, oh, Lord.
"All thy works praise thee, praise thee, oh, God."
Oh, I thank thee that above all these
I have the gift of words to tell my joy—
The adoration that doth swell my soul,
When I do feel sweet nature's song of praise,
And see the signs that tell of thy great love.
And the soon coming of thy blessed Son.
Oh, the marvelous breaking of the day!
The rising of the glorious, glorious sun!
"All thy works praise thee, praise thee, oh, God!"

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NEWS AND LETTERS

Welsh Saints Appreciate Book of Mormon

GILFACH GOCH, GLAMORGANSHIRE, WALES, April 16.—We are glad to report favorable prospects in this part of the Lord's vineyard.

We were favored recently by visits from Elder H. R. Price of Llanelly, our district president and missionary, accompanied by Elder Abel Hall of Manchester. During their stay with us Brother Hall gave a series of lectures on the Book of Mormon, which were given a wonderful effect through the use of the stereopticon. The scenes portrayed were beautiful, showing the ruins of ancient America and specimens of curious workmanship which proved without a doubt the divinity of the Book of Mormon. We can well sing, "It is truth's triumphal car." We feel sure that this brother is one of God's own messengers. He is the right man in the right place. Our hearts have been stirred to their best aspirations, and we look forward with longing desire for such champions in the cause of truth.

Brother Hall is an eloquent speaker and holds the audience in awe. We can truly say, Like Paul of old, he has planted. May we have the spirit to water the good seed; then in our Father's own time we will be given the increase.

The revelations in the Book of Mormon pointing out the location of those ancient cities, subsequently discovered, and recent findings by eminent archæologists, proves without a doubt the divine authenticity of the Book of Mormon. Surely the Lord is good.

We will always have sweet recollections of the visit of our brothers, and we pray that God will continue to bless them in their efforts. We should like to see the Book of Mormon published in the Welsh language, and also Welsh missionaries sent to Wales—men like Captain Dan of olden times, fired with zeal for the work—who would arouse Wales from her slumber and cause her to arise in the strength of our Lord. May God help us all to do our part in bearing the standard of love and liberty. THOMAS RHYS JENKINS.

GARDEN CITY, 5 Llewelyn Street.

Activities of the Department of Women

OWEN SOUND, ONTARIO, April 25.—At this time the activities of the Department of Women stand out in the branch as of most importance.

The Department of Women is supervised by Sister R. J. Wilcox, and associated with her are most of the women of the branch.

Since the first of January they have purchased fixtures and some necessities for the basement and have them almost paid for. They are at present making an initial quilt containing two hundred and forty names, eight names to a block. The blocks are so arranged as to form the spokes of a wheel. After its completion it will be sold, and the money will be used in the interest of the work. Some who have been in need of physical comforts have received help as the result of the interest taken in them by this department.

An effort is being made to put on a play entitled "The flower of the home," by members of the Saint Thomas church, to be given in the basement of our church, proceeds to be divided according to agreement.

Sister J. L. Mortimer is at present in the hospital for a slight operation. The Saints sincerely hope for her early recovery so she may again enjoy her activities with the Saints. We ask prayers in her behalf.

"Father Terry" Again in Zion

After bidding farewell to the precious flock in El Reno on the last day of March, my companion and I sped on our way Zionward and after a pleasant journey of three hundred and eighty-one miles arrived in Kansas City, the Heart of America, where we were met by Brother and Sister McKevitt, under whose hospitable roof we found a welcome.

We were loath to leave the little flock in El Reno, but a combination of circumstances seemed to demand it. We learned to love them very dearly and hope the loving Shepherd may care for them and keep them in the fold.

It is a great pleasure to follow in the steps of a laborer about whom one never hears a word of criticism, but only words of commendation and praise. Such was our happy lot at El Reno in following Brother Hubert Case.

Since returning to Independence we have passed through the very eventful experiences of the General Conference. We are pleased to state that our confidence in the great work and the integrity of the chief quorums is more firmly planted, and under added courage we press on and feel an additional urge to do more for the cause.

We were greatly delighted in meeting so many Saints of past associations—from Chicago to Seattle and San Francisco. Truly the precious gospel tie is sweeter than all others, and we find this tie very strongly manifest among the Saints.

By invitation we visited the Fourth Kansas City Branch and spoke to them from, "Run, speak to this young man." It was boys' day, and the services were in charge of "us boys." A lad about twelve years of age offered the prayer and benediction, while another boy had charge. Of course the pastor, Elder Oliver Worden, was looking on and was the power behind the throne. There were about twenty-five boys on the platform. It was a pleasing service.

J. M. TERRY.

Union Branch at Clitherall

BATTLE LAKE, MINNESOTA, April 27.—Those returning from General Conference, namely Brother and Sister Abner Tucker, Sister Ethel Tucker, and Brother Lester Whiting, branch president, are well pleased with their conference experiences and with the results of the legislation of the church. Some who did not attend subscribed for the *Daily Herald* and thus kept tab on conference activities. It is very gratifying to those who are isolated to see evidence of good feeling and friendliness even among those who differ in opinion. It is only in that spirit that the differences may in time be erased.

Owing to the rush of spring work, church services have not yet begun.

Good Prospects of an Ingathering

CROSS TIMBERS, MISSOURI, April 6.—We feel that we have a right to be proud of the little group of Saints here when we stop to consider the condition under which they have labored for so long. There is no branch here, and for years none holding the priesthood have lived in our midst. Sometimes months have elapsed between visits of elders, yet they have kept the Sunday school going, and now that conditions have changed some, we find them willing and anxious to come to the services to study and learn.

Some of the young men are taking hold of the work, and we are looking for some good workers among the young people in the near future.

Brother Haden was here for a week last fall and baptized six fine people, and as soon as he can return we believe there

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will be a few more ready. We are happy in the glorious work and hope and pray for the onward march of the gospel.

The Saints here were called to mourn March 29 to learn of the death of one of our beloved young men, Brother Archie Black. He had been a patient sufferer with what was supposed to be tuberculosis for several years. The last few months it was plain that he was losing ground each day. He was a patient sufferer, never complaining, and always thinking of the comfort of those around him.

RALPH MURDOCK.

Expecting a Branch Organization

KENNETT, MISSOURI, April 27.—We rejoice in reading the testimonies of others to the divinity of this latter-day work and of the goodness of the heavenly Father to them. I have had many testimonies that this is the true church and believe that it will finally come out triumphant, clothed and prepared for Jesus Christ.

The isolated Saints realize very much the need of the gathering. Several families moved here from Louisiana, and Brother A. M. Baker came here in March and organized a Sunday school and selected a leader for the group. We are hopeful that soon we shall be organized into a branch. We have over sixty members, with seven holding the priesthood.

A Religio was organized last Saturday night, and those placed in charge began at once to make it a success. The Sunday school is doing good work. The prayer meetings are well attended by the young people, and they are taking part in bearing their testimonies. The local priesthood is doing well, and all manifest a desire to help with the cause of the Master.

For four or five months we had no services of any kind. Some of our boys were spending their spare time in town seeking the pleasures of the world. But now they are attending the services of the church. Our boys and girls must have entertainment, and we should provide for them as much as possible.

Our prayers are that Zion may be a reality. We hope to have Brother Baker with us soon. J. A. PHILLIPS.

Cherokee, Iowa

April 27.—We are very much pleased to hear the good reports from General Conference. We will be glad to welcome Brother F. T. Mussell back to our district again.

The weather has been ideal this spring, so our attendance at Sunday services has been excellent, and we are much encouraged over the work here. We are striving to keep our light shining before the world and trust some souls may be brought into the kingdom by our light.

Sunday school, under the direction of Brother Vernon Spence, is growing, and interest is increasing every Sunday. Christmas offering already is about to pass the amount we raised last year, and we have only started to boost.

Brother W. A. T. Peterson and family of Albert City were visitors here Easter Sunday, and also on the 26th. The Sunday school presented a short program Easter morning, after which Brother William Shore, who has been sick for a long time, delivered an excellent sermon. Elder A. R. Crippen gave a fine sermon on the resurrection at the evening service.

Many of the Saints have been victims of the influenza the past month. The elders have answered many calls for administration, and we are pleased to report that all who placed their case in the hands of the Lord were blessed.

Grandma Yarrington was eighty years of age April 20. The Saints remembered her with many greetings and flowers for the occasion. Sister Ellen Bruce, who is past eighty, is very ill and is not expected to recover.

Elders A. R. Crippen, William Shore, and J. T. Spence were absent from all services April 19 on account of illness of members of their families. W. W. Reeder filled both morning and evening appointments.

Cherokee Branch expects to entertain a big crowd for district conference June 6 and 7, as all the Saints will want to hear the reports from General Conference. There are a number of matters of interest to be discussed at this time.

Nauvoo, Illinois

May 1.—Although our numbers have been few, owing to so many attending conference, yet it has been very encouraging to see how the young people came to the front, especially in the prayer meetings, and moved forward with their prayers and testimonies. It speaks well for the future of our branch that such a faithful band of young people are engaged in the work here.

The Sunday school, under the leadership of Brother T. J. Henderson, rendered an Easter program at the eleven o'clock hour on Easter Sunday. The rostrum was prettily decorated with potted plants; and songs, recitations, and dialogues were given by the various classes. In the afternoon, cars were provided, and the Sunday school drove to the Union Church in Sonora Township, where a rally day service was being held, and lent their assistance by rendering an Easter song and a selection by the orchestra. This church is a typical "church in the wildwood," as it is built in the heart of the timber and is reached by following a winding trail for a mile or more through the woods after leaving the main road. Sunday school is held each Sunday, followed by a preaching service whenever the services of a preacher can be obtained. The Methodist minister occupied that day with an Easter sermon.

Brother A. L. Sanford was elected president of the Parent-Teacher Association at a recent election of officers. Meetings are held monthly in the new school building, and a good interest is manifested in this work. Some very fine programs have been put on by the various grades, and as the meetings are held in the evening, the parents and friends of those taking part are able to attend, and the auditorium is always well filled.

All the young people of the Protestant denominations met together one evening and organized a Young People's Christian Association, electing Sister Florence Sanford as president. Our young people have always felt that their needs were amply provided for by the Department of Recreation and Expression, but they were asked to meet with the rest of the young people of the town, and rather than hold themselves aloof, thought they could possibly use their influence to help others by joining with them. They are to meet every other Thursday night, a short program will be given, games will be played, and refreshments served.

Brother Jesse Fisher and wife are the proud parents of a baby girl. Mrs. Fisher came to Nauvoo a bride from Kentucky a year ago. The Department of Women prepared a surprise bag for her, which contained thirteen packages, one to be opened each day. These packages contained pretty and useful gifts for the new baby.

Another of our cradle roll babies was blessed at the close of the Sunday school hour: Robert Lee, son of Kenneth and Blanche Grotts Booz.

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Independence

Stone Church

The young people's prayer meeting was well attended and quite spiritual. It is good to see those young in years bear such strong, fervent testimonies. The hope of Zion lies in great measure in the youth of the church.

The attendance at Sunday school was 1,306, enough to make a good-sized village. The church is not large enough to accommodate all these classes, so the Church of Christ on the Temple Lot, the dining hall, the Library Building, and the Institute Building are used for classrooms.

There was an unusually large attendance at the eleven o'clock sacramental service in the upper and lower auditoriums. In the upper auditorium the meeting was presided over by President F. M. Smith. He made instructive and comforting remarks on the subject of prayer, exhorting the Saints to pray fervently for one another. "Pray for Zion, and then help the Lord to bring about the fulfillment of your prayers." Patriarch Ammon White, who was on the stand, delivered a stirring message to the people in the name of the Lord. Part of it was instruction to the Saints that the work of the church was not only to preach the gospel but also to better man's social condition. This will be brought about by putting into practice the principle of stewardship and then establishing Zion. The assistant pastor, C. E. Miller, admonished the Saints to be diligent and faithful in building up the forty-three groups in Zion. If we have the Spirit of Christ, we will infallibly bring forth the fruits of that Spirit. The Spirit is the cause, the fruit is the effect. We obtain that Spirit by much prayer. Apostle R. S. Budd made the opening prayer, a tender appeal for God's blessing upon the meeting, and God surely heard the prayer to our spiritual good.

The meeting in the lower auditorium was presided over by Elder E. A. Curtis.

The afternoon prayer and testimony meeting in charge of Patriarchs I. N. White and U. W. Greene called out over two hundred Saints and was another much appreciated service.

The Religio at six o'clock had an attendance of 232. A business meeting will be held next Sunday to elect officers.

The attendance at the regular monthly priesthood meeting in the Institute Building taxed the auditorium to its capacity. President E. A. Smith was in charge. Associated with him were Apostles R. S. Budd and F. H. Edwards. The intention was to have a few short addresses, then to enter into the regular quorum work, but the leading of the spirit of the meeting directed toward a continuation of the speeches by some of the brethren, and developed into fine, optimistic, spiritual testimonies. As the brethren were leaving the room, many said, "This is the best priesthood meeting we have had for a long time."

During the priesthood meeting Brother D. O. Cato was ordained a high priest and a member of the Standing High Council.

Our new Presiding Bishop, Albert Carmichael, preached in the evening to about five hundred interested and perhaps somewhat anxious people. He touched on the fundamentals of stewardship and the great social program of Zion in a clear, strong way. He emphasized the stupendousness of the undertaking in putting it over, and the great promises of God's special help and cooperation. It is a subject to engage the Saints' most sincere and earnest interest and attention now, and although the task seems almost insurmountable, they must not, cannot turn back, for the glory of Zion is as the apple of their eye, and they must move forward with all zeal. In the work of the bishopric there will be no double standards for the rich and the poor, for men and women, for black and white; no class legislation, and no infringement upon the divine right of free agency. There will be no recognition of an aristocracy except the aristocracy of character. God recognizes and honors the aristocracy of character.

Mrs. Daniel Shirk passed away at the Independence Sanitarium Sunday night, having lived in Independence sixteen years. She leaves her husband, who is very ill at the Sanitarium from the shock of his wife's death; three children; three sisters; and two brothers. The funeral was held from the Stone Church Wednesday afternoon at three o'clock.

The junior church has been reorganized with Mrs. Ethel Westwood as chorister and first assistant to Mrs. Alice Cowan. Hereafter it will meet every Sunday morning at eleven o'clock in the dining hall, so that more music may be given. Next Sunday a special Mothers' Day program will be given.

The regular open meeting of the Department of Women will be held Friday, May 8, in the lower auditorium of the Stone Church. There will be special music, and a health talk by Mrs. Kate S. Bartlett of Kansas City. Following this meeting at four o'clock there will be a business session of the W. C. T. U. All of the women of Independence are invited.

Next Sunday evening a Mothers' Day dramatization, "A little child shall lead them," will be given by eight of the Budd Park Christian Church Sunday School members sponsored by Mrs. Gaw. This will be followed by a short address by Pastor C. Ed. Miller.

Second Church

Sixty or sixty-five young people were in attendance at the eight o'clock prayer meeting Sunday morning.

Every seat on the main floor and choir loft was occupied during the sacramental service at eleven o'clock, when three bright babies were blessed, and the remaining time was occupied in active testimony.

Apostle Clyde F. Ellis was the speaker at half past seven, and the attendance was good. There is no disposition to rest or slacken effort, and such sermons as the one Sunday evening are enjoyed and properly appropriated.

Next Sunday morning Constable Miller will address the Saints, and a short Mothers' Day program will be rendered. Sunday evening at six o'clock the priesthood will gather, and it is hoped every ordained man will be present.

Liberty Street

More of the Saints attended sacramental service Sunday morning than had been out for a long time, and a very fine meeting was held. The sermon in the evening by Missionary J. E. Vanderwood on "And when they had lifted up their eyes, they saw no man, save Jesus only," was appropriate and well applied.

The evening of May 15 the Lower Circle of Orioles, and the boys of the Sunday school of the same age, are giving a program at the church. An offering will be taken to help the children pay their share on the budget.

The Temple Builders entertained the Temple Builders of the Stone Church group last Tuesday night. A program of readings and musical numbers was presented, and Sister Fannie Pender gave a splendid talk on the opportunities the girls of our church have for the uplift of humanity. Refreshments of fruit salad, cake, and lemonade were served, and after singing many songs the girls went home declaring they would never forget the evening they had spent.

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Walnut Park

Though attendance at the eleven o'clock sacramental service was less than usual, the time was as fully occupied, and testimonies were strong and hopeful.

In the evening Apostle Roy S. Budd was the speaker and taught how, from the depths of trial and affliction, through humility and effort we are caused to rise to higher, safer levels than we enjoyed before our trials.

On the evening of the 8th, Religio will convene at half past seven instead of eight o'clock, to permit of a longer program than usual, to be put on by Sister Bertha Constance's class.

The women of Group 29 are again meeting each week. They do quilting every Monday afternoon at Mrs. Orlando Nace's; and while they work, church history is taught by Mrs. Mollie Davis.

Kansas City Stake Items

Central Church

The speakers April 26 were Patriarch U. W. Greene in the morning and Apostle Clyde F. Ellis in the evening. During the past month the pulpit has been filled by conference appointees, as has also been the case at the other churches of the stake.

Easter programs were given in all the churches of the stake.

Fourth Church

This up-to-date congregation is putting in full time in all departments, which effort is rewarded by good attendance at all services.

Speakers recently have been, aside from the local force, Apostle Roy S. Budd, and Elders J. Charles May, A. M. Baker, John Dowker, H. A. Higgins, T. J. Elliott, and J. M. Terry.

At the recent "penny day" offering, $21.54 was collected, the Try (boys) Class leading with $5.18. They will join in the spirit of boys' week by showing their appreciation of their own boys as well as the neighbor boy, by inviting him to church.

Northeast Church

A series of meetings with Evangelist Ammon White as speaker was held from February 22 to 27 with fine attendance. Stake Missionary W. I. Fligg followed with another series from March 8 to 22, which was full of cheer and instruction to the people.

Grandview

A banquet was enjoyed by the Sunday-school teachers and officers and their companions Friday evening, March 20, in the church basement. Brother E. D. Moore of Independence was present and gave a talk on Sunday school problems and their solutions.

Tuesday evening, March 24, was spent in a trip around the world. The countries visited were Ireland, Holland, Japan, Italy, Mexico, and the United States. Refreshments of their favorite food were served at each country. A pleasant evening was spent by young and old.

Argentine

The new pastor, R. E. Browne, has been able, with the help of willing associates, to get things in good working order since he took charge. This is shown in a greater interest and attendance in the various departments.

Speakers not of this congregation have been George Jenkins, Elmer Smith, and Herbert Cresse of Chicago, Illinois, and William Anderson from California.

Fargo, North Dakota

April 27.—The Sunday school, in charge of Sister Cora Dehn, gave a program on Easter Sunday morning, and another program is being planned for Mothers' Day.

The Department of Women, under the leadership of Sister Worth Couie, plans to give an open meeting during the month of May.

We have had no visit from missionaries for some time, until April 26 the Saints had the pleasure of having a fine sermon from Brother J. E. Wildermuth of Illinois. They enjoyed a good visit with him. District President Thomas Leitch also spent Sunday here, and Elder Eli Bronson passed through Fargo on his way to Oregon from General Conference. Saints would have been glad if he could have spent several days here.

We have been anxious over the outcome of the conference and hope it will work out for the best, a better unity be established, fresh courage be taken, and Zion be redeemed. We can afford to spend our time in pushing the work as a mighty army for God, for in unity there is strength.

A baby girl was born recently to Brother and Sister E. E. Weddle. Sister Weddle is still in the hospital and has been there for the past eight weeks. The prayers of the Saints are for her speedy recovery.

Holden Stake

Atherton

During conference we had the happy privilege of having with us Elder Jonathan Koshiway and Brother Hare, our Lamanite brethren. Brother Koshiway preached a very interesting sermon followed by a few remarks from Brother Hare. Both sang for us. Apostle R. S. Budd assisted in the service. April 19 Elder John R. Grice preached the morning sermon, and in the evening Elder J. J. Cornish occupied.

Last Sunday Elder Amos T. Higdon occupied the morning hour and Elder Harvey V. Minton in the evening.

We are sorry to lose from our midst Brother and Sister D. R. Carmichael, who moved to Independence. Sister D. R. Hughes was chosen by the Department of Women to act as leader of the girls in the vacancy made by Sister Carmichael's resignation.

Sedalia

The Saints here were glad to have Elder J. E. Bozarth of Warrensburg with them to-day. He occupied at the morning service, giving a very interesting discourse on the Resurrection. Elder C. L. House occupied at the evening hour, his topic being, "The perfect law of liberty."

Those who were in attendance at General Conference are home, thus increasing our attendance some. All services except morning preaching services were held during conference with a good attendance and interest. Sister M. A. Ferguson had charge of the Sunday school both Sundays.

April 13 Brother James King spoke at the evening hour and told some of the wonderful experiences he has had in the gospel work. Brother King is seventy-five years old, and this is the first time he has occupied for thirty years, but his talk was much enjoyed by all present, even the children.

Elder R. E. Bozarth spoke the next Sunday night, giving a splendid discourse on "Obedience."

Brother and Sister R. F. Moorman and Sister Mount have gone to Indiana. Sister Mount expects to be gone some time.

Warrensburg

Almost daily new students are arriving to attend the State Teachers' College, and by the opening of the summer term, early in June, the enrollment is expected to reach 2,500.

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Many of our church people are included in the student body. We have a neat church here on Washington Avenue, between Market and Culton Streets, where a cordial welcome awaits both members and strangers. W. S. Macrae, 202 Clark Avenue, is pastor.

The sixteenth anniversary of the organization of the Warrensburg Branch will be observed with appropriate services Sunday, May 17. Letters will be sent to as many of the former members as can be reached; and others whose addresses are not available are hereby invited to attend. Elder George W. Hancock, a former resident, worshiped with us recently and occupied the pulpit very acceptably.

Denver Branch

LITTLETON, COLORADO, April 27.—With the ground too wet to plow in Missouri and floods threatening in Montana, Colorado is suffering from the worst drouth for many years. Unless rain comes soon the sugar beet crop will be a complete failure, as there is not moisture enough in the ground to sprout the seed. There is but little water for irrigation, and the supply for domestic purposes has been curtailed. Still further shortage is threatened unless it rains.

Brother L. R. Holmes is recovering from an operation for appendicitis. He was taken seriously ill and had to undergo an operation immediately. However, he rallied quickly and will soon be out again.

Brother W. B. Patten, one of the old-timers from Montrose, Iowa, stopped off on the 18th to visit the family of E. F. Shupe, with whom he has been acquainted since boyhood days in the sixties. He was on his way to join his family in Washington.

Brother H. G. Merryman, formerly of Cripple Creek, now of Montrose, Colorado, is in the city on business and is a regular attendant at church services. Sister Kennedy, cousin of President F. M. Smith, is making her home with Sister Anthony at 1523 South Lincoln Street.

Most of the conference visitors have returned. Pastor E. J. Williams returned in time to be the speaker at the morning service April 19, at which time he told of what was done at conference. His talk was of great interest to those who did not attend. Elder Clarence Bruno was the speaker in the evening.

The Sunday school is a real live wire. Eighty-five were present April 26, after most of the young people had gone to the mountains to hold their session and have a good time. Sister Brannan is making a success as superintendent. The weather was quite cool, but there was a fair attendance at both morning and evening preaching services.

Moorhead, Iowa

April 27.—Many of the Saints here, as well as others, have had a siege of the influenza, and some have had it in quite a severe form, but we are pleased to announce that nearly all have about recovered at present.

Easter Sunday was appropriately observed. Pastor T. O. Strand delivered the message in the morning. The day was beautiful, and the attendance was somewhat larger than usual. It might have been called "Baby Day" with us, as so many new babies were in attendance. Three little ones were blessed under the hands of Elders John Boswell, T. O. Strand, and Mark Jensen. Brother and Sister Claude Mann and family of Missouri Valley, and Mr. and Sister Keith Gorham, spent Easter at the home of their parents, Brother and Sister Perry Mann.

A union Sunday school has again been organized at the Jordan Church. In order to help the people of that community to carry on the Sunday school, several Saints have sacrificed their individual feelings and will attend there instead of at our regular Sunday morning service. This was also done last summer and should be appreciated by those living in that community who cannot attend other services. It means quite a sacrifice to the Moorhead Branch to have its membership thus divided, but we trust that good may be accomplished. Brother Chester Davis has been chosen to act as their superintendent.

On April 26, after the morning services, the Saints enjoyed a picnic dinner in the orchard on the Tornow farm, east of town. A pleasant social time was spent, and all were ready for the evening service as usual.

Elder Mark Jensen was the speaker at Pisgah Sunday morning, April 26. He was accompanied by his daughter Aurilee.

Brother Jennings Coffman of Omaha visited Saturday evening and Sunday at the Fred Pellissier home and attended services Sunday morning.

Several from the branch are planning to attend the Young People's Convention.

Grandma Bollinger has recently returned from her winter's trip to Nebraska and is pleased to be in attendance at the services again. Brother and Sister Dale Wilson of Ute frequently drive down to attend services here.

Brother O. M. Outhouse has been seriously ill with pneumonia but is recovering nicely now. Sister Clara McDonald has recently returned from a two weeks' stay at the Jennie Edmundson Hospital at Council Bluffs. Her condition is much improved, but an operation is considered necessary for complete recovery. She and many other afflicted ones have been remembered in the prayers of Moorhead Saints.

Deacon Ira Wilson and Mrs. Pearl Southworth were married at Denison the first of last week and are receiving the congratulations of many friends.

Brother Carl Bateman and family of Logan visited last Sunday at the home of her brother, Bert Mann, and family.

The Bond of the Prayer Service

SPRINGFIELD, MISSOURI, April 30.—Since our last letter in the HERALD we have received letters from different ones in the church who have passed through Springfield not knowing there was a branch here. We feel perhaps it would pay to advertise, and maybe we shall have more visitors, who will surely be made welcome.

Last sacramental service was exceptionally fine. The attendance was good, and Pastor Ansley has a wonderful influence in presiding over a service of that kind. When all who desire have prayed, the testimony service is started from the priesthood in front, then each row in turn, until all have had an opportunity to take part. It is very encouraging to see the activity all take in the service.

As we knelt in the opening prayer, I glanced across the aisle and beheld a beautiful sight—a mother and her children, the oldest about twelve, all kneeling side by side for prayer in the house of the Lord—and the thought came to me that though time and vocations of life may separate this family, there will always remain with them the memory of such happy association.

So it is with the membership of any branch. As they have worshiped together and shared each other's joy and sorrow, they have learned to love.

My wife and I had the privilege of attending church in Independence April 12, and there we met many of the broth-

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KLDS

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters. . . . . .

SUNDAY, MAY 10, 1925

11.00 A. M., From the First Independence L. D. S. Church

Hymn.
Prayer.
Anthem: "Peace I leave with you," Roberts.
Offertory: "Andantino," LeMare.
By Mr. Robert Miller, organist.
Contralto Solo: "Mother O' Mine," Tours.
By Mrs. S. A. Burgess.
Sermon in honor of Mothers' Day.
By Apostle R. S. Budd.
Hymn.

SUNDAY, MAY 10, 1925

5.00 P. M., From the New L. D. S. Radio Studio

VESPER SERVICE

The hymns and special music for this service will be furnished by Mrs. R. D. Etzenhouser, soprano; Mrs. Velma Nunn, contralto; Mr. Roy Cato, tenor; and Mr. Paul N. Craig, bass; Mr. Ammon Fry, violinist. Address by R. W. Farrell.

SUNDAY, MAY 10, 1925

7.30 P. M., From the First Independence L. D. S. Church

Organ Voluntary: "Song of India," Rimsky-Korsakow, arranged by Gaul.
By Mr. Robert Miller.
Hymn.
Prayer.
Baritone Solo: "Little mother of mine," Burleigh.
By Mr. Paul N. Craig.
Piano and Organ Duo: "Meditation," from "Thais," Massenet.
By Mr. George Miller, pianist.
Mr. Robert Miller, organist.
Soprano Solo: "Glory to thee, my God, this night," Gounod.
By Miss Lilly Belle Allen.
Sermon.
Hymn.

TUESDAY, MAY 12, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Piano Solo.
Reading by Beatrice McNamara.
Soprano solo by Mrs. Corrinne Haines French.
Cornet Solo: "Serenade," Schubert.
By Mr. Glen Sinclair.
Address by George H. Combs, jr., of Kansas City.
Bass Solo:
(a) "The night wind," Ball.
(b) "Annie Laurie," Liza Lehman.
By Albert Brackenbury.
Reading by Mrs. McNamara.
Cornet solo by Mr. Sinclair.
Soprano solo by Mrs. French.

THURSDAY, MAY 14, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Piano Solo:
(a) "A song from the East," Cyril Scott.
(b) "Japanese lullaby."
By Miss Hazel Scott.
Vocal Duet: "Nay, bid me not resign, love," Mozart.
By Mrs. Elizabeth Tanner Hitchcock.
Mr. Fields Jones.
Baritone Solo: "My Gypsy love," J. Lamonte Galbraith.
By Mr. Fields Jones.
Address by Apostle Roy S. Budd.
Violin Solo:
(a) "Rondino," Kreisler.
(b) "Serenade," Drdla.
By Mr. Herman Brodhacker.
Ladies' Quartet:
(a) "The lass with a delicate air."
(b) "Marjory."
By Mrs. Alice Sneeton.
Mrs. Stella Howery.
Mrs. Estella Moore.
Mrs. Emma Thomas.
Soprano Solo: "Sing me to sleep," Greene.
By Mrs. Elizabeth Tanner Hitchcock.
Violin obbligato.

---

ers and sisters we had known in Springfield, but who had moved to other places. As we shook their hands and answered their questions concerning the Springfield Branch and its people they had learned to love, we could not help saying, "God bless the tie that binds. May it ever be strengthened with love and unity." FRANCIS BISHOP.

MISCELLANEOUS

Conference Notices

Kansas City Stake quarterly conference, May 17 and 18. Sunday services: Preaching at 11 a. m.; social service 2.30 p. m.; young people's social service at same hour; priesthood meeting at 4.15, also Department of Women meeting; song service at 7.30; preaching at 7.45; business meeting Monday evening at 7.45. Matters of importance are to come before the conference. J. A. Tanner, stake president.

Spring River, at Joplin, Missouri, May 8, 9, and 10, at the church at Twenty-first and Annabaxter Streets. Mrs. C. E. Wilson, secretary, 2007 May Street.

Southern New England ministerial conference, at Fall River, Massachusetts, May 23 and 24. First session for business at 7.30 Saturday evening. Services Sunday at 8, 9, 11, 2.30, and 7 o'clock. S. E. Sinclair, district secretary.

Eastern Iowa, at Muscatine, June 6 and 7, 1925. Please have reports and other business matters for conference ready for Saturday. Evan A. Davis, district president.

Literature Wanted for Distribution

Mrs. J. W. Patrick, 110 East Walker Street, Denison, Texas, wishes clean copies of the *Ensign* and tracts to distribute among her neighbors.

Plus Ultra Home-Coming

The Plus Ultra Class of the Central Church Sunday School at Kansas City, Missouri, is anxious to get in touch with as many of its past members as possible. A home-coming has been arranged for Sunday, May 24. A happy reunion has been planned for the entire day. All the past members of the Plus Ultra Class are invited and urged to attend.

Pastoral Notices

To Saints of Southern Missouri District: It has been long since I have addressed you about your duty in the financial law. God is just as willing to receive your offerings and tithes to-day as he was when he spoke the words in Malachi: "Bring ye all the tithes into the storehouse, . . . and I will pour you out a blessing that there shall not be room enough to receive it." Put him to the test. Forward your tithes to me, and you will be properly receipted. G. A. Davis, Bishop's agent, Thayer, Missouri.

Our Departed Ones

HUGHES.—T. J. Hughes, oldest member of Rhodes, Iowa, Branch, was born February 14, 1840, at Brownsville, West Tennessee. Came to Iowa at the age of fifteen, and to Rhodes in 1882, where he thereafter made his home. Baptized in March, 1884, and remained ever in the faith. Died April 17, 1925, of influenza. Leaves two sisters and one brother: Mrs. D. E. Garis, of Maxwell, and Mattie Hughes who made her home with him; and J. B. Hughes, of Webster City; also many friends and other relatives. Funeral sermon by H. C. Castings, of Des Moines, at the Saints' church. Interment in Rhodes Cemetery.

SILVERTHORN.—Sylvester B. Silverthorn was born August 20, 1852. Baptized April 22, 1921. Died at the hospital in Duluth, Minnesota, April 28, 1925, after an operation. Leaves his wife, five daughters, and two sons. Funeral from the church with C. B. Freeman officiating. Interment in Oneota Cemetery.

BEEBE.—Abigail Pucket was born January 10, 1848. Married George W. Beebe April 1, 1866, to which union ten children were born. Baptized by Benan Salisbury, December 15, 1878. Died April 15, 1925. Leaves all her children except one daughter who died in 1918. Her husband also preceded her October 7, 1923. Leaves also twenty-nine grandchildren, and twenty-seven great-grandchildren. The funeral service was held at the home of her son Elijah, with sermon by George Jenkins. Interment in Hardy Cemetery, Hardy, Nebraska.

BLACK.—Archie Black, the second son of Jim and Lizzie Black, died March 29, 1925, at the age of twenty-two years, three months, and thirteen days. Baptized March 2, 1924, and was a faithful member until his death March 29, 1925. Leaves his widowed mother, two brothers, three sisters, and many relatives and friends. Funeral service conducted by Ralph Murdock, with interment in Walker Cemetery.

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Attention

L. D. S. School-Teachers

The Educational Commission of the Church is very desirous of communicating with all the public and private school-teachers belonging to the church throughout the world. *The Redemption of Zion is going to require the services of educators as well as ministers, physicians, artisans, and representatives of all trades and professions.* Are you willing and ready to cast in your lot to help the forward movement of the church? *You are needed.* You may be of greatest assistance where you are. Your services may be needed elsewhere. The church wants to know about you.

Will All

1. Public School-Teachers
2. Private School-Teachers
3. Professors and Instructors in colleges and universities
4. Principals and Superintendents of schools
5. Students of Education in colleges, universities, and normal schools
6. Prospective school men and women who are members of the church, please send names and addresses to

The Educational Commission
Graceland College
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NOTE: Friends and acquaintances will assist very materially by writing to the Educational Commission, giving names and addresses of all church people who belong to the above classes. Many teachers have been favorably located through the efforts of the commission. Those knowing the prospective vacancies in teaching positions where our church people might be located will confer a favor on both the teacher and the commission by rendering assistance in the matter.

THE SAINTS' HERALD

O. W. Parker, Business Manager

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THE SAINTS' HERALD

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OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

Our Social Program

The subject of stewardships involves in its final analysis the whole social philosophy of the church. This philosophy has been taught since the church was established in 1830, and sporadic attempts have been made at times to put it into some form of practice; but no attempt has been made to have its principles generally applied throughout the whole church. It has been hoped and believed that we were surely (though slowly) moving towards the time when it would become the practice of the church as well as a theory.

This hope was warmed in 1894 by the divine instruction that "section forty-two . . . is as if it were given to-day," and again in 1920; yet in neither case was there a follow-up movement towards practical application. There has been a further encouragement of that hope in the action of the conference of 1925 in adopting the "social program" which had been previously adopted by the council of 1924, which program looked "towards the establishment of Zion."

The program as adopted by the conference is as follows:

1. Be it resolved that we favor the immediate initiation of a program looking towards the establishment of Zion and the application of the law of stewardships, which program is as follows:
2. That the Bishopric secure completed financial statements by the selection of a corps of men qualified by special training (if possible) who shall be assigned territory with a view to securing these financial statements by personal contact.
3. That financial statements be provided which are especially designed to serve these purposes.
4. That the members of the church be requested to file their financial statements annually.
5. That arrangement for the payment of tithes due the church should be made at the time of filing of the inventory.
6. That all who are willing and desirous should be placed upon the stewardship basis, either individual or group, as they shall manifest the essential qualifications.
7. That books, tracts, etc., expressing the social ideals of the church should be published without delay.
8. That ministerial propaganda of the church include the presentation of the social ideals of the church with specific reference to the law of tithing and consecration, that they may cooperate in the education of the Saints, particularly young people and inquirers.
9. That the people of the church should be urged to gauge their expenditures in accordance with definite budgets to be formulated with the idea of maintaining an equitable standard of living consistent with the attainment and perpetuation of their maximum efficiency and the needs of the group.
10. That in looking to the completion of the surveys of man power, capital, markets, territories, etc., a bureau of research and service should be established.
11. That the determination of the order of economic development should be given immediate consideration.
12. That the surplus consecrated from stewardships in operation should be set aside for, or at once used in the establishment of other stewardships.
13. That in view of the extension of our social organization, there will be necessity for providing vocational guidance and training.

It becomes the duty of every minister of the church, and especially so of those under appointment, to support this program and make every effort possible to put this program favorably before the Saints.

It is *multum in parvo* and should be carefully studied by the ministry, for it will furnish topics for a series of sermons or lectures; while efforts to comprehend its bearings and scope will afford material for many hours of study and meditation to the members of the church.

We rejoice because the church is so apparently determined to move towards the establishment of Zion in a practical way. FREDERICK M. SMITH.

Mothers of Israel

(Continued from last week.)

"God could not be everywhere, and therefore he made mothers."—From an old Jewish Proverb.

In our last number we reviewed the story of the mother of Moses, the mother of Joseph Smith, and the mother of our Lord. These were reviewed to remind us how God trusts and honors mothers, and to remind the women of the church concerning their high calling. There is only an occasional Moses to be mothered; and in all time only one Jesus of Nazareth. But always there comes on a new generation

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of children the masses of whom will constitute the church and the state of to-morrow and among whom are the potential great leaders in church and state. Mothers not only bring these new recruits to the army of humanity; they also have the direct personal oversight and care of them during the formative years of life.

Protectors of the Home

Man may protect the home in a physical sense. Soldiers and the police are usually masculine. We depend upon men to keep out foreign invasions and to chase the burglar from the premises. This they do after a fashion, with a great deal of noise and some bloodshed. In a moral way the protection of the home rests largely with the women. They are *home* keepers—not *house* keepers.

Here are some of the enemies of the home that must be met. First, immodesty: Immodesty in dress and deportment tends to hasten the decay of morals. Unnecessary exposure of the person due to extremes in fashion which seem to demand scanty clothing of diaphanous texture must have its effect upon the character of the girl herself, while it throws unnecessary temptation in the way of the young man.

The Match to the Powder

The results are only too often apparent. An old miner complained that when he dropped a lighted match into a keg of gunpowder "half the blamed stuff burned up before he could put the fire out." Society to-day seems determined to fling the lighted match of sex appeal into the couchant, terrific reservoirs of youthful desire. The explosions are disastrous to society and to the home in particular.

Mothers should teach their children the old-fashioned virtue of modesty. They should teach it by example, in dress, in speech, and in deportment. But the "young set" now complain that they prefer to go to affairs without chaperons because their elders are a little too rank for their taste. There is work in Zion for the mothers of Israel.

Dancing to—What?

Second, the modern dance: The modern dance, particularly as it finds expression in the public dance hall, is a menace to the home. One prominent judge stated that seventy-five per cent of the delinquent girls brought before him trace their first downfall to the dance.

The overstimulation from music and light and motion, coupled with the unrighteous and immodest physical contact characteristic of the modern dance steps, fling the lighted match into the waiting powder, and the bursting flames that reply burn up the grace and innocence and dignity and promise of young womanhood and manhood, and not only blow the foundations from under the homes where these young people now abide, but also from the potential homes which to-morrow they should be building with the sanction of the state and the blessings of the church in honorable marriage.

Low Ideals of Marriage

Third, divorce: The divorce rate is increasing alarmingly. Some claim that this is a preventative of immorality. Is it not rather too often a result of immorality? Is marriage to become only a civil contract, hastily entered into and of short duration. Peggy Joyce is reported in the dailies to have scored a triumph in that she has "married three millionaires and one count," and the game is only just begun.

There must not be an infiltration of these loose ideals into Zion. The Book of Doctrine and Covenants contains the ideal marriage covenant, "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves *wholly* for each and from all others, during your lives."

That covenant presupposes loyalty. Life-long loyalty in the family is the only basis on which a home can securely rest. And the home largely exists for the children. The walls, the hearthstone, the rooftree are built around the child. Every thoughtful person knows that to-day the home as an institution is in danger. Here is work for the mothers of Israel. But no woman can do it who is not herself true to the ideals of the church. You cannot build a home or rear a family without loyalty to God and society and the marriage covenant.

Clean Marriage

Third, social diseases: These diseases are on the increase. To give figures might disgust you. You can get them from your family physician. They disrupt the family. Clean marriage is basic in family happiness and continuity. Bitter, blasting disappointment otherwise comes, with attendant disruption of the home. Every mother should strive to rear her children in purity for clean marriage. And any mother has a right to ask from the young man who seeks her daughter's hand a clean bill of health from a reputable physician. It is no offense to ask it; the man should be proud to give it. Otherwise the story may be that told in the poem by Wilkes recently quoted in the HERALD by Brother John F. Martin in his sermon, "The church and the young man":

So I had my joy of life;
I went the pace of the town;
And then I took me a wife,
And started to settle down.

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I had gold enough and to spare
For all the simple joys
That belong with a house and a home
And a brood of girls and boys.

I married a girl with health
And virtue and spotless fame.
I gave in exchange my wealth
And a proud old family name.
And I gave her the love of a heart
Grown sated and sick of sin!
My deal with the Devil was all cleaned up,
And the last bill handed in.

She was going to bring me a child,
And when in labor she cried,
With love and fear I was wild—
But now I wish she had died.
For the son she bore me was blind
And crippled and weak and sore!
And his mother was left a wreck.
It was so she settled my score.

Mothers' Day Reminders

These are but a few of the enemies of the home. Every unrighteous and unclean institution and agency menaces the home. Righteousness, virtue, honesty, industry, loyalty, these conserve the home circle. The mothers of Zion must not only safeguard their own homes, but, through their children, safeguard the homes of the future.

Mothers' Day came not alone with a bouquet of flowers or a box of candy for our gray-haired mothers. It came not alone with a sigh and a tear for the mothers who have gone on before and who are yet missed and mourned, even though their children may themselves be fathers and mothers. It came also with an appeal to the young mothers who still have children under their care and who are even now in position to work with God in character building; and for the women of the church individually, and in groups and societies, to help in that work.

ELBERT A. SMITH.

(To be continued.)

National Hospital Day

May 12, yesterday, was National Hospital Day, and the Independence Sanitarium kept open house, receiving large numbers of visitors from two o'clock until five o'clock in the afternoon, members of the Patroness Society acting as hostesses. Refreshments were served in the Sanitarium dining room.

Saturday, May 16, an endeavor will be made to raise one thousand dollars to be used as a Free Bed Fund, and if you desire to help in this good and necessary work, send your remittance to the Patronesses of Independence Sanitarium or the Independence Sanitarium Committee.

Last year Tag Day produced $740.77 for this fund, which cared for thirty-two patients for 244 bed days, and paid for four X-ray and one laboratory test for patients not admitted to the hospital. Surely this was much accomplished, but it can and should be increased materially. R. J. L.

Joint Council Meetings

Following the adjournment of General Conference, the Presidency and Twelve continued in session several days, considering appointments referred for post-conference action. These appointments have been or will be published in the HERALD. Adjournment was then had for several days.

Tuesday, May 5, the First Presidency, Quorum of Twelve, and Presiding Bishopric again assembled and spent the greater part of two days together. A great deal of the time was taken up in comparison of views and exchange of ideas, particularly regarding the year's work immediately before the church.

Each member of the council in turn expressed himself very freely as to the situation, the methods to be employed in field work, the outlook of the church, and his personal determination and feelings. A very gratifying unanimity of opinion prevailed, which enabled the president of the council to gather up the various observations made and epitomize them for reading at the closing session. The benefits of this exchange of ideas, while largely personal to the members of the council, will without doubt be passed on to the Saints in the various fields where they shall labor.

Without exception, there was manifested a determination to press vigorously and with faith and courage into the work of the church that lies before us. Unfailing trust in God as the author and finisher of our faith and in the integrity and final triumph of his church were expressed by every member. The general feeling seemed to be that we "should not shun to declare the whole counsel of God"—we should preach a well-rounded-out message comprising the restored gospel in its fullness and purity, and let the special undertakings ordered by the conference fit into this program, each in its place with its own due portion of importance.

The College, the Auditorium, and, greatest of all, the doctrine of stewardships, all of which were specifically mentioned by the conference, will be presented, no one of them as a hobby but all as incidents, though important incidents, to the present work of the church in preaching the gospel of the Son of God and the salvation of human souls.

The meeting adjourned following a statement by President Smith that the Presidency would probably call one or more similar meetings for council during

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the conference year. The next one is expected to be in September.

The Twelve spent some time together, informally comparing notes on their respective fields and perfecting their methods of reporting and keeping in touch with the missionaries under their direction.

If we can judge correctly, the members of the council will go out with the spirit of revival. They will seek to revive the Saints and to build up the church both spiritually and financially. The very good spirit which prevailed throughout these sessions should help them in their work and should spread abroad throughout the field. E. A. S.

Blue Pencil Notes

Patrons of the Dump Heap

Did you ever live in a rather small city? And if so, was there contiguous to it one or more "dump heaps"? Places where all sorts of cast-off articles are thrown into some gully or ravine? And if so, did you have a small boy? And did you ever send this boy to the "dump heaps" with his express wagon loaded down with old junk that you wished to be well rid of? Then we know what happened. He indeed deposited your rubbish, but returned with a bigger load of your neighbor's cast-off junk. Such a junk pile has an irresistible attraction for boys. There may be found old roller skates, baby buggies, automobile parts, worthless lawn mowers, tin cans, etc., etc. All quite outworn and thrown away—yet very interesting to the boy. How foolish of the youngsters to trade their own junk for the neighbor's junk!

But did you ever go to the neighbor's with a lot of idle gossip and foolish rumors? And being rid of them, did you return with a lot of your neighbor's idle gossip and foolish rumors? Every community has its junk pile. Every community thus swaps its old, worthless, vicious scandals and its idle gossip. This is true of church circles as well as worldly circles. If the boy is foolish, how about his elders?

The story which you bring back from the neighborhood scandal pile may be more worthless than the useless old bicycle, minus handle bars, with punctured tires and no pedals, which your boy brings home to clutter up your back yard. And despite the condition of the bicycle, your find may be much less sanitary. It may be an old, exploded bit of gossip about some church man, never true, made in hell, thrice disproved and discredited since it came from the factory, thrown out on the community scandal heap, yet you pick it up and bring it home and take it into the family and try to put it into shape to run again. And it does run again. Such things always have more "miles left in them yet" than any old Ford. But the Father on high must sometimes wonder at the folly of his children. They pass by his jewel shop to go to their own dump heap.

It would be better to keep away from the community dumping grounds and on our own premises erect a sign: "Leave No Rubbish Here"!

E. A. S.

Counselor Appointed

After careful and prayerful consideration we are assured by the Spirit of the Master that Bishop J. A. Becker is the one who should be our other counselor and unhesitatingly announce his selection to this office subject to the ratification of the next General Conference. A. CARMICHAEL,

Presiding Bishop.

INDEPENDENCE, MISSOURI, May 12, 1925.

Midnight Test Program K L D S

The men at K L D S experienced some difficulty in transferring to the new wave length of 441 meters Monday evening at midnight, and Tuesday morning. Satisfactory reports have been received from near-by points, but reports from distances have not as yet been received. The new wave length adds approximately fifty per cent to the radiation.

Those tuning in Thursday evening and Sunday may get K L D S at the old wave length of 268 meters unless arrangements are completed between now and then to use 441 meters, which is the same as station W O S, at Jefferson City.

Send your reports of the test program Monday night as early as is possible.

Bishop Israel A. Smith is in Colorado transacting church business. He will be joined by Bishop A. Carmichael, who will extend his trip through Kansas into Colorado and likely Lamoni Stake before returning to Independence.

Bishop Mark H. Siegfried made a visit to the Indian farm in Nebraska the first of this week.

President Frederick M. Smith delivered a baccalaureate sermon at Pisgah, Iowa, Sunday, called at Omaha, Nebraska, and visited the Indian farm northwest of Omaha the first of the week.

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ORIGINAL ARTICLES

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

Looking to the Redemption of Zion

Sermon by President Frederick M. Smith at the Stone Church, Sunday, April 5, 1925.

Behold, this I have given unto you a parable, and it is even as I am: I say unto you, Be one; and if ye are not one, ye are not mine. And again I say unto you, that the enemy in the secret chambers seeketh your lives. Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land. I tell you these things because of your prayers; wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you, by their wickedness, in a manner that shall speak in your ears, with a voice louder than that which shall shake the earth; but if ye are prepared, ye shall not fear.

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless: wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high, and from thence, whomsoever I will, shall go forth among all nations, and it shall be told them what they shall do; for I have a great work laid up in store, for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.—Doctrine and Covenants 38: 6, 7.

And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people.—Doctrine and Covenants 42: 10.

Wherefore, I the Lord have said, Gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth unto the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it; and it shall be called Zion.

And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we cannot stand.

And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy.—Doctrine and Covenants 45: 12, 13, 14.

Hearken, O ye elders of my church saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, If you will receive wisdom here is wisdom. Behold, the place which is now called Independence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the courthouse; wherefore it is wisdom that the land should be purchased by the saints; and also every tract lying westward, even unto the line running directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it for an everlasting inheritance.—Doctrine and Covenants 57: 1.

These passages are read from scripture which by Latter Day Saints is considered sacred, and point out clearly not alone the great goal of the church in achievement, but indicate with an exactitude beyond question the land or territory on or in which we are to win our objective and fulfill the purposes of God in our organization.

So pregnant with meaning to our people are these quotations (for they are *multum in parvo*) that hours might well be spent in their consideration, and we cannot attempt now more than to give attention to a few salient points.

We are admonished to heed the warning and commandments of God to us and by obedience to him escape the calamities to fall, rather than wait for the "wickedness of men to reveal these things unto us." And instructions are given, by following which we can "escape the power of the enemy." The heartening, stimulating, comforting promise is given, "If ye are prepared, ye shall not fear." By *preparation*, then, we can escape that greatest tormentor of man —fear. Let us be assiduous in activities of preparation, even while we build. Look ahead, "for Israel shall be saved." This is "the great work laid up in store" for us to do—"the salvation of Israel." The task is great, envisaged from afar, but there is heartenment towards endeavor in the promise that God is leading and "no power shall stay" his hand.

It is a fact quite generally recognized that greed, or the accumulation of wealth for self-serving purposes, is responsible for much of the world's misery and crime. There is plenty and to spare, of this world's goods, for the needs of all mankind, if hoarding for self can cease. And so in the principles of our social philosophy, touched upon in the passages

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read, the ax is laid at the root of the tree of evil by the command to consecrate the surplus. This is a yielding up of selfish or self-serving gains, and the religious basis for this social reform is set out in the very word used, *consecration*—made holy by devoting to sacred purposes.

There are those even in our own organization who look upon the doctrine of consecration (stewardships) with illy concealed fear, for they have not caught the great vision of service. But it emphatically can be said that the application of the law of consecration (a fundamental of the doctrine of stewardships) will be a willing surrender of accumulated goods (or talents) rather than a forceful taking. The pressure of conscience will doubtless be a factor in the surrender to the law, as it was (or is) in the application of the law of baptism, and the pressure of the common social *motif* arising from the common concept of the law as applied towards social betterment.

Even in the brief passages from the law which we have read we have not been left without knowledge of how the accumulation of consecrated individual surpluses shall be used, for the purposes are specified. Some of them it is well for us to note:

1. *The public benefit* of the church is to be promoted by the purchase of lands. It ought to be beyond question, it seems to me, that the words *public benefit* must be viewed in the light of the objective of the church socially and religiously; and this would indicate that the public benefit from lands purchased should be sought in directions other than rentals or income from landlording. It should be sought in furthering the application of the doctrine of stewardship and the law of consecration and the promotion of social reform through our own social philosophy. Hence lands purchased from consecrations for the public benefit of the church should be for the purposes of colonizing, for group stewardships, or for establishing individuals on the stewardship basis.

2. *Building Houses of Worship.* I am wondering if we can lay any claim to having even begun to carry out this instruction? To be sure we have built houses of worship; but how? Have we in any instance built them by a formal application of the law of stewardship consecration? I submit, Does not the mention of this instruction in this connection engender a vision of a great building program, carried on systematically from the results of stewardship, a program which will not be the haphazard one of the past, but one unified by the clearly visioned needs of Zion, the application of the Zionic law, and a balancing of the needs and wants of the people of the whole church, a program which envisages the gathering and establishment of the people permanently, and in a manner socially righteous and religiously sound?

3. We are reminded of the blending of the temporal with the spiritual, the interaction of social conditions upon religious development, the application of religious motivations towards the betterment of social conditions, the literality of our parallel material and religious development, by the expressed application of consecrations for the building up of the New Jerusalem.

And why the New Jerusalem? Oh, what a wealth of meaning to us as Latter Day Saints there is in the words which answer that query, "For the gathering of *my covenant people!*"

And why the gathering? Cannot God work out his purposes with us scattered throughout the world? Whether he could or not is a bit beside the question in the light of the words commanding to gather, and for the reason assigned, a reason the expression of which cannot but cause the heart of every Latter Day Saint to swell with gratitude to Divinity and words of praise to pass our lips from the depths of our souls, for the voice of inspiration has said that God would have us gather to *save* us; for the purpose of the gathering is expressed in these pregnant words, "For the *salvation* of *my* people."

4. The elements of reform in our work are touched indirectly by the expressed duty of the assembled elders to call upon people to repent. And then the building program is again mentioned in the command to build up churches.

5. And with *unity* gather together our riches for specific purposes. Let me suggest that we have in the last few years had some remarkable demonstrations of what can be done by unity in gathering riches for well-understood purposes. The general Auditorium drive yielded $850,000 in subscriptions; the limited drive to secure means to purchase the Campus brought $50,000; the radio drive brought $16,000 more; a total of about $900,000 with more than one half million paid in, and the rest forthcoming in my opinion when we show a determination to keep faith with the donors to the Auditorium Fund.

The special purposes of collecting the riches mentioned are stated to be the purchase of the inheritance, the New Jerusalem; and how clearly is it set out that this is something more than a mere spiritual condition of a scattered people, for it shall be a *Land of Peace.* How much there is need to-day for a land of peace, where industry and social conditions as well as the spiritual attainments of the people all promote and maintain peace. It shall therefore be a place to which peace-loving people may go if they would find peace.

6. It shall be *a city of refuge* for those is distress. And this means that because of its sacredness and

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its righteousness it will be a sanctuary for those who would flee the troubles to come. And our hope points to it even as a bulwark of defense against the enemy of mankind; a shelter for the weary.

7. It shall be a *place of safety* for the Saints. Safety is sought from danger, and danger there will be according to prophetic forecast, danger which shall be the ensemble of the multiplied dangers of to-day augmented by growing social unrest and unrighteousness.

It shall be a place wherein shall be the glory of God. The glory of God is manifest through obedience to his law, and thus shall the glory of God be there. And where his glory is there also will be terror to those who refuse compliance with his will.

And it shall be called ZION! Zion, our goal! Zion, our social perfection!

The unhappy conditions which will exist in the world, against which Zion the Beautiful shall arise as a protest, are indicated by the statement, prophetic in its character, that among the wicked there shall develop such a state that "every man that will not take up his sword against his neighbor must needs flee unto Zion for safety." The sword has always stood as the symbol of war. And so general shall the use of the instruments of war be, so widespread the confusion of antagonisms and strifes, that "the people of Zion shall be the only people that shall not be at war one with the other," while the cosmopolitan character of Zion as a land, a city, a people, is set out in the statement that to Zion shall be gathered people from every nation under heaven. And though fear will be banished from Zion in its righteousness, among the wicked shall prevail a fear of Zion, for the inhabitants thereof shall be terrible in their righteousness and nearness to God.

It is difficult to understand how Latter Day Saints can fail to see the concrete aspects of Zion as well as the subjective ones reflected in the words of our books. The land of Missouri "is appointed and consecrated" (made sacred by being devoted to holy purposes) of God for the gathering of the Saints. It is the land of promise to latter-day Israel, and there is fixed very definitely the place for the city of Zion—while Independence is designated as "the center place." Being the center, from it shall radiate the influence and activities making for the progress and development of the church. It is destined to become and must become the great civic center for the church, the nucleus of our great building program as the center of our spiritual and religious activities. It must become the center of our industrial and social movements looking towards greater liberty—liberty not emanating from license and individual caprice, but the liberty arising from obedience to law.

For the accomplishment of all this, as the basis of initial operations, came the command to buy land. Buy land, not at random in various parts of the world or country, but every tract lying westward to a certain boundary, and in the regions round about, according to language in other places. *Who will say we have obeyed these commandments?* And who can measure the losses we have suffered by our reluctance or unwillingness to obey. But who can fail to glimpse what our present condition as a people would have been, economically considered, if we had obeyed?

Peace! Refuge! Safety!!!

Are they needed to-day? Is there peace? Are not governments in turmoil, breaking overnight, changing with a frequency and rapidity which is baffling to the students of political history? The forces of political dissolution seem everywhere at work. Political parties are split, and reforming of lines is everywhere going on. Families are divided in strange and devious ways by the forces of evil. In churches there is quarreling between factions, and our own beloved church has had its progress temporarily checked by factionalism. All organizations are struggling against the forces of dissolution working through the avenues of discontent. Established leaderships are overturned or struggling against untoward forces. Would-be leaders are augmenting the spirit of restlessness by denouncing present orders. They would ride into power on the wave of discontent, failing to recognize that an institution established on disloyalty is as a house built on the sand. Nothing is too sacred to be touched by the marring hand of shortsighted reformers. Disrespect for authority is being taught with no regard being given to the direful consequences which will follow; for law is based on authority, and disrespect for authority breeds disobedience to law, and disobedience to law spells social dissolution. Liberty means obedience to law, yet license to-day comes disguised in the garb of liberty and would establish itself. Is the picture overdrawn? Ask any student of society.

While not all our duty as a church organization is set out in the scripture we have just read, I suggest that there is so much presented that we cannot afford to pass it lightly, for it comes as a commandment.

The great work laid up in store for us is to *save Zion,* to free her from the bondage in which she is to-day. This can be accomplished only by redeeming it. To redeem it means to change it from present conditions into those pointed out by divine instruction as being righteous. To buy it is not necessarily to redeem it. The manner of its occupation must coincide with God's purpose. The *land* as well as the *people* must be converted to God, be reconciled

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to him. This must be achieved by consecration of surplus springing from land occupation as well as individual endeavor.

But to do this demands the establishment of safety, freedom from danger, and this safety must appear under at least four forms: political, social, moral, and industrial or economical.

Political safety lies in respect for authority and obedience to law and righteous enactments. And one of our great tasks is to aid to the full extent of our ability and power in establishing political safety by creating a society (by reform) in which there shall be reawakened, if slumbering, or regenerated if dead, respect for authority and obedience to law. And everywhere in our organic activity must this promotion of political safety appear—in branch, in district, in Sunday school, in department work, in home, in school.

To establish social safety one of our prime tasks is to reestablish the home as the unit of society upon the firm basis of permanency, solidarity, and cleanness. Its permanency can be secured only by meeting the forces which are deteriorating the home by weakening the marriage bond, decreasing the influence of parenthood, lowering the standard of child rearing. The task is heavy as an evaluation of the forces to be met will reveal. The solidarity of the home for us can be secured by raising the standard of home life throughout the whole of our people till it is *uniformly* above that of to-day. To establish the cleanness of the home, our homes, attention must be given to the physical, the moral, and the religious aspects of home life. In the modern home the standard of its physical cleanness may be said to be higher on an average than formerly, due to the progress of sanitary engineering, but there is much yet to do in this line to raise *the general average* to where it will meet our needs and aims. But who will say that the moral and religious standards of the modern home are what should be in Zion the redeemed? I cannot contemplate the Zionic home being anything other than the highest type, morally, physically, religiously, which has ever been established. Here lies one of the great fields for the Department of Women.

Not only the home must be raised in its standard, but it shall be our task to rebuild or reform or reconstruct the community (the collected homes) on the basis of the relationships and social interactions of man to man as determined by religion, our conscious attitude towards God.

And this spells the great task, our task, of constructing a social order in which the fear of God will function towards the erection and maintenance of higher ideals of individual endeavor, endeavor consciously correlated with community weal—the great task of changing the objective of individual and group functioning from self-serving to that of neighbor-loving.

We cannot now enumerate all the details which must have attention in our task of establishing *moral safety,* but in general it must be achieved by creating an atmosphere in the home, on the street, in the school, in the community, which will not be inimical to moral development and growth, by saturating our youth with the highest religious ideals and developing a keen sense of moral responsibility, by universally inculcating and preserving the consciousness among all our people, that each person is responsible to the extent of his powers and capacities for the welfare of all others. As difficult also would be the task of outlining in detail our task of establishing industrial safety, which can be accomplished only by preserving all that is good in the present order while eliminating the much that is out of joint with God and the Christian philosophy; by developing a consciousness that the industrial endeavor of individuals is right only when there is always had in view as the end results of such endeavor, the social weal; by developing the consciousness in all members of our society that the exercise of talents, the effective display of capabilities, the emoluments of personal endeavor should be in terms of service; that self is or should be served secondarily or reflexively, not primarily or directly.

And lastly, but not as a leastly, let me say that we must establish *industrial safety,* by making our social ideals other than matters of lip service. Have we not made ourselves liable to the charge that we, too, are saying, Lord, Lord, but doing not his will?

I have thus briefly set out a part of our great task. What have we done towards its accomplishment? The road stretches out before us, the gate is standing wide open for us to enter. The goal in the distance gleams invitingly, the great objective of the church beckons us to almost superhuman endeavor, but we have been slothful in heeding the commands of Deity. What can we expect as a reward? "When ye do what I have commanded, then I am bound; but when ye do not the things which I say ye have no promise."

We might build the most resplendent buildings in the world; we might erect and dedicate the most exquisite and richly appointed temple; but if we fail to demonstrate in a practical way the social import of the gospel of Jesus Christ, we are falling short of our goal and purpose as an organization. We might develop to the highest possible degree individual righteousness or religiousness; yet if we do not so organize that this individual refinement from religion shall issue in better interrelation among men, among groups, we shall fail.

Salvation of the individual is impossible without the more abundant life which springs only from

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the purest, richest, highest social life. The riches of God, with which he desires to bless us, can be had only when we, because the gospel of Jesus Christ, the power of God unto salvation, finding place in our hearts, will socially issue in making available to everyone full opportunity for development and expression of talents, and when all shall be willing, nay, desirous, that the cumulative fruits of right endeavor shall be the common heritage of all; when the will of God shall be done on earth as it is done in heaven—a consummation not easy of achievement, but which imposes a social and religious task which can be accomplished only by a people with their faces set firmly towards the future and with their eyes clearly seeing the goal towards which they are working—a goal which is brightened by the illumination of inspiration.

That goal has long been beckoning us. For nearly one hundred years have we been proclaiming the principles of Zion and her redemption, the law of stewardships. I contemplate the progress made, but see also the long stretch yet lying between us and it. The disturbed conditions within the church may temporarily dampen our zeal and slow at times the progress towards the Zionic conditions of the books. And yet when we fain would cease our efforts and turn towards activities less strenuous, yet more remunerative from a worldly standpoint, we are recalled by visions of the Zion yet to be. "The righteous shall be gathered out from among the nations, and shall come to Zion singing, with songs of everlasting joy," is the promise. And so our eyes are lifted from the sordid earth by visions of Zion, and the harmonies of our soul are caught by the vibrations brought from afar when under that same spirit of inspiration we hear the songs of the hordes of Israel coming to Zion, to the land redeemed; for ringing as a golden chime through those songs is the theme of everlasting joy, till even the land resounds. And then there comes the entrancing vision of our redeemed Zion, a land wherein the activities of home, the devotions of the church, the revealments of education, the rustle of the marts, the sounds of industry, the tilling of the soil, even the lowing of the cattle on a thousand hills are all in tune with God, for all are serving his purpose.

The beauty of Zion calls us up and on, and in our human weakness we cannot but call out, "Help us, God, to do our part to bring it all about!" while in the ecstasy of inspiration we praise God for the glorious vision.

My people, when shall Zion be?

"To do the right thing at the right time without being directed to do it is the test of worth. The big prizes of this world go to the men of initiative."—F. L. Brittain.

Repentance the Principle of Adaptation in the Kingdom of God

BY E. J. GLEAZER

Text: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

In this language the Master introduces his ministry. The call to repentance had been heard before. The message of repentance had been proclaimed by the prophets in their attempt to prepare the people for the Christ kingdom, but now the startling announcement, "The time is fulfilled, and the kingdom of God is at hand." The time was now; the new kingdom was about to be brought into existence, hence the necessity for repenting.

Repentance in some form or other is usually recognized as a prerequisite to church membership among Christian people. However, the forms vary from the simple confession of the one seeking membership, to the requirement of some religious organizations that the one seeking membership must not only confess the wrongs committed but do all in his power to bring to pass an adjustment.

A study of scriptural repentance reveals the following as manifestations of repentance; sorrow for sins committed; confession of sin and its renunciation; restitution as far as possible. Isaiah clearly defines repentance as a ceasing to do evil; a learning to do well. The Greek word most frequently used in the New Testament means a change of mind, a mental state fully appreciative of the moral defection, and a desire to alter a course of conduct. It is a recognition of the fact that sin is a violation of divine law, is against the moral government of God, and must be exercised toward God. Repentance as required by the scriptures is reconstructive; the whole life is reconstructed in harmony with the will of God. The old ways of sin are renounced, and a new order of life in conformity with the demands of God is pursued.

Repentance, then, is not simply a doctrinal principle to be observed by those seeking membership in the church, for it concerns those who are already members as well. Just so long as it is necessary for us to learn to do well, repentance will be practiced. Not alone in the sense that individuals will fall away after uniting with the church, and hence the necessity for their coming back manifesting exceeding great sorrow that they made such a mistake, but in the sense that as long as we are imperfect there will be the need of a continual adjustment of our lives to God. In our attempt to conform with the divine, we are repenting. "Get right with God" is only another way of crying repentance.

When Jesus called upon the people to repent, he used the word in its fullest sense. He not only de-

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sired to see manifest a sorrow for sin committed, or the principle observed simply as a means of uniting with his church, but the attempt made by those who would receive him to adjust their lives to the new condition about to be realized as a result of the coming forth of his kingdom. Repentance is the principle of adaptation in the kingdom of God.

Certainly the conditions which should obtain when the Christ kingdom was established would be vastly different than the conditions prevailing when Jesus made the call to repentance. Continued correspondence with the old environment meant death and desolation. "Except ye repent ye shall all in like manner perish."—Luke 13: 3. To live it was necessary to correspond with the new environment, the kingdom of God. The story of the prodigal son illustrates the principle of repentance as the principle of adaptation. The boy had left his father's home (an environment which we have every reason to believe was good) for a far country, where the environment was destructive. The condition of the boy, the depths to which he had fallen, reveal the nature of the environment with which he was in correspondence. He came to himself. He was sorry for the terrible mistake he had made, but sorrow did not restore him to his father's home. No, he had to leave the environment where we find him and retrace his steps to the wholesome environment which he left when he forsook his father's house. In that long journey he was repenting. It was an experience which he must pass through. No one could make the trip for him, not even his old father who loved him so dearly. He must make his own adjustment. No one could repent for him. After reaching his home again, his conduct was certainly different from his conduct in that far country. He could never have remained in his father's house and have behaved as he did when engaged in riotous living. To remain with his father, he found it necessary to adapt himself to the condition that prevailed in that home.

In the experience of Zacchæus, Luke 19: 1-9, we have another illustration of the principle of repentance as the principle of adaptation. Zacchæus was selected by Jesus to be his host while he was in Jericho. As soon as he heard the announcement that Jesus was to be his guest, he immediately attempted to correspond with the new condition or environment. Before he could feel at home in the presence of Jesus, it was necessary for him to do some repenting. However, he was in a position to do it. He seemed glad of the opportunity. "The half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." No wonder Jesus said, "This day is salvation come to this house." Zacchæus had demonstrated his ability to correspond with the Christ environment.

All men are not as ready to repent as was Zacchæus. A rich young man came to Jesus wanting to know the way of eternal life. The Master explained what it was necessary for him to do. He could not conform. He went away sorrowful. He was unable to make the proper adaptation.

Repentance is just as necessary to-day as it was when Jesus made the call. The kingdom of heaven is at hand. While it is true that to-day there is great wickedness, while in other quarters righteousness is on the increase, this state of affairs is in harmony with prophecy. The increase of wickedness itself is one of the signs of the second coming of Christ. In the revelation of God to his church to-day, we are told: "The Devil shall have power over his own dominion; and also the Lord shall have power over his saints. . . ."—Doctrine and Covenants 1: 6.

The kingdom of God is at hand. The new environment is in process of formation. Leading men in government and business the world over are realizing as never before that the Christ principles must be applied if civilization is to endure. The law of survival applies to governments and to business organizations even as it applies to individuals. Sin destroys the sinner. The wicked slay the wicked. No wonder Jesus said the meek will inherit the earth. The meek are teachable. They are willing to be taught. They are capable of changing. In other words, they can repent. As the new environment is ushered in, they will make the necessary adjustment to be in harmony with it. The proud are not capable of making the adjustment, hence they perish. Not being in a position to abide the new condition, they perish with the old. Malachi, the prophet, had this thought in mind when he said, "But who may abide the day of his coming?"

The kingdom comes gradually. (Daniel 2: 44, 45.) Here, it is likened to a stone cut out of the mountain without hands. It had a small beginning, but eventually it was to become a universal kingdom. The story of the mustard seed also reveals that the kingdom was to have a small beginning, and its growth would be gradual. It is well for us that this is true, or we would be incapable of making the necessary adaptation. It is impossible for any of us to become perfect in a day; that is, to harmonize our lives perfectly with the divine: hence the necessity for repenting daily. As new truth is revealed, we should make the new adjustment. God and truth never change, but our conceptions change. The nearer we approach God and truth, the more perfect our adjustment becomes, hence the more perfect our repentance.

God is anxious for our repentance. He is doing all

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in his power to introduce the new environment. The gospel in its fullness has been restored, but we must make the application.

Shall we make the mistake that the inhabitants of Jerusalem made when they refused to correspond with the new environment? (Luke 13: 34, 35.) The kingdom was in their midst, but they ignored it, and they perished. I trust we are as capable and as anxious to repent as Zacchæus. If so, the coming of the kingdom will be a blessing; if not, it will be a curse.

May God help us to heed the cry, "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel."

Quetzalcoatl

BY PAUL M. HANSON

The purpose of this article is to direct attention to a remarkable ancient American divinity.

Edward Seler writes:

As observation of the stars was the duty of the priests, the morning star, it seems, was even regarded as connected with the deity who was considered the first priest and the inventor of every art, of art handicrafts as well as of the special sacerdotal art and science, of the calendar and the soothsaying art, with Quetzalcoatl, the hero of Tula, the king and lord of the Toltecs. . . . They said that Quetzalcoatl died when the star became visible, and henceforward they called him lord of the dawn (Tlauizcalpan tecutli). They said that when he died he was invisible for four days; they said he wandered in the underworld, and for four days more he was bone (dead, or emaciated). Not until eight days were past did the great star (the morning star) appear. They said that Quetzalcoatl then ascended the throne as god.—Bulletin 28, Bureau of American Ethnology, pp. 359, 360.

San Juan Teotihuacan, twenty-five miles northeast of the city of Mexico, stands easily at the head of the ancient cities of Mexico. This city, a great center of population and culture, is generally attributed to the Toltecs, mentioned in traditions of the Mexican and Central American races. They were a civilized nation, intelligent and powerful, and their reign extended over a long period of years.

W. H. Holmes writes of them:

The art remains indicate a culture differing decidedly from that of Tenochtitlan—the Aztec capital, now the capital city of Mexico—differing from it in so many ways as to warrant the inference of a distinct nation; but at the same time the analogies are so close and numerous that the two peoples, if not of the same stock, must have been closely associated for a great number of years.

The nature and arrangement of the principal structures and features of the city would indicate the dominance of religious motives in their construction, and this, coupled with the well-known fact that ceremonial life among the native peoples in general was of vast importance, warrants the conclusion that Teotihuacan was in a sense a religious center. . . . It is noted that among all the monuments and relics of art there is a singular absence of indications of a warlike spirit. . . . It is probable that agriculture was the chief resource of the people, though many other arts and industries flourished.—Archæological Studies Among the Ancient Cities of Mexico, pp. 289, 290.

Our knowledge of the Toltecs rests chiefly on traditionary legends, transmitted to us by the nations that came after them. They employed the use of hieroglyphs. They possessed many useful arts, a high code of morals, and a pure and simple religion. They were great architects. Ruins are still visible of some of their great cities, like Tula.

Besides building palaces of cut stone, without mortar, or wood of any kind, they were "cunning artists in working gold, precious stones, and other curiosities."

Clavigero says of this advanced nation:

It is certain that they built in honor of their beloved god, *Quetzalcoatl*, the highest pyramid of Cholula, and probably also these famous ones of Teotihuacan in honor of the sun and moon, which are still in existence, though much disfigured.—History of Mexico, vol. 1, p. 88.

It is well to keep in mind Désiré Charnay's words:

We cannot sufficiently impress on the reader that in America the pyramid was synonymous with temple, or used as basement for temples and palaces.—Ancient Cities of the New World, p. 132.

The pyramid of Cholula, possessing a base larger than the base of Cheops, had an altar on its top, dedicated to Quetzalcoatl.

Humboldt records the following:

The reign of Quetzalcoatl was the golden age of the people of Anahuac. At that period, all animals, and even men, lived in peace; the earth brought forth, without culture, the most fruitful harvests; and the air was filled with a multitude of birds, which were admired for their song, and the beauty of their plumage. . . .

He preached peace to men, and would permit no other offerings to the divinity, than the first fruits of the harvest. From Cholula Quetzalcoatl passed on to the mouth of the river Goasacoalco, where he disappeared, after having declared to the Cholulans (Chololtecatles) that he would return in a short time to govern them again, and renew their happiness.—Researches in America, vol. 1, pp. 93, 94.

Quetzalcoatl was intimately identified with the institutions and civilization of the entire Nahua race.

John T. Short says:

We cannot, however, dismiss this the most primitive period of the growth of the Nahua nations, without a reference to the reputed author of the higher phases of their civilization. We refer to that semi-mythical and semi-divine personage, Quetzalcoatl. The numerous legends concerning this culture-hero, scattered chronologically over hundreds of years of Nahua history, may have originated in the life and character of some noted personage—the leader and civilizer of the most ancient branches of the Nahua family, or in the personification of an ideal deity, a nature-god whose chief attribute, whose distinguishing office, was the fertilization of the earth, the revivification of the slumbering forces in nature, and consequently the author of prosperity, agriculture, and the arts of peace. In either case the name of the original Quetzalcoatl, were he either man or deity, was eventually inherited

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by a line of individuals who became the priests of his worship, or the representatives of his teachings, and the inculcators of the most humane and noble principles which entered into the ancient civilization.

He is described as having been a white man, with a strong formation of body, broad forehead, large eyes, and flowing beard. He wore a mitre on his head, and was dressed in a long, white robe, reaching to his feet, and covered with red crosses. In his hand he held a sickle. His habits were ascetic; he never married, was most chaste and pure in his life, and is said to have endured penance in a neighboring mountain, not for its effects upon himself, but as an example to others. Some have here found a parallel for Christ's temptation. He condemned sacrifices, except of fruit and flowers, and was known as the god of peace; for when addressed on the subject of war, he is reported to have stopped his ears with his fingers. . . .

The Cholulans, out of respect to Quetzalcoatl, placed the government in the hands of the recipients of his blessing. His status was placed in a sanctuary on the pyramid, but in a reclining position, representing a state of repose, with the understanding that it shall be placed upon its feet when the god returns. . . .

No wonder when the fleet of Cortez hove in sight on the horizon, almost in the same place where Quetzalcoatl's bark had disappeared, that the Mexican, who had been waiting centuries for the prince of peace to return, believed his waiting to be at an end. No wonder that he inquired of the distant and mysterious Tlapalla. In this state of expectancy we find a most natural and fruitful soil for the operations of the Spanish conquerors.—North Americans of Antiquity, pp. 267, 268, 271.

Humboldt says:

This Quetzalcoatl, whose name signifies serpent clothed with green feathers, from *coatl*, serpent, and *quetzalli*, green feathers, is the most mysterious being of the whole Mexican mythology.—Researches in America, vol. 1, p. 92.

The quetzal (pronounced *kez'al*) is the national emblem [of Guatemala] and is decidedly a bird of freedom, as it never survives captivity, even when taken in earliest life. In ancient days none but the royal family could wear the beautiful plumes. At present the Indios bring the skins from the mountains in considerable numbers, their value depending on the length of the tail plumes, which sometimes exceeds three feet.—The Land of the Quetzal, p. 97.

Squier says:

The most celebrated is the *Quetzal*, which was the imperial bird of the Quichés. It is best known in the museums as the *Trogan Resplendeus*, and is found only in the Mountains of Merendon, in Honduras, and the Department of Quezaltenango, in Guatemala.—Notes on Central America, p. 195.

Quetzalcoatl is compounded of *quetzalli*, a plume of green feathers, metaphorically signifying anything precious, and *coatl*, a serpent.

It should be remembered that the symbol of life and power among the Mexicans and Central Americans has always been a serpent. Of this one is constantly reminded in going through the National Museum in the capitol.—Sketches of Mexico, p. 91.

The symbol of life and power among the Central Americans and Mexicans has ever been a serpent, a fact which may have derived its significance from the meaning of the name of the Votanites together with the power attained by Palenque.—North Americans of Antiquity, p. 208.

With this explanation it can be seen that the name *Quetzalcoatl* could most appropriately be applied by the ancient nations of America to the deity whom they regarded as the founder of their institutions and national life.

A priesthood appears to have been founded who perpetuated the doctrines of this deified man.—North Americans of Antiquity, p. 273.

Among the Quiches the name of Quetzalcoatl was *Gucumatz*, and among the Mayas, Cukulcan, which, singularly enough, means the same in each language, namely, "plumed serpent." The first named was no tribal hero, but belonged to the entire Nahua race, and some believe that he was called "feathered or plumed serpent," after the brazen serpent which Moses lifted up in the wilderness.—Sketches of Mexico, p. 117.

The most magnificent and beautiful front in America is that of the Serpent Temple [Uxmal, Yucatan]. . . .

The marked feature of the sculpture is the formation of square panels by the intertwined bodies of two huge stone serpents with monster heads, surmounted by plumes and inclosing between the jaws of each a human face. A head and tail as shown above occupy opposite extremes of the front. This may be a representation of the plumed serpent of the Central American mythology. The stone lattice work (a feature of Uxmal sculpture), underlying the serpents and covering the panels formed by their folds, is more complicated and beautiful than any other in America. . . .

If the reader will but turn to our cut of the serpent temple at Uxmal (p. 394), the same symbol of Cukulcan or Quetzalcoatl, the feathered serpent, will be seen. Doctor Le Plongeon, in his recent researches, is convinced that Uxmal was built, or more properly rebuilt, by Nahua invaders, who afterwards became amalgamated with the Mayas. Most of the Mexican historians represent Quetzalcoatl as the founder of the Nahua civilization. Torquemada states that he was their leader when they first arrived in Mexico. If the "Feathered Serpent" was the founder of their institutions, it was not inappropriate for the Aztec artist to place the hero's face at the bottom of the stone, and represent the symbols of the cycles as huge scales upon his body, since the influence of the civilization which he established had been felt throughout their entire history.—North Americans of Antiquity, pp. 394, 457.

The following words of John T. Short in the conclusion of his book, are significant:

The doctrines of the benign and saintly Quetzalcoatl or Cukulcan must be classed among the great faiths of mankind, and their author, alone of all the great teachers of morals except Christ himself, inculcating a *positive* morality, must be granted a precedence of most of the great teachers of Chinese and Hindoo antiquity.—North Americans of Antiquity, p. 515.

Quetzalcoatl remains to be explained.

The Book of Mormon records that Christ after his crucifixion visited his church on the American Continent. With the passing of time there occurred a total apostasy of his people from the true faith. Consequently only fragments of their original belief remain to be discovered.

May not Quetzalcoatl be the Christ of the Holy Scriptures?

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Facts About the Bible.—No. 12

BY A. B. PHILLIPS

It is not possible to locate with certainty all of the countries that are first mentioned in the Bible. Such are Ethiopia, Havilah, Shinar, and Ur, though some idea of their approximate locations as anciently known is still held, as most of the events with which they are connected help to identify them in some measure. Boundaries were also subject to great changes, so that territory once indicated might be different from that subsequently referred to. Most of the post-diluvian events of biblical mention took place near the Mediterranean Sea or to the eastward in the country known as the Levant, particularly in the river valleys such as the Nile, Euphrates, Tigris, and Jordan.

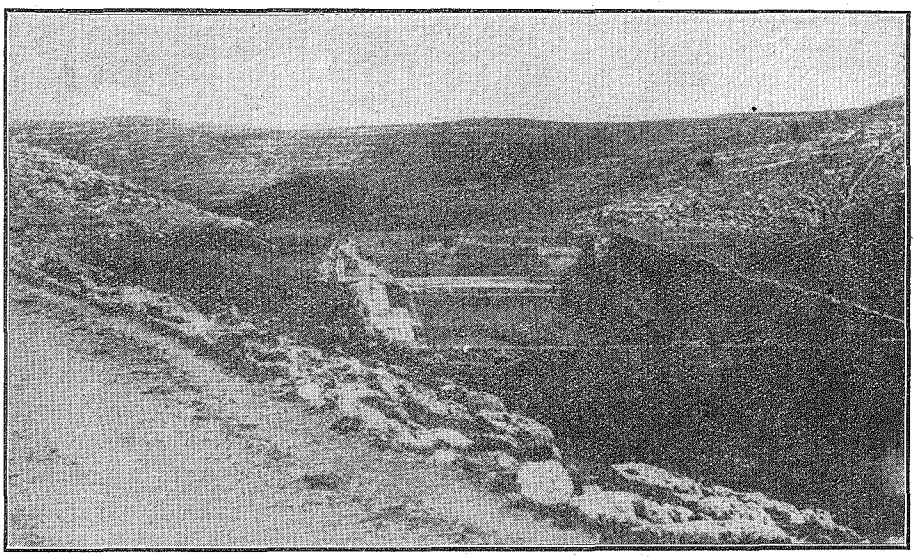
Sketch of the Holy Land

Of overshadowing interest to Bible readers is that portion of country known as the Holy Land, because God selected it for his Chosen People as the place of their divinely appointed inheritance. The extent of this country has also changed from time to time, and even its name has been variously known in different periods. Perhaps the most ancient biblical term applied to it was that of *Canaan,* supposed to have been derived from Canaan the son of Ham, whose descendants settled on the Palestinian seacoast in an early period. The Phœnicians are reckoned among these ancient descendants, but the Hittites, Zidonians, Hivites, and other tribes also were in that country at an early period of the Genesis account.

The name of Palestine appears to have come from the Philistines who occupied the country, being derived from the Hebrew word for that people, and mentioned over two hundred and eighty times in the Bible. The Hebrew word, *Palesheth,* first occurs in Exodus 15: 14, but in the Authorized Version is thrice rendered *Philistia* in the Psalms. It means "migration," hence the land of strangers. Abraham was acquainted with the Philistines and lived among them for a time, though his home had been in Padanaram, Mesopotamia. It was to Abraham that Canaan was given by the Lord, and therefore became known as the "Promised Land."

It is noteworthy that the whole territory embraced in the Holy Land is only about 180 miles long, or about as long as the State of New Jersey, and averages in width about sixty miles. But on account of its position it has been the scene of many bloody battles. It had been subject to Babylonian rule prior to its conquest by the Kassites, who founded the Elamite dynasty in 1780 B. C. Egypt held the kings of Palestine in vassalage in the fifteenth century B. C. and had colonies there, but seemed to have held uncertain control after the following century. It is believed by many that Merenptah II, son of Rameses II, was the Pharaoh of the Exodus. In 1896 an inscribed stele of Merenptah was found which contained the words: "Ysirael is desolated, his seed is not." But it is uncertain as to what is meant by the statement.

It was not until David's time that the Promised Land was completely conquered, though the conquest of Gilead, Bashan, and Midian were accomplished under Moses, as this land east of the Jordan was in the line of the Hebrew march. Under Joshua the land on the west was to a large extent taken. Other conquests took place in the time of the Judges, but Israel was at times ruled or oppressed by surrounding nations, as the Canaanites, Midianites, Philistines, Zidonians, and others, until the throne of David was triumphantly established over the enemy.



SOLOMON'S POOLS (See Ecc. 2.6)

These pools are located between Jerusalem and Hebron, and anciently supplied water for Jerusalem through a system of conduits.

Internal strife marked much of this trying period and subsequent times, and after the time of Solomon the power of the Davidian kingdom grew less until it became subject to Syrian and Assyrian domination. At the close of the seventh century B. C. the noted Nebuchadnezzar conquered Palestine, but about fifty years later the Persians gained control.

It was during this latter period that the Hebrews were in Babylonian captivity, from about 586 B. C. This is sometimes called the seventy years' captivity.

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Four centuries of Greek influence followed the rule of Alexander, though Palestine was an Egyptian province during the third century B. C. In the second century B. C. it was for a while under the Syrians, but the Maccabean revolt resulted in the establishment of the independence of Judea until the Roman conquest of 65 B. C. From this time onward the land of the Jews remained under foreign rule, and in the time of our Lord such privileges as they were permitted to enjoy came to them by Roman grant or sufferance.

Physical Features and Climate

Small as is this country, its physical features are among the most varied on the globe. For this reason the temperature varies greatly in different places, in summer usually ranging from 80° to 90° in the mountains, but in parts of the Jordan Valley sometimes reaching 120° or even much higher, while in the winter it drops at night to near the freezing point occasionally. In eastern Palestine the greatest changes of temperature occur, sometimes varying fifty degrees in a single day, and in winter snow covers some of the higher mountains.

Observations taken by the British Government and others record rainfalls of from 20 to 30 inches in a year, though in unusual years more has fallen. The "former rain" of scripture usually begins during the month of November and continues more or less intermittently until April, the month of January being generally the most rainy season. The "latter rain" comes in the latter part of Abib and the early part of Zif, nearly corresponding to our April, after which a long dry season follows when the perennial streams become dry. Many hillside streams, however, compensate in part for this lack of moisture, while a large number of cisterns may still be found scattered over the fields and hills, as in the days when the book of Kings was written (see 2 Kings 18: 31).

The three Pools of Solomon anciently supplied Jerusalem with water by means of great conduits extending for about twenty miles. The remains of aqueducts may still be seen in various places on both sides of the Jordan. Many other scenes of remarkable interest greet the traveler, and the landscape in charming variation may be seen for many miles in the clear atmosphere. Many other interesting details concerning the climate, fruits, flowers, and fauna are given in Helps to Bible Study, that this brief article cannot contain.

We hear of young men and women beating their breasts, lamenting the fact that all opportunities have been embraced. There are yet wonders to unfold, discoveries to be made beside which the airplane and wireless are simple as two and two.

NEWS AND LETTERS

"Easter Dawn" Pageant Is Impressive

STOCKTON, CALIFORNIA, April 28.—Missionary E. B. Hull spent about two weeks with us, during which time he visited every family in the branch, giving everyone an opportunity for more intimate contact with his congenial and happy spirit, which was enjoyed by all.

Brother Hull was persuaded to remain over Easter Sunday, as it was a special event in Stockton Branch. It was a beautiful day, both in the weather and in the hearts of the Saints. A short Sunday school session was held, after which the primary department gave their program of music and recitations. Brother White spoke at the eleven o'clock hour and made our hearts rejoice more in the gospel. All were made to feel that all will yet be well with the church.

A luncheon was served in the basement of the church at half past one. We had with us Brother and Sister J. D. White, with other Oakland Saints; also Elder W. H. Dawson and Brother John Dawson from Sacramento; and Brother and Sister Hintz of Chico.

An ordination meeting was held at half past two when four of the local brethren were ordained: Brothers George Vallem and Samuel Dagen to the office of priest; Brother Coryl Holden, teacher; and Marion Cross, deacon. The Spirit was greatly manifest throughout. The meeting was then turned over to a symposium, and all present felt to rejoice, being greatly edified by the influenec of the Spirit.

The Temple Builders and Department of Recreation and Expression joined their forces at half past seven and presented the pageant, "Easter Dawn," which pictured in the minds the resurrection of Christ; also the characterization of Pilate, his bodyguards, the tomb guards, the women at the tomb, and the beloved disciples of Jesus were presented. It brought more vividly before us the wonders of the resurrection—scenes that will not soon be forgotten.

All departments are moving along nicely, and a spirit of learning exists.

Seven Baptized in Florida

PENSACOLA, FLORIDA, May 6.—The work in the branch is moving forward, not with great rapidity, but with a surety which is very encouraging.

On Wednesday, April 28, down by an old mill stream, as the last rays of the sun were shining, seven precious souls were led into the waters of baptism. These our brothers and sisters have been thoroughly instructed and tenderly led along, until they surrendered the keeping of their lives to their God.

Mr. Raley, a soldier stationed at Fort Barrancas, has been a very active member in the Baptist Church, holding a teachers' certificate from the Southern Baptist Convention, at Atlanta, Georgia. He was a good Bible student and put up a bold fight when he came in contact with this church, but having been convinced he cheerfully accepted.

Sunday being the time for sacrament, it was decided to have the confirmation service at that hour also, and truly God's Spirit was felt in power. Many were the testimonies of God's love and protection to his children. Some few were greatly impressed, having the sweet assurance that God is among his Saints, making them to know the truthfulness of

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this gospel. Having been thus touched by the Spirit, the testimonies were valiant.

Mrs. Harris, one of our new members, was very pleasantly surprised when she returned home Monday night after having had supper with Sister Farinas, to find a room full of her friends waiting to wish her a happy birthday. Refreshments were served, and we left her rejoicing to know she was remembered.

We have been having choir practice Tuesday nights, and it proves to be a great help in learning the songs, as our people here have not had such privilege before.

A supper will be served underneath the large oaks on the church grounds May 12, by which we hope to raise money to finish painting the church and offer unto God a finished structure.

Brother Rudd is indeed happy to see the work here doing so well, and feels to say it is only the bud in its beauty, and by trusting and obeying we hope to see the flower of the latter-day work burst into full bloom in this place.

Mapleton, Kansas

May 3.—We are pleased to report that the young men who were recently ordained to the priesthood are moving out nicely in their work. Brother Orion Dennis has preached a number of times here and at Fort Scott and has done splendidly. This is as it should be, for when one is doing his duty the Lord will surely bless his work.

The Saints take great pride in their little church at Mapleton. They are having the floors and woodwork all varnished anew, which will greatly improve its appearance.

Brother Hollie Dennis and family have returned from western Kansas, where they moved a year ago. We hardly know whether it is the association of the Saints that draws this family back, or home ties. We do not blame Brother Dennis for desiring to be near his father and mother. Whatever it is that draws him back, the Saints are glad to see the happy faces of this family and to again hear the voice of Brother Dennis in defense of the latter-day work.

As Brother Lee Quick will again go out in the mission field we will need Brother Dennis in his place.

The Religio is progressing nicely. The young people will meet at Brother Ward Wellington's for their next recreation meeting, where they are to have an address along the lines of recreation.

Duluth, Minnesota

May 5.—The sacramental service on April 5 was not as largely attended as before, there being considerable sickness in this territory.

The Sunday school gave a fine program in the evening Easter Sunday, which was enjoyed by all.

We have had quite a number of visitors of late months. Brother Earl Innis, who is first mate on the steamer *S. H. Robbins* which laid up here for the winter, and his friend, Floyd McConnell, met with the Saints in several services. Sister Russell, of Clontarf, Minnesota, took in several services while visiting her daughter here. Brother and Sister Jay Walters, of Carlton, took in the Easter program on the 12th.

The local priesthood is occupying in the different services, striving to bring to the Saints food that will help to build them up. The Saints here are glad that the controversy is ended, so the church can go forward in building up the kingdom of God, establishing his righteousness, so that Zion will soon blossom as a rose and put on her beautiful garments and the pure in heart soon be gathered in, upon whom the world can look as an example.

We met again in sacramental service May 3 and had with us Brother W. E. Shakespeare, our missionary, and District President George W. Day. Many earnest prayers were offered, and the testimonies were from hearts overflowing with love for God and showed a sincere feeling for the work into which each has been called in these last days. The power of prayer was testified to, also the many blessings which God has bestowed upon the people in this portion of the Lord's vineyard—in healing the sick, administering to the sad, opening the way for carrying forth the gospel, to the Saints in obtaining a house of worship. May his work continue, and all work in unity, love, forbearance, and patience, endeavoring to hold fast to the rod of iron that will ultimately save us all in the kingdom of God if faithful to the covenant we renewed this day, and striving to go onward and upward until we become perfect in Christ Jesus.

The Saints were made sad on April 25 by the death of our aged brother, Sylvester B. Silverthorn, following an operation at the local hospital. He was born August 20, 1852, and was baptized April 22, 1921. He leaves his wife, a stanch Latter Day Saint, five daughters, one sister, and two sons. Pastor C. B. Freeman officiated at the services at the church, and interment was in Oneota Cemetery on April 28. We ask prayers for his aged companion, who says if it were not for the gospel she would not be able to stand the blow that has come to her. But in the gospel there is life more abundant to all who will seek and abide.

San Antonio, Texas

May 6.—An Easter bazaar under the auspices of the Department of Women was held on April 10 and 11, which netted them a nice little sum. After Sunday school was dismissed Easter Sunday, the crowd repaired to a quiet place on the San Antonio River, where the children enjoyed an Easter hunt, and all partook of a splendid dinner. In the afternoon the crowd was entertained by Brothers Rob and Tommie Jett, who gave some good old-time music on the violin and guitar. An Easter sermon was preached in the evening by Brother E. L. Henson, and the choir furnished special Easter music.

At the morning service on April 26 we were favored with a sermon from Brother D. S. Palmer, who had just returned from General Conference, his theme being charity. At four o'clock in the afternoon seven children were baptized, Pastor T. J. Jett officiating. Brother R. E. Miller was in charge of the service and made a nice talk to the candidates. Two other churches had met there for the same purpose—Baptists and Christians. The Baptists gave way to our people, as their pastor had not yet arrived, so they witnessed the baptism of the Saints, and some of the Saints stayed to witness their baptism. The Christian people moved further down the river and did their baptizing. The confirmation meeting was held at the church in the evening. Brother E. L. Henson was the speaker of the evening, using for a text, "Whatsoever you sow you shall also reap."

The first Sunday in May a splendid spirit was present at the sacramental meeting, quite a number taking part, among whom was a young girl who had been baptized the Sunday before, Sister Ione Dorrow, who asked the Saints to pray for her. Brother Henson occupied in the evening, having splendid liberty and good attendance.

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Our Religio president, Sister Laura Buck, left for California some weeks ago. The Religio gave her a farewell party at the home of Brother and Sister J. D. Edwards on the night of her departure, where all enjoyed a social evening. The young people feel the loss of Sister Laura to the extent that they have decided to discontinue the Religio for a while.

The grandmother of our pastor, who is very sick, needs the prayers of the Saints. She is ninety years old.

East Saint Louis, Illinois

May 4.—Our General Conference visitors have all returned, and this branch is showing quite a bit of life.

The sacramental meeting last Sunday was very spiritual, Brothers Bean and Jones both speaking through the Spirit. Many of the young people testified, and not a minute was wasted during the two hours the meeting lasted.

The Temple Builders recently gave a play entitled "Doctor Cureall" at Religio. The play was in two acts and showed some excellent talent. Sister Marie Carl, as the doctor, was especially good.

The two Bible classes of the Sunday school have just finished a contest in attendance, and the ladies' class, taught by Sister Rella Meloan, defeated the men's class taught by Brother Henry Brunkhorst.

We are working on a Mothers' Day program for Sunday, May 10, which promises to be a success.

Portland, Oregon

May 4.—On March 22 Brother John Hanson baptized Leonard Holler and his wife, Anna. They were confirmed the same day. Sister Holler had been healed of a severe illness a short time before, through administration, after several doctors had given her up. She testifies that she is glad the doctors failed, for it showed her the power as well as the love of God as nothing else could have done.

The Portland Sunday school won a recent contest between the schools at Portland, Seattle, and Spokane. The contest ended in March.

Friday evening, April 3, a number of the students of the Ted Bacon Studio, under the direction of Henry L. Livingston, one of our young priests, gave a very fine concert at the church consisting of orchestra numbers, a violin trio, vocal solos, piano solo, and other like numbers. The concert drew a large audience and was highly appreciated by all lovers of good music, which includes most of us.

Easter was celebrated by two programs. One was a short but beautiful little program by the little tots of the junior Sunday school just after the regular Sunday school session. The evening program was a cantata portraying the life of the Savior from the manger to the resurrection and ascension. The cantata was rendered by the Portland choir under the direction of Mrs. Fay Buchanan, assisted by Mrs. Esther Dudley, pianist, and several soloists. The service was both impressive and beautiful.

The work on the church basement is practically completed and is ready for use for Sunday school classes and other purposes, such as a social center.

While some of the Saints were disappointed with the outcome of General Conference, and many of us were made sad by reports of some we have learned to love being no longer in active service, we are yet hopeful for the future progress of the work and the redemption of Zion.

At the sacramental service the morning of May 3, many testified to the goodness and mercy of God and to their faith in him and his church, voicing their determination to press forward and prepare for the things the near future will surely bring forth.

Fort Worth, Texas

I have received many papers and tracts from Saints in widely scattered places and am very thankful to those who sent them. I can assure everyone that they have been well distributed over the city.

We are still holding prayer meeting each Thursday night at eight o'clock, and preaching Sunday evening at the same hour. We have a new location, and our mission hall is at the corner of Park Street and Galver Avenue. Any visiting Saints would be welcome to drop in and see us.

The work is growing some. One sister has just moved in, and three additions have been made by baptism.

Let us all work together in harmony in all things God has given us to do, and pray for the Saints here in Fort Worth. We are expecting Elder S. S. Smith back with us soon.

Route 1, Box 385. J. A. WYNINGER.

Mallard, Iowa

May 5.—The delegates who attended General Conference agree that it was a wonderful meeting and feel that now the work will go forward.

On March 29 the Sunday school took an examination on the past quarter's work, and our teachers are much pleased with the results.

The Department of Women sent twenty ready-made articles to the Indian missionary bazaar April 1.

Sunday, April 5, we had for visitors at our sacramental service Brother and Sister Larson and children, Brother and Sister Peterson and children from Albert City, Brother and Sister Will and family from Ayrshire, and Sister Barker from Rolfe, making thirteen visitors in all. We are always glad to welcome any who desire to meet with us.

Brother and Sister Arthur Jordison and baby, of Coalville, were visitors with us on March 22.

The Department of Recreation and Expression held a social at the home of Brother and Sister Cockefair on April 24. The children furnished a program, after which a marshmallow roast was given. Brother and Sister Edwards were guests of the evening. All present report an enjoyable evening.

The news has just come to us of the death of Brother A. L. Whiteaker at Chetek, Wisconsin, on May 1. Brother Whiteaker was ordained a priest in November, 1876, an elder in April, 1878, and a seventy in 1900, and has for these many years been a minister of the gospel—more than forty-three years. He was a spiritual father to the Saints throughout the district in which he labored. Northern Wisconsin has been his field for many years, and for some time he had been pastor of the branch at Chetek. The funeral sermon was by J. L. Cooper, assisted by the Adventist pastor. Interment was in the cemetery at Blair, Wisconsin.

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Independence

Stone Church

INDEPENDENCE, MISSOURI, May 10.—This being Mothers' Day, all the meetings and services rendered tribute to her love and devotion.

At the early young people's prayer meeting about one hundred and twenty-five reverent young people, presided over by Brethren D. O. Cato and C. B. Hartshorn, enjoyed the tender influences of the Spirit as they recounted in their testimonies the great things mother love had wrought in their lives. The testimonies touched deeply the hearts of those who heard. The older people's meeting had fifty in attendance. Elder H. S. Lytle reports one of the best meetings had for some time.

There were 1,319 in attendance at Sunday school, and their spirits were enlivened by the charming orchestra music. One number was especially interesting, composed by Lucien Denni of Kansas City and entitled "The mystery of night." He had his inspiration from an ancient Chinese poem and made of it a real tone poem. There was also a pretty musical reading, "Are you half the man your mother thought you'd be?"

The eleven o'clock service was well attended. Preaching by Apostle R. S. Budd assisted by R. T. Cooper and J. F. Curtis. The theme was "Mother love." He recounted many touching instances where mother love had stood the test of the fiery furnace heat and had come through godlike in its endurance and stability.

He told how, in his own life the strong, purposeful influence of a good Latter Day Saint mother had dominated his career and set his feet firmly in the paths of righteousness. She worked with God in preparing him for his future work. She had faith he was to be a preacher, so when he was a little fellow in school she encouraged him in "speaking pieces" and getting up before the public at every opportunity. When he felt timid she buoyed him up by a warm hand pressure and whispered words of assurance. After his baptism she said, "Roy, my son, mother has been responsible to God for your sins, but from now on *you* must answer to God for all your own accounts, but mother will keep on praying for you, advising and helping you just the same."

When he was ordained to the priesthood she said, "Now, my son, you not only have to answer to God for yourself but for others—those for whom you labor ministerially."

Thus he paid a tribute of deep appreciation to his mother's influence and power for good in his life.

The afternoon prayer meeting was presided over by Brethren I. N. White, U. W. Greene, and George Jenkins. There were three confirmations. The meeting was lively and interesting, and sometimes three or four were on their feet at once. Blessed mother love lined up with gospel influences and work was the general inspiration of the meeting. It came to a close with reluctance, for there seemed to be many more who wished to speak.

There were 260 present at the six o'clock Religio session. After the lesson period there was a business meeting in which F. W. Holm was elected superintendent with F. A. Cool and Harry Barto as assistants. Superintendent Holm announced there would be no change of policy so far as he was concerned regarding the study of the Book of Mormon. Many of the young people remained for the evening service to witness a twenty-minute dramatization of "A little child shall lead them," given by young people from the Budd Park Christian Church of Kansas City, Missouri. The playlet left a splendid impression. It struck at jealousy, vain display for personal honor, and taught faith in the Lord and the beauty of service to men.

The pastor, C. Ed. Miller, after the playlet, delivered a twenty-five minute sermonet on "The spirit of motherhood." He said pioneers had to be strong, sturdy people. Rough, hard work did not give opportunity for development of the finer instincts, but when the virgin forests had been conquered they developed a taste for culture and books; then poetry, art, and the sciences entered the home. Often the pioneers had ridiculed, as effeminate, cultural development. Nationally we are emerging from primitive conditions. Nationally we have laughed at the finer things. When a senator suggested a day be set apart for Mothers' Day his motion was ridiculed, but Mothers' Day is here to stay. The mother spirit pervades all nature. The birds will fly thousands of miles to their nesting places, fish will swim for days and days to the spawning territory. Children in all lands have some form of doll. Old women have traveled the seven seas in search of lost children. That mother spirit is an echo from the divine soul.

It was rainy Wednesday evening, but still there was a good attendance at the young people's prayer service.

Off to Their Missions

One of the post-conference appointments that will be of interest to the Saints is the appointment by the Presidency and Quorum of Twelve of Brother John W. Rushton to Saint Louis as pastor. Brother Rushton met with the Saints at Saint Louis Sunday, May 3, and the following Wednesday evening a business meeting of the branch was held at which he was duly elected as pastor to succeed Brother H. A. Higgins, who goes to Des Moines. Brother Rushton returned to Independence, but expects to be in Saint Louis Sunday, May 17, to take up active pastoral work.

Elder J. W. Metcalf, who has been in Independence for several months, partly because of severe heart trouble, went Wednesday to his mission field in Indiana, his first place of stopping to be Indianapolis, where district conference convenes May 9 and 10. His field address will be Marengo, Indiana.

Elder J. Charles May left May 7 for his field in the South, his first stop being Mobile, Alabama.

Elder J. W. Peterson also started May 11 for his mission in Ontario. Many others of the ministry have gone from Independence to take up their work for another conference year.

Hospital Day at Independence Sanitarium

Tuesday, May 12, was National Hospital Day, and a cordial invitation was extended to the public to visit the Independence Sanitarium from two to five o'clock in the afternoon. The Patroness Society received and served refreshments in the dining room.

On May 16 it is hoped to raise at least $1,000 for a free bed fund. Last year's tag day netted $740.77 for this fund, which cared for thirty-two patients for 244 bed days, also paid for four X-rays and one laboratory test for patients not admitted to the hospital. Any contribution sent direct to the Sanitarium for this fund would be very much appreciated.

Brother Henry N. Davis, who came to Independence nearly thirty years ago, passed away at the Sanitarium May 6, after a long illness. He was a faithful, diligent servant and worker, a patient sufferer.

Second Church

Elder A. K. Dillee went to Blue Springs Sunday morning to help them in the Sunday school and preach for them at eleven o'clock. His Sunday school class and the class of Sis-

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ter Jennie Willis accompanied him and took lunch, enjoying the fine day in the country.

Notwithstanding the absence of these more than thirty young people, the morning prayer service was well attended and enjoyed. Thankfulness for mother's care and influence predominated in the testimonies.

The eleven o'clock service was unique. Deputy Constable W. A. Miller addressed a good congregation, urging upon the parents the necessity for closer surveillance of their children. He told of the hazardous conditions which exist on the public highways of the county and related several instances where girls of tender years had been found on the highways as late as half past one to three o'clock in the morning, in company with men of mature years, in automobiles parked without lights. His advice to parents was emphasized and supported by the pastor.

At half past one in the afternoon Brother J. E. Foulks baptized his grandson, Aubrey Story, and the meeting which followed at half past two is reported as very good.

The priesthood of the section met at six o'clock, and were present almost to a man. Interest was such as to hold them right up to the time for evening service. Surely these men are ready for the work which will magnify their calling.

Elder Charles Edmunds spoke at the evening service upon the subject of the Holy Spirit and its work. Attendance was good. The day was a successful one.

Brother Martin, deacon of Group 16, and caretaker of the church property, has traded his town property for a home southeast of the city and is moving to his new home this week. He will care for his group work the remainder of the month, but has relinquished the care of the church property.

Walnut Park

Walnut Park began early to show loyalty to mothers, the Religio program on the 5th being on that theme, at which time a bouquet of flowers was presented to the oldest mother present, Sister Lavina McEvers, aged seventy-three, mother of Sister David Condit. Sister McEvers is a regular attendant of the church history class in Religio.

At Sunday school, the 10th, Elder Birch Whiting gave a reminiscent talk, full of devotion to his own mother and others.

The Department of Women, Mrs. F. R. Schafer, superintendent, had charge of the Sunday services at eleven o'clock and in the evening. The mothers were seated in one section of the church, and decorations were lovingly and beautifully arranged, as was the forenoon program of songs and readings by children and young people, the endeavor to carry it all out in a quiet, orderly way being unusually successful.

The day closed with a most appropriate sermon by President Elbert A. Smith.

Liberty Street

The pie supper given by the upper circle of Orioles netted the girls a nice little sum of money, which is to be used to help buy uniforms for the members of the circle.

Friday, May 15, the lower circle of Orioles, ranging in age from ten to fifteen, assisted by the boys of the same age, will give a play, "The model school," portraying an old-fashioned country school being taught by one of the students. There will also be readings and musical numbers. A collection will be taken to help the children pay their share of the budget.

Sunday morning Apostle Paul M. Hanson preached, using as a basis of his remarks the story of Hannah. This sermon was in honor of Mothers' Day. In the evening Elder J. W. A. Bailey preached on "Jesus Christ the anchor."

Members from the Bennington Heights group, of Kansas City, recently gave a play at Liberty Street Church, "The questioner," which did more to bring home to the audience the lesson it attempted to teach than does many a sermon. The play illustrated how a man assailed by doubt and drawn by worldly pleasure was brought to see life in its true light through the ministrations of various heavenly messengers in the garb of death, gold, his fellow beings, wisdom, nature, history, reason, religion, experience, sorrow, faith, love, and joy. The time of the play was the "day of enlightenment," the scene being laid in "the courtyard of the inn called Life."

The director of the junior choir, Sister Mabel Sellers, has charge of the music for the church service next Sunday, and the children will do the singing.

East Independence

There were three baptisms this last week, all being children of Saints. The confirmation took place at the Wednesday night prayer service.

Brother Harvey Minton went to his mission field in southwestern Kansas this last week. His wife and children will visit with relatives in Indiana and Illinois for some time.

The Department of Women held a meeting Thursday afternoon. At this meeting it was decided to meet the first Sunday afternoon of each month, hoping in this way to have better interest and attendance.

There was a large attendance at the Sunday morning services, where a good spirit prevailed. Bishop Roderick May was the speaker at the evening hour.

Two names were recently placed on the Cradle Roll. They were Ellis Carter Thatcher and Floyd Junior Thomas. These children were blessed a few Sundays ago by Brothers D. T. Williams and J. J. Teeter.

The Willing Workers will hold a bake sale at B. C. Harder's store next Saturday, May 16.

Brother M. F. Gowell was the speaker both morning and evening May 10. In both sermons he urged the Saints to move forward in carrying out the great program of the church.

Englewood

The Saints of this congregation enjoyed a splendid sacramental service this month. Brother J. G. Roberts, from Enoch Hill, was present, and spoke in prophecy to Pastor J. E. Warne, commending him for the work he has been doing and admonishing him to continue his effort, promising him the blessing of the Lord in his work. The Saints also were admonished to continue faithful and active. Mrs. Haggerty, the mother of Sister Dalzell, who has been blind for twenty-seven years, was administered to, receiving the promise that she would yet receive the blessing for which she asked.

The attendance on Mothers' Day was excellent. A short program was given just after Sunday school, after which Brother Warne preached on a subject appropriate to the day. George Willis, teacher of the group, preached in the evening.

The attendance at Religio is improving since the time of meeting has been changed from Sunday to Friday night.

The Department of Women meeting is to be held Wednesday at half past one, when class work, under the direction of Sister Mollie Davis, will be resumed.

Spring Branch

A full house attended the sacramental service May 3, where a good spirit was present. In the evening Pastor John Soderstadt was the speaker.

On Mothers' Day a special program was given in the morning, at which time Evangelist U. W. Greene gave a short talk that was much appreciated. Elder J. M. Terry spoke in the evening.

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Next Friday night the Religio will have a pie social to raise money to help build the addition to the church.

Next Sunday Englewood, Spring Branch, and East Independence congregations are to join in an open-air service east of Independence. Preaching service will be held in the morning, after which a basket dinner will be held, and in the afternoon a special program will be given. Visitors will be welcomed.

A report on the Christmas offering for the first four months of the year showed just a few cents less than fifty dollars raised, half of the amount set for our goal for the year. This is a good average for a small group, and if such enthusiasm continues, the record will go far over the top.

Kansas City Stake Items

The quarterly stake conference will be held the 17th and 18th, with devotional services on Sunday and a business session on Monday at 7.45 p. m. The best speakers obtainable will dispense the word, so we anticipate a time of spiritual refreshing, as is our usual experience in our conference activities.

Mothers' Day exercises were observed at the various churches of the stake to-day, made impressive because of special decorations. From the tiny to the older ones a wide range of talent was found who willingly took part on the programs, emphasizing mother's great worth in endearing terms.

Central Church: The speaker at the evening hour was Elder Alma R. White.

Grandview Church: Elder Elmer Ohlert, who has been a missionary to Germany, was with them Sunday the 3d, gave an interesting talk to the Sunday school, and also made the opening remarks at the sacramental service at 11 o'clock. Patriarch Ammon White was the speaker at the evening service. They have had as recent speakers Elders J. W. Davis and Apostle F. Henry Edwards.

Argentine Church: Missionary William I. Fligg to-night commences a series of special meetings at Argentine, to continue as long as interest keeps up. The usual method of advertising is employed, that of distribution of announcements in the vicinity of the church building.

Malvern Hill Church: The pastor, Brother S. N. Gray, has found it necessary to return to Joplin, his former home, on account of the poor health of his family, which necessitated the resignation of his pastorate. He is succeeded by Elder W. O. Hands, as Brother Hands was Sunday school Superintendent, he relinquished this office in favor of Brother Glen Faler, who was installed to-day. During the past few weeks they have been favored with several of the conference appointees as speakers, including Elder J. J. Cornish, of Canada. The speaker at night, was Bishop F. B. Blair; subject "Mothers, ancient and modern." On last Tuesday night they were favored with the rendition of the pageant, "Questioner," put on by the Bennington Church young people, with a cast of twenty-two characters, the proceeds amounting to $8 net going to the building fund of the Bennington Church. It is said to be a great success in moral tone and the lesson it teaches. This same cast have presented the pageant at the South Side church, Independence; also at Enoch Hill and Liberty Street and Spring Branch. The expect to fill engagements in Lees Summit and Atherton, in the Holden Stake; at the Fourth Church, and Grandview Church, finishing the circuit at Bennington, their home church, here in the stake.

Bennington Church: Brother William I. Fligg was the speaker at the morning session of the women's day exercises, and Brother Frederick J. Cleveland gave a lantern slide lecture on the Book of Mormon at 7.45.

Second Church: Apostle Clyde F. Ellis was the speaker to the mothers at eleven o'clock, and a crowded house greeted him and his exceptionally fine message. Pastor F. A. Evans held forth in the evening.

Quindaro Church: The Saints at this place had the pleasure of listening to Apostle Clyde F. Ellis in one of his masterful discourses at the evening hour. Brother Ellis gave a stereoptican lecture, using South Sea subjects, to the Saints at Armourdale last Thursday night to a good-sized audience and will present the same lecture to the Second Church next Friday night.

A Bishop Relates a Spiritual Experience

Permit me to say to the thousands of Saints who read the HERALD that my soul, body, and spirit have been rededicated to the service of this church, and I am enjoying a blessed assurance and stronger hope in the final triumph of the cause of Zion than ever before. For several days the following inspiring lines of hymnology have enlarged my vision and cheered my heart:

"Shout the tidings of salvation!
To the aged and the young;
Till the precious invitation,
Waken every heart and tongue.

"Send the sound, the earth around,
From the rising to the setting of the sun,
Till each gathering crowd shall proclaim aloud,
The glorious work is done.

"Shout the tidings of salvation!
Mingling with the ocean's roar;
Till the ships of every nation,
Bear the news from shore to shore."

Thirty-three years ago this church gave me a mission, and I have tried to be valiant in service. Over one year ago the appointing powers changed my field of labor and the nature of my work to some extent. This latter direction has made it necessary for me to hold special meetings in several districts, and in many branches, laboring in conjunction with the officers in charge, and they have extended to me a real welcome and brotherly support for which I am very grateful. It was also my duty as well as pleasure to take active part in four district reunions last summer, accounts of which have been published. In performing my humble service, preaching tithes, offerings, etc., I have also tried to emphasize the great value of "faith, hope, and charity," and to "seek first to build up the kingdom of God." Years of experience as well as observation have demonstrated the fact that wherever the above inspiring themes are diligently taught the church is built up. It is also gratifying to know that many young men and young women are preparing for responsible work in the church, and the time may be here when it is no longer a question of having enough men qualified to fill the needs of missions, but a query as to who shall be designated to the positions of great trust. This fact should inspire every tithe payer to greater activity.

With your permission, brother editors, I will relate briefly a spiritual experience I had thirteen months ago when going from my home in Independence to the Union Station, Kansas City, an hour's ride. Upon entering the street car at the Temple Lot, the Holy Spirit filled my soul, and I was soon

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in deep thought on the sacredness of my appointment and mission as a traveling bishop. I considered my letter of assignment from the Joint Council of the First Presidency, Quorum of Twelve, and Presiding Bishopric a sacred trust by the Lord's church militant, the progress of which the church triumphant is deeply interested, feeling as I did that I should keep in mind both peoples—on earth and in heaven. Tears of joy blinded my eyes. Soon I was silently humming the hymn, "We thank Thee, O God, for a prophet"; then followed the words, "When earth in bondage long had lain"; after which that hymn of prayer and promise, "Redeemer of Israel, our only delight." I rejoiced in tears, trusting the good Spirit would be with me in all my labors. Several hours later I was in a distant State, preaching this glorious message of truth; and by the aid of that hallowed influence I have tried to greet the thousands of Saints in my labors, and I truly hope I may be helpful to the church at all times.

The membership in the United States, Canada, and other countries should, and I trust will, feel a deeper interest in the church than ever before, as General Conference has outlined the greatest spiritual as well as temporal program ever presented. It was needed, and I thank the Lord and the conference for the prospects and possibilities for advancement before us.

"Earnest workers for the Master,
Send the word along the line;
We shall never know disaster,
Trusting in the power divine."

At this writing I am preaching to Saints in the southwestern part of Missouri, and am assured that the church will be benefited spiritually, financially, and numerically this year by their faith and works. C. J. HUNT.

New London Branch

GROTON, CONNECTICUT, May 7.—An interesting Easter program was given by the Sunday school, in which the children took part. The program consisted of recitations, songs, and a piano solo. Each child was given a potted tulip by the Sunday school. The decorations were of ferns and flowers attractively arranged.

Elder F. S. Dobbins preached a farewell sermon here Sunday morning April 26. The subject, "We are laborers together with God," was explained impressively. The Saints have enjoyed the brother's visits and regret that he must go so far away.

The Saints of New London Branch welcome Mrs. Willard M. Blodgett, formerly Sister Marjorie Alford, of London, Ontario.

The Sunday school is preparing a brief program for Mothers' Day.

Shellbrook, Saskatchewan

Since our last writing we are pleased to report a visit from Elder William Cornish, our district president, accompanied by Elder Fred S. Scott. They were heartily welcomed by the Saints of this place, and the excellent spirit manifested and the good words of counsel and encouragement will linger long in our memories. We feel that both are truly earnest workers for the Master.

A number of boy babies have recently arrived in this community. Some have been heard to remark that this is a sign of an approaching war, but we have strong hopes that at least two of them will prove good soldiers in the army of the Lord, as they came to Latter Day Saint homes, one the son of Fred W. Smith and wife, the other of Brother and Sister Andrew Filby.

The scattered condition of the Saints, as well as much unfavorable weather, proves quite a handicap in meeting together regularly, but usually an excellent spirit is manifested when they are able to gather. As the time of year for good weather and roads is with us, we are anticipating some enjoyable gatherings.

Minden City, Michigan

May 4.—The district held their Sunday school convention here April 25 and 26, and it was enjoyed by all who were privileged to attend. Several branches of the district were represented. Among the speakers present were Elder William Grice, district president, Elders John R. Grice, T. Richards, Thomas Rawsin, William Davis, also Louis Grice, a wide-awake Sunday school worker who is able in his talks to give us lots of good things to think about after he is gone, which if put into practice would greatly benefit our Sunday schools.

Some of the young people of this branch furnished a program Saturday evening after service for the benefit of our visitors. The program consisted of several recitations, two short plays entitled, "The dentist," and "The changed housewife." After the entertainment all present were treated to some fine homemade candy by some of our young ladies.

Brother and Sister Fred Volz had the misfortune to lose their home by fire on April 27. Their loss is keenly felt by them in their declining years, as it has been their home for over fifty years. This home was prepared for them when they were married, and they lived to celebrate their golden wedding anniversary in the same home.

Am I a Worthy Son?

In the dark womb where I began,
My mother's life made me a man.
Through all the months of human birth,
Her beauty fed my common earth,
I cannot see, nor breathe, nor stir
But through the death of some of her.

Down in the darkness of the grave
She cannot see the life she gave.
For all her love, she cannot tell
Whether I use it ill or well,
Nor knock at dusty doors to find
Her beauty dusty in the mind.

If the grave's gates could be undone,
She would not know her little son,
I am so grown. If we should meet,
She would pass by me in the street,
Unless my soul's face let her see
My sense of what she did for me.

What have I done to keep in mind
My debt to her and womankind?
What woman's happier life repays
Her for those months of wretched days?
For all my mouthless body leeched
Ere birth's releasing hell was reached?

What have I done, or tried, or said
In thanks to that dear woman dead?
Men triumph over woman still,
Men trample women's rights at will,
And man's lust roves the world untamed.
O grave, keep shut lest I be shamed.

—"C. L. M.," by John Masefield.

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MISCELLANEOUS

Pastoral Notices

Saints of the Kewanee District; Greeting: As the late General Conference has reappointed me to the Kewanee District I take this means of notifying the 800 Saints of the district that I am at their service as far as the services of one man can be consistently distributed among 800 people scattered over seventeen counties.

I trust the Saints will bear with me when it seems to them that they are not getting the attention they feel they should have. Sometimes my presence is requested at three or four different places on the same date. It is impossible for any person to comply with such requests; but as far as my physical and mental powers will permit, I shall try to comply with all requests, but each individual or group will have to bide the time.

Brother O. W. Okerlind and myself are the only two appointed to this district up to the present time; and Brother Okerlind is here only until September, when he is to take a foreign mission. As district president, I should spend my time in pastoral work, but unless we get more help, my work will have to be both pastoral and missionary.

The late General Conference has given us a very big and important program to put over, and I earnestly solicit the assistance and cooperation of all the local ministry and the members throughout the district.

Contention must cease, and unity must prevail if we are to accomplish the work intrusted to us, and we must remember that "No one can assist in this work except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care."

I desire the assistance of every local man in the district who will move out with a constructive program, and help to "build up the kingdom of God, and to establish his righteousness." Your colaborer,

E. R. DAVIS, *District President.*

KEWANEE, ILLINOIS, 926 North Vine Street.

Union Service

Kewanee District, union service and picnic at Matherville, Decoration Day, May 30. The Matherville Branch has rented a nice park at the north side of town for their summer recreations and is equipping it with flower beds, swings, turning poles, croquet, ball diamond, etc., and will have it in shape by the end of May. Memorial services at 10.45 a. m. with suitable speeches and musical numbers, followed by picnic lunch at noon. The afternoon will be devoted to games and other recreation. Saints of the district who are living near enough to attend are invited to bring well-filled baskets and enjoy the day. E. R. Davis, district president.

Reunion and Conference Notice

Northern California district reunion, at Irvington, on the reunion camp ground, beginning Friday, July 24, 1925, at 10 a. m. District conference will convene at the same place Friday, July 31, 1925, at 10 a. m. Any and all business of interest to the district may rightly come before the conference, including election of delegates to April, 1926, General Conference. John D. White, district president; Cecil Hawley, district secretary.

Conference Notices

Alabama, at Flat Rock, June 6 and 7. We are expecting to have a good program Friday night before by the Sunday school workers of the district. I would be pleased to have the priesthood send their report by the 5th so that I can make a better report. G. W. Miniard, secretary, McKenzie, Alabama, Route 2.

Southern Wisconsin, at Soldiers Grove, June 21. Prayer service at 8.30, business meeting at 10 a. m. and 2 p. m. All departments will be given time in the conference. All the priesthood please report June 1 on the usual blank, from December 1. Send report promptly to J. O. Dutton, 1902 East Main Street, Madison, Wisconsin. Branch clerks please report on their usual blanks, for the same time, to Miss J. N. Dutton, Janesville, Wisconsin, Route 8, district secretary. J. O. Dutton, district president.

New York, at Niagara Falls, May 30 and 31. President E. A. Smith will be in attendance. All members of the Melchisedec priesthood and department heads are requested to send reports to the district president, P. L. Weegar, 1721 Main Street, Buffalo, New York. Anna M. Lloyd, secretary, 164 Congress Street, Buffalo, New York.

Notice of Resignation and Appointment

Elder H. A. Higgins has tendered his resignation as president of the Saint Louis District because of his appointment to another field of labor; and the First Presidency has ap-

(Continued on page 543.)

Radio Programs

SUNDAY, MAY 17, 1925

11.00 A. M., From the First Independence L. D. S. Church

Hymn.
Prayer.
Offertory: "A southern sketch," Steeve.
By Mr. Robert Miller.
Anthem: "How beautiful upon the mountains," Wolcott.
Miss Lillabelle Allen singing soprano obbligato.
Sermon.
Hymn.

SUNDAY, MAY 17, 1925

5.00 P. M., From the New L. D. S. Radio Studio

VESPER SERVICE

The special music will be provided by singers from Second Independence Church, including the ladies' quartet which has become popular with radio audiences. In addition to these singers there will be Miss Gladys Inman, soprano; Miss Alice Street, alto; Messrs. Frank Redfield and Alfred Curtis, tenors; Messrs. William Fetter and J. S. Andes, basses.

SUNDAY, MAY 17, 1925

9.00 P. M., From the New L. D. S. Radio Studio

Pipe Organ Voluntary: "Love dream," Liszt-Gaul
By Mr. Robert Miller.
Hymn.
Prayer.
Organ: "Poet and peasant overture," Suppe, arranged by LeMare.
By Mr. Miller.
Organ and piano duo: "Sherzo Capriccioso, Op. 36," Guilmant.
By Mr. Robert Miller, organist.
Mr. George Miller, pianist.
Hymn.
Sermon by U. W. Greene.
Hymn.

TUESDAY, MAY 19, 1925

8.00 P. M., From the New L. D. S. Radio Studio

"Aida march," Verdi.
By the K L D S Radio Orchestra.
Soprano Solo: "The ninety and nine," Capion.
By Miss Mary Joan Parkes.
"Song to the evening star," Wagner.
By the Orchestra.
Milford Nace in baritone solo.
Soprano Solo:
(a) "The touch of spring," Warren.
(b) "Pray a little prayer for me," Russell.
By Miss Parkes.
Piano solo by Miss Brinda Ritter.
Address by Reverend A. G. Hause, pasttor of Maywood Baptist Church.
(a) "The mystery of the night," Denni.
(b) "Iris," Reynard.
By the Orchestra.
Piano solo by Miss Ritter.
"Angel serenade," Braga.
By the Orchestra.
Soprano Solo:
(a) "Little boy blue," Guy D'Hardelot.
(b) "June brought the roses," Otenshaw.
By Miss Parkes.
"Sleigh ride," N. De Rubertis.
By the Orchestra.

THURSDAY, MAY 21, 1925

8.00 P. M., From the New L. D. S. Radio Studio

The program will be arranged by Miss Lillian Sellers, duo-art pianist.

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Third International Young People's CONVENTION

Lamoni, Iowa - - - June 4 to 14, 1925

Special Features of the Convention

1. Twenty-five courses of study taught by the best teachers available.
2. A daily prayer service, Apostle John F. Garver in charge.
3. A series of four sermons for young people by Elbert A. Smith.
4. The play, "Mary Magdalene," given by the College Players of Graceland.
5. A musical concert by the Graceland A Cappella Chorus and Orchestra.
6. A social evening in the homes of Lamoni.
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Attention

L. D. S. School-Teachers

The Educational Commission of the Church is very desirous of communicating with all the public and private school-teachers belonging to the church throughout the world. *The Redemption of Zion is going to require the services of educators as well as ministers, physicians, artisans, and representatives of all trades and professions.* Are you willing and ready to cast in your lot to help the forward movement of the church? *You are needed.* You may be of greatest assistance where you are. Your services may be needed elsewhere. The church wants to know about you.

Will All

1. Public School-Teachers
2. Private School-Teachers
3. Professors and Instructors in colleges and universities
4. Principals and Superintendents of schools
5. Students of Education in colleges, universities, and normal schools
6. Prospective school men and women

who are members of the church, please send names and addresses to

The Educational Commission
Graceland College
Lamoni, Iowa

NOTE: Friends and acquaintances will assist very materially by writing to the Educational Commission, giving names and addresses of all church people who belong to the above classes. Many teachers have been favorably located through the efforts of the commission. Those knowing the prospective vacancies in teaching positions where our church people might be located will confer a favor on both the teacher and the commission by rendering assistance in the matter.

THE SAINTS' HERALD

O. W. Parker, Business Manager

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.

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MISCELLANEOUS

(Continued from page 541.)

pointed Elder G. A. Barraclough to fill the unexpired term as district president, subject to ratification of the next district conference. THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI, May 12, 1925.

All-Day Meetings

At Beloit church, 130 Saint Lawrence Avenue, June 7. Sacrament service at 9.30, preaching at 11, basket dinner, preaching at 2 and 7.30 p. m. J. O. Dutton, district president, 1902 East Main, Madison, Wisconsin.

At Evansville, Wisconsin, June 14, on lawn at the home of Sister C. C. Hoague. Same arrangements of meetings and dinner as at Beloit. J. O. Dutton, district president, 1902 East Main, Madison, Wisconsin.

Marriage Notices

Lanway-Shields.—At Toronto, Ontario, April 27, 1925; Milton D. Lanway, of Detroit, Michigan, and Mary E. Shields, of Toronto, Canada; J. L. Prentice officiating. They will reside in Detroit, Michigan.

Our Departed Ones

WHITEAKER.—A. L. Whiteaker was born February 6, 1854. Baptized October 29, 1876. Ordained a priest November 8, 1876; elder February 8, 1878; and a seventy April 20, 1900. Died May 1, 1925. Leaves his wife, four children, stepchildren, and other relatives, besides many Saints and friends. Funeral sermon by J. L. Cooper. Interment in cemetery at Blair, Wisconsin.

BAILEY.—Robert Lee Bailey was born November 5, 1870, on a farm near Blue Springs, Missouri. He was the oldest of twelve children of Ruben and Mary Bailey, the first to be called beyond, though the parents preceded him fifteen years ago. Died April 16, 1925, at the home of his sister, Mrs. George Wisemore, 311 West College, Independence. Funeral service from the Liberty Street Church, with sermon by A. H. Parsons.

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 72 *Independence, Missouri, May 20, 1925* *Number 20*

EDITORIAL

Mothers of Israel

(Continued from last week.)

Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool and flax and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. . . . She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. . . . She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her.—Proverbs 31:10-28.

In the beginning this was intended to be a Mothers' Day editorial. Like some other things, it seems to have outlasted its day. Let us hope it has not outworn its interest.

In the scripture reading at the heading of this editorial, the wise man has pictured the virtuous woman in correlation to her husband, her children, and her household. The splendid tribute that he paid her was won by the fact that she had related herself to all of these in such a way as to merit honor and credit. Note, for instance, his statement: "The heart of her husband doth safely trust in her, so that he shall have *no need of spoil.*" Some of the finest, most promising, and brilliant young men that I have known have come into dishonor and discredit because the extravagant and incessant demands of their wives for money with which to gratify the desire for pleasure or finery have driven them to one form or another of crooked dealing. The virtuous woman, the real helpmeet, will help to fit the family budget to the family income. She will help her man to keep within an honest salary, so he will "have no need of spoil." Moreover, with the aims of the church in mind, if at all possible, she will aid him to create a surplus with which to help spread the gospel and redeem Zion. A part of the work of the women of Zion will be to put their homes on an honest and a consecrated basis.

Let us consider some of the very homely items in relation to the work of mothers in Israel. The word *homely* in its present usages as applied to women may be offensive. Originally it had a good and wholesome meaning.

Food Purchase and Preparation

Ordinarily it falls to the part of woman to purchase the provisions for the family. Here is an opportunity for her to study economy, purity, and nutritive values. She may spend most of her available money for luxuries or on the other hand go to the other extreme and keep her people on too rigid diet. There is excellent opportunity for her to display wisdom.

Solomon said of the housewife, "She is like the merchants' ships; she bringeth her food from afar." To-day the housewife goes to the market or the telephone and buys oranges from California, sardines from Norway, bananas from Central America, and the great staple foodstuffs from the Middle West.

Ordinarily, too, it falls to the lot of the woman to prepare these foods for the table. It is true that there are male chefs in the great hotels and in some homes, but as a rule women yet cook the food of the world. Is this sort of work drudgery? Is it drudgery to buy groceries, peel potatoes, bake bread, scrub floors? It is not drudgery when it is done for those whom you love. It is not drudgery when you realize that good and wholesome foods, well chosen and well prepared, make for rosy cheeks and healthy bodies; while soggy bread, burned meat, and anæmic, tubercular, emaciated pies mean bad health and perhaps ruined constitutions. Solomon said, "She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens."

An old cynic being approached by a young wife who desired to know how to treat her husband, condensed his advice into three words, "Feed the brute." Not only does she feed the animal that may be in man, but also she feeds the angel. This sort of work is getting down to the very mainsprings of existence.

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Purchase and Preparation of Clothing

Ordinarily it falls to the lot of woman to buy and sometimes to make the clothing. Here she has opportunity to combine economy with durability, beauty with modesty. "She perceiveth that her merchandise is good: she is not afraid of the snow for her household: for all her household are clothed."

The Care of the House

Ordinarily it falls to the woman to care for the house, to see that it is clean and sanitary and attractive. It might be well, however, for her to see that it is not too clean. I recall a good sister who passed away some years ago of whom it might have been said that her copper boiler never knew the stain of any sort of tarnish, no cobwebs were ever found in the remotest corner of her ceiling, there were no flyspecks on her windows, and her husband never had an hour's peace. You brethren know what the annual housecleaning means. What must it have meant to dwell in perpetual housecleaning. The housewife should see not only that her home is homelike; she should see that *it is home.* Carpenters make houses; it is the work of women to make homes. "She looketh well to the ways of her household."

The Home Where Peace Dwells

It is the task of the women of Israel to make real homes; and certainly the following beautiful verses from Edgar A. Guest are suggestive in this connection:

A man can stand the fight by day
If peace be his at night,
For he can put his doubts away
If home with love is bright;
But let him come to grief or care,
Let quarrels break his rest,
Then with the burdens he must bear
He'll never do his best.

The things which make a man supreme
Are courage, strength, and skill,
But one with these may often seem
To falter and stand still;
And heavy heart and troubled mind
Can seldom bravely fight,
For man must know that he will find
A welcoming smile at night.

Give him a wife whose love is true,
And children well and strong;
And he will brave the battle through
Although the day be long;
But once let fear or rage disturb
The great heart in his breast,
On strength and skill there is a curb,
And he'll not do his best.

For those he loves, a man's a man,
And not for selfish gain,
The heart does more than courage can,
And more than flesh or brain;
The home he keeps has bitterer foes
Than those he leaves to fight.
By day a man can stand the blows,
If peace be his at night.

Solomon put it in other words, "The heart of her husband doth safely trust in her. Her children arise up, and call her blessed; her husband also, and he praiseth her." Fortunate is the man whose heart is at rest and in whose home peace abides. A woman can make or break her husband. I think that I have seen instances wherein men in the church have been embittered by the constant nagging of their wives. Who, for instance, can withstand the daily and hourly suggestion that he had not been fairly treated or that the church is going all wrong. Much better for him to find a courageous and hopeful attitude and one always at his side in the home who has an optimistic and faithful outlook upon life.

Some years ago Sister E. L. Kelley made a statement to me something as follows: "When Bishop Kelley retired from the Bishopric, I said to him, 'Edmund, we are getting old. There is a generation of younger people coming on who are sure to do things differently from the ways to which we have been accustomed. Moreover, you have given over a high and important position. Let us resolve that no matter what comes we will keep sweet.' " Bishop Kelley hardly had it in his nature to become embittered; but certainly such a gracious, courageous, and sweet-tempered attitude on the part of his companion has made it easier for him to grow old gracefully and to set the splendid example that he daily sets before us all.

The Spirit of Motherhood

I will close this editorial with a tribute to the spirit of motherhood. You are most of you acquainted with the series of cartoons entitled, "When a feller needs a friend." There is in the life of each of us a time when he particularly needs a friend and that is when he "arrives upon this scene of action." Fortunately for us, mother love asks no questions. The mother does not go to the counter and pick out her baby. She takes what God gives her and is satisfied. Why should she not be? She has staked her life for that thing which comes to her.

There is a story about a Scotch gardener who took to himself a bride. His mistress said to him, "Sandy, I suppose your bride is very beautiful." Being Scotch and withal truthful, as well as cautious, he replied, "Weel, she is the Lord's handiwork, but she is na his masterpiece." Every mother is sure that her babe is not only the Lord's handiwork, but also

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his masterpiece. She may be a black woman, two or three generations from the jungles of Africa; a brown Sioux Indian woman; a yellow Chinese woman; a lovely Anglo-Saxon woman, the flower of the ages, her welcome is the same. To the little stranger she says, "Are you cold? Come warm yourself at my breast; Little one, are you hungry? Come eat of my flesh; Are you naked? Here are these soft, white garments that I have worked on for nine months. The stitches have been set with love, with tears, with pain, and with joy."

The First Law of Nature

There is an old statement that self-preservation is the first law of nature; but motherhood brings to our attention a law that is before the first, that is higher than the highest, the law of love. She does not put self first; she puts her children first. There is one waiting us when we come into the world who does not say to us, What can you do for me? Instead she says, What can I do for you? This great dynamic which is akin to the love of God and presents the finest revelation of the love of God that we have, in that it defies death, must be a great power in Zion if we can only yoke it up to the ideals of Zion.

Our tribute is not alone to physical motherhood, but also to potential or spiritual motherhood. Why is it that women are the best teachers of small children? You never see a man teaching kindergarten or in the primary grades. It is because these women teachers, some of them little more than girls, have in their hearts the spirit of potential motherhood and gather the little children about their knees and are more mothers than teachers. Why are most nurses women? There are very few male nurses. It is because women naturally take to their hearts the sick, the broken, and distressed. It is the spirit of motherhood that enables them to become tender and skillful nurses. And our tribute may well be extended to foster mothers, those who have opened wide the doors of childless homes to admit the homeless child; who have, as some one has said, loved into maturity those whom some other woman loved into being. We have had many beautiful examples of such service within the church; and in the nation we are reminded that a foster mother, a stepmother, reared Abraham Lincoln and gave him to his great task.

The United Order of Motherhood

Our tribute, then, is to the spirit of motherhood, not only to those who have steadily borne the travail and pain of motherhood, but those who have in their hearts—teachers and nurses and all women who through any avenue of service give expression to that spirit which is in them. Our tribute is to the united order of motherhood.

And to the women of the church we wish success in their war against sin, sickness, ignorance, and wickedness, and in their struggle for health, intelligence, and righteousness. May they in Zion be the great power for good that Almighty God intended them to be when he gave them the spirit of motherhood.

ELBERT A. SMITH.

Will Reply by Radio to Werner's "Ladies' Home Journal" Articles

The new 1000-watt church broadcasting station will be used to tell the world of discrepancies in M. R. Werner's articles on "Brigham Young." In these articles, which have appeared for some months in the *Ladies' Home Journal*, Mr. Werner has made frequent allusions to Joseph Smith the Martyr as a polygamist, and has also failed to properly differentiate the Brighamites and the Reorganized Church.

Elder Ralph W. Farrell will deliver this series of radio lectures on the "History of the True Latter Day Saints Church, with a reply to the M. R. Werner articles running in the *Ladies' Home Journal*." Elder Farrell possesses an unusually fine "radio personality." His sermons and lectures from K L D S and W H B (the Sweeny School station at Kansas City) have made him very favorably known to many thousands of radio listeners.

It is hoped that before beginning the broadcasting of this series, K L D S will be assigned the 441 meters wave length. This wave would make it possible to reach tens or even hundreds of thousands of listeners instead of the thousands who are able to hear at 268 meters. Interference on the shorter wave length has become very severe.

This series of sermons by Elder Farrell will be broadcast on the nine o'clock schedule each Sunday evening. A half-hour program of fine music will precede each sermon.

Every Latter Day Saint will want to listen for this series, and should tell his friends and neighbors to tune in K L D S during these sermons.

New Hour for Radio Vesper Service

Beginning next Sunday, May 24, the radio vesper service will be broadcast at 6.30 p. m. instead of 5 p. m. The change of schedule is primarily to enable people living in greater Kansas City (including Independence) to hear both the K L D S vesper service and the International Sunday School Lesson, which is broadcast at 5 p. m. by the Kansas City *Star*, W D A F.

If the 441 meter wave length is obtained soon,

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OFFICIAL

K L D S to Broadcast Another Test on 441 Meters

Another test of the new 1,000-watt broadcaster will be made Tuesday morning, May 26, 5.30 to 7. The wave length of 441 meters, which the station will probably be assigned upon Government inspection, will be used throughout the test.

Those in charge of the radio work will greatly appreciate it if all who can will tune in for this test and report. This being a daylight test, it will not be heard at great distances, but it affords an excellent opportunity to ascertain how far the new station can broadcast on 1,000 watts in daytime.

Reports should be made as promptly as possible, so the results can be tabulated and published in the June 3 issue of the HERALD.

ARTHUR B. CHURCH.

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there will be no interference at the 6.30 hour, but if it is found that there may be further delay in obtaining the Class B wave length and interference is too bad on 268 meters, the hour may be again changed to either 4 p. m. or 5.30 p. m.

The Government radio inspector is expected to to make an examination of the new church station before next Sunday, and it is hoped he will authorize immediate change to permanent wave length of 441 meters.

Interesting Results in Midnight Radio Test

Hundreds of Latter Day Saints fought old Morpheus to hear the midnight test program from the new K L D S radio station; 800 watts was the power used during the test broadcasting. During the first hour the old wave length of 268 meters was employed. Without the interference usual to this wave in the earlier hours of the night, K L D S made some good records. Many listeners who ordinarily are unable to hear K L D S reported clear reception.

At one o'clock A. B. C. requested listeners to stand by and tune to 441 meters. Some difficulties in changing over the wave length of the new transmitter caused a delay of nearly one half hour. Reports indicate that many gave up receiving K L D S on the 441 meter wave and went back to bed before the program was resumed. The great majority of those who didn't give up, however, were well rewarded for their loss of sleep. The program on 441 meters was splendidly received, according to most of the reports.

Several minor changes in equipment and adjustments were made on the broadcasting apparatus while using both wave lengths. These occasionally interfered momentarily with the reception, but since this was a test period listeners were not expected to be too critical.

At this writing no reports have been received from the Pacific coast. Mail has hardly had time to come from the extreme West. On a previous unannounced midnight test, several letters were received from California and other Western States, commending the transmission. A number of reports have come from the extreme eastern part of the country; several are published with this article.

Reading the following letters, which indicate only a small proportion of those received, will indicate one very interesting fact. Many listeners tell of the superior transmission on 441 meters, while others claim no better results than on 268 meters. With a receiving set equally efficient on low and high broadcast wave lengths, little difference in reception on the two wave lengths should have been noted. It is a peculiar fact that most neutrodyne receivers are more efficient on the low than on the higher waves, although very few of them are designed to properly tune the lower waves, the dial settings up to 300 meters being extremely congested. The writer of the furthest report received to date (from Nova Scotia) used only a 2-tube set and claimed loudspeaker reception all over the house.

The fading effects reported by some listeners are not mentioned by many others and must have been due, at least to some extent, to local atmospheric conditions.

Enid, Oklahoma.—Your test program came in like a ton of brick—loud, sharp, and clear. Give us the full 1,000 watts. —Eugene H. Rabun, 517 North Fourth Street.

Apalachin, New York.—"Yearning for you" came in on 441 meters at 800 watts perfectly, so your new machine must be O. K.—Charles Cafferty.

Windsor, Ontario.—This is the first time I have been fortunate enough to hear you. The reception was fine.—F. H. Neal, 465 Bruce Avenue.

Richmond, Missouri.—Program came in well over old wave length, but on new wave length seemed clearer and stronger. We were about to give you up in despair when you were changing wave lengths. We appreciate your excellent way of announcing.—Edith Craven.

Council Bluffs, Iowa.—Congratulations to radiophone station K L D S. It came in clear, with very little static. When I first tuned in, I thought it was W O A W (Omaha), it was so loud and distinct on my set. Dial settings (at 441 meters) on my Fada 5-tube neutrodyne were 48-48-48.—Doctor W. J. Berringer, 733 Avenue East.

Colorado Springs.—Received most of your test program this a. m. The concluding number on 441 meters came in like a house afire. However, your early Sunday morning program about two weeks ago came in just as good if not better on 268 meters. I use a 2-tube Crosley.—H. V. Brieton, 1624 West Colorado Avenue.

(To be continued next week.)

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ORIGINAL ARTICLES

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

The Calling of the Latter Day Saint Church

BY BISHOP J. A. KOEHLER

It is the purpose of this article to set forth some of the reasons why Latter Day Saints should undertake, without delay, and with as much speed as our circumstances will permit, to promote the social program formally approved by the late General Conference. Common consent, as I understand it, is, on the one hand, a widespread acceptance of some proposal arising either from an apprehension of its worthwhileness or else from a belief that those who make the proposal speak authoritatively and merit our trust. And if that be true, an examination of some of the scriptural grounds which justify our program should serve not only to increase our faith, but also to enlist our energies in the accomplishment of the task which we have set before ourselves.

It is commonly believed that the purpose of the church is to point out the paths that lead to God and help men to prepare themselves to pass the test of worthiness when they stand before him who shall judge man's fitness to dwell in the tabernacle of God. And if we find that that test has to do with the social conduct of men, with men's actions in the midst of men or as members of the human family, we, individually, surely must give our approval and our support to any endeavor on the part of the church to promote right social conditions or relations among men.

From among the mass of witnesses, we have selected Moses, David, and Jesus, because they speak pointedly and specifically upon the question. Moses had an unusually intimate acquaintance with God. Moses talked with God and God talked with Moses. Of the ten commandments given through Moses, the first three have to do with man's attitude toward God, and the last seven have to do with man's conduct in the midst of his fellows. Surely no one will deny that these ten commands are tests of individual worthiness in the sight of God.

And what is the general character or nature of the duties that God imposed upon Israel in the ten commandments? Let us enumerate them:

1. Fixing the number of days of economic toil.
2. The treatment of servants in industrial life.
3. Duties of children to parents; that is, domestic relations.
4. Personal rights and obligations of men in association.
5. Sex relations, particularly as they bear upon the welfare of the group.
6. The rights and uses of property.
7. Personal attitudes towards associates: their persons and properties. Such is the nature of the duties that God imposes upon men, the fulfillment of which is demanded as the price of divine favor.

But we should read further. The 20th, 21st, and 23d chapters of Exodus are in the main a mass of specific rules for the government of the individual in the midst of his fellows and the treatment of the individual by the group. Evidently in those days God did not think that a social program was either too worldly, vulgar, or impious a matter for the ministry of the church to concern itself with, as he made it the duty of the priesthood to see to the promotion of that program of social construction or reconstruction (as the case may have been).

Our next witness is the Psalmist David. And again we select one of the jewels from the mass of his testimony. Let us read the 15th psalm. The question it asks and answers is the question we have asked and to which we seek the answer: Are right social relations tests of individual worthiness before God? Hear this man of God:

> Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill of Zion? He that walketh uprightly, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord; sweareth not falsely to hurt any man, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.—Inspired Translation.

Yes, sir. "He that doeth *these* things shall never be moved," but he shall be worthy to abide in the tabernacle of God. And what is the nature of those tests? In every single stipulation, without exception, the test is *right social relations.*

The writings of Solomon, the son of David, are concerned almost exclusively with social relations and personal conduct. Let those who rank him high as a witness for God when he says: "I know that whatsoever God doeth it shall be forever," etc., give ear while he testifies to the nature of the thing that commends a man to God. This is the general character of his testimony:

> These six things doth the Lord hate; yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood. A heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren.

This statement of fact is put in negative form. The affirmative equivalents are too obvious to need enumeration. This man regarded the establishment

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and maintenance of right social relations as the price of favor with God.

Our third witness is Jesus, who was God on exhibition in the flesh. Before "Him" "shall be gathered all nations," and he shall judge every individual, both priest and lay member, and declare their worthiness or unworthiness to abide in the tabernacle of God. And what has he decreed shall be the test? Let those who seek the answer read Matthew 25: 31-46, and also the fifth, sixth, and seventh chapters of Matthew.

This man, acting in his office as the Christ, championed the cause of social reformation and reconstruction and the regeneration of the indivdual *as a unit in society*. And he tells us in unmistakable language, that he who is instrumental in building up and maintaining right social relations between men is a man of God, and he who does not is no friend of his.

Business conduct that dispenses justice; the promotion of economic enterprise in the manner which meets the needs of the hungry and the naked, and the thirsty; consideration for even the stranger in social conduct; all such matters are tests of worthiness to the Son of God.

Is it probable that that man of God, whose aim was the salvation of the race, and who organized that work of human redemption and called it "my church"—is it even *possible* that he would say to those who have been organized under his direction for the purpose of preparing men to meet their God that they, either individually or as a group, should have nothing to do with correcting the evils of society which shut men out of the kingdom of God? Let the teachings of the Son of God answer.

The Religion of the Bible

James says that pure religion is expressed or is to be found in right social relations. Under the rule he specifies, business must be conducted with due regard to child welfare, the needs of old age, provision for widows whose husbands have been taken away by industrial accidents, and the like. To James, a "faith" which does not find expression in "works" of *social righteousness* (see James 2: 14-18) is not the faith of the Christian religion.

That apostle of love, John, (see Third John) expressed his Christian sentiments in language like this: "He that *doeth good* is of God," and he that doeth evil is not of God. Well, what is "good"? And what is "evil"? "Good" is whatever advances or contributes to well-being; whatever supplies human needs, whether those needs are physical or mental or devotional. All good is spiritual; and every truly spiritual person is one who seeks to do good. And shall it be said of the members of the Christian church, every one of whom (if he is not a make-believe affair) has the spirit of good will welling up in his soul and seeking an outlet for expression—shall it be said of them that they have no business to organize as Christian men for the purpose of social reform or social reconstruction? Who else should we look to to organize the forces for righteousness in the world, if not the men of God?

And now let us take a passing glance at the religion of Micah and Isaiah and Joel and Paul and Jude, and the whole constellation of Christian stars. What is the nature of their religion? Is it merely to *preach* the word of life? Is it merely to *talk* to people about doing good? Is it merely to praise God for his goodness to *them*? No, indeed no! "What doth the Lord require?" says Micah (6: 6-12) but "justice" and "mercy," and all possible forms of social righteousness? And of whom does God require the dispensing of justice and the extension of mercy, and in what fields of action? Are the men of the church, "the salt of the earth," "the light of the world," to be exempt from such obligations? Who then, more than all others, should have a social program and seek its promotion?

Isaiah tells us in his writings (1: 10-18 particularly) that godly religion is on the one hand a program of social righteousness. And if society is wrongly constituted, what else can Christian men do, if they are to fulfill their obligations to God and to men, except to organize as there may be need and opportunity to set the world an example of right social relations? Love of God and of neighbor cannot fail to do this. Love *seeks* outlets of expression always; and when the object of love has a need and the lover has an opportunity for expression, certainly we expect to see measures instituted that are suited by nature to solve the problems of the objects of Christian affection.

A New Testament Program

The time of the church's greatest spiritual prosperity was a time of its concern about social questions. True, the big job of the early Christian church was to spread the teachings of Jesus and to give evidence and bear testimony that he was the Son of God; but nevertheless, in the midst of the most energetic missionary effort that was ever made, the apostle had time to provide for social needs. See Acts 2: 44, 45; 4: 32-35; and 6: 1-6. The details of this program we do not know. It is mentioned only incidentally. The apostles didn't make much fuss about their examples of Christian love. It probably was regarded as a matter of course that hearts filled with Christian love would concern themselves with whatever needed to be done in order to serve the interests of their fellows. At any rate, if the record is

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to be relied upon, the men of the apostolic church did not believe it to be beneath the dignity of their calling to set out plans and get under way movements for the solutions of their social problems. This was the outstanding characteristic of their applied Christianity. Of course Christianity *is* the doctrine of love of God and love of neighbor *applied* to the concerns of life. The particular manner in which love of neighbor expresses itself is determined always by the circumstances of human living.

The Kingdom and Social Action

The Psalmist declared that "justice and judgment are the habitation of thy throne." (Psalms 89: 14.) Now *justice and judgment* are terms which have no significance aside from social relations. *Justice* means to conform in conduct or in practice to the principles or laws of right living. And *judgment*, too, is uprightness and rectitude in conduct. The force of David's language then is this: That God lives and his kingdom is to be found in the life of a people whose social affairs or relations are *governed* according to the rules of right as they are understood. That is to say, that God's people have a social program. We repeat, that just what that social program is, is determined by the circumstances of human living together—what needs to be done, what are our facilities, and what are our opportunities for doing.

And then when Isaiah foretold the reign of Christ in his kingdom, he said his government would be established *"with justice and with judgment."* (Isaiah 9: 6, 7.) Certainly; it is not so many *people* called by a given *name*, and so on, that makes the kingdom of God a fact; but it is *the expression of the will of God* in the life of the people, the dispensing of justice and judgment and mercy; it is the *righteousness* (the rightdoing) on the part of the people that makes the kingdom of God a fact. "Righteousness," and "judgment" and "justice" and "mercy" are social principles that have expression only in social living, in the dealings of men one with another in society. The kingdom of God is a social affair.

Again; listen to the Apostle Paul: "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Romans 14: 17.) Can there be righteousness except as men act right one toward another? Can there be peace where men's lives are out of adjustment with each other? Can the joy of the Holy Ghost abide in the life of a people who are not at peace with each other, because they do not order and establish their affairs with righteousness and with judgment? Surely not! To have the kingdom of God we *must* have right social relations; and that means that to have the kingdom of God we must have some sort of social program.

The Calling of Latter Day Saints

Every Latter Day Saint believes that this church is called to build the kingdom of God. That's our calling! That same Jesus who preached the gospel of social righteousness to the people of Palestine, said also to the people on the American continent (see Book of Nephi 9: 86) that he would gather Israel in the latter days and that he would again *establish his Zion.* Many years before that, the angel of the Lord told Nephi (see 1 Nephi 3: 187) about the coming forth of the Book of Mormon and said: "Blessed are they who shall *seek to bring forth my Zion* in that day, for they shall have the gift and power of the Holy Ghost."

Now, Latter Day Saints believe that Joseph Smith was the prophet that God called to raise up his church and kingdom in the latter days. That being true, this instruction from God to the church should have some significance (Doctrine and Covenants 19: 2): "Thus saith the Lord, him [i. e., Joseph Smith] have I inspired *to move the cause of Zion* in mighty power for good." Again, in writing for the History of All the Religious Denominations in the United States, compiled by I. D. Rupp, and published in 1844, in setting forth the doctrines and practices of the church, as well as its historical facts, Joseph Smith said this in the very first paragraph of that statement: "The Church of Jesus Christ of Latter Day Saints was founded upon direct revelation, as the true church of God has ever been, according to the Scriptures. And through the will and blessings of God I have been an instrument in his hands, thus far, *to move forward the cause of Zion.*" On four other occasions (see Doctrines and Covenants 6: 3; 10: 3; 11: 3; and 12: 3) *before* the church was organized (and *not* after Joseph Smith had been influenced toward doctrines of communism by men with whom he became acquainted in later years, as some would have us believe) the voice of God to four men, Oliver Cowdery, Hyrum Smith, Joseph Knight, and David Whitmer, was this: "Seek to bring forth and establish the *cause of Zion.*"

Let us stop just a moment and ask what is a "cause" as used in this connection? The definition of that term is this: "A great *enterprise* or *movement* supported by *moral reasons* and motives." In whatever way the word *Zion* may have been used by other peoples at other times or at different times by the same people, one thing is certain, we must judge of what that prophet of God called this people to do by his own explanations of what this Zion consisted in. In other words: what is the calling of Latter Day Saints as set forth in the message of God delivered to us by this prophet?

Remember, "Zion" is a "cause"; a great enterprise or movement supported by or grounded in moral

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reasons and motives. At this juncture, all that has been said about the kingdom of God being "ordered and established" "with justice and with judgment"; all that has been said about the religion of the Bible; all that has been said about the kingdom of God being "righteousness and peace and joy in the Holy Ghost" should be recalled and set up by the side of this announcement of Joseph Smith, which is that the calling of Latter Day Saints is to enter upon a great enterprise or movement that is grounded in moral considerations and supported by moral reasons and motives; that Joseph Smith and his fellow laborers were instruments in the hands of God for the putting forward of a moral undertaking, a social enterprise (for all morals imply social relations), a system of administration of social affairs, an undertaking which has to do with the practices, the conduct, and the spirit of men toward God, themselves, and their fellows, and which has to do with questions of right and wrong in the affairs of human society and to obligation to duty. That very fact brands Joseph Smith a prophet of the God who says that the test of a man's worth is his actions toward his fellows; for if he had given to the world anything less than the thing the world needs to-day, if his message had been anything less than a solution to the problems which confront men individually and collectively, and upon the solution of which the salvation of the world depends, he would have appeared without satisfactory evidence of his prophetic calling.

Every prophetic leader is called to meet the special needs of his time. And every student of society knows that with the increase of population, with the invention of multitudinous mechanical devices, and with the advancement in arts and sciences, society has come to be so complex, men and communities have come to be so interdependent, the interests of individuals and of groups have come to be so interlocked, and the actions of each individual or class of laborers have come to affect the lives and welfare of one another to such an extent, that some solution to the world's problem is needed if the world is to be saved from social disaster. And from what source do we expect to get that solution? When the souls of men are being damned by the circumstances of their social life; when men are being kept out of the kingdom of God and are being lost in sin because they individually cannot find their way to God under the blinding and deadening influences of a social system; under such circumstances, what should we expect of a prophet, and what should we expect of those who accept his message except that they are called to put forward a program of social reconstruction? Nothing can be the power of God unto salvation except that which is able to save the people under the circumstances in which we find them. The church must solve the world's problem if it is to supply the world's need. That problem is the social problem.

The Latter-Day Message

Without attempting to argue the economic justification or the ethical grounds for the social program of this church, we wish to direct attention to some of the revelations to the church which justify the action of our late General Conference. We will simply quote certain portions of the Book of Doctrine and Covenants in order to direct attention to the *kind* of thing with which it is the business of this church to deal.

(1) Doctrine and Covenants 44:3: "You must visit the poor and the needy to administer to their relief, that they may be kept until all things may be done according to my law which ye have received." This is a clear intimation that when the law of God to this church shall govern the affairs of the people of the church that the conduct of the affairs of the church will bear upon the solution of that social problem—"the poor and the needy." What is that law which was given?

(2) Doctrine and Covenants 42:8-11 is a general statement of a social program which has to do with business conduct, with the disposition of the moneys of the members of the church, and with the supplying of the temporal wants of the people.

(3) Doctrine and Covenants 58:7: "This is the law unto every man that cometh to this land to receive an inheritance, and he shall do with his money as the law directs." That is, he shall "lay his moneys before the bishop of the church." This is a social program in which the life of the individual is wrapped up with the life of the group.

(4) Doctrine and Covenants 70:2, 3: "This is what the Lord requires of every man in his stewardship" (to consecrate his surplus to the cause of Zion). "And none are exempt from this law who belong to the church of the living God." That is to say, Latter Day Saints are called to be parties to the social program that we call "stewardships."

(5) Doctrine and Covenants 72:3: "According to the law every man that cometh up to Zion must lay all things before the bishop." That is, Latter Day Saint doctrine sets out a social program which is to be put forward by the men of the church *as church men.*

(6) Doctrine and Covenants 106:2: "All those who gather unto the land of Zion shall be tithed of their surplus properties . . . or they shall not be found worthy to abide among you." Otherwise "it shall not be a land of Zion unto you."

(7) Doctrine and Covenants 128:8: This section relates to industrial associations, and gives instructions to the church to promote such a social program, and sets out the purpose to be, on the one hand that the *things of this world* may be used "in the manner *designed of God,* that (or in order that) the places where they occupy may shine as Zion the redeemed of the Lord."

"Faith without works is dead." Here are some of the works which God says Latter Day Saints are to do. And God declares that it is the *doing* of these *works as a people* that will make our group the

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abode of God, the place out of which God will shine. These stipulations in the law of God to us are marks of our divine calling; they enjoin upon us the doing of the very things which the Holy Scriptures declare to be the test of our worthiness before God. Our calling is to a social undertaking in which we both individually and collectively give to the world a living example of the Christian life.

Zion Is the Kingdom of God

"Zion is in very deed the kingdom of our God and his Christ." "Therefore let us become subject to her laws." (Doctrine and Covenants 102: 9.) When we build Zion, we are building the kingdom of God. The reason is obvious. Zion is a social life grounded in justice, judgment, mercy, and faith; and that is the very thing that the kingdom of God is. Zion is a life expressing the righteousness of God, and that is precisely what the kingdom of God is. "The Lord called his people Zion because (by reason of the fact that) they were of one heart and one mind and *dwelt in righteousness.*"—Doctrine and Covenants 36: 2. "And it came to pass that Enoch built a city that was called *The City of Holiness,* even Zion."—Doctrine and Covenants 36: 3.

Our calling is a holy calling. Our calling is to the life which saves; it saves us, it saves those who follow in our steps.

We Must Put Forth Our Social Program

As early as May, 1831, the Lord said that we *must* engage in this work of social organization. See Doctrine and Covenants 51: 1-4; also Doctrine and Covenants 102: 2. The imperativeness of the command is sought to be impressed upon us in the decree that if the church did not organize according to the laws of God it would be *"cut off."* That makes social undertakings a duty of the church. Again, in March, 1832, the church was given this instruction (Doctrine and Covenants 77: 1): "There must be an organization of my people in regulating and establishing the affairs of the storehouse for the poor of my people." This is to be a "permanent and everlasting establishment and order to the church." Its purpose is "to advance the *cause* which you have espoused." And the outcome of obedience is "the salvation of men." This is the purpose, too.

Again in Doctrine and Covenants 101: 1 the church was commanded to promote the economic program of the gospel, with the promise of salvation to those who were willing to do so.

Such is Latter Day Saintism; such is Christianity as interpreted through the latter-day prophet. And we have every scriptural reason to induce us to give that social program our hearty support, because it provides for the doing of the very things which the scriptures declare to be the things that we must do to have the favor of God. Students of social and particularly economic problems believe in the letter of our program. They wait, as they have a right to wait, to see if the people who are called to such a noble life have the courage of their conviction and the spirit to do the thing that God has called them to do.

Law of Libel and Slander

BY S. A. BURGESS

We have been asked several times to discuss in the HERALD the "law of libel and slander as affecting action before church courts." A few years ago, an item appeared in one of our Southern papers which gave the impression that the Supreme Court had held in a case from Georgia that a church is liable for preferring charges against a member.

An examination of this case proved that the decision was one of the Supreme Court of Georgia. But the facts in the case were that the pastor one Sunday morning, without previous notice, stated charges publicly from the pulpit against a member of his church—before his wife and children and neighbors and friends. The member protested that the charges were not true and asked for an investigation. This the pastor refused and said they were going to exclude him and also shut out any member who voted to retain him. Upon this alleged intimidation, the vote was twenty-eight to six to exclude. The pastor then said that the six would be given until the next meeting to make acknowledgment or they would also be excluded. The petition alleged that this was knowingly and maliciously false; that its only purpose was to injure him and resulted in defaming of his character and standing. The defendant pastor in church filed a demurer, and it was upon this that the decision was made.

The decision, in fact, was: First, that the first amendment to the Constitution of the United States denies, conclusively, the power to make any law respecting religion or prohibit the free exercise thereof. There is no limitation on the States, but the state constitution has this provision in every State of the Union.

Second, When an individual becomes a member of a religious organization, his uniting with it is his voluntary act, and he becomes bound by the rules of the organization. As to all matters ecclesiastical, he is bound by the decision of the tribunal of the organization to which he belongs.

Third, The law recognizes the necessity and propriety of investigation by the church of alleged misconduct on the part of its members, and charges may be prefered either orally or in writing, and the *bona fide* discharge of such a duty will be held as

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privileged communication and will be thus accounted when made in good faith even though they should, in fact, be entirely erroneous.

Fourth, But if such charges are actually known to be false at the time they are entered and are maliciously and willfully made with the purpose and intention of injuring another, that cannot be regarded as privileged, and the occasion and circumstances of their making are afterward no protection.

It will be noted that instead of this decision limiting or preventing proper investigation by church officers, it defines the right quite clearly.

The law of libel and slander would now fill a good-sized volume, but there are the fundamental principles which can be readily reviewed. The difference between the two terms is that libel is written defamation of character; slander is oral defamation of character. As a rule, a libel is considered the greater offense.

There are many terms, which, applied to another, will be held as libel *per se*, whether written or spoken. These include, in general, words importing commission of a crime, words exposing another to ridicule, contempt, or degradation, words reputing moral turpitude or the commission of dishonorable, dishonest, or immoral acts, words impugning mental capacity and words impugning lack of chastity, words touching another in his office, trade, profession, or business.

Words which are actionable, *per se*, will avoid a judgment even if no actual damage is shown, such judgment covering at least the cost of the case and possibly a small sum as one shilling or one cent damages. If there are actual damages, they will be added by the jury.

Malice will be inferred from the uttering of the words. If actual malice is proved, then punitive or exemplary damages may be allowed. The actual damages may be recovered, regardless of whether actual malice is shown.

The person who utters a slander or publishes a libel will, as a rule, be held responsible for the actual damages arising therefrom without regard to the fact that he did not originate the story. The fact that some one else has told it to him is not a defense, and it may not even show lack of malice; though if the story was repeated in good faith, one is not, as a rule, held libel in punitive damages. It may sometimes be a defense that the statement is true, though such is not the case if it is a criminal libel.

The transaction of necessary business of government requires that certain communications shall be privileged. This includes judicial proceedings, legislative proceedings as well as utterances of executive officers, and communication between officers. If the statement is believed to be pertinent to the business before the court or other body, it is absolutely privileged and is always a qualified privilege between those who are placed in a position to each other of confidence and trust. This includes many different relations in business, in the privacy of the family.

In this class of qualified privilege are the proceedings in the case of church discipline, and it is well established that church organizations have authority to deal with their members for immoral conduct, to hear complaints, decide, rebuke, censure, suspend, or excommunicate. To this jurisdiction, every member, upon entering the organization, submits. Since the proceedings are *quasi* judicial, those who complain, give testimony, act and vote, or pronounce the findings orally or in writing, act in good faith and in the scope of their authority, and not falsely make such findings a pretense, are protected by law. This privilege has been held to extend to one not a member who makes complaint to a church against one of its members. This privilege is not prevented by the fact that the church proceedings are illegal.

But this is no protection if actual malice can be shown, nor is it any protection if an officer of the church communicates such offenses to others who are not proper officers, such as the members of the choir or other persons whose duty it is not to make the necessary investigation.

Charges against a minister are likewise privileged communications where there has been investigation with the proper opportunity for defending and hearing the charges where the matter has been handled in the regular course of church discipline. The protection is not forfeited by the fact that the result of the investigation is published in the denominational newspapers. Where the ecclesiastical courts find a minister, as they honestly believe, unworthy and unfit for his office and, therefore, in performance of what they believe to be their duty, published, in good faith, in the church papers, the result of their inquiry, and there is reason for the publication, it will be privileged. The fact that it may thus be brought to the attention of others who are members of the church will not take away its privileged character.

The proper procedure of an ecclesiastical court to hear the case upon due notice to all parties concerned is also privileged, and any testimony offered is likewise privileged unless the evidence they offer is not only false but is known to be such and is malicious. If a case for libel or slander is filed in the civil courts, the burden of proving malice will rest upon the complainant, and he or she must prove it by clear evidence, as it will not be inferred. The presumption is very clear that if the officers of the

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court and the witnesses are proceeding in legal course and according to the accustomed form, that the presumption is very strong that the communication is privileged. No person need be afraid to give frankly before a court of the church testimony that he believes to be true concerning any matter before the court. No court need be at all backward in performing its just duty, and where the circumstances warrant publishing the findings in the official publications of the church; yet no person is safe in trying to use the courts of the church maliciously for the propagation of personal defamation.

Civil courts have no jurisdiction to refute action of competent church authority in expelling a member. Such a decision is not refutable by a civil court, even though the evidence is not sufficient. The decision of competent church tribunals on purely ecclesiastical matters is binding and conclusive. When a civil right or right of property depends on some ecclesiastical matter, such as direct discipline or church government, the civil courts where the question arises may take the ecclesiastical decisions as it finds them, accept those decisions as matters adjudicated by another jurisdiction. But such ecclesiastical tribunals have no right to decide civil right or right of property *per se*, though in some cases a church court has been duly appointed a board of arbitrators according to the law of the land and hence can give a decision on purely civil rights or right of property the same as any other board of arbitrators.

When a member is expelled, appeal lies to the higher tribunals of the church, not to the civil courts, according to the established decisions of the civil courts.

The law of the church is clear and places the matter on a higher basis than does the law of the land. The rule of the Master to do unto others as you would have them do unto you and the new commandment which was from the beginning, that ye love one another, will prevent any danger of liability to the civil courts for libel or slander or to the courts of the church for evil speaking and backbiting. A few of the statements of the Bible on the subject follow. We find these passages in both the Old and New Testaments. To this is added one statement out of several from the Doctrine and Covenants. To these passages we might also add the third chapter of James and, as we read these statements of the law of God, we will clearly recognize that all who keep the law of God have no need to break the law of the land.

Two questions growing out of the law of libel and slander are: First, libel concerning the dead; and secondly, the law governing words touching another in his office, trade, profession, or business with particular reference to the criticism of public officers.

As to the first, there is no civil right of suit for libel upon the dead, because the individual in such a case is not among the living, and libel and slander are a matter of personal offense; but libel tending to blacken the morality of one who is dead is indictable in certain instances, and the list is gradually growing. The libel must be such, as a rule, that its tendency is to create a breach of the peace by exciting the friends and relatives to avenge the insult.

Imputations tending to injure one in his office, trade, profession, or business are actionable, as a rule, without proof of special damages, even though such words, if spoken or written of an ordinary person, might not be actionable *per se*.

On the other hand, there is existing a qualified privilege concerning communications addressed to the general public on matters of general interest. The better view appears to be that any citizen has the right to publish to the general public a fair criticism on matters of public concern, but he will not, as a rule, be protected if he goes forth and publishes false statements of a defamatory character against an individual.

Where a communication does not concern the public at large, but only a limited number of persons, this privilege will be lost if the public is, by means of newspapers or circulars issued to the general public, made aware of the findings.

The official acts of public officers may logically be made the subject of fair comment and criticism, not only by the press but by the members of the public, but words charging a criminal offense or moral delinquency are not privileged if false, though made in good faith concerning the acts of an officer in the discharge of his official duty. To this, however, there are exceptions in certain jurisdiction.

When one becomes a candidate, any elector has the right to discuss his fitness for the office and may lawfully communicate to other electors any facts within his knowledge concerning the candidate's character or conduct and express his opinion thereon so long as he states as facts only the truth and has expressed only his honest belief. The publication of falsehood is not thereby justified. (See American and English Encyclopædia of Law, vol. 18, pp. 1041-1043.)

This right to comment on matters of public interest appears to be well established. Such comment and criticism has sometimes been spoken of as privileged. There is, however, an important distinction between fair criticism upon matters of public interest made fairly and honestly and the privilege existing in a case of answers to inquiry about the character of a servant, or some other qualified privileged communications. The case of a qualified, privileged,

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bona fide statement not in excess of the occasion is privileged, though it turns out to be false; but in the former case, what is privileged is criticism, not statements, and if a person takes upon himself to allege as facts matters otherwise actionable, he will not be privileged, however honest his motive, if the allegations are not true. Therefore, it is only when the publisher goes beyond the limits of fair criticism that his language passes into the region of libel and slander at all. The question as to whether those limits have been transcended is for the jury.

This same principle applies to the official acts of public officers who are subject to fair comment and criticism. A person not a public officer or a candidate for public office may, in like manner, occupy a position respecting the public that will render his conduct subject to this rule.

The same principle applies both to art criticism and literary criticism, however much damage it may cause by preventing a sale, providing there is no misstatement of any material fact, and that the critic does not go out of his way to attack the character of the author. If, however, he attempts to use his right of criticism to make an attack upon the author, he will be liable for libel or slander.

It is for these reasons that a public officer is often placed in a position where he cannot readily defend himself, even though the attack be unfair. It is for such reasons that in common courtesy, as well as Christian forbearance, it is due to the officers of the church, on behalf of the church, our fair support, not countenancing, it is true, wrongdoing in any, but, at the same time, not presuming and inferring wrongdoing in such a way as to attack maliciously not only the individual, but to injure the organization itself. There is a courtesy due to presume good and a responsibility of defense on our part to the officers whom we have chosen and supported by our votes. It does not mean that those whom we have supported by our votes should always be supported by our voice, but an unfair reflection upon them attacks the body that has chosen them and exposes ourselves to shame. At the same time, this right in a democracy for a fair consideration of matters of public interest ought not to be curtailed. It is for the safety of the body that questions be fairly canvassed and determined.

But as members of the church we should act in accordance with the law of the church, and among these laws one most prominent is, "Thou shalt love thy neighbor as thyself." If you are guilty of wrongdoing, you should correct it in the same spirit, and to the same extent may our honest effort be extended in the case of our brother; and as none of us appreciate adverse criticism and comment, we should do unto others as we would have them do unto us.

Exodus 20:16: Thou shalt not bear false witness against thy neighbor.

Exodus 23:1, 7: Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

Leviticus 19:16: Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am the Lord.

Psalms 15:1-3: Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

Psalms 34:13: Keep thy tongue from evil, and thy lips from speaking guile.

Psalms 50:19-21: Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

Psalms 101:5: Whoso privily slandereth his neighbor, him will I cut off: him that hath an high look and a proud heart will not I suffer.

Proverbs 10:18: He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

Proverbs 11:13: A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

Proverbs 20:19: He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.

Proverbs 25:23: The north wind driveth away rain: so doth an angry countenance a backbiting tongue.

Ezekiel 22:9: In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

Luke 3:14: And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

Romans 1:30: Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents.

1 Peter 2:22, 23: Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.

Ephesians 4:23: Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another.

Doctrine and Covenants 17:11: The teacher's duty is to watch over the church always, and to be with and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often. . . .

James 4:11: Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

Ephesians 4:31: Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice.

James 1:26: If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

1 Peter 2:1: Wherefore, laying aside malice, and all guile, and hypocrisies, and envies, and all evil speakings.

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Improve Your Present Opportunities

An address to high school graduates by Apostle D. T. Williams. Reported by Elder Howard Harder. . . . . . .

It becomes a very happy privilege to greet such a wonderful audience and also to extend greetings upon your behalf to the graduates and alumni here. If there is one thing better than another in which young men and women might engage themselves, that thing is preparation for life's work. By the assistance of sympathetic instruction these young people are ready to render a service to the community in which they live and the God whom they acknowledge, which will prove of benefit to the former and of glory to the latter. To the end that this might be an accomplished fact, considerable effort has of course been necessary. These who have come to the period of graduation have put forth that effort. From this experience they go seeking other degrees of learning, or perhaps seeking that character of service in which they might continue their struggle towards that state of development possible with them.

Under the spirit of this occasion we hope to say a few words which will help you, the classes, and you, the audience, to lift your heads and your hearts for the accomplishment of greater things.

"Know, oh, man, that God exists," is the sentiment with which the mighty Emerson begins his contribution to the thought and literature of the world. This great philosopher has been denominated a Greek head screwed on Yankee shoulders. Whether this be the case or not, we are confident that he has here uttered a very significant truth. The thought of God's existence, to the Christian, becomes the basis of every worth-while accomplishment. This is true because the acknowledgment of God's existence presupposes the immortality of man. And if the human soul is immortal, then those things for which the soul strives, those things for which men struggle, if not in themselves immortal, must of necessity have immortal consequences.

If we could have this truth thoroughly grounded in our minds, how careful we would be each day in the task we undertake to accomplish; how careful we would be to see that that which we were doing be done right. For after all, it is not the things we do that make us worthy of heaven; nor is it the things we do or do not that make us subject to condemnation. It is rather the effect of the things that we do upon our development. A man may give thousands of dollars to charity and yet his attitude be that of selfishness. His gift may be given only to the end of self-advertisement. Under such conditions what effect would such a contribution have upon the contributor? But if some man out of all that he had, which was but little, gave of that little to the uplift of humanity and the service of human souls, what a wonderful effect it would have upon his salvation! Jesus called attention to those who came to the treasury to cast in their contributions. Some cast in liberally, although none of their gifts were equal to the donation of the poor widow who cast in her two mites. "She gave more than they all," was the comment of the Master. She gave of her penury while they gave of their abundance. The amount we give or the number of deeds we do does not necessarily indicate the extent of our worthiness nor the degree of salvation we are likely to obtain hereafter. But the effect those things have upon the development of our souls should be a matter of grave concern to each one of us.

This being true, my young friends, I would advise you in the language of Saint Edmund of Canterbury, "Work as though you would live forever, and live as though you would die to-day." Those who are obedient to such a mandate will lift up their souls in service and find their work effective for good. In works so wrought, one will find comfort when he stands before the majesty of God's judgment throne. Work, indeed, as though you would live forever. That is to say, Do your work with all possible perfection; give to it of your strength, of your very soul. Again, let us live as the admonition instructs, as though we would die to-day. When such an ambition has been wrought in the soul of man, it will be effective to the accomplishing of eternal good. If such a high ambition could be instilled in the heart of every young man and young woman who, during this period of the year, in the United States is graduating from our public schools, we would have a new birth of freedom which would manifest itself, not only in our political activities, but in our social and religious life.

There is set before every one of you the open door of opportunity. No man can shut that door, no one indeed except yourself. Life is made up of an endless array of opportunities. They are scattered about upon every hand. It is your business to accept them and make of them your helpers to the accomplishment of great things.

We are told by one of ancient days that opportunity, if we grasp it at all, must be grasped by the forelock, for it is bald behind. If we do not take advantage of it as it comes, it will soon be gone, gone forever. This is beautifully expressed in a poem which perhaps most of you have heard or read, yet which will bear repeating:

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OPPORTUNITY

Master of human destinies am I!
Fame, love, and fortune on my footsteps wait.
Cities and fields I walk: I penetrate
Deserts and fields remote, and, passing by
Hovel and mart and palace, soon or late,
I knock unbidden once at every gate!
If sleeping, wake: if feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury, and woe,
Seek me in vain and uselessly implore—
I answer not, and I return no more.

—John J. Ingalls.

The poet here is speaking of that single opportunity which comes this minute and is gone the next. It is before us with all of its promise, with all of its possibilities to-day, and has fled upon the morrow. But another poet has spoken of opportunity not in the sense of its single approach, but rather in the sense of its collection of privileges, and herein we have set forth another beautiful truth:

OPPORTUNITY

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake and rise to fight and win.

Wait not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the records of the day,
At sunrise every soul is born again!

Laugh like a boy at splendors that have sped;
To vanquished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep;
I lend my arm to all who say, "I can."
No shamefaced outcast ever sank so deep,
But yet might rise and be again a man.

Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past
And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven.

—Walter Malone.

In every sphere of activity there are those, be they rich or be they poor, be they high or be they humble, to whom the opportunities of life come, asking that they be seized the moment of their approach, for the next moment they are gone if we refuse them. In this there are no respecters of persons; they come to each and all alike, and from all and each flee in like manner. Our chances are manifold, our privileges legion. If we seize upon these diligently, we do that which will be for the service of the world and the salvation of our own souls. We should not consider our opportunities only from the standpoint of material benefit, but also from the viewpoint of spiritual uplift. The individual who takes advantage of these with a desire for righteousness will find his possibilities ever growing and brightening.

We should then ask ourselves, What is to be our attitude towards these opportunities which call with no uncertain tone? If we seek these to the end that we might accomplish good, good will come back to us. If we seek them only to the end of the accomplishment of self-interest, wealth, or aggrandizement, then we can expect that only the fruitage of self-centeredness will be our return.

You say, I have but little to lay upon the altar of the world for human service. Be it so, but lay that little there. It was the Apostle Peter who stood at the gate of the temple and said to the man who had been a cripple from his birth, "Silver and gold have I none, but such as I have give I thee." It may be that you do not have wealth amassed by your parents which you might use to the benefit of humanity, but you have something greater than wealth: you have a soul to lay upon the altar of human progress; a mind which you can give to the uplift of the world. And these mean much more than any material thing that the world can possibly afford.

A man is not a failure because he was not born rich. He will not be a failure of necessity because he has continued poor. Was Socrates a failure because he had no wealth and because at the end of a long and useful experience an ungrateful generation compelled him to drink the hemlock? Was Epictitus a failure because he was born a slave and died a pauper? Was the Apostle Paul a failure because he was compelled to fight with the beasts in the arena at Ephesus and because his crimson blood sprinkled the white sands of the Roman arena? Was Lincoln a failure because when he had reached the summit of his possibilities an assassin made his body, which was the home of an immortal soul, a vacant tenement? Was Jesus a failure because he passed through his thirty-three and one half years' experience and came to his passion week without a penny to pay his taxes and without friends sufficient to protect him against his murderers?

Success as we see, is not of necessity counted in wealth. Success is measured rather in the development of the soul. We may have wealth and be successful in its use, but he who seeks the acquirement of wealth to the end that he might lavish lux-

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uries upon himself, that he might set himself upon a pedestal before his community, will find indeed that he has made the most sorrowful failure of life. When one of the wealthy citizens of Athens signified to Socrates that he was going to make him wealthy, Socrates said to the servant who bore the message, "Tell your master that in Athens four quarts of meal can be purchased for three half-pence and the fountains flow with water."

Why, then, we ask you—you who are upon the verge of your graduation—why have you sought learning? Why have you sought knowledge? I pray that you have sought it to the end that the world might be benefited as a consequence of your having lived. Seek it further that you might be of more service to your nation, to your community, and to your God.

"There are some," says Saint Bernard, "who desire to know with the sole purpose that they *may* know, and it is base curiosity; and some who desire to know that they may be known, and it is base ambition; and some who desire to know that they may sell their knowledge for wealth and honor, and it is base avarice: but there are others, also, who desire to know, that they may be edified, and it is prudence; and some desire to know, that they may edify others, and it is charity."

For what, I ask you, my young friends, is your quest? Are you seeking knowledge that you may serve from the consideration of self-interest? that as a consequence of that service you might gather to yourself those things which will make you appear to advantage in the eyes of your fellows? Seek rather the service of the whole. Do not labor to the end of self-aggrandizement, but to the end of human uplift. Seek that you might serve to the edification of others and the establishing of charity.

Knowledge is indeed power, but he who has acquired power has acquired at the same moment responsibility. Every opportunity brings with it its added accountability. If we weigh our opportunities and our powers according to the responsibilities that come with them, we will go forth into the world to the accomplishment of some high purpose.

With the realization of new powers the young man and young woman begin to ask themselves, Where shall I serve? You need not weep for other worlds to conquer. They are about you on every hand. You need not go to some far country to seek the opportunity. It lies at your door. You need not take a long journey from home, for you may find the opportunity in your own back yard. The Aconda fields may be at your doorstep. Seek then, we say, the opportunities that come in the present; do the things at hand. Do them well, for the great things in life are the small things accomplished. And if we do the small things well, the greater things will of necessity take care of themselves.

You need not search for your life's work. Many young people have come to me in my travels and asked, "What is my life's work?" I have said to them, "You need not seek for your life's work. If you do the duty that comes to your hand each day and do it well, your life's work will be seeking you." It is a thing for which you need not search. You may feel that the thing that is at hand is a small thing, an unworthy thing, a trivial matter, but, my friends, as I say, that small thing well accomplished is the big thing after all.

It was a very small thing that Watt, the inventor of the steam engine, should watch the vibrations of the teakettle lid as the steam sought a way of escape, but it was a great thing that Watt should take that small thing which brought home to him an idea and give it expression in that which has revolutionized our social activities and our commercial world. It was a small thing that Whitney should notice one night from his bedroom window a cat sitting upon a crate of chickens, pushing his paw down through the slats of the crate, and see that feathers came out but no chickens. It was a small thing, but it was a great thing that that man could take the idea there born and invent for the good of humanity the cotton-gin and turn the penurious lot of the Southern planter to affluence and power. It was but a small thing that Thomas Edison, speaking over the telephone, should notice that a needle point lying in the transmitter moved at the sound of his voice, but it was a marvelous thing that he could take the idea there finding birth and give to us the phonograph. It was a small thing in the days that are hardly passed when De Forest, wizard of the wireless, noted the fluctuations of the gas light and from that got the idea that made possible the broadcasting of the human voice, as it is broadcast to-night.

Oh, yes; these are small things, but when accepted, when the opportunities are received and appreciated, they become wonderful, magnificent, powerful. And so we say to you, young man and young woman, to you, boys and girls, watch for the opportunities of life and do not let them slip. Take advantage of them as they come and you will find indeed that you are being blessed for not only the service which you render to your own soul, but also to the souls of those who are needing your services.

Booker T. Washington in one of his greatest speeches made in the Southland, used an illustration of a ship off the South American coast at some distance. It had been there day after day, caught in a prolonged calm. As a consequence their water casks were empty and the crew was famishing with thirst. Of a chance there came another vessel when the

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winds began to blow and they had not yet found a harbor. When this other ship came into view, the distressed vessel ran up to its masthead the signal, "Water; water; send us water." To their astonishment the anwer came back to them, "Let down your buckets where you are." Not appreciating what this meant, they again sent up the signal, "Water; water; send us water," and again came back the reply, "Let down your buckets where you are." Still not appreciative of that which was included in those few words, they sent again to the masthead this message, "Water; water; send us water or we die"; and again went up the message from the friendly ship, "Let down your buckets where you are." Giving heed at last to the warning, they let down their buckets where they were and drew them up full of fresh water. They discovered that they were in that great stream which goes out into the ocean as a consequence of the flowing of the Amazon River. They were floating in what to them was life and they knew it not.

If I would give advice to young men and young women who are seeking a place in which they might render their service, I would say to them, "Let down your buckets where you are." Here is your opportunity. Here are your privileges. Let down your buckets where you are. Do what you can here and now. Taking advantage of present opportunities here and now is what will cause you development and growth; and the day may come when from a flickering flame that does not yet mean much to the community, you may grow into a powerful beacon which will be a searchlight to those about you and a guiding light to those afar off.

The night Oliver Cromwell died there was a terrible storm in England. It swept the British Isles from end to end. With the howling of that storm as it swept around the Imperial Building in London, the soul of Oliver Cromwell passed away. But while Cromwell was dying a boy sixteen years of age was out in the midst of that storm. He was making a long jump with the gale and then making another jump against the gale and then figuring the difference in these jumps with a jump he had made upon a calm day. This boy was to be a greater man even than Oliver Cromwell. He became Sir Isaac Newton, the discoverer of gravitation. He was in this instance letting down his bucket where he was. He was using what had been placed in his hand. Even in those early years, in that childish manner, he was beginning a life's work which was to revolutionize the world.

While I was meditating upon this even this afternoon, there came to me this rule which we might use and which if used will impel us towards success: "Do *all* you can with what you have at the time you have it." That is just what Sir Isaac Newton as a boy was doing. He was doing all he could with what he had while he had it. He had no instruments that had been arranged to a nicety. He only had his power of a jump against the storm, and then his ability of a jump with the storm, and then the calculations of the difference of these jumps with the jump he had made upon a calm day. And in this way he was in some degree, though perhaps very crudely, able to tell the force of the gale.

Like Sir Isaac, Let down your buckets where you are! Use what you have at the time you have it with all the power that you possess, and success will come to you. There is no question about it; it will come to every man who thus labors. That does not of necessity mean that every man is going to be rich. It does not of necessity mean that every man is going to be a governor, a senator, a representative, or a president. No; success is not counted by the greatness of the position we obtain in life. Success should be counted from the viewpoint of the development within. If we do the best we can with what we have and at the end of life we find ourselves engaged in digging ditches or carrying orders, we should know that even in this God has graced our lives with that which perhaps many other men who have attained material success and power were never privileged to have—that is, character. Character is the gauge of success, and not the money one may have in the bank. Yes, if we do these things and do them well, our opportunities will continue to grow in number and become more evident and greater in magnitude as the days go by.

We have a wonderful heritage—a wonderful heritage indeed. For this heritage the race has lived and died, has toiled and sweat, has bled and sacrificed, and all of their toiling and sweating, all that they have given in broken bones and crushed flesh and rivers of blood comes to us to-night in the privileges of the present, the heritage of freedom and of spiritual possibilities. Those of us who make the best of our opportunities now are simply answering the prayers of those who have sacrificed to make our success a possibility, for indeed millions of heroes have perished upon the fields of carnage that we might have what we have. Millions of martyrs have sighed away their souls in the flames that we might enjoy what we enjoy to-day. And so the best way in which we can repay such unselfish sacrifice is to give that service which will continue to magnify the efforts of the past and to extend into the future the blessings which have come to us with the added contribution possible with us.

This is not to be done outside of character. That individual who seeks character will be able to accomplish good. As Ruskin has said, "Would you paint a

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NEWS AND LETTERS

Independence

Stone Church

Winter coats were quite comfortable Sunday.

The young people's prayer meeting at eight o'clock was spiritual and encouraging. There was an earnestness and consecration voiced in the testimonies of the young Saints of Zion that speak well for the future of this church. Their Wednesday night meeting was also good. At this same hour services are provided for the comfort of the older Saints in the upper auditorium of the church.

The Sunday school missed 514 of its members, only 1,143 being present. Last Sunday 1,319 were present. It is a pleasant place to go. The hum of many earnest voices discussing righteousness is music to the ear. In one class one of our good bishops explained the principles of inheritance. The music from the orchestra was good.

At eleven o'clock the preaching was by Patriarch F. A. Smith, assisted by Elder Edward Rannie. The organist played Beethoven's beautiful "Moonlight sonata," and the choir sang, "How beautiful upon the mountains." At this same hour two other meetings were going on, one in the lower auditorium for young people under twelve years of age, and the other in the dining hall for those over twelve. A song service of musical numbers and a sermonet hold the interest of the children. Parents must feel grateful for this arrangement which gives their children benefits and wholesome entertainment while they themselves can sit in peace through the regular service.

The afternoon prayer meeting was conducted by Patriarch I. N. White and Brothers Walter Self and Alma Booker. It was a good meeting, taken as a whole. Some loyal, stirring testimonies were given, and two audible gifts of the Spirit.

The Religio spent a little time in electing officers. As it stands now, Brother Francis Holm is president, with Brothers F. A. Cool and Frank Hershey as assistants. With these efficient, earnest leaders the Religio can look forward to happy accomplishments. A new class was launched with the burden of stewardship and the social program in the west wing, with E. D. Moore as teacher. The age limit has been set at thirty years, and here is where some who would like to join the class feel the weight of their precious accumulation of years.

In the evening Apostle M. A. McConley occupied the stand, assisted by D. O. Cato and J. M. Terry. The evening preacher is at somewhat of a disadvantage, because the audience is usually a bit weary from a long day of service, yet Brother McConley's vigorous style and his timely, vital message, kept his audience alert. Robert and George Miller furnished the music numbers on the organ and piano.

The United Order of Enoch will hold its annual business meeting of the membership Monday, May 25, at 10 a. m. in the Council Chamber at the Battery Block. A new board of directors will be elected, besides other business of interest to the order. All members are urged to attend.

President F. M. Smith was in Magnolia, Iowa, for the week-end, where he delivered the high school baccalaureate sermon Sunday. Brother Elbert attended the special stake conference in Lamoni Sunday.

Bishop A. Carmichael was in Lamoni last week preparing to move to Independence.

Of the Quorum of Twelve, J. A. Gillen, D. T. Williams, and J. F. Garver were in Lamoni for the stake conference; E. J. Gleazer is in Michigan; R. S. Budd in Oklahoma; P. M. Hanson is busy in western Iowa and will return by way of Lamoni where he will deliver the college baccalaureate sermon. Apostles McConley, Curtis, and Ellis are in Independence. Brother Curtis has been indisposed, but will soon be able for work again.

Second Church

Sunday morning's prayer service at eight o'clock was well attended. An active bunch of young people made a profitable and enjoyable hour.

It is rather exceptional to see a bunch of young boys and girls attend the church services for so long a period as many do at Second Church, beginning at eight o'clock, going next to Sunday school at half past nine, and then to the junior services in charge of Brother Lane Bolt and assisted by Brother F. W. Chappelow; a period of nearly four hours, with only two very short intermissions.

Apostle J. F. Curtis was the speaker at eleven o'clock Sunday morning, and the auditorium was well filled with interested listeners. Sunday evening's sermon was delivered by a favorite among Second Church attendants, Evangelist Frederick A. Smith.

Sisters J. A. Curtis and Frank Good took their choir to the radio studio at five o'clock and rendered the musical numbers of the program broadcast at that hour, consisting of quartets, double quartets, and the hymns of the faith. The choir is doing very commendable work under the direction of these sisters.

J. T. Curtis's Religio class promises an entertaining and profitable playlet Friday evening.

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great picture, be a good man; would you carve a perfect statue, be a pure man; would you make a wise law, be a just man." Here we find the basis of great deeds, of great acts, of wonderful accomplishments, and these things cannot be obtained without effort.

One day while Michelangelo, perhaps the greatest sculptor that ever lived, was toiling in his study, a friend came in and looked over the masterpiece which he was then bringing to perfection. This friend went out and came in a week later and looked again upon the work and said to him, "Why, my dear Angelo, you have not done much in the past week," to which Michelangelo replied, "Oh, yes, I have done much." His friend began to inquire wherein was its manifestation, and Michelangelo replied, "I have given more strength to this limb, more speed to this foot, more beauty to this cheek, and more life to this eye." "Oh, yes," said his friend, "but these are only trifles." The reply of Michelangelo was, "Trifles indeed, but remember, my friend, that trifles accomplished make for perfection, and perfection is no trifle."

My young friends, I would say to you, seek ye therefore to do all that you do with the thought of perfection in mind, and if I may repeat those noble words I would remind you, "Work as though you would live forever, and live as though you would die to-day."

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Liberty Street

The Saints were made sad Tuesday to learn of the death of Brother V. W. Gunsolley, who passed away after many months of suffering. Brother Gunsolley had endeared himself to these Saints through his patient and untiring efforts on behalf of the musical work in this congregation. He is responsible to a great extent for the development of both the choir and the orchestra, and worked devotedly under the handicap of ill health long after many would have given up. The fight to retain life and usefulness which Brother Gunsolley has made should be an inspiration to many.

Two especially good sermons were enjoyed Sunday. The one in the morning by Apostle Clyde F. Ellis was on, "We know that thou art a teacher come from God." The evening sermon was by Bishop B. J. Scott who used for his subject: Work out your own salvation.

The children's program that was given by the Lower Circle of Orioles and boys of the Sunday school of the same age last Friday night, will be repeated this week. The weather was so bad that the attendance was very small, and many have requested that it be given again. A collection will be taken to help the children pay their share of the budget.

Enoch Hill

Mothers' Day was celebrated at the morning service May 10 with special music and an appropriate sermon by Pastor W. J. Brewer. Bishop B. J. Scott was the evening speaker.

On May 12 the local priesthood met in their usual monthly meeting at eight o'clock to organize for the new conference year. They had the pleasure of welcoming Pastor C. Ed. Miller, Bishops Mark H. Siegfried and J. A. Becker. All three made appropriate talks urging all to concentrate on the work in hand and stressing the importance of united effort.

Last Sunday Bishop Becker was with us for the morning hour and preached on stewardships. Elder F. J. Lewis occupied in the evening.

The local church debt is again calling for concerted action on the part of all in this community, and the priesthood is busy organizing with the intent of wiping out the balance of the debt this year. Regular meetings are being called, and a definite, constructive program is being worked out.

The Sunday school continues to forge ahead, and with the busy and consecrated band of workers in this department we hope for continued expansion, although we certainly need more room.

Ottumwa, Iowa

May 11.—The work here is still maintaining its own. We have heard some good sermons, among which was one on the need to press forward to the accomplishment of the work before us. The Saints are anxious to go on.

The communion service the first of the month was of a very high order.

The Department of Women is alive to its opportunities. At the last meeting twenty-one were present, all enjoying a social afternoon at the home of Sister Price.

The city of Ottumwa has a population of 27,000, but like a number of other places, we need a new church building, which would add much to the opportunity of increasing our membership. It has been quite a while since we had any missionaries visit us.

A special service was held at eleven o'clock on Mothers' Day. A very fine solo was sung by Sister Jean Santtee, also one by Brother John Baker, and a reading was given by Brother LaPoint. The pastor's address was based on the love of mother.

Kansas City Stake Items

Central Church

A Silver Musical Tea was given by the Dorcas Club of Central Church, Thursday, May 7, at the home of Mrs. George H. Hidy, 3918 Holmes Street. The program was furnished by Mrs. Lester C. Conley. Piano solo, Miss Rea Tucker; Mrs. A. D. Hitchcock, vocal solo; and Mrs. Paul A. Johnstone gave a lecture on "A child's place in the home." There were seventy-five guests present. A silver collection was taken, which will go to the church building fund.

The Plus Ultra Sunday school class has arranged to have a home-coming for its past members, Sunday, May 24. The class hour will be observed as usual at 9.30 o'clock. The eleven o'clock service will be given over for short talks and musical numbers from the ranks of the class. A picnic at Swope Park has been planned for the afternoon. The Independence radio orchestra will give a short concert at 7.30 in the evening, and President Floyd M. McDowell will be the speaker. The class believes it has outlined a splendid time for the entire day and urges all the past members to attend. The aid of all present members is solicited, and a cordial invitation is extended to all interested in the class.

Armourdale Church

The pastor, Elder John Gross, has been on the sick list for several weeks, not being able to attend to his pastoral duties. He is reported on the road to recovery now, so it will not be long till he will be at his post of duty, it is hoped.

Apostle Clyde F. Ellis was at Armourdale on the evening of the 7th and gave a very interesting slide lecture on his work in the South Sea Islands, which was very much enjoyed by those present. They hope to have Brother Ellis with them again. The Department of Women served ice cream and cake before and after the lecture. The Sunday school is growing. There is an average attendance of 90 with an enrollment of 110. They stimulate larger offerings by giving a banner to the class that has the largest collection, and to the class that wins the banner the greatest number of times during the year, they will give the members a button, bearing the words, "Banner Class for the year 1925." On the evening of May 15 the Religio gave a fine program, followed by a pie social in the rear room of the meeting place. A good-sized crowd was out to enjoy the occasion. The Department of Women has been quite active lately. As a result of their efforts much needed repairs have been made on their meeting place. They have leased three lots adjoining their place and are getting them into shape so they can hold meetings on them during the summer months, as also socials and suppers. Attendance at all services is increasing. They are trying to make an enthusiastic worker of every member of the church.

Chelsea Church

We feel that we have had quite a treat in the recent past in having with us various missionaries. Apostles D. T. Williams and Elders Amos T. Higdon, J. J. Cornish, J. E. Vanderwood, O. W. Okerlind, and Thomas Newton have been very acceptable speakers. On May 10 we enjoyed a very fine Mothers' Day program, under the direction of Sisters Sarah Dawe and Alice Weedmark, and on May 14 Apostle Clyde F. Ellis gave an illustrated lecture on the South Sea Islands, which was excellent. Our men's volley ball team have played Grandview, Quindaro, and Independence, Missouri, losing only the latter game, it being played on the Independence grounds the 7th. We are glad to say that several of our young people are planning to attend Young People's Convention at Lamoni in June.

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Argentine Church

The special meetings conducted by Missionary W. I. Fligg are attended by capacity crowds, which are paying good attention to the message he brings them. They will continue at least till the 24th inst.

Holden Stake

Holden

The communion service held on the first Sabbath of the month was one of unusually high spirituality. The Saints rejoiced in the fact that the Lord is still remembering his people.

Mothers' Day was observed at all church services on the 10th. The morning service was given by the ladies of the Priscilla Club of the Department of Women. Readings and music made up the program. The audience entered into the service with those who gave the numbers. It was a splendid observance. In the afternoon the Priscillas repeated a part of their program at the Sunday school at the Home.

The Religio in the evening also gave a Mothers' Day program. At eight o'clock Sister Lola A. Johnson, stake director of music, spoke on mother, home, and music. The day was closed by a talk by Brother F. A. McWethy.

Bishop Albert Carmichael visited us during the conference and spoke at the church. Brother "Tom" Barton, a former Holden boy, visited with us and preached. Brother Barton is now located in Colorado. William O. Hands and wife of Kansas City visited with Brother Hands's mother, who is living at the Home. He assisted in the sacramental service.

Knobnoster

Speakers at the church recently have been Bishop A. B. Phillips, J. F. Petre, E. E. Petre, F. L. Mortimore, and R. E. Burgess. Brethren C. B. Cook and C. L. Redfield have recently moved their families to Independence, Missouri, where the brethren have employment. Brother and Sister I. M. Ross of Holden visited our branch April 26.

Sister Tressa Weeks, our chorister, who has been employed at Independence, is home again.

A beautiful sacramental service was held May 3 at eleven o'clock and was presided over by Pastor F. L. Goode and J. E. Bozarth of Warrensburg.

Grandview

The fine weather and good roads have been instrumental in bringing an increasing attendance to our services. On March 29 it was our pleasure to hear Brother George Jenkins preach two inspiring sermons.

April 12 Brother John Schreur, of Freesoil, Michigan, occupied both morning and evening. The Saints were well pleased with the efforts of this elderly brother.

April 19 we were favored with the presence of Brother C. E. Harpe, of Lamoni, Iowa, who occupied during the morning hour. Again God favored us with the presence of his Spirit, and the meeting was enjoyed by those attending. Brother C. V. Hopkins occupied during the evening hour. As a large number of the Saints had not had the opportunity of attending General Conference, he told us of the business that had been transacted, which was heartily enjoyed by those who had been forced to remain at home.

Wednesday evening, April 15, Brother Anderson of California was present at our services and gave a lengthy talk on "Charity" as described by Paul in the Corinthian letter.

Wednesday evening, May 13, President Floyd M. McDowell delivered the address to the graduates of the high school in the high school auditorium, before a large audience. His theme was, "Making right choices." Many favorable comments have been heard from the nonmembers concerning the address, and the Saints feel greatly pleased that Brother McDowell was selected and could arrange to speak here.

Lexington

Our sacramental service of May 3 was one to be remembered by the Lexington Saints. Helen Brock was baptized by her father, A. C. Brock, and confirmed by J. A. Brendel. The Spirit was keenly felt during this service and the communion, which caused all to thank God for the gospel and the many blessings it brings.

Sister Esther Furness, eighty-four years old, of the Holden Home, spent two weeks here visiting her son, Fred Furness, and family. Her visit and wonderful testimonies of the work were greatly enjoyed. Fred Furness has moved to the Kansas City Stake and will attend at the Central Church. We regret losing Brother and Sister Furness.

Sister Lola A. Johnson, Holden stake chorister, visited Warrensburg, Holden, and Sedalia in behalf of the Department of Music last week.

Brother W. W. Snell and family have moved to Dover, Missouri. This is not very far, and we hope they can establish the work there. Their labors here will be missed very much.

Brother R. D. Weaver is holding a series of meetings here. He is a fine speaker, and with the help of the Spirit presents the work in a wonderful manner. The attendance has been good, and the interest grows each night. The Saints are much encouraged, and we hope others will be brought into the church. We have received much happiness and many blessings as a church in the last year. We hope this may continue through the coming year, and that we may do our part in bringing about the consummation of the program of the church.

Atherton

Brother Richard Bullard was asked to preach the Mothers' Day sermon for the Saints at Atherton, but owing to a sudden illness he sent to fill his appointment Brother T. W. Williams, who gave us a very interesting and pleasing sermon in behalf of mother. In the evening, a Mothers' Day program was given, which was in charge of Mrs. Stephenson, a nonmember. The program was well rendered and very much appreciated.

The young folks have been active in a young people's prayer meeting held each Sunday morning. These meetings began over three months ago and are proving a success. Several previous attempts to have a young people's prayer meeting failed, but now there is created an interest which we believe is lasting, and much good will result therefrom.

Sedalia

A splendid spirit was present at our prayer and sacramental service to-day, the Saints having come in fasting and prayer. The voice of the Spirit was heard with a message to both the pastor and the membership, giving cheer and encouragement. We are glad the Lord is still over his church and trust we may be united in our efforts that the work may be built up here and Zion be established.

Monday, May 4, about sixty gathered at the home of Brother and Sister King in honor of Brother King's seventy-fifth birthday and the birthday of Brother M. A. Ferguson, both coming on the same day. Brother Ferguson came to help surprise Brother King and was also surprised to know that he was an honored guest.

May 10 was observed as Mothers' Day. A special program was given at eleven o'clock under the direction of the Depart-

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ment of Women, which consisted of songs, and readings by the children, young people, and several of the mothers, concluding with a talk by the pastor, Doctor G. W. Rodger. Some splendid thoughts were given, which we trust may not be forgotten. We were glad to have our Sunday school superintendent, R. F. Moorman, in charge again to-day, for the first time since his accident. He has fully recovered and has resumed his duties.

The Religio gave a special program Friday night in observance of music week. Stake Music Director Lola A. Johnson was with us on Monday in the interest of this department.

Elder C. L. House of Houstonia has been quite ill. The elders went from here to administer. We trust he may soon be at his post again.

Lamoni Stake Items

LAMONI, IOWA, May 17.—Lamoni Stake is wide-awake and on the job, even though the correspondent may have been napping. We have felt somewhat like sheep without a shepherd since conference, both our president and bishop having left us. The work has not suffered, however, but has gone on under the efficient direction of their counselors, W. E. Prall and A. J. Yarrington.

Two weeks ago Brother C. E. Wight preached his farewell sermon, and left the next evening for Kansas City, where he is employed by the Kansas City Power and Light Company. Brother Wight gave as reasons for resigning his ministerial charge for a time the fact that he had some financial obligations which he felt impelled to discharge. Sister Wight and her mother, Sister Emma Benedict, who is convalescing from a very serious operation, are still in Lamoni. Sister Wight will not join her husband for a few weeks. They will be greatly missed here, both having been prominent and influential workers in both church and civic circles.

Brother A. Carmichael is at home for a short time in order to close up his business and prepare to move to Independence, where he has taken up the burdens of the Presiding Bishop of the church.

A special stake conference has been called to convene here to-day, for the purpose of selecting men to act as stake president and bishop.

One of the most effective programs ever held here was given at the church the evening of Mothers' Day by the grades, assisted by the adult department. The choir loft was filled with the junior choir of eighty voices, which was indeed an inspiring sight. They sang two selections. The junior choir work has been under the able direction of Sister C. E. Wight for a long time. The most of the program consisted of a diversity of numbers by kindergarten and grade children, throughout which ran the theme of the occasion.

The closing tableaux in three scenes made a beautiful climax which left few dry eyes in the audience. The scenes were representing three ages: "Baby days," showed Sister Merrill H. Miller and her baby under the spotlight while Mrs. Oscar Watts sang "The slumber song" behind the curtain. The second scene, "The story hour," showed Mrs. Oscar Anderson seated with Doris Ellen, William Lee, Ardath, and Marion Kelley around her knee, absorbed with interest in the story she was telling them. Lastly, Mrs. Charles F. Church was reading "a letter from my boy," while Job Negiem sang "Mother Machree."

The Department of Recreation and Expression is sponsoring a public playground Saturday afternoons at the athletic park in Lamoni, which is proving very successful. The Lamoni local is assisted by Andover, Oland, Bloomington, and Evergreen locals. Volley ball and playground ball furnish the principal amusements. The ground is largely patronized by rural people for a period while in town for the half holiday.

A Religio convention for the northern branches of the stake, including Lucas, Creston, Chariton, Centerville, and Hiteman, will be held at Chariton May 22 to 24 inclusive. Among the activities planned are a mixed program of music, readings, and a one-act play Friday evening; class work, social service, round table, and business meeting, recreation, basket supper, and an evening reception on Saturday. Among the speakers scheduled for Sunday are W. E. Prall, D. A. Dowker, and Mrs. Ward L. Christy.

The following recent baptisms are reported from the Bloomington Branch: Mrs. Dell Wiley, Hazel Carr, and Dan Mann.

The air is full of plans for the Young People's Convention. Every day reveals something new, and we understand that Brother McDowell still has a few plans under his hat that will be announced later.

Omaha, Nebraska

Our regular writer, Sister Audentia Anderson, has just arrived home after five or six weeks of most strenuous work; first as a delegate to our General Conference, also as reporter to the *Omaha Bee*, one of our prominent daily papers. She had to rush from conference and journey to Washington to attend as delegate the annual Congress of the National Society Daughters of American Revolution; the Conference of the National Society Daughters of American Colonists; the Associate Council of United States Daughters of 1812, and the Quin-quennial meeting of the International Council of Women. At this meeting forty countries and 40,000,000 women of the world were represented. After attending to these duties, she did considerable research work in the Congressional Library.

I personally believe we have the best branch in this part of the country. The intelligence is above the average; if any doubt my statement, let him come and linger among us for a week or two. The reason is that the people are studious. The priesthood are meeting their problems as quickly as they arise. Meetings are well attended; our prayer meetings are of a splendid spiritual character. The Saints here have witnessed their prayers answered on several occasions, especially among their sick. We do much visiting of hospitals because Saints from other cities come here for treatment, and they let us know and we are glad to go and see them.

Our Sunday school is every member's pride and is a splendid organization of efficiency. The superintendent, Sister Rose Adams, and her staff of splendid workers are beyond praise. They have easily made the Sunday school in its every department a sound one hundred per cent organization. At our last teachers' and officers' meeting, more than seventy people attended, and fifty-five stayed to the prayer service! Can you beat it? No, you cannot. Why? Because you don't know our system. We have come to the point where we have to seriously consider making our building larger, and the Sunday school is out to get one thousand dollars towards it, and they are going to do it.

The Department of Women is a real star society, with Sister Wellman at its head. They are making themselves felt and heard. As pastor, I am an invited guest at their meetings. These women are out for the same purpose as the Sunday school, to help enlarge our building. They do not stop at just working for our branch, but go out and serve suppers and dinners for other organizations.

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Last Sunday was Mothers' Day. Our little church was packed clear to the front doors. The Sunday school gave a splendid program of instrumental and vocal renditions. A young lady not of our faith came and played us a grand violin solo; young Brother Hammer gave us a splendid exhibition of his talent at the piano; big genial Brother Scott sang with fine feeling a song appropriate to the occasion. And our sweet singer, Sister Nell Kelley, sang with her splendid voice the songs that mother used to sing. When the last note had left her lips, there was hardly a dry eye in the church. Every mother was presented by the Sunday school with a beautiful flower in token of the day. The church was sweetly decorated with festoons and flowers.

This branch is progressing. The people are willing, and cooperation is doing it. Yours sincerely,

PETER S. WHALLEY.

Writes of Mothers' Day Program

GRAND JUNCTION, COLORADO, May 10.—I am at present isolated from church services as I am traveling for the Western Rug Manufacturing Company of Salt Lake City. To-day is the first opportunity I have had in three weeks to attend service.

I passed through Montrose, Colorado, en route to this place, and while waiting for the next stage I walked out to Brother Woodruff's near the fair ground. I found that the Saints were meeting at the home of Sister Perkins, so I went to her place to find an interesting group of Saints assembled and a Mothers' Day program in progress. I was sorry I was a little late, as this program was well rendered and very interesting. I might mention that little Elmer Rose, the son of Brother Arthur Rose, recited, telling how good his mother is and how much he loves her. He also brought out the fact that our fathers should come in for a good share of our love.

A service like this does us all a world of good. The program was complete, and was followed by a sermon by Brother Morse on the subject, "What a man thinketh, so is he." He gave much food for thought and brought out very forcibly that a mother's love and training can wield a mighty influence over boys and girls. He compared the love of Christ and our heavenly Father to mother love.

I wonder how many boys and girls there are to-day, away from home and the direct influence of their mother and father. Did you write to them? Did you try to show in some way your love and respect for them? Did you succeed in bringing a smile of joy to the face of your mother? If we could only be made to realize that our mothers are given us only for a short time! If we could only sense the responsibility that rests upon her who brought us into the world and cared for us so lovingly during our childhood days! If we could only sense that fact, we would show our love for her in everything we do and say.

As our mother's time is limited, would it not be much better for us to try to lighten her burdens than to wait to put beautiful flowers upon her silent bosom after she cannot appreciate them? I lost my mother when I was a lad of fourteen, little realizing then what a treasure I was losing. I am sure I would be a better man now, better fitted to shoulder the responsibility of fatherhood, if I could have had the influence of my mother's love and guidance a few years longer.

I was warned in a dream a few evenings ago that my father was not long for this world and that he would pass away quietly and peacefully. The dream came to me with such force that I awoke at three in the morning resolved in my heart to write to my dear old father and the only mother I have known for many years outside of my wife's mother, who is a dear little woman. I had almost lost track of time and did not know it was nearly Mothers' Day.

I do not know whether my father is among the living or not, as I have not had a chance to get any mail for three weeks, but I feel sure that our heavenly Father is merciful to him, even though he is not a Latter Day Saint.

We will be permanently located here about the second week in June, and I will try to organize a Sunday school. We desire all Saints who may find themselves here to be sure to call on us. LOGAN SCOTT.

Good Reports From Western Iowa

WOODBINE, IOWA, May 6.—Once more our congenial district president, Brother Joseph Lane, has visited us with good cheer and encouragement.

Brother Joseph Seddon, although afflicted, occasionally stands behind the sacred desk, telling of his hope in the gospel and spiritual experiences of the past.

Brethren Howard Reynolds and Frank Fry are magnifying their office and calling in the preaching of the gospel as along other lines of work in the priest's office, thus showing by their works that God and service should be first in the mind and heart of every true Saint. We are very thankful for both the old men and the young.

Recently the junior Religians gave a program which was entertaining as well as talented.

Our beloved Sister Gamet, in her eighty-seventh year, is recovering from an operation for tumor, and on last Sunday she was in attendance at the sacramental service, which was a feast to the weary soul, as with power God's Spirit dwelt therein, evidencing that the gospel is true and that his watch care is over those who will humbly serve. Could we but lay our reservations aside and say, "Here am I, use me," how soon would the dark places be made light, the rough places smooth, and the glory and power of God shine forth in the lives of men, causing hearts to beat as one in the grandest and noblest work that has been committed to mortals. Then can we in faith say, "Lead thou me on; . . . one step enough for me."

Rhodes, Iowa

May 9.—The death angel has again visited our branch, this time taking our aged Brother Thomas Hughes, affectionately called "Uncle Tom" by the Saints. He took the influenza early in January and never fully recovered, though he improved as spring approached and planted a little early garden. About the middle of April he suffered a second attack and grew rapidly weaker until he passed away April 17 at the age of eighty-five years. Brother Thomas was baptized in March, 1884, and his faith in the work never wavered. He cheerfully did all in his power for the advancement of the work. He leaves one brother, J. B. Hughes, of Webster City, Iowa, and two sisters, Mrs. D. E. Garis, of Maxwell, Iowa, and the little crippled sister, Mattie Hughes, who has kept house for him for many years. Besides these there are a large number of other relatives and friends who will miss "Uncle Tom."

There has been a great deal of sickness in the branch the past few months, but we are glad to report that at this writing most of them have recovered.

Brother George Luing, who has been sorely afflicted for months, still lingers, though physicians hold out no hope for his recovery. He is anxious to get well, and we know nothing is impossible with God. We ask the Saints who read this to pray in his behalf, that if consistent with the Lord's

(Continued on page 566.)

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Radio Programs

KLDS

SUNDAY, MAY 24, 1925

11.00 A. M., From the First Independence L. D. S. Church

Hymn.
Prayer.
Offertory: "Serenade," Schubert.
By Mr. Robert Miller, organist.
Anthem: "Peace I leave with you," Roberts.
Tenor solo by Mr. Edward Brackenbury.
Sermon by Apostle J. F. Curtis.
Hymn.

SUNDAY, MAY 24, 1925

VESPER SERVICE

6.30 P. M., From the New Radio Studio

The music for the Vesper Service will be provided by Mrs. I. A. Smith, soprano; Mrs. S. A. Burgess, contralto; Mr. George Anway, tenor; Mr. Frank Russell, bass. Ralph W. Farrell will conclude his series of vesper talks.

SUNDAY, MAY 24, 1925

9.00 P. M., From the New L. D. S. Radio Studio

Hymn.
Prayer.
Quartet: "God so loved the world," John Stainer.
Mrs. Corrinne Haines French, soprano.
Miss Gladys Good, contralto.
Mr. Glen Fairbanks, tenor.
Mr. Paul N. Craig, bass.
Hymn.
Anthem by the Stone Church Choir.
Soprano Solo: "I know that my Redeemer liveth," from "The Messiah."
By Mrs. French.
Sermon by Evangelist U. W. Greene.
Hymn.

TUESDAY, MAY 26, 1925

8.00 P. M., From the New L. D. S. Radio Studio

The musical program will be arranged by Miss Amy Winning of Kansas City.
Address: "Saving."
By A. M. Ott, president of Chrisman-Sawyer Bank, Independence.

THURSDAY, MAY 28, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Piano Solo.
Soprano solo by Mrs. Corrinne Haines French.
Quartet: "A dream," Bartlett.
Mrs. French, soprano.
Mrs. Lulu Lentell, contralto.
Mr. Glen Fairbanks, tenor.
Mr. Albert Brackenbury, bass.
Violin solo by Miss Ada Griffice.
Bass solo by Mr. Brackenbury.
Quartet: "Trusting," Lieurance.
Address: "Preventive medicine."
Doctor C. E. Krimminger.
Soprano and tenor duet by Mrs. French and Mr. Fairbanks.
Bass solo by Mr. Brackenbury.
Quartet: "Song of the Vikings," Eaton Fanning.
Violin solo by Miss Griffice.
Soprano solo by Mrs. French.
Quartet: "Carry me back to ol' Virginny," Bland.

(Continued from page 565.)

will he may yet recover. All here realize that nothing short of the power of God can raise him up.

The sacramental service May 3 was quite well attended, and a good spirit was present. One young brother was admonished by the Spirit to prepare himself for leadership. The sermon Sunday evening by V. G. Lentz was largely to the young people. They were admonished to shun the evils of the world and to keep themselves pure and fit for the Master's use.

The Department of Women meets once every two weeks, spending one hour in studying Parson's Textbook, and one hour in relief and service work. At present they are making quilts for one of the homes.

The Temple Builders are also busy making useful articles for the Sanitarium. They meet every week and are studying the Temple Builder Manual under Sister Delia Lentz.

On April 26 C. M. Richeson, E. G. Beye, L. O. Lentz, V. G. Lentz, and Walter Pitcher attended a priesthood meeting in Des Moines.

MISCELLANEOUS

Pastoral

To the Membership and Friends of the Gallands Grove District; Greeting: Another conference year is before us. The appointing powers have seen fit for me to return to labor with you, and we would like to hear from as many as we can as to your desires and wishes for the year's work, and especially in the isolated parts of the district. So will you please let us hear from you, that we may be able to arrange our work to be of the best service to as many as possible with the means at our disposal.

Our district conference will be held with the Cherokee Branch June 6 and 7, at which time we would like to have a goodly number attend. Efforts are being made to have one of the general officers present. The prospect for the work is more hopeful than in the recent past, and by a united effort we can easily surpass the efforts of former years; hence we count on your support. Members of the local priesthood, may I urge you to see to it that those near you are having the privilege of hearing and accepting the gospel message by means of your getting out and improving your talent, as well as helping those that need your help to know the way of light and truth. The district is large, and there are only two of us sent to the field, but with the help of the local men we can accomplish more than has been done.

Those who are desirous of having our services with them, if you will send word to Pomeroy, Iowa, care box 275, we will get it in due time; or send direct to our home address, 1114 Filmore Street, Des Moines, Iowa, and we will try to help you at our earliest convenience.

We would also urge all to remember the Bishop's agent of the district, Brother E. L. Edwards, Pomeroy, Iowa. Try to see to it that he has more work for this year than he has had since being in the office, and I am sure he will appreciate the same and feel grateful that he can be of service.

Let us all put forth, and manifest our faith by our works, and at the close of the year we can look back with satisfaction, feeling we have done what we could.

Sincerely your colaborer,

EARLING, IOWA, May 12, 1925. F. T. MUSSELL.

Notice of Appointments

The following appointments have been made by the Presidency and Twelve:

John Steigle, Kewanee District, missionary.

William Sparling, Northern Saskatchewan District, missionary (June, July, August).

M. H. Cook, Seattle and British Columbia District, local.

An error appeared in publishing the appointment of Elder Richard Baldwin in a late HERALD. It should have read New England instead of Southern New England District.

THE FIRST PRESIDENCY.
THE QUORUM OF TWELVE.

Notice of Appointment

Notice is hereby given of the appointment of Bishop J. A. Koehler as bishop of the Holden Stake to succeed Bishop A. B. Phillips, resigned. This appointment is of course made subject to the ratification of the stake conference.

THE FIRST PRESIDENCY.

Owing to change of appointment, Elder William Grice has resigned as president of the Eastern Michigan District and also as a member of the reunion committee of the Detroit and Eastern Michigan Districts.

Elder Matthew Liston having been assigned to the Eastern Michigan District is hereby appointed by the Presidency to fill out the unexpired term in these offices, subject to the approval of the district conference.

THE FIRST PRESIDENCY.

Conference Notices

Little Sioux district conference postponed until October. This change has been made because we have arranged to hold a young people's convention sometime the latter part of June at Missouri Valley, Iowa. All are invited. Come and get the benefit. Able helpers, both speakers and teachers, will be present. Date and program will be published soon. Joseph W. Lane, district president.

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Southern Michigan and Northern Indiana coordinate conference at Clear Lake, Indiana, June 19, 20, and 21, 1925, commencing at 9.30 a. m. All branches are especially requested to report, which should be mailed to the district secretary. E. K. Evans, district president, 240 Travis Street N. E., Grand Rapids, Michigan; W. F. Ryder, secretary, 648 Prospect Avenue S. E., Grand Rapids, Michigan.

Clinton, at Nevada, Missouri, June 5, 6, and 7. This is the time for election of officers. Send all reports to Mrs. A. C. Silvers, district secretary, 329 West Hickory Street, Nevada, Missouri.

Eastern Iowa, semiannual conference, at Muscatine, June 6 and 7, convening at 10 a. m. June 6. Sunday school and Department of Women conventions will be held June 5, 1925. L. R. Webber, district secretary.

Southeastern Illinois, at Orchardville, Skillet Fork Branch, June 5, 6, and 7. Entertainment Friday evening, business session Saturday at 10 a. m. Services throughout the day Sunday. All Saints are asked to attend. Will be glad to receive a report from every branch in the district. Arthur Henson, district secretary, Box 40, Mount Vernon, Illinois.

Saint Louis, at Saint Louis, Missouri, Grand and Carter Avenues, Saturday and Sunday, May 30 and 31. Special matters to be attended to at business meeting Saturday evening, including selection of district president to succeed H. A. Higgins, who has been transferred to Des Moines. New district by-laws will be distributed. Other current business. Branch secretaries please send in statement of your membership to district secretary by May 26. Regular services Sunday. Be on hand. Charles J. Remington, district secretary.

Gallands Grove, at Cherokee, Iowa, 9 a. m. Saturday, June 6, to continue over Sunday, June 7. Reports are expected from every member of the priesthood and all branches before the business meeting on the 6th. Election of officers and other business to be transacted. We expect one of the general officers to be present and urge a good attendance of Saints at this time. W. W. Reeder, secretary, Cherokee, Iowa.

Western Maine, semiannual conference, at Mountainville, June 6 and 7. Important business to be transacted. Calvin H. Rich, district president. Louis Eaton, clerk.

Reunion Notices

Chatham District, at Erie Beach, July 31 to August 10. John C. Dent, secretary, Bothwell, Ontario.

Order of Enoch

The United Order of Enoch will hold its annual business meeting of the membership Monday, May 25, at 10 a. m., in the Council Chamber at the Battery Block. A new board of directors will be elected, besides other business of interest to the Order for consideration. All members are urged to attend. James F. Keir, secretary.

Sunday School Institute

Southern Ohio, at Second Columbus Branch, Twenty-second and Rhinehart Streets, Columbus, Ohio, May 22, 23, and 24. Opening service at 7.30 p. m. May 22. Margery Williams, district Sunday school superintendent.

Requests for Prayers

Beatrice Brainard, of Cleveland, Ohio, desires the prayers of the Saints, as she is suffering from cancer, and the doctors say they can do nothing.

Addresses

H. A. Higgins, 1111 East Twelfth Street, Des Moines, Iowa.

Our Departed Ones

DAVIS.—Henry Nelson Davis was born May 9, 1853, at Macedonia, Iowa, but came to Independence nearly thirty years ago. Baptized October 10, 1884, by J. S. Roth. Died at the Independence Sanitarium May 6, 1925, after a long illness. Leaves three brothers: John W., of Hanford, California; C. P., South Dakota; and L. O. Stewart, of Independence; and two sisters: Mrs. H. M. Swan, of Long Beach, California; and Mrs. T. H. Collins, of Nevada, Missouri. Funeral from the Stone Church at 10 a. m., May 8.

BROLLIAR.—William Henry Brolliar was born August 1, 1854, in Ohio. His parents moved to Nebraska in 1863, and finally settled near Wilber in Saline County. Married at the age of twenty-five to Emma Greaser. Moved his family to Fort Collins, Colorado, in 1916, where they have since resided. He took the influenza April 5, and died April 10 of pneumonia. Leaves his wife and nine children, all except one son being at his bedside at the time of his death. Funeral April 14, 1925, with sermon by J. R. Sutton.

PARRY.—Mrs. Rebecca Parry, of Saint Louis, died Sunday, May 3, at the age of eighty-one years. She was born in London, England, June 3, 1845, and with her parents and brother came to America at the age of seven. Married Peter Parry in due course, to which union ten children were born, of whom John, Isaac, Rebecca, Peter, Helen, and Ann survive, all residents of Saint Louis. The pall bearers were either grandsons or nephews. Baptized early in life and was a quiet, consistent member nearly all her days. A faithful wife, loving mother, and loyal friend thus completed her life and leaves a gap which cannot be filled. Funeral from the home with sermon by John W. Rushton.

WOOD.—Carrie B. Edwards, wife of John D. Wood, was born September 23, 1860. Baptized in 1917 and remained a consistent member of the church. Died April 18, 1925, at Wyeville, Wisconsin. Leaves three children, Nora Root of Wyeville and Horace Wood and Maggie Fox, of Idaho. Funeral in the Saints' church at Wyeville, with sermon by J. E. Wildermuth, of Aurora, Illinois.

BALSINGER.—Loie May Smith was born at Elkader, Iowa, May 8, 1866. She was the daughter of William B. and Eliza Smith, her father being a brother to Joseph the Prophet. Loie May spent the early years of her life near Elkader, later coming to Osterdock, where she taught school. Married Perry J. Balsinger March 11, 1886, to which union were born two sons and four daughters, one son dying in early childhood. Baptized some years ago and lived an earnest Christian life until her death May 10, 1925, after an affliction of several months. Leaves her husband and five children. Funeral service in charge of Leonard Houghton.

McCULLOUGH.—John E. McCullough was born January 3, 1851, at Savanna, Ohio. Baptized October 5, 1899, by J. D. Stead, near Alma, Illinois. Died March 13, 1925, at Sesser, Illinois. Leaves his wife and several children. Interment in Eastland Cemetery, near Alma, Illinois.

JEFFORDS.—Sarah Jane Jeffords was born in Clermont County, Ohio, in 1847, and was the adopted daughter of the late John Hunt, of Ohio. Married Christ Stump in 1864, to which union two children were born. After her first husband died, she returned to Toledo, Ohio, where she met and married John Jeffords in 1877. They moved to Kansas City, where she heard the gospel and was baptized in 1882. Her home was open for services and the entertainment of missionaries. Entered the Michigan Soldiers' Home July 12, 1920, with her husband, and took honorable discharge July 3, 1922, returning June 23, 1924. Died at the Michigan Soldiers' Home Hospital, of chronic myocarditis April 19, 1925. Leaves her husband and one son, a lawyer, James K. Stump, Lake Worth, Florida.

THE SAINTS' HERALD

O. W. Parker, Business Manager

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.

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Barn is 30 by 40, 14 high. Poultry house 22 by 24. Hog house 18 by 24. Corn crib and Garage.

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 72 *Independence, Missouri, May 27, 1925* *Number 21*

EDITORIAL

Zion the Land

In discussing the problems of Zion, its location, the gathering, and kindred subjects, we have often spoken of Independence being in the center of a region highly favored naturally. We have even spoken so highly of it that we might easily have been charged with boasting. It is therefore interesting to note the following which appeared in the New York *Evening Post* for May 8, 1925:

Chicago, May 8 (AP).—The "Heart of America"—the Central West—prepared by geologic forces for man's use for a thousand million years was pictured as the most favorable place for developing a great civilization by Professor Forrest Ray Moulton of the University of Chicago in an address here at a preparatory school conference.

"The time and the place in which we live are the most favorable the world has had or ever will have for the development of a great civilization," he said. He embraced the territory from western New York, Pennsylvania, and West Virginia, to Kansas, Nebraska, and South Dakota, and from the Great Lakes to Tennessee.

Once covered by a shallow ocean, he said, the region was made rich in mineral deposits and soil fertility.

"There is not in the whole world another area in one body of equal extent that has so fertile a soil," he said. "The climate is about all that could be desired for the production of food for mankind and for stimulating him to his best efforts.

"Enormous quantities of timber, grain, live stock, and fruit are produced in this area. About one half of the corn of the world is grown there, and, just beyond, nearly one half of the cotton of the world is produced.

"In all this region," he continued, "a single language is spoken. Its inhabitants are largely of a single race. There are no frontiers to restrict and hamper trade. There is not a single fortified town and no body of troops to be supported.

"Within this circle there live approximately 50,000,000 of people, who are the wealthiest, best fed, best sheltered, best clothed people in the whole world, of this or any other time."

A worthy bit for our elders' notebooks.

FREDERICK M. SMITH.

Every man, however obscure, however far removed from the general recognition, is one of a group of men impressible for good, and impressible for evil, and it is in the nature of things that he cannot really improve himself without in some degree improving other men.—Dickens.

Churchmen in Western Iowa Addresses

We had noted from the columns of the daily press and elswhere the frequent appearance of our men as lecturers and orators in school activities of western Iowa. We spoke of this to President Smith, and at our request he gave the following brief account. It is particularly interesting because of the fact that the Reorganized Church has had a representation in this wonderfully productive section from the very first of its organized activity, and the demand for our men has steadily increased. R. J. L.

We have been kept busy for several week-ends responding to calls for baccalaureate sermons and commencement addresses. On May 10, at Pisgah, Iowa, the baccalaureate sermon was in the high school auditorium, and we enjoyed talking to an attentive audience which taxed the capacity of the building.

May 17 a full house greeted me in the auditorium of the high school building at Magnolia, Iowa, where fine attention was given to the baccalaureate sermon.

The night of May 22 found me at Little Sioux, Iowa, where in the opera house I delivered the commencement address at the exercises of the Little Sioux High School. I enjoyed the occasion, and splendid attention bespoke the interest of the audience which filled the building. Brother Hale W. Smith has been superintendent of schools at Little Sioux the past year.

These three points are all in Harrison County. While I was at Little Sioux, Brother Floyd M. McDowell was the speaker at the commencement exercises of the Moorhead High School, also in Harrison County (Brother Charles Hield superintendent), Brother Paul M. Hanson having preached the baccalaureate sermon there Sunday night, the 17th.

At Dow City, Iowa, on May 28, Brother McDowell will be the commencement orator.

Participation in such educational activities, while closely allied to the general activities of church men, afford an enjoyable diversion. It is pleasant to encourage the young people in their school work.

Doctor Salisbury Honored in Hancock County

A copy of the *Carthage Republican* for May 6, 1925, published at Carthage, Illinois, contains an account of the Congress of Scientists and Nature Lovers of Hancock County under the auspices of Carthage College and Hancock County's Historical Society.

The program of this Wild Life Congress was elaborate and interesting. One number was the read-

(Continued on page 570.)

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OFFICIAL

Class B Inspection for K L D S Promised This Week

Many Latter Day Saints have been tuning to 441 meters to get K L D S on the new wave length but have been disappointed. Inspection was to have been made May 21. A telegram received from the radio supervisor's office advised that a change in their inspection plans was necessary, and that inspection of the new K L D S station for Class B license would be made before the end of the month.

So far as those in charge of the new station know, the equipment meets all class B requirements. There are comparatively few "homemade" broadcasting stations however, that have passed the stringent Class B inspection and examination. Ours is almost entirely "homemade"; consequently some anxiety is felt by the builders. Many reports have been received highly commending the quality of modulation from the new station, and good modulation is one of the most important features.

It is possible, even if the Government passes favorably on the new station, that there may be a little delay in running the reports through the so-called red tape of departmental channels. But with good luck, K L D S may be using full power on the new wave length next Sunday—the 31st. Try dial adjustments for 441 meters if you don't get K L D S on the usual dial readings.

ARTHUR B. CHURCH.

(Continued from page 569.)

ing of biographies and the unveiling of pictures of certain scientists. Among these we note this newspaper mention of Brother Herbert S. Salisbury, an acquaintance of a large number of HERALD readers:

Doctor Herbert S. Salisbury, geologist, graduate of Carthage College, class of 1899, later of graduate school of University of Illinois in geology. Professor of geology in the University of Texas.

Temporary Home Wanted for Two Boys and One Girl

The Social Service Bureau says that the problem of finding places for boys and girls as temporary homes often arises, and it is often a difficult task. These children are not for adoption, but are usually cases where the family is in temporary distress and wishes to place the children until they can adjust their difficulties.

At the present they are looking for homes for two boys, ages fourteen and thirteen, and one girl, thirteen. The boys prefer locating on a farm. The bureau would like to locate them not far from Independence. These could be placed for an indefinite period, or as long as is agreeable to both parties.

If you are interested in any of these children, communicate with the Social Service Bureau, Box 255, Independence, Missouri; or call at their office in the Battery Block.

Canadian Census

There have been some complaints received with regard to the census in Canada not properly representing our church membership.

We therefore took the liberty of writing Honorable R. H. Coats, Dominion Statistician, Ottawa, Canada, giving him the number of members in Ottawa and in the particular districts. His reply is as follows:

Dear Sir: Replying your favor of the 17th instant.

According to the last census taken as of date June 1st, 1921, there were reported for the whole Province of Ontario 5,781 persons as belonging to the various branches of the Mormon Church. This number included 5,405 who gave their religious denomination as "Mormon," 285 as "Latter Day Saints," 14 as "Reorganized Latter Day Saints," 25 as "Reorganized Church of Christ," 6 as "Reorganized Church of Jesus," and 48 as "Reorganized Church." The religious belief of no one was designated as "Utah Mormons."

In your letter of the above date it is stated there are 5,070 persons belonging to the Reorganized Church of Jesus Christ of Latter Day Saints in four districts of Ontario, while according to the census only 376 so reported themselves.

Our instructions to enumerators were very specific that they should record the religious belief of every person according as it was given them by the person whose census was being taken, and from investigations made at various times we are reasonably sure that our instructions in this regard have been faithfully carried out by our officers in the field, and we, therefore, think it probable that the alleged discrepancy is due to the manner in which the information was given by the people themselves.

We thank you for having brought this matter to our attention and would request you to furnish us with the localities in the Provinces of Manitoba, Saskatchewan, and Alberta in which members of the denomination you represent are located. We take a census of these provinces next year, and such information would be of value to us.

Yours very truly,

(Signed) R. H. COATS,
Dominion Statistician.

It would seem from this that none gave a really accurate answer or else the enumerators did not properly list them or write out the full name, "Reorganized Church of Jesus Christ of Latter Day Saints."

A census will be taken in the three provinces of Manitoba, Saskatchewan, and Alberta the coming year. In 1930 another census will be taken in the United States. If our church is to be rightly represented, it is necessary that the members answer correctly these questions with regard to church affiliation and membership and church interest.

SAMUEL A. BURGESS.

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Young People's Convention

June 4-14, 1925

The Opening Day, Thursday, June 4

The following program of the opening day will indicate something of the nature of the extensive plans that have been made for this year's convention. The program given below is quite typical of that provided for all the remaining days of the convention, with the following exceptions: Each morning at seven thirty a prayer service will be held; the forenoon classes after the first day will be one hour in length instead of one half hour; and finally the special topics for the various courses may be varied from day to day. Each person enrolling may take as many as five courses if he so desires.

Thursday, June 4

	Home Economics	Department of Women	Religious Education	Church Problems	Social Service	Musical Leadership	Recreation and Expression	Special Courses
9.00	Opening Exercises—Address by Dr. E. D. Starbuck							
10.30	Home Exteriors	The Very Little Child	Grading and Promotion	Book of Mormon	Heredity and Eugenics		Work of Local Superintendent	
11.00	Time of the Home Maker		Problems in Teaching Religion	Stewardship	Social Service Problems		Dramatization	
11.30	Health in the Home	The Friendly Visitor	Special Methods for Children	Church Doctrine	Economics of Zion	Music Appreciation	Children's Games	
12.00	Noon							
2.00		Adults' Problems		Missionary Problems	Heredity and Eugenics	Musical Leadership	Indoor Games	Coaching Basket Ball and Track
3.00		Leadership of Girls		Stewardship		Chorus Work	Major Recreational Games	
4.00	Recreation							
8.00	Musical Program—A Cappella Chorus and Orchestra							

The church must have trained workers if its program is to be carried on successfully. How many of these workers is your branch or district going to furnish? Why say more? You know that you absolutely cannot afford to miss this convention. Remember

"THIS YEAR WE SAIL ZIONWARD, WHICH IS OUR COURSE"

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ORIGINAL ARTICLES

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

God Will Have a Tried People

Sermon delivered by President Elbert A. Smith, at the General Conference of 1918.

Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradictions of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

I have read part of the twelfth chapter of Hebrews. My theme to-night is, "God will have a tried people." I believe it is a theme that is very appropriate to the times. The whole world is under trial at the present moment. The English poet, Masefield, while lecturing in Des Moines not long ago, told the old story of the leper who was assured that if he would visit a home in which there was no sorrow he would be healed. He visited every home in the city but remained a leper. To-day he might visit every home in continental Europe and Great Britain and still remain a leper. And the same may soon be true of America. The Prussian bayonet is probing every heart in the world.

Whom the Lord Loveth

But if it is true that the people of the world are under trial, it is equally true that the people of God must expect to receive their testing and their discipline. Last fall, at the Southern California reunion, I stood talking with a Brother Garner, a man who has suffered very severely from both misfortune and illness, (and at this time I was trying to swallow my own bitter dose of illness without making too much fuss about it,) when a third brother approached us, a man in vigorous health. He said, "You men must have done something terribly wicked to be so severely punished." Brother Garner instantly answered, "Whom the Lord loveth he chasteneth, and scourgeth every son that cometh unto him. Where do you come in?" Of course, that was all good-natured raillery, but it brings to mind the thought that those who are the Saints of God must be disciplined, and if they do not receive discipline, they are, as Paul very baldly says, not sons at all.

Testing the Seed

This discipline, to a certain extent, comes in the nature of a test. In Iowa it is a very important thing to test seed corn. They send out experts from the agricultural colleges to teach the farmers how to test their seed corn. I remember the late Bishop Roberts telling that he had planted a certain number of kernels of corn for testing, and when the time came to take them up, some of them had grown and some had simply "swelled up." We are told that we are God's husbandry, and Paul tells us that baptism is like a planting. God is testing his seed; some of us grow and some of us simply swell up.

We might say, "Does God not know what a man is before he tests him?" He certainly does, but the very process of testing is the process through which he eliminates that man from his church if not worthy; he gives him opportunity to grow, but if he simply swells up, he, in course of time, swells out of the church.

Sickness, Sin, Poverty

When I started in to consider this theme and try to catalogue a few of the things that are trials to the people of God, I got caught in a cross current, a "rip-tide," they might call it on the Pacific coast, and I did not know whether I would get safely to the shore again or not. The cross current was this: some things that try the people of God, to my mind are not from God at all—at least not primarily. For instance: there are the three great afflictions of sickness, poverty, and temptation. I do not believe that any of these are primarily from God. I think they are from another source.

I do not believe that God wants men to be sick. We read that Jesus went about healing the people, not making them sick. I do not believe that the germs of tetanus, infantile paralysis, and tuberculosis were ever evolved in the laboratories of heaven.

I do not believe that God wants men to be poverty stricken. We hear a great deal of talk about the benefits of poverty, much of which is moonshine, and most of which comes from people in very well-to-do circumstances. John D. Rockefeller can talk for hours about the benefits of poverty, but he did not stay poor a day longer than he could help. God's plan is that every man shall receive according to his just wants and needs.

And so with temptation. If I thought that temp-

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tation, in and of itself, was beneficial to humanity, I would say, "Let us build a saloon or a gambling hall or a brothal on every corner," or anything else that would tempt the average individual. The thing that tempts one man does not always tempt another. The old colored preacher marveled that Adam and Eve threw away the Garden of Eden for the sake of an apple. He said, "Now, if it had 'a been a watahmelon——"

Jesus taught us to pray, "Suffer us not to be led into temptation." So, I believe I agree with John Alexander Dowie that sickness and poverty and sin are all of the Devil, and as Jesus Christ came to destroy the works of the Devil, these things will, in process of time, be destroyed.

Yet, these things have been in the world from time immemorial, and though we may not be *of* the world, we are *in* the world; and though these things may not be primarily from God, we do suffer from them, and he sometimes permits us to undergo great affliction. I will not say but that sometimes he may send some of these afflictions upon a person. I want to leave a hole that I can crawl out of when some of these overkeen critics come after me. That is where a preacher sometimes makes a mistake, in not safeguarding his line of retreat.

Historic Examples

It is not yet the millennium. We face facts and conditions as they are now. You will remember that Job lost all his property; he became afflicted with boils; and he was tempted, and yet God said that he was a very good man, and he is to-day the historic scriptural example of patience. Our own late President, Joseph Smith, who among us all most nearly approached the character of Christ, himself suffered severely for years and finally went down into the Valley of the Shadow of Death, blind. Writing to me shortly before his death, he said he believed that possibly his afflictions were permitted to come upon him that he might set the church an example of patience and godly endurance.

So I concluded that while these afflictions in and of themselves may not be good, the way in which we bear them may result in a great blessing to ourselves or others. And that is the way I escaped from the dilemma mentioned a few moments ago.

I might cite you to a great many examples or instances from both sacred and profane history to illustrate my point: Blind Milton, John upon the Isle of Patmos, and Paul and Silas in jail at midnight singing their hymn. All these illustrate how the heroic bearing of trials and afflictions became a blessing to the individuals. I might cite you to a great number, I say, but instead I will give you just a homely little illustration from near at hand.

A Modern Example

Probably all of you have heard of the cartoonist, "Ding," as we call him. He is an Iowa man, and we are proud of him because he is probably the best cartoonist in America to-day. His drawings are published in more than fifty daily papers. Some years ago, when on a hunting trip, he had the misfortune to fall and strike his right elbow, and as a result finally lost the use of his right arm to the extent that he could not draw with it. That was something like a preacher losing his voice, excepting that Ding had another arm, and the preacher has only the once voice. He set to work immediately to learn to draw with the other hand, and after working steadily six months, he could draw just as well with his left hand as he had ever drawn with his right.

A little later he went to New York and met a specialist, and his right arm was restored to use by an operation. So that now he can draw with either hand, or with both. He can draw the Kaiser with one and quarter him with the other, if necessary. Now it was no blessing for him to fall and strike his elbow, but the way in which he met the disaster became a great blessing to him.

After all, it is the man that counts! When Edison lost his buildings, supposed to be fireproof, by fire, President Joseph Smith at the time was on his deathbed, and he heard the story of the disaster with a great deal of interest. He closed his eyes and pondered it for a while and then said, "Did Edison lose his head?" Being told "No," he replied, "It is all right, then; he can get other buildings, but he could never get another head like that." You see it is the man: nothing else counts in the sight of God but the development of the individual.

The Test of Duty

I will turn from my consideration of these trials that come to us as disasters, some of which are not good in their nature, and I come to certain tests that, to me, are more pleasing, because there is no question that God himself imposes them upon us. The first is the test of *duty*. God will have a tried people, and the call of duty is the supreme test that tries the individual.

God says that every man must learn his duty. Jesus said, very early in his life, "I must be about my father's business." It was a business proposition with him. Yet how often do we shrink back from the call of duty or try to evade it or avoid it in some way. Yet the question, "What must I do to be saved?" is just as vital a question to-day as it was on the day of Pentecost; and it is just as vital on this side of baptism as it was on the other side.

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The Test of Service

The second test that is imposed upon us is that of our relationship toward our brethren. Jesus Christ said that if a man would be greatest of all, let him become the servant of all, and that is one test God imposes upon individuals that to some of us is a great trial. The test of service betrays what is in the individual.

I lived for some time between two families that were very close friends, but in course of time one of the ladies gave a wedding and invited the other lady to help serve at the table. This immediately precipitated a quarrel, and they became just as bitter enemies as they had been warm friends. If she had been asked to come in and superintend the wedding, she would have been delighted to do so, but to come in and serve was another proposition.

If we wish to partake of the wedding supper of the Bridegroom, we must be willing to serve the Bridegroom and serve each other. "Become servants of all," if necessary.

The Test of Sacrifice

I notice next the test of sacrifice. We are told that this is a day of sacrifice. We are told that this is a day for giving up things. It is a day, we have been told, not many years ago, of economy, and we were warned that we should practice the repression of "unnecessary wants." That tries the individual sometimes. It tries the people of God to repress their "unnecessary" wants, for those are the ones that clamor the loudest. It is easier, sometimes, to give up necessities than to give up luxuries. A great many girls will go without nourishing food in order to buy finery. Men and women show equally great mistakes in judgment. But we are told that we should repress *unnecessary* wants; that we should be willing to make a sacrifice. In what way are the people sacrificing? Ask the missionary who goes out, leaving his wife and little children, if he is making a sacrifice, and if you are not convinced that he is, just ask the wife who remains at home if she is making a sacrifice. Are we all willing to make an equal sacrifice? I might use an illustration that I have used before and perhaps one that is familiar to some of you.

The Iron Ring

Once in a while we meet a man who tells his boy, "Now whatever you do, don't be a missionary. Just remember what I went through." Once in a while we meet a woman who tells her daughter, "When you marry, don't marry a missionary." Shortly after the World War began, and before America had entered into it, I was talking with an old German in the city of Burlington, who said, "I vill tell you, Brother Schmidt, why the Germans are so successful. It is because of the vimmins they have back of them." Well, there was something in that. You remember that in the beginning of the war, the German women took their golden wedding rings to the Kaiser to be melted and cast into the public treasury, and received in their stead iron rings to wear as mementoes of their devotion. I wonder if our girls are willing to give up the diamond-studded ring of the banker and put on the iron ring of the missionary's wife? Surely the German women do not love the Kaiser more than we love God? Shall we permit them to exceed us in the sacrifice we are willing to make? I trust not. If they thus served the man who has plunged the world into oceans of blood and war, how should we serve the Prince of Peace who will bring joy and salvation to all?

All of these tests, all of these trials, are for the betterment of the individual, and are in line with all the processes of nature by which anything of value is developed. There is no great excellency without great effort.

The Diamond Ring

I sometimes illustrate it in this way: Presuming that I have upon my finger a ring that is set with a beautiful diamond. Of course, this ring is entirely fictitious and will probably always remain so. As you look at this ring, you will see that the stone reflects the sunlight of heaven. Has it always done so from the beginning? No, indeed. It was once in the heart of the earth, under tremendous pressure, until it crystallized. In the course of time it was worked to the surface of the earth by natural processes, or some one mined it and brought it to the light. Then I suppose it flashed back the light of heaven? No, indeed. If either you or I should find it in its crude state, lying in the street, we would not pause to pick it up.

I heard Doctor Conwell, in his famous lecture, "Acres of diamonds," relate the story of an old Persian who owned a farm on the River Indus. This old man became possessed with the thought that he wanted to go out and hunt for diamonds. So he went, but he never found them. Later, on that same little farm which he had sold, was developed what is known to-day as the great Golconda diamond mine, the greatest in the world. The old Persian had seen diamonds lying about in his garden or in the little brook from which his cattle drank, but they did not appeal to him. They were but pebbles.

The diamond must first be cut into shape roughly; then it is put upon a rapidly revolving wheel, and every little angle is ground and polished. And finally it comes forth a perfect diamond with a heart full of light.

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So must we pass through heat and under pressure, with blows and friction, until we are filled with the light of God and flash it back to everyone who will receive it.

Our Lord's Example

In all of this we have, of course, a very great example in the person of our Lord and Savior. He does not ask us to endure anything that he did not endure. He was tested and tried in all ways. He responded to the call of duty. He made his sacrifice. He became the servant of all. And not only that, he suffered every bodily misery, hunger and cold, heat and thirst. He was weary, yet he had no bed to lie upon and no roof to cover his head. He suffered every mental anxiety. He was betrayed by his friends, hated and persecuted by his enemies. He hung upon the cross, and he passed through his Garden of Gethsemane. And it seems to me that the saddest chapter of the whole history of Jesus Christ is the chapter that tells us that when he was watching in the garden there was not a man to pray with or for him. They were asleep!

And so one of the messages I want to leave with you is this, that in the bearing of these trials we are to pray for one another. About two years ago I was approached in Kansas City (after finishing a sermon) by a brother who said, "Brother Smith, we have family prayer in our home, and every night I remember you and Brother Frederick M. in my prayer." That touched me very deeply, to think that some one was remembering me every night in prayer. It made me feel that I never could betray such trust and such support. It does not do me any good to realize that some one is making an alphabetical catalogue of my faults; but if I remember that some one is praying for me every night, I cannot help but be a better man! How many of you are cataloguing the faults of your brothers and sisters? How many of you are praying for them?

The Simplicity of Children

And remember, when we pray we must become as little children, as Jesus Christ said. I received a letter from my wife at a time when I was in the field. She said that the little boy kneeled down to say his prayers some nights before. After arising he said, "Mamma, do you know what I prayed for?" "No." "Well, I was praying that my little red hen might want to set." You laugh at that, but that was a serious matter with him; and two days later the little red hen took to her nest—the first of the flock. Why should not children receive answers to their prayers? A little girl in this town went out into the woods, and while there lost her sister's gloves. When she discovered the loss, she felt very bad and started in search of them, but she could not find them. Finally she went into a little thicket and knelt down to pray about it, and when she arose, there were the gloves; she had been kneeling on them.

I repeat, Why should children not receive answers to their prayers? They expect to receive an answer. They do not doubt that they will receive an answer. So, if we would become as little children and feel that assurance when praying, possibly we could better endure the trials, and if we would form a chain of prayer throughout the church and support the individual who is under trial, possibly he would endure and receive the blessing that is really in store for each and every one who is faithful.

Personal Testimony

I think that I will not talk longer excepting to bear a little personal testimony. It is a year and a half since I have even tried to preach until to-night, and I feel quite like a beginner. I feel like a musician who has not touched his instrument for a long time, when he begins to dust it off and runs his fingers awkwardly and clumsily over the keys. So to-night, if my sermon has been dry in places, it is just the dust from the keys. This is the testimony I want to bear: One year ago I was not permitted to meet with you. I was sitting in my wheel chair trying to forget that you were holding a General Conference. I was despondent to the point of desperation, and thousands of times I wished that I had died while yet I was permitted to engage myself in church activities; but, at such times, you know we have an anchor that reaches within the vale, that people of the world do not have.

And I felt that I had the prayers of the Saints round about me and for me, and all I could do was to try to respond and struggle up the hill. And so my testimony, from my personal experience, is that the gospel of Jesus Christ is the power of God unto salvation. Amid all trials and all temptations and all tribulations the gospel of Jesus Christ is the power of God unto salvation. It was not meant alone to deal with trifles light as air, but with all the tragedies of this life.

May God be with us to bless us, that under discipline, at every task, through every trial, we may pass safely, until at last we shall indeed be the people of God, is my earnest prayer.

At the battle of Marengo a general, fearing his army would be lost, ordered a drummer boy to beat a retreat. "I cannot beat a retreat," he cried, "but I can beat a charge. I can beat a charge that will wake the dead." And victory perched on the banner of the drummer boy's army.—F. L. Brittain.

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Christ Is the Pattern for Saints

Sermon of Clyde F. Ellis at Walnut Park Branch, Independence, Missouri, April 26, 1925. . . . . . .

I shall read for a lesson this morning a few verses from the 17th chapter of the Acts of the Apostles. Commencing with the 22d verse, we will read to the conclusion of the 31st verse:

Then Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To the unknown God. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. Neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things. And hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at, but now commandeth all men everywhere to repent. Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

I desire to use, in connection with the verses just read, a short statement found in the 2d chapter and 10th verse of Paul's writings to the Saints at Colosse: "And ye are complete in him."

There are three divisions in this statement which I shall emphasize this morning, viz: First, the meaning of the word *ye;* second, the meaning of the word *complete;* and third, the meaning of the words *in him.* I think this text has a greater meaning to Latter Day Saints than it has to any and all other people. At least it should have, because of our position in the religious world, and the belief which we have held for nearly a century, and which I hope we shall ever hold as the days and years come and go. Because of that, this statement has, and I trust ever will have, a deeper and more significant meaning for us as a group of people. If there is a group of religionists who should believe thoroughly and deeply in the message of Jesus Christ, it is we, of this church. Notwithstanding the fact that we occupy so unique a position in the world, and base our strength upon the belief and the doctrine of restored authority and the efficacy of the atonement of our Lord, I think many times we are wandering from him and are failing to sense or realize the potency in the message that he has delivered unto us.

We recognize Christ as a universal Savior, and the message he brought to the world as a universal message. It is a message that must be taken to all men. Christ is the Savior who must save all men, and when I say this, I say it with the meaning that Christ, the Son of God, has come to the world as a Savior of all men, in that there is couched within his message and the power which surrounds and emanates from him, that which will save the races of the world to the extent of their good works. And if they will but subject themselves to the requirements of the gospel law, they will receive the fullness of salvation.

The word *ye* may be used in its broad application and made to refer to all men. This is in harmony with the statement of the angel when he delivered the message of the birth of our Lord to the earth. I love to think of that statement. It seems there was no chorus upon earth that could sing sweetly enough, no voice that could express fitting melody and harmony in announcing the birth of the Son of God. Angels were sent from the courts of glory to announce that birth, and as they proclaimed it, they sang, "Glory to God in the Highest; and on earth, peace, good will to men." The angel who preceded this chorus sang: "Fear not, for behold I bring you good tidings of great joy, which shall be unto all people."

Thinking of this, it is well for us to note the fact that there is revealed here a contrast. Here is an angel from heaven singing and announcing the birth of Christ; there are the shepherds upon the plains of Judea watching their flocks; here is heaven in its majesty, heaven in its glory, in its wonderful supreme power; there are the lowliest and meekest of men, shepherds, watching their flocks by night. We have the contrast of the divine in its greatness, in its excellent and magnanimous power, and men, the shepherds of Judea, in their lowly, meek, and humble life. And yet, notwithstanding their lowliness and humbleness, it was possible for the power of heaven to reach unto them. It is possible for the influences which surround the God of heaven and his Son to reach even to the lowliest of men. The message that was delivered unto them is delivered also unto us: "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people."

This pronoun *ye,* then, in our text, in its broad application can and no doubt does refer to all men, to all races of people who live upon the earth. Christ comes as the universal Christ, as mentioned by the Apostle Paul in his writing to Timothy, wherein he says in the 6th verse of the second chapter of his first epistle; "Who gave himself a ransom for all, to be testified of in due time."

Simeon, when he took Christ up in his arms to

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bless him, when Christ was but a babe, said in that blessing prayer, "Lord, now lettest thou thy servant depart in peace according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory to thy people Israel." In other words, he comes as a power or means of salvation unto all men.

In latter-day revelation, in the very incipiency of the latter-day work, in the introduction that was given to the revelations of the Lord to the church, in the first verse of the first section, we have this language:

> Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men: yea, verily I say, Hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated; and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed; and the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.

This is the Lord's statement in the first verse of that revelation which he gave as an introduction to the Book of Commandments, or book of revelations to the church.

It is but reasonable for us to think that the Lord would speak unto all men, that his voice would be unto those who are upon the islands of the sea and in all lands, for it is he who created them. This is in harmony with the words of our lesson from the 17th chapter of Acts, where the apostle says, God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Because of the fact that he is the creator of all men, it is but natural that he should be interested in their salvation and send his Son to them with the message of life, light, peace, and power, that they might be brought from their condition of unrighteousness, and be transformed from their humanity into that state of divinity that shall give them salvation in its fullness in the great kingdom of our God.

While the message of salvation is unto all men, and while Christ comes as a universal Savior, or as a Savior to and for all men, we must remember that there are degrees of salvation. Especially should this truth be kept in mind in these days when there is such a growing tendency upon the part of the people of the world and members of the churches of the world, to discountenance and discredit the need of the church of Jesus Christ, in saying that it makes no difference where we go or what we believe, inasmuch as we are honest, and conscientious in our attitude and position. It is well, I say, for us to remember in this day when such a belief is rife, when it is growing by leaps and bounds, when it is not only having an influence upon the members of other churches, but is taking many from our own ranks, that the degree of our salvation will be determined by the extent of our obedience to the full law. The statement of Paul, "Ye are complete in him," while it may have in a sense an application to all men, has, more strictly speaking, an application to those men and women who will fully subject themselves to the requirements of the gospel. Yes, to you and to me who have faith in God, and repent of our sins, and are baptized for their remission, and go forth in obedience to the principles of his gospel, thereby becoming members of his church and kingdom. To us, and to those who will so occupy, this message has a deeper significance, means more, and that salvation is deeper, it is higher, it is broader, it is fuller, it means more to them and to us than it does to any other people.

There are degrees of salvation. There is the celestial salvation, there is the terrestrial salvation, and there is the telestial salvation. We, of course, are looking forward to and are striving for salvation in the celestial kingdom of God.

I want to read one or two verses which prove that fact; although I think we are cognizant of it, yet it is well that it be brought closer to our minds. John makes the statement in the 9th verse of his second epistle: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

I read this to emphasize a statement I made a few moments ago to the effect that it is necessary for us to obey the gospel in its fullness in order that we may realize the growth or development in the fullness of Christ, which we, as a people, are striving for and which will ultimately, in its final fruition, be resultant in an entrance into the celestial kingdom of God: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." Men and women who will abide in the doctrine or law of Christ, not only in its fundamentals but in all of its requirements, have not only God, not only Christ, but they have both God and Christ; they have that correspondence with them that will give them assistance in the development of their Christian characters.

There is a statement in the Book of Mormon to which I want to call your attention, which emphasizes a similar thought. It is found in 2 Nephi 13: 16,

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and says "that if ye shall follow the Son with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ by baptism . . . behold, then shall ye receive the Holy Ghost." I want you to notice this statement, that this repentance must be a repentance void of deceitfulness of heart. I think there are times in our Christian lives, and in our occupancy in the church, when we do not give a full service. It is not an unreserved service, but a service, may I say, of deceitfulness. Many of us fail to fully repent and do not enter wholeheartedly and occupy unreservedly in the discharge of our duties as Saints. We repent reservedly. We live for those things that are of a worldly nature. Perhaps many of them are not very pronounced evils, and we think we can continue in them and still serve God and the church and develop our lives into that state of righteousness that will please God. I want to say to you this morning, Saints, that it is impossible for us to do that. If there was ever a time in the history of the world, in the history of this church, when the people professing to be Saints were required to enter wholeheartedly and unreservedly into service, it is now. We must do it now. Satan in all of his adroitness is striving to overthrow individuals and organizations to the destruction and disruption of the purposes of God, and to his own glorification. The only way we shall be able to thwart this purpose of the Adversary, and succeed, is through true repentance or adjustment and an entrance into the service of the church unreservedly, wholeheartedly, and occupy with faithfulness in our places of activity. If we will do this, there will come to us the blessing the Lord has for his people.

Our text, then, may apply to all men in its unrestricted sense, but in its restricted and truer meaning it refers to those who will obey the gospel in all of its requirements. Instead of all men in the world, although they may be conscientious in their religious convictions, being made "complete" through their sincerity, we believe it is necessary to embrace the gospel of Christ in its fullness to bring about this condition.

We pass on to the next thought: "Ye are *complete* in him." Did you ever stop to think that the completeness of our Christian development, the growth of our characters, can be realized only in Christ? That it can be sensed or brought about only as we coordinate our lives to, as we co-respond with, and as we grow into that which is complete? Christ stands out as the central figure of salvation and power in the whole world. He came in the meridian of time physically, but he has existed in power from the very commencement of the world, and will remain as the great Savior, as the central figure, until the end. He it is who is the Son of God. He it is who was sent to the earth to redeem mankind. He is complete and full in the power that characterizes divinity.

In a statement of Paul in his Colossian letter, in the 1st chapter and 19th verse, we have this language: "For it pleased the Father that in him should all fullness dwell"; and in the second chapter and 9th verse he also says, "For in him dwelleth all the fullness of the Godhead." In this Godhead are God, Christ, and the Holy Spirit. It pleased the Father of this Godhead, and the Father of the human family, that all fullness should dwell in Christ his Son. In other words, Christ is the channel through which there comes to mankind upon the earth, power, redemptive power, transforming power, to raise them from their humanity, from their baseness into that which is high, exalted, powerful, and great.

I am not referring to exaltation and greatness and power, after the manner of the world. That is another question altogether. Christ is the channel through which the power of the Godhead is manifested; he is the avenue through which the power of heaven is revealed to mankind. The only way you and I can get in touch with God, the Father of the universe and the Father of mankind, is through Christ his Son, as there is seen in him this fullness; and through him only God designed it to be revealed. I want to emphasize that thought this morning. Those who obey the doctrine of Christ, who obey his law in its fullness, are complete, and as we shall see a little later on, that completeness and fullness comes in and through Christ, and him alone.

What is this completeness of which we speak? I speak of that threefold development which you and I are striving to bring about in our lives. That of the physical, of the mental, and of the spiritual. I believe Christ stands out as the greatest, as the supreme one, who has developed this threefold development to its maximum; and because of that, it pleased the Father that all fullness should be reposed in him as the channel through which we, who have not yet reached that condition, might obtain the fullness of the celestial kingdom.

In the 2d chapter of Luke, in the 40th and 52d verses, Christ is spoken of as being strong in spirit, filled with wisdom and the grace of God, increasing in wisdom and stature and favor with God and man. He developed physically. I believe he was the ideal, physically, of all men. He grew in stature, and with that growth and development physically he grew in wisdom, so much so that at an early age, through the help the Lord gave him, he was able to confound the teachers and lawyers in the temple. Not only did

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he grow in wisdom and in stature, but he grew in favor with God and man. Did you ever stop to think, my dear Saints and friends, that we can grow in favor with man only as we grow in favor with God. We cannot grow in favor with God and co-respond with him unless we grow in favor with one another, and co-respond with one another. Our greatest, our surest avenue of success in this growth and our surest and greatest avenue of an ultimate realization of this thing that we are striving for, is in and through that which we see and that with which we are surrounded. In other words, we cannot expect to have faith in God whom we do not see unless we have faith in one another. We cannot expect to love him unless we love one another. We cannot expect to grow into God unless we grow into one another as members of the body of Christ.

Paul, in the 4th chapter of his epistle to the saints at Ephesus, speaking of practically the same thing, says one of the reasons for the placing of the officers in the church is to teach until "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." The Lord has designed a plan whereby you and I are enabled, through an obedience to its requirements, to grow into that fullness, "unto the measure of the stature of the fullness of Christ." That is what Paul meant in the first verse of the 6th chapter of Hebrews: "Therefore leaving the principles of the doctrine of Christ"; or, as the Inspired Version says, "Therefore not leaving the principles of the doctrine of Christ, let us go on unto perfection." This perfection that we are to go on unto, or grow into, is Christ. He is the fullness of all things, because there is within him the fullness of all principality and power, heavenly power; divinity in its fullness is reposed in him and courses through him. We should get in touch with him and his plan if we are to attain unto this ideal. I trust we may sense this more keenly than we have ever sensed it before. I wish we might see the need of this threefold development. I hope we do—even this growth physically, mentally, and spiritually, harmoniously developed as it is revealed in its fullness through Christ our Lord. I want to emphasize the fact that Jesus Christ, the Son of God, our Savior, is the very personification of all that is high, noble, and good.

We pass a little farther, and as we do so let me call your attention to the fact that this growth into the completeness of which Paul speaks, cannot be realized or brought about spontaneously. We should not become discouraged because we do not realize as quickly as we think we should, certain conditions in our development. Let me ask you this question: Do you know of anything of any value that grows spontaneously or bears its fruit spontaneously? What thing is there, whether it be a tree, a flower, or whether it be anything of very much value to man, that grows spontaneously, matures and bears fruit as quickly? Did you ever stop to think that many times that which takes the longest time for its development, the greatest number of years in its growth, is of the greatest service to man? Man himself is helpless for months and for years. For years he prepares himself for service. Beasts run—some of them—nearly as soon as they are born; but a few years afterwards they are of little value, and in a few years more their usefulness is ended. Man is different. The stately, beautiful tree that we love and do all we can to preserve, takes years to grow. This is true, too, with us in our character growth. It cannot come all at once. I have learned that the man or woman who grows quickly spiritually, dies just about as quickly. This has been my observation. The man who from outward appearances grows rapidly spiritually will become discouraged as easily; and happy for him if he does not lose his faith. He is not able to bear the heat of the sun and storms that come upon him.

Let our growth, then, be that steady, sure growth that will warrant us in believing it will be permanent, and if it is so done in our individual lives, that same condition will go on into our group and into our Zionic development. It will be firm, sure, and will not be moved. In fact, the only safe way to insure that solidarity for our group or Zionic or church plan or program is to make sure that individuals are growing after that manner; because we are only integral parts of the group. The group is composed of men and women who grow after that manner, or *vice versa*.

I pass on to the last consideration of our text: Ye who have obeyed the gospel, ye who have subjected yourselves to its divine requirements, are complete, are full; even as a seed which is sown and which grows through the influence of the earth, sun, and air, until ripe and ready for use. So also will be our growth if we will but remember that this completeness is only realized as we grow "*in him.*" I want to emphasize that thought this morning, Saints, so strongly that as we go from this place we will sense that we are of little value, so far as we ourselves are concerned, and that we cannot grow into this condition of ourselves, because we are human and subject to error, and many times do make mistakes. This, then, is realized as we concentrate our forces in him and grow in him, our Lord, in whom all fullness dwells. It is interesting to note in the epistles of Paul where he refers to this principle of which I have spoken, that he refers to it as a growth in him, as a walk in him, as a building in

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him; refers to it as being rooted in him; refers to it, too, as a body in Christ. He never refers to our relationship to one another and our relationship to the author and finisher of our faith in any other way than being in him, and he in us.

Now, we are not speaking of it in a literal sense. We think you understand that. We are speaking of it in the same manner that Jesus spoke to Nicodemus who came to him and asked him what he should do to be saved. Jesus said, You must be born again. Nicodemus answered, How can that be? He didn't understand. He looked upon the birth of which Jesus spoke as being a physical birth, but Jesus said, It is not so. I am speaking to you of another birth—a spiritual birth. So it is with this. We are not speaking of being in Christ physically, for that is an impossibility, but we are speaking of being in him in a spiritual sense. We must grow in him spiritually; and when I say that, I mean there are forces that surround him, that emanate from him, and that make potent his message that we must grow into, in order that this be realized. The forces of meekness, of faith and love, of joy and peace, of temperance; the forces of harmony, the forces of melody—these forces are those things that represent Christ. They are Christ in the spiritual sense. Do not misunderstand me and infer from what I say that I do not believe in Christ's physical birth; that he was born as you and I are born, and that he was immaculately conceived. I do believe in that. I believe it with all my soul. It is a fundamental upon which this church is built, and we cannot get away from it. I am speaking, however, of the Christ in his spiritual, in his powerful, in his potential relationship to the human family. When we grow in Christ, in the fullness of Christ, into the measure of the stature of Christ, it means that we must grow in the love, faith, joy, peace, temperance, harmony, and melody that surround him. That is the thought I want to emphasize, and whether it is a growth in him, building in him, a walk in him; whether it is being a member in and of the body of Christ, it makes no difference; the thought is the same. The church of Christ is referred to as a body, a building, a tree, a kingdom; it is referred to in many different ways, all meaning the one and same thing—organization, systematic effort upon the part of God to bring about the salvation of mankind. Let us ever remember that he is our measure. He alone is the standard toward which we should look, and toward which, and into which, we should strive to grow.

Sometimes we set ourselves up as a standard, and when I think of that, or see anyone who is thus inclined, I think of the statement of Paul in his 2d Epistle to the Corinthians, 10th chapter, 12th verse, where he says: "For we dare not make ourselves of the number or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise." Isn't it a fact that we do that sometimes? We measure ourselves by ourselves. We think we are just about as good as we can possibly be, and sometimes we find ourselves commending ourselves, comparing ourselves among ourselves, and we say, "I am as good as he"—making him the standard. We think if we come up to the standard of some one we have filled the requirements of the law; but it is not so. Although we may think we are as good as our brother or sister, and they may be noble and true, so far as we can see, let us not make them our standard, although they may occupy in positions that demand our profoundest respect. Let us remember who is our measure, our only standard, and then grow into him in the spiritual sense. And if we will do this, we shall be privileged to live with him, both here and in that condition of immortality toward which we are all looking.

Our text this morning says, "Ye are complete in him." May God bless us to so develop; and finally may we all have grown until we shall indeed be "complete in him," our Lord, is my prayer.

Interesting Results in Midnight Radio Test

(Continued from last week.)

In last week's issue we told you about our test program given the morning of May 12, also some of the reports that were received commenting on its reception. You will remember we broadcast first on 268 meters, and then changed to 441 meters. Following are a few more reports received commenting on the reception by the different wave lengths:

Detroit, Michigan.—Last night for the first time I heard your program. I was at a brother's house listening. Though there was some static here, you came in as clear and loud as our two local stations, W W J and W C X. I'm glad I contributed toward the new station, and if possible I will help again.—Royce E. Holland (no street address given).

Lamoni, Iowa.—Your test program certainly came in fine. Best I have ever heard you. When you changed to higher wave length, it came in equal to any other station.—Joseph Shakespeare.

Flint, Michigan.—I tuned in K L D S. It came in quite loud and clear but seemed to have a slight fading tendency. The change in coupling did not seem to appreciably affect reception. At times there seemed to be considerable static, particularly while announcing. Very good quality and volume when Herman Lukens sang, "When you and I were seventeen." Momentary interruption two or three times. Volume and clarity on 441 meters not so good as on 268 meters. I was listening when you signed off, but reception got worse and worse on account of static [Note: Static is purely a local condition and has nothing to do with trans-

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mission. It affects the receiving apparatus, not the broadcasting set.—A. B. C.], fading at times to almost nothing. Taking it all together, the reception on 268 meters was much better than on 441. Maybe this doesn't sound nice, but I am sure you would rather have the facts as we see them. I am using a home-built 5-tube neutrodyne. My reception is ordinarily as good on a high wave length as a low, but for some reason you came in very "fuzzy"; not clear cut on 441 meters.—Arthur H. DuRose, 2716 South Saginaw Street.

Lucasville, Ohio.—This morning the 268 meter broadcasting came in plain and clear, but when you changed to 441 meters we could hardly hear you.—Martin Luther Crabtree.

Minneapolis, Minnesota.—I was on with you until A. B. C. signed off. You came in fine as a rule, except that you were inclined to fade. This was especially true on 268 meters. You were late in getting back on 441 meters, but I stuck, except that I went out to San Francisco and picked up K P O while waiting for you, leaving them all too often in order to be there when you arrived. Static was bad last night, and I am convinced that ordinary tube sets would find it next to impossible to get through.—George W. Turner, Temple Court.

Denver, Colorado.—Sat up until 1 a. m. (mountain time) listening to your test program. It came in extremely well. An almost "no-static" evening was a contributing factor to the perfect reception of various stations—nevertheless, K L D S came in as well as the best of them.—Mrs. Esther R. Foster, Box 1348.

Cottage Grove, Tennessee.—This morning about one o'clock I began trying to tune in for you. At that time W H T, Chicago, and K F R U, Bristol, Oklahoma, were on the air. But at 1.55 I picked you up. At first you did not come in so good. Before the last number, you stated you would make a change in power amplifier from resistance to impedance coupling. After that you came in good and strong—as well as the best. I was using only a one-tube set.—Curtis L. Ross.

Dunkirk, New York.—I heard your test program this morning clearly on loudspeaker. When you came back on 441 meters, you were weaker, but you kept coming in stronger after a few minutes.—Leonard Lutz, 13 Middle Road.

Olathe, Kansas.—The programs have been good, but it is much louder now. You were on last night about the same time as the Kansas City Nighthawks, with a test program. Radio is surely a great invention. I am sure happy my school is out.—Amy Catherine Rice.

Florence, Colorado.—I was agreeably surprised last night about 11.30 when I dropped in on the fine test program you were broadcasting. I did not know that Independence was fortunate enough to have a fine station such as you undoubtedly possess. Your program came in fine, and it was first class in every particular. Glad to hear you are changing your wave length and getting out of the congested position. We hope to be able to tune to you often on your new wave length.—Irvine Meek.

Stonington, Maine.—We tuned in your test program this morning. Got it all right and heard the announcer very plain. On account of a great deal of static, we were bothered considerably at times. We think if it had been a good clear night here your station would have come in as loud as any of our eastern stations. Our set is only a two-tube Crosley Model 51.—Bessie Eaton Noyes.

DeKalb, Illinois.—I listened for your station this morning until 1.35 before detecting you, at which time you were broadcasting a piano solo. . . . "Mother Machree," very good and clear; almost the same good results as local Chicago stations, sixty miles away. Not once could I have told from what city the broadcasting came from the announcements, which were not distinct. I am giving my impressions frankly, wishing, as do you, our station to be the best in the world.—O. A. McDowell.

Belen, New Mexico.—I tuned in K L D S with my 2-tube set. Fine reception. All O. K. except announcing, which was weak, but it came in plain.—James E. Gideon.

Truro, Nova Scotia.—I wish to report reception of your program at about 2.30 a. m. (Atlantic standard time) this morning. Reception on 2-tube regenerative set was loud enough to fill one story of house on Magnavox. Very good modulation, and steady volume. I took down the following notes. . . . This was, with the exception of W B Z, the loudest of the stations I received to-night and was undoubtedly the clearest.—A. A. Cumming.

Coldwater, Wisconsin.—Heard you perfectly this morning. Volume and modulation fine. Have heard you before but never so good.—H. H. Scott.

Detroit, Michigan.—I was greatly pleased with the results received here on the test program. It came in loud and clear. We enjoyed the whole program broadcast while on the high wave length. I have also received K L D S on the old wave length, but interference absorbed the clearness.—A. Adolph, 4833 Parker Avenue.

Moose Jaw, Saskatchewan, Canada.—Thank you for your most pleasing program of Monday night. I use a 5-tube neutrodyne. Test program fine, good volume, modulation perfect. Weather conditions favorable here.—G. L. Wilson, 1096 Algoma Avenue.

Lamoni, Iowa.—Well, A. B. C., I certainly am pleased with the way K L D S came in this morning. Wife and I got up to hear the new apparatus perform. The old wave length came in nicely with both inside aerial of the wall-curtain kind and outside aerial. But the new wave length came in so loud and clear that I did not need all my power on the inside aerial alone. Came in stronger than Des Moines, Omaha, or Kansas City. I think this will enable us to get K L D S at all times, if the volume you turned out last night continues. May K L D S long send the sound the earth around.—T. H. Hinderks.

Chicago, Illinois.—Every number of your test program was fine, especially the piano solos which were magnificently played. When you know that we have daylight saving time here in Chicago and your program lasted until 3.30 a. m., you will realize how fascinating the program was. Believe me when I say that the program was about as high class as one could expect to hear. Would that everyone who possesses a radio had been fortunate enough to listen to your test program.—Mrs. Charles A. Sweet, 1812 Eddy Street.

Westerville, Ohio.—I listened to your station the night of May 12 and enjoyed your test program very much. If you will please send me any literature on your church station, I will appreciate it, as I am very much interested in the churches' work in radio.—Marvin Gasho, 103 North Vine Street.

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Lansing, Michigan.—We listened to your test program in the wee still hours of Tuesday, May 12. It came in fine. We enjoyed all the numbers; those on the piano were immense. We congratulate you and hope to hear many more programs from K L D S.—Mr. and Mrs. Verne E. Harris, 701 River Street.

Lexington, Kentucky.—Your program coming in fine here. First time I have ever tuned you in.—Mrs. J. C. McCombs, 166 North Ashland Avenue.

Bozeman, Montana.—We heard part of your program on your try-out. Static bothered a great deal and prevented us hearing clearly.—Mrs. R. M. Esgar, 817 South Third Street.

Lovilia, Iowa.—Your test program on 268 meters came in fine, with more volume than W H O (Des Moines); but when you raised to 441 meters, the signals would come and go at times. We cannot get your programs in the short-wave mix-up. May God bless the radio work of K L D S.—Five of the Robert Zimmerman family.

Shenandoah, Iowa.—I was about sick last night and did not feel able to sit up and listen, but our operator stayed up and got the whole thing very nicely. He said that on the high wave length there was not so much static, but no more volume than on the low wave.—Henry Field.

Detroit, Michigan.—Your test program on 441 meters was fine. Perfect modulation.—Warren C. Pratt, 541 East Philadelphia Avenue.

Applegate, Michigan.—Just a few lines to let you know we tuned in your midnight test program. We could hear you fine. The change you made first didn't make much difference. When you came on the air with 441 meters, we could hear you better. The piano was so much clearer than we hear from other stations. This is the first time we have been able to reach your station, and we certainly enjoyed it. We are looking forward to the time when we can hear those good sermons broadcast.—Mrs. Emma Haag.

Bangor, Wisconsin.—Got up at 12.15 and listened to your test program to the finish. I was delighted over results, as we have been unable to get you for some time. Every change you made was an improvement. Modulation perfect. The last change before signing off apparently increased volume. With much appreciation.—Mrs. G. E. Hemstock.

Omaha, Nebraska.—Heard your station on the test program this morning, getting in on the last two piano selections which came in wonderfully. The reception was clear, and I had no difficulty.—Bob Peterson.

Youngstown, Ohio.—Just a line to let you know that your test program on 441 meters is coming in perfectly. "Alabamy bound," sung by Herman Lukens, came in with exceptional volume and good modulation. "Rondo Capriccioso," now being played on the piano, is all that could be desired.—J. N. Hogg, 129 South Whitney Avenue.

Iola, Kansas.—Your new station came in loud and clear here this a. m. I have never been able to get you satisfactorily on your low wave, but your new station came in fine on 441 meters. We certainly appreciate your efforts in getting this new station on the air, and I am sure it will be enjoyed by a great many. Hope you will be able to use it regularly on the new wave length soon.—L. E. Clark.

Windsor, Ontario, Canada.—The following notes on your midnight program are forwarded to you in response to your request: Equipment, 5-tube neutrodyne, 4 tubes in use, aerial 80 feet long, 30 feet high, running east to west. Weather clear, cool, but static heavy and increasing during program. . . . 1.30: change to resistance coupling; penetration, volume, and clarity greatly improved; hear you 300 feet. . . . Some fading. . . . Piano excellent. . . . Voice slightly inarticulate. 2.38: Static as heavy as on 268 meters, much less volume. 3.00: Volume still below that of first hour, reproduction clear, static heavy, some fading. . . . Previous attempts at listening on your programs were marred by interference. The program has been much enjoyed. At 3.20 volume is still kept down by old man static. Best wishes.—Harry E. Depew, 1249 Dufferin Place.

Kenora, Ontario, Canada.—Your test program coming in fine. The volume is very strong and clear. The program has been very much enjoyed by all the members of the Kenora Fire Department, for it helped to pass the lonely hours of the night watch. The higher wave length is a great improvement.—R. H. Budd.

Los Angeles, California.—Received the latter part of your test program with regenerative set, using ear phones. Reception on speaker too faint. Fairly steady with little fading. Modulation excellent.—R. W. Cooke, Box 844.

Edmonton, Alberta, Canada.—Heard you Monday night on 268 meters, later on 441. You came in fine and clear. Enjoyed your program. Thanks. Am using 3-tube Harkness-reflex, homemade.—George Palmer, care of A. & G. W. R. R.

Ashland, Wisconsin.—When I first tuned you in, there was interference from a single circuit regenerative set, but I tuned you in just the same. When the operator made the change (on 268 meters, from impedance to resistance power amplifier coupling), your signals seemed much broader and somewhat louder. Your new station is a great improvement over the old, I think. I heard no other station interfering with you. I used a one-tube homemade set and a bedspring aerial exclusively.—John Engebretsen, 1517 Sixth Street East.

Shenandoah, Pennsylvania.—I am a blind listener. I heard your station broadcasting a piano solo, "Melody in F," and a vocal number, "I love you truly." This is one of my favorites.—Gus Wathhaus, 230 West Center Street.

Manteno, Illinois.—Tuned in your station while on 268 meters; heard you fairly well on 268 meters; some interference with Chicago stations. Tuned in on 441 meters at 1.30 and heard you fine. Signals came in loud and clear. I am only fifty miles from Chicago but heard you as plain as K Y W.—V. Leslie Rogers.

Akron, Ohio.—Received K L D S at about the time you came on the air. Your change in the amplifier (to resistance coupling) made the reception a little plainer. Announcing faded occasionally. Good volume. Plenty of static here. The 441-meter wave very weak but no interference.—Roy C. Brown, 1215 Grant Street.

Cameron, Missouri.—In the small hours this morning, I tuned in and picked up your station from among the other nighthawkers. You came in stronger than any I have heard of late. The strength and volume compare well with that of the Kansas City *Star* in the cold weather before their wave length was reduced.—L. F. Hartshorn.

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NEWS AND LETTERS

California Saints Are at Work

SAN FRANCISCO, CALIFORNIA, May 3.—We have been holding meetings several Sundays without Pastor J. A. Saxe, who was attending General Conference.

Elder L. B. Shippy preached on the 12th, when attendance was the smallest we have had for a long time. The front seats looked lonesome. The attendance was better in the evening, at which time Elder Emery S. Parks preached. Elder George S. Lincoln preached both morning and evening on the 19th. Attendance is improving.

Our returned pastor preached the evening of April 26, giving an account of his trip, the places visited, and what he saw and heard at conference.

A reception was given for Brother Saxe the evening of April 28, and a good social time was had.

One of our visitors of late was Brother J. S. Garber from the steamer *Langley*, airplane carrier, visiting here with the fleet of Uncle Sam's war vessels. Over one hundred of them are now anchored in our bay.

Seventy-five attended the sacramental meeting to-day, which is quite an improvement over recent meetings. What we lack in numbers we make up in quality. Strangers are always present, many passing through our city who attend a few times and then pass on to other fields. Many have heard the gospel here, and some have been baptized who did not remain here. One was recently baptized by Brother Emery S. Parks.

We are slowly adding to our numbers. We have some stanch and true Saints here, firm in the faith and unshaken by passing events. The Sunday school, Religio, Department of Women, and all are doing well. They are alive and active.

Missionary E. B. Hull has preached several times lately. He is always welcome. He is always accompanied by Sister Hull.

There is very little sickness among the Saints now, our afflicted ones having recovered. All is well with us.

Hold Conference in New Church Building

INDIANAPOLIS, INDIANA, May 14.—The one hundred and twenty-eighth conference of the Southern Indiana District convened with Indianapolis Branch May 9, in the new church building at the corner of Chester Avenue and Pratt Street, with a goodly number of earnest Saints in attendance.

Elders O. J. Hawn and J. W. Metcalf, of the missionary force, were selected to preside over the conference. Saturday evening Apostle F. Henry Edwards arrived and was indeed a most welcome visitor. His ministrations were of an uplifting character.

The conference was a successful one, and those present were enthused with an earnest desire to do more in the future for the progress of the work. Some changes were made in our work, the time of conference being changed from May to September, so there will be no other conference until September 10 to 12, 1926, at which conference a report of ministerial labors for the conference period will be expected from all members of the priesthood.

Sunday was appropriately observed as Mothers' Day, and Apostle Edwards paid a very fitting tribute to "Mother."

During the conference meals were served in the basement of the church under the direction of the Department of Women, a special table being provided for the small children, which seemed to be much appreciated by them.

We received many compliments from our visitors upon the new church home, which were appreciated, for we are proud of our church and welcome any visitors to our services.

CHARLES H. FISH.

Columbus, Ohio

May 11.—The members of the Second Columbus Branch have been enjoying the special music given by the choir Easter Sunday and again on Mothers' Day. A good interest is manifest by the membership in various movements toward advancement. The Brothers of Jared have taken up the study of the Book of Mormon.

The Temple Builders and Orioles have been organized under the Department of Women and are working industriously for the preparation of their formal initiation. These girls intend to aid materially in any way they can to help attain the Zionic goal.

The Sunday School Department is preparing for the convention, to be held May 22, 23, 24, and all are looking forward to receiving instruction, advice, and encouragement from Brother A. Carmichael, whom, we hope, will be able to attend. The membership seems to be steadily increasing in the primary department, despite the lure of the great outdoors.

Minneapolis, Minnesota

May 14.—During the last month and a half, a number of interesting events have occurred in the Minneapolis Branch. The first of these was the Fathers' and Sons' Banquet, given by the Boys' Club on April 27. The program on Easter Sunday given with the assistance of the young people's class of the Sunday school was very much appreciated.

While General Conference was in session, things seemed to drag somewhat because of the absence of several of the branch leaders. Brother and Sister Kress and family, Brother and Sister Johnson and family, Leslie DeLapp, Wesley Elvin, and DeWayne Fisher were all in attendance at the conference for the greater part of the time. They came back encouraged and eager to move forward with the work that lies before the church.

The sacramental service held on April 5, preceding the opening of the conference, was a significant one, because it expressed the desires of the Saints that the difficulties before the church might be solved, and the assurance that God was in the work and would see us safely through to the end.

When Brother Kress came back from Independence, he brought a message of hope and encouragement. He called attention to the high spiritual character of the prayer meetings, to the many admonitions that were given that the hastening time was now at hand, and to the sincerity of all who took part in the discussions. It had been a time to try men's souls, but he felt that after going through his Gethsemane, he was ready to say, "Thy will be done" and go forward and do that will.

A number of other visiting elders have been in the branch and addressed the Saints: Brother Page from Montana, Brother Fisher, from Waterloo, Iowa, Brother Sparling from North Dakota, and Brother Henderson from Illinois.

The branch was saddened by the death of two elderly sisters recently: Sister Irene Dobson, who has been living at Wayzata, and Sister Clara Cooper.

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Missionary cottage meetings have been started again and are being well supported. The midweek prayer meetings, held in the Saints' homes, are also well attended and much enjoyed by the Saints and visitors.

The Department of Recreation and Expression and the Sunday school put on a joint picnic on Saturday afternoon, the 9th of May. In spite of the rain in the morning, which threatened to spoil it all, the sun came out about noon and dried things up sufficiently for a couple of baseball games and volley ball games and to attract a fair-sized group of Saints. Everyone enjoyed the outing.

On Monday night, the 11th, the annual banquet for the branch membership was given. Over one hundred and thirty were present and had a banquet in the basement of the church, followed by a program and speeches.

Gray's Harbor Branch

ABERDEEN, WASHINGTON, May 8.—The work in Gray's Harbor is alive and progressing satisfactorily. We have all the departments organized, holding Sunday school at two in the afternoon, preaching at three, and Recreation and Expression at seven. The Department of Women meets every other Thursday.

We have been favored in our preaching services by Essex Cox, of Independence, Missouri, who is here to visit his son, S. P. Cox, who was a delegate to General Conference. The Saints enjoyed the sermon he preached at Gray's Harbor on May 10. This is a great commercial center, and we have a period of depression. Some of the Saints are out of employment.

J. E. PHILLIPS.

Deselm Branch

MANTENO, ILLINOIS, May 12.—With the opening up of spring, work at Deselm has taken on new life, and visiting Saints and friends are present nearly every Sunday, which encourages the faithful few.

The sacramental service May 3 was characterized by the Spirit of the Master, a prophecy being given which commended the Saints for faithfulness and admonished them to press forward, as the blessing received by the branch will be in proportion to the service rendered. Sister Belle Loverin, an isolated member of our branch who was baptized about eighteen months ago, was permitted to meet with the Saints and partake of her first sacrament. She is letting her light shine, and her interesting letters are a source of inspiration to the home department workers. Those attending from a distance were Mr. and Mrs. J. H. McGuire, of Hammond, Indiana; Mr. and Mrs. C. O. Loverin and Mr. and Mrs. Frank Loverin, of Chicago Heights; Charles Reed and nephew, of Bonfield; Mr. and Mrs. Fred Dumke and family, of Joliet; Elmer Kaler and family, Miss Harriet Bell, and Mrs. Reginald Jones and son, of Wilmington; and Mr. and Mrs. William Bell, of Manteno.

Elder Elmer Kaler and daughter Pauline, and Elder Earl D. Rogers attended General Conference and returned with hearts stirred by the power of Israel's God.

Our young deacon, Erlan Shreffler, has taken special interest in making the hall look attractive the past few Sundays, which has added much to the services.

Sister Philemon Pement of Chicago is the guest of her son Paul and family. We are always pleased to welcome Sister Pement in our midst.

Elder Victor Eklof preached an interesting sermon April 12, his theme being, "The resurrection."

Sister Rita Brumbaugh and husband, of Hollowayville, Illinois, attended church services April 26 and had their infant son blessed by Elders William Bell and Earl D. Rogers. Sister Brumbaugh has been unable to attend church services for a number of years, but still holds to the Latter Day Saint faith.

Sister Elmira LaBaugh, of Wheaton, Illinois, called on Deselm Saints May 5.

Our male quartet gave two pleasing numbers at the morning service May 10, and Sister Edith Rogers sang a solo, "Mother," which recalled fond memories. Our Sunday school superintendent, Sister Emma Studtman, presented a Mothers' Day greeting card to each one present. The sermon, appropriate to the day, was preached by the pastor, Earl D. Rogers.

All in all our flock has received many blessings during the past few months. We are hoping to accomplish much good during the summer of 1925.

Colorado Springs, Colorado

May 11.—We are pleased to announce the arrival of a young lady at the home of Mr. and Mrs. Frank Patton. Mrs. Patton was formerly Helen Curtis, daughter of Mr. and Mrs. J. D. Curtis. Both mother and babe are hale and hearty.

We have had the pleasure of having good speakers since General Conference, as Brothers J. D. Curtis and C. H. Rich have both been with us. Brother Rich has been assisting us at the new opening which he effected and in which the local brethren have been helping. Several are intensely interested.

On May 10 Brother Rich baptized a Mr. Baker. Both Sister Baker and her daughter have been members for seven years. We are happy in the thought that the family is united in the church as well as in the home.

The program committee provided an appropriate program for Mothers' Day.

Visitors so far this month are C. H. Rich of Maine and Sister Rose Graham and a lady friend from New Mexico. Sister Graham informs us that she will be here all summer.

At the prayer service the first Sunday in the month, the Saints were requested to pray for rain, as there has been no rain for seven months. It started raining the next day and has rained almost every day since—a blessing for which we are indeed thankful.

As this is the beginning of a new conference year, we hope all the Saints will move forward and accomplish more than ever before. We know that God stands ready and willing to bless his people when they are willing to work with him and one another. There is no room in the church for a contentious spirit, so let all move forward and be not slothful in their Master's work, for we have no need of idle hands.

Anaconda, Montana

May 12.—Elder Peter Helstrum gave us a splendid sermon the afternoon of April 26. He spoke on the restored gospel, and because of the greatness of this work and the large amount of material to speak on, he will continue this subject the next time he speaks.

William Staton, because of prevailing conditions, resigned as superintendent of the Department of Recreation and Expression. The young people are zealous in the accomplishment of good and did not allow this to disappoint or dishearten them. They elected Brother Bert Brooner on May 3 to take the place of Brother Staton.

The Saints meet as usual every Wednesday evening.

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Lamoni Stake Items

LAMONI, IOWA, May 24.—Sunday, May 17, was a busy day here. Sunday school was dismissed early to permit all to attend the special reorganization meeting called for eleven o'clock.

President Elbert A. Smith presided at this meeting. Following congregational singing and prayer by Apostle J. A. Gillen, Brother Elbert made a short introductory talk, congratulating Lamoni Stake on the progress of the past and for the high position held by the church people of the various branches socially, educationally, religiously, and financially. This has been due largely to the administration of the stake officers. Lamoni has always been free from any embarrassing situations caused by the unrighteous conduct of her officials. The church has been built along lines of good citizenship as taught by our loved leader who dwelt among us so many years, Joseph Smith.

The resignation of C. E. Wight as president of the stake was read and accepted. Brother Wight, being present, was asked for a statement, and he said that while he had found it necessary to give over his main time to commercial activities he did not expect to be idle in a religious way, as already he had been called upon to labor locally, finding more to do than he had time for.

The Presidency, E. A. Smith as spokesman, then nominated Brother W. E. Prall to fill the position of stake president. The nomination was unanimously accepted. Brother Prall has served as counselor to Brother Wight for several years and is in a position to handle the work efficiently. He made a speech of acceptance, offering his best service to the church and the stake.

Elders D. A. Dowker and Roy Cheville were nominated as counselors, each in turn stating his willingness to serve. Brother Dowker is not so well known here as are the other two, but he won the hearts of his listeners by his frankness and sincerity, and the vote of acceptance was unanimous, as was also that of Brother Cheville. The especially outlined work of the latter is among the young people, with whom he has labored as dean of Graceland and as head of the intermediate department of the Sunday school, and has been very successful.

Next the resignations of Bishop A. Carmichael and his counselor, A. J. Yarrington, were presented and accepted, and the name of Bishop A. B. Phillips placed in nomination by the Presidency for stake bishop. Brother Phillips spoke somewhat of his vision of the scope of this work and of the good work of his predecessor and stated his willingness to accept the call to the office. The vote was again unanimous, as it was also for A. J. Yarrington, whom he asked to be his counselor.

In the case of each retiring officer a vote of thanks was tendered for past services, the motions being made by Apostle J. F. Garver.

At half past two the conference again assembled for a confirmation meeting. President Elbert A. Smith was again in charge. After singing the opening song, Apostle D. T. Williams offered prayer. Another song was sung after prayer, after which Apostle J. A. Gillen preached a short ordination sermon, talking mainly of the duties and responsibilities devolving on the priesthood and quoting freely from the Doctrine and Covenants. The ordination prayer was offered by President F. M. McDowell, after which Brother E. A. Smith addressed the brethren to be ordained.

The ordinations were as follows: W. E. Prall by E. A. Smith and J. F. Garver; A. B. Phillips by F. M. McDowell and J. A. Gillen; D. A. Dowker by J. A. Gillen and D. T. Williams; Roy Cheville by J. F. Garver and J. A. Gillen; A. J. Yarrington by D. T. Williams and J. F. Garver.

Following this meeting the members of the Lamoni Branch assembled and elected the stake officers to serve the branch in the same capacity.

The stake conference was quite largely attended from the following branches: Chariton, Pleasanton, and Creston. The people of the stake are generally pleased with the personnel of the new organization, feeling that in these men we have a working unit that will be able to accomplish much in the way of progress.

The night meeting was the baccalaureate service of the local high school, the address being given by A. Max Carmichael, former superintendent. Appropriate music was given by the A Cappella Chorus and by Miss Aliene Brackenbury, soloist. Brother Carmichael delivered a strong discourse, which was a plea for a courageous, unbiased search for truth in an effort to solve present-day problems. It was well calculated to stimulate thought. There were thirty-seven graduates this year. Thus closed a long, eventful day in the history of the stake and the local branch.

Kansas City Stake Items

Stake Conference

The thirty-fifth quarterly conference of the Kansas City Stake was held May 17, 18, 1925, at Central Church, Ninth Street and Lydia Avenue, Kansas City, Missouri. The devotional services on Sunday were marked by their spiritual uplift. Sunday school had an attendance of 268. At the 11 o'clock meeting, Patriarch U. W. Greene was in attendance and offered the opening and closing prayers. The sermon was by Apostle Myron A. McConley, using the first verses of Matthew 5, the Sermon on the Mount, as a foundation for his discourse.

At the same hour a junior service was held in the church parlors, in the interest of the children under ten years of age.

The Elders' Quorum had their regular monthly meeting at 1.30.

Social meetings were held in north and south rooms, simultaneously, by the young folks and those of the older Saints, at 2.30, at which there were twelve songs sung, twelve prayers offered, and twenty-four testimonies borne. A tongue and its interpretation, a prophecy, and a spiritual instruction to the young were received.

At 4.15 the ministry meeting was held, in charge of the stake bishopric, addressed by Apostle F. Henry Edwards. Also at 4.15, the Department of Women held their regular monthly meeting, which was addressed by Sister Sarah Hawkins.

At the evening hour the speaker was Apostle Clyde F. Ellis. The day will long be remembered as a day of spiritual refreshing. The business meeting was held Monday evening at 7.45 in charge of the stake presidency, J. A. Tanner, S. S. Sandy, and C. D. Jellings. A report of the stake presidency was presented, showing the present condition of the stake, commending the efforts of the various workers, acknowledging the goodness of God since we last met as a conference. A financial statement was read from the bishop, as follows: Cash on hand January 1, $2,591.29; received since, $8,387.57; total, $10,978.86. Expenditures, $9,326; balance, $1,652.35. The auditing committee's report was read, they having found the report correct with exceptions of a minor entry, which did not change balances. A recommendation in their report, suggesting that an up-to-date double entry set of books be installed for the bishop's use, was referred to the

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general Presidency and Bishopric, and stake presidency and stake bishop's meeting to be held in Independence the 26th inst.

Elder Sidney N. Gray had resigned as pastor of the Malvern Church and Elder W. O. Hands had been appointed to fill the vacancy, which appointment was ratified by the conference. Brother Hands resigned as superintendent of the Sunday school at Malvern, and Brother Glen Faler was appointed as his successor, which was concurred in by the conference.

The high council recommended the name of William Casselman to office of deacon and Joseph Ray Lloyd to office of elder, which recommendations were approved and ordinations ordered. Since the meeting of the high council, the name of Eugene Zink to office of priest, Clyde Graham to office of teacher, and Rolla Duzan, at the Second Church, were recommended for ordination, and were referred to the high council with power to act.

On account of Brother H. L. Shippy resigning as superintendent of the Religio at Grandview, Brother Ernest Goen's name was submitted to fill the vacancy; this was ratified by the conference.

Reports were read from the stake historian, reporter, deacons' and priests' quorums, Department of Women, and Boys' Department and were made matter of record. Those of the Women's and Boys' Departments were especially interesting because of the work outlined for the ensuing three months, the latter organizing a junior scout organization. The auditing committee ordered by the last conference, appointing of same being left in hands of the stake presidency, is Robert Winning, J. O. Worden, and Lott Sandy.

The necessity of a new church or extensive repairs to the present building for the Central congregation was presented. It was thought that it would require the expenditure of at least $5,000 to repair the old building, and when done it would not be adequate for the growing demand of the Central Saints. The stake presidency and bishopric had under consideration a church property for sale by the Episcopal Church, located at Thirtieth and Tracy Avenue, their offer being for $50,000, with a cash payment of $10,000, the proceeds of the property at Ninth and Lydia, and the balance in five annual installments, at six per cent interest. The property has a frontage of 169 feet on Tracy and is 250 feet deep; the building is a stone structure and has capacity for about six hundred people. It has a good pipe organ. On the rear of the lot there is a parsonage of ten rooms, with steam heating plant which heats both buildings. The matter was referred to the stake presidency and bishopric and Sister Minnie Paxton of the Department of Women with power to act. A financing proposition was submitted by the bishopric to assist in financing the purchasing of a new church property for the Central congregation by securing loans on the Fourth, Bennington, Mount Washington, Malvern, and Quindaro churches for $15,000. It was pointed out that the Central Church people had paid $12,000 into the building fund, and the above method would make their money available. Some remodeling would have to be done on the contemplated building, and the money thus raised would be used for this only so far as absolutely necessary. The plan was by motion ordered carried into effect.

Central Church

The officers of the Department of Recreation and Expression met Sunday afternoon, May 17, to discuss matters and difficulties that come before us in this line of work. Each branch seems to have its difficulties; the larger branches especially lack the cooperation of the parents.

Each branch is studying the Book of Mormon, using the quarterlies, which have proved very successful. After the class period, a program is rendered by several members, by way of vocal or piano solos or other line of entertainment.

Central Branch dispenses with regular class meetings during the summer months, but this summer we have planned to meet every Friday night, out of doors, and have a picnic lunch, carrying on recreational work exclusively. In this way we will not have the difficulty of getting our members together when we take up our regular class work again.

There is a lack of interest among the younger set of high school boys and girls in all the branches, many other things occupying their time. The Book of Mormon should be considered very seriously among our church people, and the parents should feel they have neglected one of their duties if they do not urge their children to learn more of their forefathers.

One brother in our meeting said there were a few faithful ones who continued to "hang on." Let us not become discouraged; it is the faithful ones who accomplish greater things, and if we can continue with the faithful ones, if it be but a few, they will be the ones we may depend upon to defend our church.

Second Kansas City Church

Sunday school is gradually increasing in numbers and interest. Religio is doing well also. The order of our meetings has been changed and will be as formerly: preaching on Sunday morning and Religio on Friday night. The conference appointees who visited us and preached for us were H. A. Higgins, W. P. Bootman, J. Charles May, and Clyde F. Ellis. A heavy storm prevented many from attending Brother Ellis's very interesting stereopticon lecture on the 15th. Temple Builders are active; a social was given by them a short time ago; they are busy along other lines of work as well. Three were baptized last month.

Malvern Hill Church

May 17 was conference Sunday for the Kansas City Stake. Malvern, along with the other churches, closed its Sunday school early and went to Central Church for the rest of the day. Here they enjoyed a spiritual and busy time.

They are making rapid progress in musical lines. A vocal class has been formed under the direction of Sister Bernice Griffith, and a choir under the direction of Sister Blanche Hott. We expect to render some good music before long.

Persia, Iowa

April 13.—We were glad to have with us on April 19 Elder R. C. Chambers of Idaho who stopped here on his way home from General Conference. He preached both morning and evening, and his sermons were good and instructive.

On April 26 Brother D. R. Chambers of Magnolia was with us for the day. We have arranged with Brother Chambers to be with us the last Sunday of every month for the summer. When that day comes, we gather to hear his spirited instructions and feel blessed in coming together.

On sacrament Sunday the Lord's supper was administered by the president after a few remarks on the occasion, and the time and purpose for which the sacrament was instituted.

Brother W. R. Adams of Logan was with us morning and evening of May 10, the morning sermon being appropriate to Mothers' Day; the evening sermon was on stewardships, setting forth the necessity for it and its benefits, showing that we should enter into activity without delay, for the time demands it. We should not be found working against stewardships.

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Independence

Stone Church

Sunday was another cold day, and the Sunday school carried on with 1,187 present.

At the eleven o'clock hour Apostle J. F. Curtis was the speaker. He found his text in Matthew 15. He said we must conform to the law—"to the law and to the testimony." We cannot worship God correctly if the heart is not right. It is the truth which awakes the inner man and makes him free. Everything which is not truth must pass away. When one gets a little truth it makes him hungry for more. Do not be too noisy about your religion. People will see by your action how much you have. Imagine people trying to be religious when their hearts are wrong—full of all manner of evil. They must change before Christ can enter in.

The afternoon prayer service was well attended. From the chair came the request that those in the habit of speaking frequently kindly refrain, so others might occupy. Did they do it? No, they did not.

The Religio met at six o'clock with 373 in attendance, 85 more than last week. An interesting event was the starting of an adult class in stewardship under the direction of the Bishopric. Bishop Carmichael was unable to be present, so Bishop J. A. Koehler conducted the class of about one hundred interested people and explained the purpose and benefits of stewardship.

In the evening Elder Cyril E. Wight delivered the baccalaureate sermon to twelve graduating nurses from the Sanitarium. "He saved others; himself he could not save," was the basis of his sermon. In giving our lives in the service of others, we spend our strength, our vitality, our life—we cannot save ourselves. It was indeed a beautiful and inspiring sermon.

Next Sunday evening at half past seven a special service will be held for the high school graduates. There are about fifty of these graduates, and three of them will make addresses, after which President F. M. Smith will speak. Graduates from any of the various institutions are requested to be present.

The Kansas City Law School this year has a graduating class of ninety-five students. Three of this number are Latter Day Saints from the Stone Church, Arthur B. Taylor, Virgil A. Julian, and Kenneth I. Fligg. An interesting event of the school year was the selection of the senior class debating team, which was made up of three Latter Day Saint men. Arthur B. Taylor was elected by unanimous vote as one of the class speakers at the commencement exercises. This is considered quite an honor, but was easily won by Brother Taylor as a result of his good work on the school debating team. Brother Taylor also passed his bar examinations several months before completing his work in the school. Brother Julian, in addition to being a member of the class debating team, spoke on behalf of the senior class at the school's annual banquet in the Muehlebach Hotel last February. Kenneth Fligg was a member of the school debating team, giving him a record of four years' work representing the law school in debates with other law schools and colleges. He was also president of the senior class and as such presided as toastmaster at the annual banquet above referred to.

Two children have been called away in the past week. Robert Scott Cochran, the three-year-old son of J. Scott and Thirza Cochran, died the evening of May 22. He had been ill only two days. He was seized with convulsions about five in the afternoon and died at seven. The funeral was held from the home of J. W. Chapman, a brother-in-law of Brother Cochran, Saturday afternoon. This little child's mother passed away in April. The bereaved father has the sympathy of all.

Also the evening of May 25, Brother and Sister Harold Bowman lost their year-old child who had been ill about two weeks with whooping cough. At the time of going to press no definite arrangements had been made for the funeral. These young parents have the heartfelt sympathy of many Saints and friends in Independence as well as other places where they are known.

President Elbert A. Smith left last Thursday to be gone about ten days. He will visit Windsor, Ontario; Kirtland, Ohio; Niagara Falls and Toronto, Ontario; Buffalo, and other points. Presidents F. M. Smith and F. M. McDowell are in Independence.

Second Church

Religio session on Friday evening was given over to a religious play prepared and given by the class of Brother J. T. Curtis. The hall was filled to its capacity, and for more than two hours paid the best of attention to the story of the conversion of a man of the world to the gospel of Jesus Christ.

Several classes and members of the Sunday school made a trip to Lawrence, Kansas, Sunday, visiting the Saints and points of interest.

Elder Frank B. Almond was the speaker Sunday morning to a congregation somewhat depleted in numbers because of many being out of town, but those present were pleased and inspired to careful and consistent self-discipline.

The daughter of Brother and Sister Henry Hershey was baptized at 1.30 by Elder D. A. Whiting and confirmed at the afternoon service.

Sunday evening Apostle Paul M. Hanson delivered one of his best sermons to an interested congregation of Saints. It contained several educational features which should be of great worth to the Saints.

Monday evening Saints from all the groups met in the church to say farewell to Brother and Sister Frank Veenstra, who left Independence Tuesday evening for the East. Saturday they will embark from Hoboken, New Jersey, at Foot of Fifth Street, on the Steamer *Ryndam*, for Holland, to do missionary work for the church of their choice. A short program was rendered by friends. Brother Veenstra spoke feelingly and at some length of their plans for work, and he and Sister Veenstra sang a song in their native tongue. The assembled people then retired to the basement and were treated to a bountiful service of ice cream and cake while social good cheer reigned. None can be gloomy where these genial people are present. The company gave the missionary pair a sum of something more than thirty dollars as a token of esteem and to help make them comfortable on their journey. Many are sending a card of farewell cheer to Brother and Sister Veenstra at their embarking address, given above.

Liberty Street

Two good sermons were listened to by the Saints of this congregation last Sunday. In the morning Pastor J. M. Baker spoke on "The program that will compel us into Zionic conditions," using the fifteenth psalm as the basis for his remarks. In the evening Bishop J. A. Koehler gave the essential elements of the Christian character, also taking the fifteenth psalm as the foundation of his sermon.

A good crowd attended the children's program last Friday night, and they received quite substantial help in raising their budget fund.

The upper Orioles will give a pie social the evening of May 29 at the home of Violet Barnett, 128 South Bowen.

The Liberty Street congregation wished to express their appreciation for what Brother V. W. Gunsolley had done for

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them, and even though the funeral was on the afternoon of a week day, many got off from their work to attend. The place he left vacant at this church will be hard to fill, and he will be greatly missed by these Saints. His kind and patient disposition won the hearts of all, and his memory will live in the hearts of those with whom he worked so long.

Walnut Park

On the 17th, Pastor Glaud Smith was the eleven o'clock speaker, reading from the Doctrine and Covenants and talking pointedly on the responsibilities of Latter Day Saints. In the evening the congregation appreciated hearing a sermon from Missionary J. E. Vanderwood.

One of Walnut Park's most popular and accomplished girls, Sister Iris Burdick, only daughter of Brother and Sister Ira Burdick, was married on May 16 to Brother Douglas Byrne. These young people are among the active workers of District 3 and will receive the best wishes of the community. They are living with the bride's parents temporarily.

Superintendent R. Barnhardt called an early morning meeting for the 24th for Sunday school officers and teachers, which was quite well attended and made interesting by a discussion of some hoped-for improvements. The teacher training class conducted at Religio not filling the need of the regular teachers' meeting, these meetings will be resumed. The leaders in the primary and beginner departments gave the following plan for helping their teachers: After the lesson period, Sister Barnhardt gathers the children into one room for closing exercises, while Sister Bertha Constance meets all of the teachers in another room and goes over the next Sunday's lesson, helping them to be prepared for good work.

Apostle J. A. Gillen preached at eleven o'clock May 24, and gave a most emphatic call to diligence. He is so conscious of the imperative need of prompt and faithful action on the part of the Saints who would be found worthy to endure that he declares he is more eager than ever before to be out in the field teaching the law at this critical time.

Bishop B. J. Scott, in the evening, was especially earnest and forceful in his admonition to repent (forsake sin) and yield entire obedience to the Word. His sermon was made even more effective by a duet following it, "Some one will enter the pearly gate. Shall you? Shall I?" etc., by Sisters John Schwab and W. C. Norman.

A meeting of the priesthood at the church has been called for Sunday, the 31st, at half past four, and the pastor especially urges that at this time every officer shall be present.

The Religio session will give way the evening of the 29th for a benefit concert, a special program prepared by the Walnut Park Orchestra. A collection will be taken for the purchase of orchestra music. These musicians have become known by their work in various churches and by radio, and a full house should respond next Friday evening at eight o'clock to encourage them in their excellent efforts.

Enoch Hill

Last Sunday we had Bishop A. B. Phillips with us. He delivered a very interesting sermon in the morning.

At seven in the evening we had the pleasure of hearing Elder Frank B. Almond again, who preached a splendid sermon on "Outlets of power." He received many expressions of appreciation, especially from the young people.

Next Saturday at four o'clock, the local Saints are engaging in a strawberry festival. Brother Briggs has promised all the strawberries we can eat. These will be supplied free from his very large patch. Games will be played, and our orchestra will be in attendance. A collection will be taken up for the benefit of the local church debt. Friends are invited.

The committee appointed to deal with the question of wiping out this local encumbrance are actively engaged in providing ways and means to accomplish this thing. It has been decided to open up a special drive which will extend until October 1. Envelopes are to be distributed to all our local members with the slogan, "Every member a nickel a day," printed thereon. The committee recommends that every member, as far as possible, put away a nickel a day and at the end of every month they will be waited upon and the savings collected. We hope to collect the desired amount by October 1.

A meeting of about thirty choir members was held at the home of Mrs. J. T. Jones on the evening of May 25 for a social time. After enjoying several games a business session was held and a choir organized with the following officers: Eugene H. McKean, president; Mrs. Jones, secretary; Rilla Cox, treasurer; Ruth McKean, librarian. Charles Warren will continue as director. After the business session strawberries, cream, and cake were served.

East Independence

The speaker of the morning hour Sunday was Brother Alvin Knisley. He presented the truth in a pleasing manner by giving some of his own experiences in the gospel. He told these truths in such a way that even the children could understand.

Plans are being made to meet at the church Decoration Day and spend the time in cleaning up the grounds. A basket dinner will be held in connection with this work.

The Department of Women met at the church last Wednesday afternoon. After a short business session a social hour was spent. A short program was given, after which ice cream and cake were served.

Brother M. F. Gowell was the speaker in the evening. He urged the Saints to invest their *all* in the gospel work.

Graceland Chats

College Awards

For several years the college administration has had under consideration the advisability of recognizing other collegiate activities besides athletics as worthy of awards. A committee which has been working on suitable regulations for the past two years recently presented its plans, which were adopted by the faculty and the administration. The regulations adopted grant awards in the following activities: music, scholarship, journalism, athletics, intercollegiate debate, forensics (in case of performance of exceptional merit). This list of activities may be added to or subtracted from at any time by action of the awards committee. A gold seal of the college will be awarded a college student meeting any of the following requirements:

Two years' service in the A Capella Chorus, upon recommendation of the head of the department of music and approval by the awards committee.

The three ranking highest in scholarship graduating from the Junior College. (All collegiate work must have been taken in Graceland College.) Recommendation by the academic dean. Approval by the awards committee.

Serving as editor or business manager of the *Graceland Record* or Acacia, upon recommendation of the faculty member supervising student publications, and approval by the awards committee.

In athletics the official athletic "G" shall be awarded to a student meeting the following requirements: Athletic participation meeting the requirements of the Athletic Council and recommendation by the director of athletics; also ap-

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proval by the awards committee. The awards committee sanctions only one activity each year, the proceeds of which shall be used to defray part of the expense of sweaters which athletes secure in accordance with the regulations of the athletic council.

The gold seal of the college will be granted in forensics to performance which the director of forensics judges as meriting a recommendation for the award. Approval by the awards committee.

A gold "G" (design to be approved by the awards committee) shall be awarded to students participating in two intercollegiate debates on different subjects in a single year, or two intercollegiate debates in each of two years, upon recommendation of the director of forensics and approval by the awards committee.

The awards committee may upon unanimous action of the committee also grant a gold seal of the college to a student for an outstanding piece of work done in any department. This committee is composed of the president of the college, who shall act as chairman, the dean of the senior college, college registrar, business manager of the college, director of forensics, head of the music department, academic dean of the college, supervisor of student publications, and director of athletics. When awards in other departments are added to the list, the head of that department shall automatically become a member of the awards committee, and if awards in any department are taken from the list, the head of that department is automatically dropped.

Superintendent of Buildings and Grounds Resigns

Early in April A. E. Bullard, more popluarly known to the students as "Dad" Bullard, left Lamoni for Denver, Colorado. Brother Bullard had been superintendent of buildings and grounds for the college the past five years, and during this time has accomplished a great deal for the improvement and beautifying of the campus. The Friday evening prior to his departure, the industrial employees of the college who have been working under his supervision, gave a farewell party in the new gymnasium.

Robert Roush and Sheldon Shafer left with Brother Bullard for Denver, where they expect to do carpenter work for the next few months. We were sorry to see these boys leave us, but they assured us it was an absolute necessity.

The new superintendent will be Brother S. E. Mifflin, of Chatham, Ontario. This is not Brother Mifflin's first introduction to work at Graceland, as he was here a few years ago.

Lambda Delta Sigma

The April meeting of the Lambda Delta Sigma Society, Alpha Chapter, occurred in the home economics room to indulge in a cafeteria luncheon, which was much enjoyed. The members then gathered in Room 112 for the regular program which was in charge of Miss Irene Layton. Miss Christine Roberts discussed the modern novel in a well-chosen and pleasing manner. Two examples of the modern novel were reviewed. The Forsyte Saga, by John Galsworthy, was presented by Carol Gillen, and The End of the House of Alvard, by Shelia Kaye Smith, by Dorothy Mabbot. During the short discussion that followed, the members were drawn to the conclusion that the modern novel is not so very much different from their styles, since it is an expression of the lives, thoughts, hopes, and fears of really live men and women.

Sunday School Convention

Several members of the Graceland faculty participated in the convention of the southwest division of the Decatur County Sunday School Association at Davis City. George Mesley talked on boy activities and his visit at the international jambouree of scouts; A. Max Carmichael upon adult religious education; and Roy Cheville and H. H. Gold on program materials and methods. Nelle Curtis, Mary Gouldsmith, and Mercedes Rasmussen conducted a story-telling hour for the children. The studio department was represented by a mixed quartet and solos by Job Negiem and Aliene Brackenbury. This marks the first participation of Graceland folks in the association.

Graduate Recital

The piano department presented Miss Loene Kibler in a graduate recital Friday night, April 24, in the chapel, assisted by Miss Florence Juergens, reader, and Miss Aliene Brackenbury, soprano. A driving rain thinned the audience to some extent, but the two hundred and fifty who greeted Miss Kibler in her initial appearance were more than ordinarily quiet, attentive, and appreciative. Miss Kibler is an extraordinarily pleasing artist, and the phrasing, interpretation, and expression seem to have been well thought out and consequently faultlessly executed. She is to be congratulated on the result of her recital, and Miss Norris, her instructor, deserves a share of the praise for the success of her pupil.

The audience also very much enjoyed the finished work of Miss Juergens and the beautiful solos of Miss Brackenbury.

Annual Oratorical Contest

The annual oratorical contest was held April 28 at the Brick Church, before an audience of a scant one hundred and fifty people. This event has always occasioned much more interest in the past, but owing to threatening weather and a meeting of the Community Club, the audience was thinned down to a select few.

The program was opened by Miss Aliene Brackenbury, who gave two numbers in her usual finished and winning manner. The first orator was Paul Goodrich, who discussed quite ably the problems of education in a democracy. He believed every word he said and tried to his utmost to get his hearers to see his viewpoint.

Allan Houghton came second with "The return of the Indian," which depicted the romantic glory of the one-time red man, drew a gloomy picture of his present state, and ended with a plea for a better understanding and cooperation between the whites and the Indians. He had collected some excellent material and spoke with a convincing earnestness.

Esther Grimm had for her subject "The challenge of the future," and after discussing the unsatisfactory conditions of the world to-day, she ended with a plea for real whole-hearted application of Christianity to the situation. Her content matter was good, her words and phrases well chosen and neatly fitted together.

Paul Fishel, concluding the oratory with his stirring and patriotic oration, "Our Flag," swept himself into first place on a flight of flowery language. After dwelling briefly on the history and symbolism of the Flag, he pleaded for more respect for the true principles of Americanism for which the Flag stands. Fishel has an ideal voice for an orator, and his stage presence shows the ease of much experience.

The decision of the judges, based on the results of the three judgings on the content, preliminary delivery, and final delivery, awarded first place to Paul Fishel, second to Esther Grimm, and third to Paul Goodrich. The contest as a whole resulted in forty-four points for the Kappa Deltas, thirty-four for the Victorians, and five for the Alpha Pis.

Drake Relays

April 24 and 25 occurred the annual track classic, the Drake Relays, in Des Moines. For the second year Graceland

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Radio Programs

KLDS

SUNDAY, MAY 31, 1925

11.00 A. M., From the First Independence L. D. S. Church

Hymn.
Prayer.
Organ offertory by Mr. Robert Miller.
Anthem: "Sing to the Lord," Haydn.
Sermon by Doctor F. Scott McBride, President Anti-Saloon League of America.
Hymn.

SUNDAY, MAY 31, 1925

VESPER SERVICE

6.30 P. M., From the New Radio Studio

The music for the Vesper Service will be provided by a ladies' quartet from the South Side L. D. S. Church: Miss Mary Fields, soprano; Mrs. J. A. Curtis, soprano; Mrs. Frank Good, contralto; Miss Gladys Good, contralto. Elder U. W. Greene will begin a series of vesper talks.

SUNDAY, MAY 31, 1925

9.00 P. M., From the New L. D. S. Radio Studio

Organ Solo:
(a) "Choral from the Suite Gothique," Doellmann.
(b) "Minuet Gothique." Doellmann.
By Mrs. Pauline Becker Etzenhouser.
Violin Solo: "Romance from the Concerto," by Wienowski.
By Miss Lillian Green.
Organ Solo: "Priere A Notre-Dame," from the Suite Gothique by Doellmann.
By Mrs. Etzenhouser.
Violin Solo: "Elegy," Grieg.
By Miss Green.
Organ Solo: "Cantata," from the Suite by Doellmann.
By Mrs. Etzenhouser.
Sermon: First of a series of sermons by Elder Ralph W. Farrell: "The History of the True Latter Day Saint Church, with a reply to the M. R. Werner articles running in the *Ladies' Home Journal*."

TUESDAY, JUNE 2, 1925

8.00 P. M., From the New L. D. S. Radio Studio

(a) "Semper Fidelis," Sousa.
(b) "Majestic overture," Zamecnik.
By the K L D S Radio Orchestra.
Tenor solo by Mr. George Anway.
(a) "Gavote," Gluck.
(b) "Intermezzo," from "Naila," Leo Delides.
By the Orchestra.
Address: "Health inventory."
By Doctor Charles Keown, M. D.
Selection from "Mikado."
By the Orchestra.
Tenor solo by Mr. George Anway.
Request group:
(a) "La Paloma," Yradier.
(b) "Marche Militaire," Schubert.
(c) "Sleigh ride," De Rubertis.
By the Orchestra.

THURSDAY, JUNE 4, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Piano Solo: "Les sylvians," Op. 60, Chaminade.
By Mrs. Mildred Redfield Connelly.
Soprano Solo:
(a) "In June," De Coven.
(b) "The old hoot owl," Nevin.
By Miss Bernice Griffith.
Violin Solo:
(a) "Farewell to Cullain," Kreisler.
(b) "Mosquito dance," Mendelssohn.
By Otis Swart.
Ladies' Quartet: "Greeting to spring," Strauss.
By Miss Bernice Griffith.
Mrs. Eola Hawkins.
Mrs. Emily Foley.
Mrs. Dorcas Bauer.
Address by Honorable J. Allen Prewitt.
Contralto Solo: "That wonderful mother of mine," Goodwin.
By Mrs. Emily Foley.
Piano Solo: "Au Rouet," Op. 85, Godard.
By Mrs. Connelly.
Contralto Solo:
(a) "Believe me if all those endearing young charms," Irish Air.
(b) "Daisies," Hawley.
By Mrs. Dorcas Bauer.
Violin Solo: "Concertina," Tortnoss.
By Otis Swart.
Soprano: Group of old-fashioned songs.
By Miss Griffith.
Ladies' Quartet: "Sleep, Kentucky Babe."

SUNDAY, JUNE 7, 1925

11.00 A. M., From the New L. D. S. Radio Studio

Hymn by the Quartet:
Aileen Bullard Reick, soprano.
Mrs. S. A. Burgess, contralto.
Mr. A. R. Moler, teno.
Mr. Arthur B. Church, bass.
Prayer.
Hymn by the Quartet.
Duet: "I've waited for the Lord," from the Hymn of Praise by Mendelssohn.
Mrs. Reick, soprano.
Mrs. Marian Campbell, contralto.
Contralto Solo: "Not a sparrow fallen," Gilbert.
By Mrs. Campbell.
Sermon by Elder U. W. Greene.
Hymn by the Quartet.

SUNDAY, JUNE 7, 1925

VESPER SERVICE

6.30 P. M., From the New Radio Studio

Music furnished by a double quartet from the First Christian Church of Independence: Mrs. J. M. Sexton and Mrs. W. J. Frost, sopranos; Mrs. M. R. Leach and Mrs. Werner Gillespie, contraltos; Messrs. W. J. Frost and Cecil Soldenels, tenors; Messrs. Worton Eberts and J. M. Sexton, basses. Program directed by Mr. J. M. Sexton. Miss Cammie Johnston, pianist.

Double Quartet: "Oh, love that will not let me go," J. B. Herbin.
Soprano Solo: "Grateful, oh Lord, am I," Caro Roma.
By Mrs. Sexton.
Piano solo by Miss Johnston.
Hymn-Anthem: "Abide with me," Parks.
Duet: "Come unto me and rest," Cantana.
By Mr. and Mrs. Sexton.
Sermonet by Elder U. W. Greene.
Hymn: "Jesus meek and gentle," Clarence Hudson.
Bass Solo: "The Holy City," Adams.
By Mr. Sexton.
Piano solo by Miss Johnston.
Hymn-Anthem: "I will arise," Parks.

SUNDAY, JUNE 7, 1925

9.00 P. M., From the New L. D. S. Radio Studio

Organ solo by Mr. Robert Miller.
Hymn.
Prayer.
Anthem: "Lead me, Lord," Wesley.
By Chorus-Choir.
Baritone Solo: "Arise, shine, for thy light is come," McDermid.
By Mr. Fields Jones.
Anthem: "All hail the power of Jesus name."
By Chorus-Choir.
Sermon: Second of series, "History of the True Latter Day Saint Church, with a reply to the M. R. Werner articles running in *Ladies' Home Journal*."
Hymn.

---

was represented in the medley relay of colleges and made a creditable showing, coming out sixth in a field of twelve. All through the race Graceland was either fourth, fifth, or sixth, but at no time did she threaten to win. At the finish the difference between first and sixth places was only a few yards, so we feel quite proud of the showing the boys made. The competition in this event was unusually keen, as men from all universities and colleges may enter.

The Drake Relays were unusually good this year, consisting of teams from all parts of the country and affording great competition for track honors. The fact that many Drake Relay records were broken, both in track and field events, shows that the relays this year were better than ever before.

Send a copy of

The 1925 Acacia

to a prospective Graceland student. This is the annual record of the students' activities at Graceland. It is of intrinsic value in furthering the interests of Graceland College.

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MISCELLANEOUS

One- and Two-Day Meetings

Northern Michigan, at Park of the Pines, June 7. First meeting at 9.30 sun time. It will be necessary to bring lunch, as dining hall will not be open. Allen Schreur, district president, Gaylord, Michigan.

Northern Michigan, at Wells in Upper Peninsula, Saturday and Sunday, June 13 and 14. Apostle E. J. Gleazer is expected to be present both days. Allen Schreur, district president, Gaylord, Michigan.

Requests for Prayers

Mrs. Fred L. Mills asks the prayers of the Saints in her behalf. She is losing weight but does not want to go to the doctors. Pray that if her work here is not ended she may have health and strength to be of service in the gospel and to her family.

Mrs. Effie May Smith, of Havelock, Nebraska, asks the prayers of the Saints for her husband who has been suffering severely the past few weeks.

Mrs. Cora Bauman, of Norfolk, Nebraska, requests that the Saints fast and pray for her daughter Dorothy, that her health may be restored.

Notice of Appointment

Brother H. F. Chapin having resigned the presidency of the Southern Nebraska District, the Presidency hereby appoint Elder E. F. Robertson as president of the district. This action is in harmony with the action of the Southern Nebraska district conference of March 7 and 8.

THE FIRST PRESIDENCY.

Addresses

Bishop J. L. Burger, 61 Kains Street, Saint Thomas, Ontario.

Wilfrid D. Tordoff, care of H. A. Higgins, 1111 East Twelfth Street, Des Moines, Iowa.

Addresses Wanted

Should you know addresses of Saints at Gary, Indiana, please send these to A. H. Tomlinson, general delivery, Gary, Indiana, who promises to look them up. Brother Tomlinson is trying to get the work started at Gary.

Our Departed Ones

NEWCOMB.—Tamzie A. Davison was born in Hantsport, Nova Scotia, March 17, 1840. Married Robert Newcomb June 4, 1857. Baptized by Joseph Burton in 1883. Died at Nauvoo, Illinois, in the early morning of May 4, 1925, firm in the faith till the last and looking forward to a part in the first resurrection. Her husband and two daughters preceded her. Leaves eight children, fifteen grandchildren, fourteen great-grandchildren, and one great-great-grandchild.

OLSON.—Amos Olson was born November 25, 1895, in Rutland Township, Illinois. Died at Ryburn Hospital May 13, 1925, from injuries sustained when his horse ran away. Leaves his mother, two brothers, and six sisters, besides many other relatives and friends. He was respected by all who knew him, and the attendance at the funeral was very large. Funeral from the Mission Church in charge of J. L. Cooper. Sermon by W. A. McDowell.

HAYER.—Ellen Hayer was born June 24, 1846, in Tysvar, Norway. Came to this country in 1875, and married Andrew Hayer September 6, 1878, who died some years ago. Baptized October 13, 1878, by T. A. Hougas, being confirmed by W. W. Blair and T. A. Hougas. Became a member of Mission Branch and held her membership there at her death. Died near Norway, Illinois, May 5, 1925. Was devoted to the work of the Master. Funeral in charge of O. T. Hayer, with sermon by W. A. McDowell.

MERCHANT.—Mary Merchant was born in Scranton, Pennsylvania, in April, 1867. Baptized in 1881 by Richard Baldwin. Married John Merchant in 1901. Died May 8, 1925. Leaves husband, three daughters, one brother, and one sister. Funeral sermon by R. J. Hawkins, assisted by William F. Hawkins. Interment in Washburn Street Cemetery, Scranton, Pennsylvania.

ROBERTS.—Mrs. Mattie Roberts was born April 5, 1838, in Tennessee. In early womanhood she taught in the public schools in Tennessee. Married in 1861 to Isaac S. Roberts, to which union three sons and two daughters were born. Died at Independence, Missouri, April 13, 1925. Her children survive her. Funeral at the home of Mrs. Cochran, with service in charge of Joseph Luff and sermon by T. C. Kelley.

THE SAINTS' HERALD

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

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Reunion Calendar

North Dakota, June 26 to July 5, Burlington.
Northern Wisconsin, June 26 to July 5, Chetek.
Northeastern Illinois, July 2 to 12, Elmhurst.
Minnesota, July 3 to 12, Minneapolis.
Central Texas, July 3 to 12, Hearne.
Eastern Montana, July 8 to 12, Glasgow.
Central Illinois, July 10 to 19, Springfield.
Central Nebraska, July 10 to 19, Inman.
Kentucky and Tennessee, July 18 to 26, Puryear, Tennessee.
Florida, July 18 to 25, Dixonville, Alabama.
Portland, July 18 to 27, Portland, Oregon.
Spokane, July 24 to August 2, Sawyer, Idaho.
Alabama, July 24 to August 2, Pleasant Hill.
Western Nebraska, July 24 to August 3, North Platte,
Northern California, July 24 to August 3, Irvington.
Central Oklahoma, July 25 to August 2, Tulsa.
Toronto, July 25 to August 9, Woodbridge.
New York and Philadelphia, ——, Deer Park, Pennsylvania.
Southern New England, July 25 to August 9, Onset, Massachusetts.
Eastern Michigan, July 25 to August 2, Port Huron.
Chatham, July 31 to August 10, Erie Beach, Ontario.
Southeastern Illinois, July 31 to August 9, Brush Creek.
Mobile, August 1 to 9, Gautier, Mississippi.
Western Oklahoma, August 1 to 10, Eagle City.
Northeastern Kansas, August 1 to 9, Netawaka.
Western Colorado, August 1 to 10, Durango.
Lamoni, August 5 to 16, Lamoni.
Eastern Oklahoma, August 6 to 16, Winthrop, Arkansas.
Eastern Colorado, August 7 to 16, Colorado Springs.
Southern California, August 7 to 14, Hermosa Beach.
Northern Michigan, August 7 to 16, Boyne City.
Eastern Iowa, August 7 to 16, Maquoketa.
Seattle and British Columbia, August 7 to 16, Seattle, Washington.
Kirtland, August 13 to 23, Kirtland.
Idaho, August 14 to 23, Hagerman.
Des Moines, August 14 to 23, Des Moines.
Nauvoo, August 14 to 23, Nauvoo.
Kewanee, August 14 to 23, Galva.
Central Michigan, August 14 to 23, Midland.
Maine, August 14 to 24, Brooksville.
Pottawattomie, August 14 to 24, Council Bluffs, Iowa.
Southwestern Kansas, August 14 to 24, Winfield.
Clinton, August 21 to 30, Eldorado Springs, Missouri.
Little Sioux, August 21 to 30, Dow City, Iowa.
Southern Michigan and Northern Indiana, August 21 to 30, Indian Lake.
Southern Wisconsin, August 21 to 31, Madison.
Western Montana, August 21 to 30, Race Track.
Northwestern Kansas, August 21 to 30, Studley.
Spring River, August 21 to 30, Miami, Oklahoma.
Far West Stake, August 27 to September 6, Stewartsville, Missouri.

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 72 *Independence, Missouri, June 3, 1925* *Number 22*

EDITORIAL

Vineyard Gleanings

Visit to Chatham District Young People's Convention

The matter would seem to need some explanation. The following are the real facts in the case: I had told my friends in Independence quite freely that I was going to Windsor, Ontario. And the evening I left, the Kansas City papers came out with big headlines: "Fifty thousand thirsty Americans head for Windsor to celebrate the lifting of the ban on beer!"

It was one of those instances that illustrate the dangers of circumstantial evidence. As Peter Whalley would say: "I have seen men shot for less than that in the army."

Reports have it that the other forty-nine thousand nine hundred and ninety-nine Americans found the new libation to Bacchus thin, sloppy, and unsatisfactory. The new ruling permits the sale of 4.4, or as it is called, "four-point-four" beer. A current local story is to the effect that a Scotchman called it "forty-four," because, being Scotch, he could not see the point. Complaint was made by the thirsty pilgrims that the low alcoholic content conveyed no kick—it left them thinking and walking straight, which is distressing to a tippler. Why drink if you can still think? One Detroit man complained that he spent six dollars and might as well have stayed at home and drunk river water—a very wise conclusion. God made river water, though he was not at his best when he made Missouri River water. So all in all the new order in Ontario seemed not to please either the wets or the drys. Though probably the wets are not so unhappy. The point of the wedge is thin, but the head of the wedge is broad, and it follows the point, even if the Scotchman did fail to see the point.

The real occasion of my visit was an invitation to attend the young people's convention of the Chatham District, May 23 and 24. The program announced an age limit of one hundred fifty years. Certainly, one who had lived one hundred and fifty years who would still stick around young people's conventions would be lacking in a sense of the proprieties, and in a kind but firm manner should be admonished to move out among those of his own age and give us young people a chance to develop.

I was domiciled at the home of Brother Andrews, president of the Windsor Branch. This is a fine, wholesome Latter Day Saint family, with three sons and five daughters.

The convention was under the able direction of the district officers. Robert T. Brown, former missionary to the South Sea Islands, and son of the late honored and revered missionary, Samuel Brown, is district president; Brother Anthony Hewett is district secretary; Brother Coburn, district chorister, directed the music; and our missionary, B. H. Doty, had charge of recreation.

A preliminary prayer service was held Saturday, May 23, at 11 o'clock. A good spirit was present, and divine aid was sought for the enterprise. The afternoon was devoted to games and visiting at the park convenient to the church. In the evening a musical program was rendered. The district might well feel proud of the talent displayed at that time. Three short addresses also were given, by Brother Clatworthy, a member of the district presidency, Brother B. H. Doty, and the undersigned.

Sunday the weather was very unpleasant—cold, with rain, and one flurry of snow; but the attendance was excellent, some driving from quite distant points. Windsor, Amhurstburg, Blenheim, Chatham, Erie Beach, Longwood, Merlin, Olive, Ridgetown, Sarnia, and Wabash were represented. Also visitors from London, Owen Sound, and Detroit Districts.

The prayer service at nine o'clock was a spiritual feast and a source of revival and strength. At eleven the congregation moved to the auditorium of the school building on Assumption Street near at hand, as the church was not large enough for the audience. The writer was the speaker.

At half past two, following a musical program, a round table was held, devoted to the theme, "Preparation." The Master's statement, "I must be about my father's business," was used. "The "business" that Jesus had from the age when he uttered those words (twelve) until he began his mission seemed to be one of preparation. Luke says that Jesus grew in

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wisdom (intellectually), in stature (physically), and in favor with God (spiritually). These three lines of preparation were discussed, physical, mental, spiritual. The proper balance of recreation, work, education (college or otherwise), and spiritual growth were considered with considerable interest and profit, numbers speaking to the questions raised.

In the evening the writer was the speaker, closing a happy and busy day. The good fellowship and warm-hearted support of the Saints of the Chatham District will not soon be forgotten. They are a splendid band of Saints, with promising young people coming on to carry the work forward.

A degree of sorrow came to the convention Saturday with the word that Bishop J. C. Dent had suffered a paralytic stroke. Prayers were offered for him at the Sunday morning meeting, and by unanimous standing vote a telegram of sympathy and good wishes was ordered sent to him. He is loved and respected throughout the district. Sunday afternoon brought word that he had greatly improved.

Monday evening the writer took the boat from Detroit to Cleveland en route to Kirtland, from which point he may write later.

Yours in gospel bonds,

ELBERT A. SMITH.

A Time to Use Your Influence for Law Enforcement

In the recent months there has been renewed determination upon the part of the organized body of lawbreakers known to Americans as the bootleggers, to make utterly ineffective and finally break down the Eighteenth Amendment.

Supporters of the law in general, and particularly supporters of the Eighteenth Amendment, have been able to meet this rally of the wets, and the blockade of the rum-running fleet stationed along the twelve-mile limit gives promise of being effective. And now comes the most despicable chapter in the fight. The power of the law and its enforcers will be nullified unless the courts are able to solve this new problem. The case last brought to attention of the public is the prosecution of Heber Nations, Jefferson City journalist and law enforcement officer, one of the aggressive champions of law enforcement in Missouri. Mr. Nations made a raid on a certain brewery which had been raided before, and after obtaining the evidence of their law-breaking activity, himself has been indicted and is facing trial on a charge of "conspiring to operate" this selfsame brewery.

Regarding this particular case, Doctor A. H. Post, state superintendent of the Anti-Saloon League of Missouri, says:

Heber Nations is one of the many victims of a well-organized effort to break down law enforcement. The published facts show that the prosecution of Nations was initiated by and based upon the activities of Hank Weeke, and supported by such chronic violators of the laws as the Griesediecks and others, because of personal grievances against Nations as a result of raids on bootleggers in which these individuals were caught or implicated.

Doctor Post in a recent pamphlet entitled "When the law broke down," sets forth these activities and assigns the motives that have prompted them. He closes his writing with these paragraphs:

It is the duty of the public, as well as all honest officials, to investigate carefully prosecutions instituted and carried on, as the facts indicate that the Nations case is being prosecuted before putting the accused citizens upon trial, otherwise courts will be helpless to protect themselves against imposition and fraud practiced by organized bootleggers upon the courts for the purpose of discrediting and finally destroying every man and woman who dares stand for enforcement.

The question of law enforcement and good faith prosecutions is more important to this Government than any question involving property rights. Human rights are involved in the war now being waged against every man and woman who dares stand up and advocate law enforcement.

Another excellent arraignment of methods of the wets is found in an editorial written by Doctor B. A. Abbott, published in *The Christian Evangelist*, May 21, 1925, under the caption, "Rum's challenge to the churches." It reads:

These are important hours and exciting ones in the life of the Nation and of the church. Of course every hour is important, but there are times of crises when men who care eagerly watch for the runners to come with news of the battle.

The biggest and most important battle in America, if not in the world, to-day is that between the Government and the bootleggers. Organized civilization itself is at stake.

Since the adoption of the Eighteenth Amendment and the passage of the Volstead Act, the conflict between the "wets" and the "drys" has been growing more intense, but always, certainly, with growing victory for the drys.

The wets have proceeded by a discernible plan. At first they sought to laugh the law out of existence by making it ridiculous. Then the game was to nullify it. Certain big newspapers and one or two governors joined in that form of rebellion. Next, the effort has been made to overwhelm the Volstead Act by bootlegging on land and on sea. What practically amounts to a war is taking place on the Atlantic Ocean along the American coast at this time. A flaming newspaper headline to-day shrieks, "Rum line holds, blockade effective." This means that bootlegging on an international scale is about to cease.

In connection with all this, wet propaganda, sent out in the most deceptive form, is being steadily instilled into the minds of the people all over the United States. In many instances even good Christian men and whole churches are being deceived by it. There are important pulpits to-day in which no word against the attempt to break down the Eighteenth Amendment is ever uttered. It is suspected that the liquor spies have crept into many of the churches, wherever they could do so, and got places on official boards and that in critical moments they hinder gifts and movements that would aid the dry cause. Anyhow many pulpits have suddenly fallen neutral, or become still or gone to sleep or retreated, though the crisis of the conflict is just being reached. Re-

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cently a young girl asked her father what a prohibition sermon was like; remarking, at the same time, that she had never heard one!

A favorite way of fighting the Eighteenth Amendment, at this time, is to attempt to break down those who enforce the law. The wets seek to bribe prohibition officers and, failing in this, they buy false witnesses and, through one technicality or another, trump up embarrassing false charges against men active in enforcing the law. More than one true man has been ruined in this way, the courts themselves having been made helpless by armies of lying witnesses or by the sinister psychologies that, unrecognized by themselves, hypnotize juries into rendering unjust verdicts.

At the present time, in the imperial State of Missouri, these hidden enemies are trying to railroad two fine young Christian men to the penitentiary. They have both been active and effective against the bootleggers. One of them arrested forty-four men at a brewery, having caught them "red handed." There was no doubt whatever of their guilt. But one of the bootleggers swore that they had paid for protection and named an honest man, upright and aggressive for law and order, as the man who accepted the bribe. For this "evidence" all the forty-four culprits at a brewery plant, which was an old offender, were set free. The prosecuting attorney who is about to "retire" (note the word *retire*) is seeking to send this Christian citizen to the penitentiary on the word of self-confessed lawbreakers. No stone will be left unturned to accomplish this iniquity, but it is hoped Missouri will be saved the disgrace of imprisoning one of its best citizens for doing his duty.

We write these words as an appeal to the ministers of America to exert their influence to defeat liquor men who seek to subvert the churches, the courts, and the country in order to nullify, modify, evade, defeat, and finally destroy the Eighteenth Amendment. Let us put fresh power into the arm of the Anti-Saloon League and rise to complete the task of making a dry Nation. Make it possible for the league to be fully militant again. Let us carry forward the work of prohibition until the country is saved from the domination of the wet forces. Too long has the beast had its hoof on the breast of this law. The time has come to destroy the beast. The ministers and the churches have the power to do this, and we fully believe they will rise to the insistent demand of the hour.

It is no time for the drys to rest from their arduous labors; it is now time for all law-abiding citizens to renew their vigilance and activity, and to let the officers of the country and particularly the courts, know of their determination and strength of numbers.

R. J. L.

Enjoys New Liberty in Preaching

One of the elders (local) in writing to the Presidency adds a paragraph to say:

I have felt a new liberty in preaching since General Conference and feel that there is an improved condition already noticeable in the members of the church.

This expression is quite similar to many which have been made to us in conversation as well as correspondence, and probably reflects the feelings of many others who have not expressed themselves to us. The expression reflects our own experiences.

FREDERICK M. SMITH.

Development of Young Preachers and Writers

We are interested in the development of a body of preachers of the gospel, for this work will continue to be the principal activity to instill the work of the church and the truths of Holy Writ. No other thing can take its place.

Writers, of course, are necessary to the promulgation of the work, and if we are neglecting the development of a large corps of competent writers, we are retarding our progress in comparison with other peoples. The school of Christian Science, the Unity School of Practical Christianity, and the Salvation Army are not overlooking this point of strategy, and in essay, fiction, and news journalism they are developing writers whose fame will add to the prestige of their cults.

In our own church there has been too little attention given the development of writers and preachers, and we have expected God to direct those who assume these tasks, which he has done to a wonderful degree. We could add much, however, by bending our energies to direct the development of individuals having a talent and a desire to work in these special avenues of church activity which lie so close to the foundation and development of our work.

One of the revelations given to the church through Joseph Smith contains these words:

Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

It is most assuredly a commendable thing for the young men and women to engage in study and training for both writing and speaking, as agents unto themselves; and it is likely that from this army of trained individuals the Lord will choose a large proportion of those whom he will make agents for his work.

Recently there came to the office of the First Presidency a letter from the pastor of the church in Wichita, Kansas. He mentions the work of two very young men who are priests and who are preparing themselves for usefulness as preachers. We hope there are those who are also preparing themselves as authors, news writers, journalists. Here is an extract from the letter mentioned:

I want to tell you of the sermon we listened to last night. Brother Lawrence Brockway, a young man about eighteen years of age and recently ordained a priest, was the speaker. He used for the basis of his remarks the program for the establishment of Zion adopted at the last General Conference. He called our attention to the first command given by God to mankind, "Be fruitful and multiply and replenish the earth and subdue it." This program for the establishment of Zion

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OFFICIAL

Summer Versus Winter Radio Reception

Many people who bought radio sets during the past winter wonder why they can't get the many long distance stations they received then. In some instances they have laid the blame to their receiving sets, not knowing seasonal effects on radio.

Nearly everyone knows that the receiving range of any radio is much greater at night than in daytime. This is due to the resistance which light offers to radio waves. As the days lengthen and get warmer, the radio waves become more and more obstructed, greatly decreasing the range of every transmitting station. To overcome these effects to some extent, some broadcasting stations are using much more powerful apparatus than formerly. Several stations are now using 5,000 watts, but they will doubtless reduce power with the coming of the next cold season.

Even with such a high power as 5,000 watts, Pacific coast stations cannot be well received in the Mississippi Valley during the summer seasons. Last winter, with one fifth to one tenth this power, they could be heard very frequently on any good radio receiver.

Listeners who purchased their radio sets last winter should now have their tubes and batteries tested. The average B battery on a multi-tube set has a life of about six months. When the voltage of a 22-volt B battery unit falls much below 20, it should be replaced with a new one; 45-volt units should be discarded when their voltage drops below 40. Storage batteries can, of course, be recharged when their voltage falls below 2 volts per cell. Dry cell A batteries should be replaced when they test under 5 amperes; when purchasing new ones, see that they test at least 25 amperes. Don't accept either dry cell A or B batteries unless the dealer assures you fresh stock. Batteries deteriorate whether they are used or not.

Vacuum tubes of reputable manufacture have an average life of 1,000 hours. Some tubes work well for several years; others, perhaps of the same make, sometimes last only a few days. Apparatus for rejuvenating tubes with lost sensitiveness has recently been perfected. Tubes whose filaments still light can usually be completely restored so far as sensitiveness is concerned. Tubes with broken or burnt-out filaments are worthless.

A single defective vacuum tube may make a receiving set inoperative. A spare tube for the radio, the same as a spare tire for the motor car, should always be "carried."

Remember that the training and experience of the church radio experts are always at your service. Make use of their knowledge. Inquiries accompanied by stamped self-addressed return envelope should be sent to the Radio Department, Independence, Missouri. ARTHUR B. CHURCH.

K L D S Inspected for Class B License

The long-awaited Class B examination and inspection has at last materialized. A former Independence man, George Turner, not a member of the church, made the inspection. He made a very thorough and detailed examination. The requirements for Class B studio are now even more stringent than those in charge of the church radio station were aware. The inspector asked that several minor changes be made before he left. A ventilating fan was removed, and the buzzer signal on a private interphone between instrument room and studio was replaced with a small light. Only one minor change in equipment was suggested, and this was made before the inspector left the city.

Friday evening a very short test program was broadcast on 1,000 watts, 441 meters, so the radio inspector could check up the working of the new broadcaster while operating full power. This consisted merely of a few Duo-Art piano numbers. He would not authorize the use of 441 meters on Sunday, even though here. Upon leaving he stated that he was unable to state whether a Class B license would be granted, because this information must come from the radio supervisor to whom he must make his report.

We are hopeful that K L D S will be on the air next Sunday, June 7, with 1,000 watts, 441 meters. If we are not, an explanation will be made in next week's issue of the HERALD. ARTHUR B. CHURCH.

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is a reaffirmation of that original command given to the human race in the beginning of time. The Apostle James also felt the significance of our responsibility in this regard when he said, "Be ye doers of the word and not hearers only." The great task immediately before us as a church is to *convert ourselves*, then we must with renewed effort go out to convert the world. He thought the heathen and the pagans were nearer their God than we are to ours.

Of another man, Brother Byron Jennings, of about the same age, he says, "He will make his mark in the church. I am told he delivered a wonderfully good sermon a week ago, which I did not get to hear."

We are glad to get this news for the HERALD. It is rightfully the property of the church, and is a source of encouragement to both young and old. To the young it points out the possibilities and the desirability of local ministerial activity; and to those who are more aged it brings cheer and renewed faith. R. J. L.

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ORIGINAL ARTICLES

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

American Citizenship

BY SAMUEL A. BURGESS

There has recently come to our desk a very interesting letter which should prove of special interest to the members of the Reorganized Church of Jesus Christ of Latter Day Saints, since we believe that the Constitution of this land was framed by men raised up of God for that purpose (Doctrine and Covenants 98: 10), and that the organization of the church follows the same general principle as does the organization of the Federal Government under the United States Constitution.

Particular attention should be given to this broadcasting of addresses by some of the ablest men of America on each Tuesday evening, beginning June 2 and including July 7.

At the meeting of the American Bar Association at Philadelphia in July, 1924, provision was made for a committee on American citizenship. This committee was appointed in December, 1924, by Charles E. Hughes, president of the American Bar Association. The committee consists of: Josiah Marvel, chairman, Wilmington, Delaware; Elihu Root, 31 Nassau Street, New York City; Cordenio A. Severance, Merchants National Bank Building, Saint Paul, Minnesota; F. Dumont Smith, First National Bank Building, Hutchinson, Kansas; Charles E. Matson, 826 Terminal Building, Lincoln, Nebraska.

The statement from this committee, issued under date of May 18, 1925, emphasizes the duties the bar owes as American citizens, not only to support the Constitution, but to teach American citizens their rights and duties. The Bar Association has declared that the American people are losing sight of the benefits that have arisen from the limited powers of our Federal Government.

The American Bar Association has declared its opinion to be that the American people are losing sight of the benefits that have arisen from the limited powers of our Federal Government and the retention of rights by the States and by the people, as declared in our Bill of Rights. It is believed that the spirit of our Constitution has been largely responsible for the development of American character, and that the destruction of this spirit will make for a different character that will not be based upon individual responsibility arising out of individual liberty regulated by law. It is believed that the American people are drifting slowly, but certainly, to socializing through centralizing, and that they are permitting this without due consideration of the harm that will arise therefrom.

To carry out this purpose for American citizenship, the committee in connection with the State Bar Association have organized a state citizenship committee in forty States and expect to organize the remaining eight in the near future. Their aim is to secure the cooperation of all local bar associations and individual members of the bar. Second, to introduce the proper teaching of the letter and spirit of our Constitution to all high school children. Third, to secure the cooperation of the ministers of every church, as well as civic societies everywhere. Fourth, to furnish lawyers to speak on all proper occasions.

The second method is an organization of committees in fifty-one Federal districts under the supervision of the United States district judges. It is expected the remaining twenty-one districts will be organized within a short time. These committees are to work among aliens to give them the right view of the American Constitution and institutions.

It may be noted that the first deals directly with American citizens. The second plan is for the special benefit of the alien. A third method is to ask all service clubs, including Rotary, Kiwanis, Lions, Exchange, and Quota Clubs, to read a portion of the Federal Constitution at each weekly luncheon and to have speakers to discuss it from time to time.

A fourth method is the distribution of 100,000 copies of Mr. Beck's book on the Constitution. This distribution is to the high school and public libraries.

A fifth method will be the broadcasting of a series of addresses at eight o'clock, New York time, beginning with John W. Davis on Tuesday night, June 2. These addresses will be made at the same hour each Tuesday night until July 7, and will include such speakers as Charles E. Hughes, Elihu Root, Nicholas Murray Butler, Bishop Cook of the Episcopal Church, Bishop Wilson of the Methodist Church, and a Cardinal of the Roman Catholic Church to be selected. This broadcasting is being handled by the American Telephone and Telegraph Company.

A sixth method will be the publication of these addresses in book form.

This is a broader program than most of those on Americanization. It includes committees in each Federal District for the benefit of those born outside of the United States, but it also includes the recognition that there has been a departure in recent years from the original plan of the Constitution and a weakening of the checks and counter balances; that the American people themselves are not sufficiently informed. We find this in repeated appeals by those who think everything is and should be done by the Federal Government. At least they should know our Constitution and plan of government and not lightly regard some clear violation of its principles as being the ideal.

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Births

A radio vesper sermon by Ralph W. Farrell.

It happened so drearily—so terribly, in a little room down in the State of Maine, that the story may be told here as a preface to our vesper talk.

Eighteen hours of misery, of suspense, of agony. A little coal oil lamp tried to beat back the stifling gloom, while the fierce winds of that December night moaned and whistled about the eaves and shook the naked trees which lifted appealing hands to the black, cloud-scudding sky.

With lips numb and bleeding between set jaws which bit back the tears, while a courageous and skillful physician, a man for the occasion, fitted for the emergency, with ether and instruments struggled to save a mother and her unborn child. Relief came with the gray streaks of the dawn. The child was born.

One hundred and fifty years ago to-day, lovers of God and of liberty fired the shot heard round the world. A nation passed through birth agonies, her baptism of blood and of fire left her naked and bewildered. Everything was in a state of chaos. The country faced bankruptcy. "What can be done?" was on every lip. Some of the best minds met in solemn and secret assembly. For fifteen days they debated in the atmosphere of a heated deadlock. Men became discouraged, and some went home in despair. Then Benjamin Franklin suggested that God be importuned for light. Divinity came to their rescue, and the Constitution of the United States of America was born.

Speaking of this day, in later years, Abraham Lincoln said: "Fourscore and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal."

To make possible the realization of this sublime statement of Lincoln, the Church of Jesus Christ was reorganized; and in the year 1860, the year Abraham Lincoln came forth to place his all upon the altar of his country, young Joseph Smith dedicated his life to the interests of the church. It was a wonderful year. Two great leaders took up the weapon to make men free, physically and mentally and spiritually.

For over a century the church has been travailing to bring forth her contribution to the world. Men have thrilled with the dream of her Zion. Faithful warriors have laid down their weapons of battle in death, with their eyes fixed on the future realization of their dream. Others have grown weary in the march and have fallen by the wayside; others have pressed on, hoping and working and praying—and at last, after the misery and the heartaches and the countless natural shocks that flesh is heir to, ZION has been born. Some may not see this child, some may not hear its cry—any more than the first century folk heard the voice of John in the wilderness or the cry of the infant Jesus in the manger—but the church of the last days has brought forth her Zion. It is only a little babe, still wrapped in swaddling clothes; but it is alive and the product of the divine mind. We are custodians of this pearl of great price; ours is the program for the solution of the social and industrial ills of the world, if we will have it so; ours is the presentation to this weary, heart-sick generation, a demonstration of practical Christianity, a glorification of the golden rule, a holding up of Christ as he should be held up.

The nation sits in darkness. It is for us to reveal unto it the light of Christ reflected by a body of people who not only cry, "Lord, Lord," but also do the things which he has commanded. Ours is the task to bring to maturity this child Zion, if we will.

Ladies and gentlemen, I wonder if you know of what I speak? It is simply this:

The Reorganized Church of Jesus Christ of Latter Day Saints has for many years been presenting to the world a beautiful theory. It has told of social justice which would enable men to enjoy equal opportunity to bring out the best within them; it has sung of Zionic conditions which provide for the demonstration of Christ's precepts—the application of practical Christianity, in the industrial life, the social life, and every other phase of life. Such is the will of Christ. And in the marks of life, in the hospitals, the business centers, the homes, the churches, he calls with voice that will not be quieted, "Why call ye me Lord, Lord, and do not the things which I say?"

It is a tremendous task imposed on the church, but if not hindered by foes without and foes within, it is a task that shall soon be accomplished. And men are demanding to see it done. From the business world, the educational world, and the religious world comes the demand to see Jesus. Men are stirred. Infidelity is issuing its challenge. The heathen world is wondering and scorning as well as hoping and praying. "Where is the desire of all nations? the Christ of the Ages?" men of every color are asking. Confused and blood-soaked Europe is calling for him. Asia needs him. America cannot survive without Jesus of Nazareth.

The Reorganized Church of Jesus Christ, with its headquarters at Independence, Missouri, desires to give and to receive a sympathetic attitude. She is grateful for the honest newspapers with their manly editors, for the broad-minded sympathy received from the teaching world, and for the friendship of honorable men in every walk of life.

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With this encouragement and the support of consecrated men and women within the ranks, she cannot swerve from her path of duty and will carry on until the purpose of God is accomplished through her.

"The Master Weaver"

BY LYMAN W. FIKE

Though I travel far and in many places, yet there comes to me ever and anon the thought of home and dear ones. Still another thought is in my mind today. It is concerning a picture which has grown dear to me, in a way; one which hangs upon the wall of the best room of that home which I cannot forget.

You might think now that it is a picture of dear ones. No, it is of a far-removed subject; peculiar that such is the case. The theme of this picture may not appear worthy to some, and I dare say that many do not notice it at all.

I trust that you are interested to learn the subject of this picture. I shall endeavor to give you a pen picture of this in part; what it means to me, and the lesson I take from it. The picture is that of a cliff dweller's hut—the interior. Where it is located we do not know, but we presume it is in a certain region of New Mexico. To some, the place for this peaceful scene would be of little consequence, but in a way it is a very important issue. Notice the concentration, the application to the task at hand. They are engrossed. They have no thought of the busy world of commerce.

Could you imagine this aged Indian quitting the task of the weaving and turning to answer the call of a long-distance telephone? They do not hear the shrill sound of a whistle. Truly they live in a world far removed from our busy activities.

Let us look at this picture. We notice the appearance of the interior, with its antique decorations. Here we see an aged Indian and a youth. The aged man is in the act of weaving a blanket. The youth is standing slightly to the rear and in an unconscious condition is holding a ball of coarsely woven yarn. The old man is sitting before the weaving frame, on a goatskin rug.

Their clothing is very scarce, that worn by the primitive Indian. The muscles of the aged man are well developed. He has seen many days of toil in his time. Though he is ripened in years, yet his usefulness has not ceased. Though his eyes are dim, yet he can see, and with his well-trained hand he weaves a blanket which is free from fault.

The feathers in his hair are hanging, not proudly, but in a careless manner. His days of battle are no more; a more serious task now occupies him. But one feather is in the hair of the youth, yet enough to to tell that he is not a warrior. The battles of life are yet for him. Some day we will see him decorated, when he has won them, perhaps by faithful service to his tribe.

I see a lesson there; but we must look closer. Let us study the picture. I said this aged man was a blanket weaver. True, he is, and one of fame. His time is not spent in weaving common blankets, but ceremonial blankets for the tribe. He is careful in his work; he must decorate this blanket with many fantastic designs and figures. The warp as well as the woof must be guarded well, for one mistake will mar the entire blanket.

This man is a dexterous workman; a prayer is continually in his mind. He is trying to give expression in that blanket to that prayer, by the dull or gay coloring, which is woven into the coarse yarn. He must go slow and force the woof firmly into place by that quaint method.

It may take him many days to finish his task. But it is a worthy task. The time required to make the blanket does not enter into the question. Carefulness is the supreme thought. His life is measured by faithfulness, not by moons and days. He must do his task well. The young man must learn that one thing; to do his work well.

This master weaver will some day be laid away. Before many moons he will go to the happy hunting ground. But by that time the youth will be qualified to take the place before the rude frame on the goatskin rug on the stone floor of this hut. Time will go on; only another scene, only a second edition to the same story. The youth must learn his lesson well. We trust he will. We are sure he will be able to work more rapidly than the old man; perhaps do more excellent work. A fine youth, he. Would that there were more of them!

The young man is serious; he must be faithful to his apprenticeship. There he stands, motionless, watching every motion of the nimble fingers of his master. Well he knows that his responsibility in the future will be to make these sacred blankets for his tribe. Let him learn his lesson well, for he must preserve the traditions of the tribe in the weave of the sacred folds of the mystic blanket? These traditions are dear to him; then let him discharge well his responsibility.

The cliff dweller's hut is carved out of solid rock by Mother Nature, but the front is inclosed by a wall, both rude and strong. The walls are of bare stone, a rug here and there on the floor. There dimly upon the wall can be seen the record of some great battle written upon an even surface. Simplicity prevails throughout. And can we not also say comfort? To them it is comfortable.

In this strange world of the mystic, there is need

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of inspiration. We see it. Does not the glow from the fireplace represent that? Not bright, but the reddish glare upon the copper-colored bodies is emblematical of the dull light of inspiration, which inspires the mind of the workman. His inspiration comes from days of old, gone and forgotten by all but he; also from another world. As that inspiration will be necessary, so also will be the necessity for the light from the fireplace to shine, that he might be able to give expression to the theme by a selection of colors.

The weaver is also skilled in pottery and basket work. There on the floor, near, we see a large earthen vessel, gayly decorated, covered with designs which are simple yet are full of meaning to them. There also we see a basket. In that, too, we see the very life of the master workman. Surely he is a worthy instructor, and one worthy to follow.

We determine that this youth will receive instruction in this art, we believe from his father. He has the destiny of the tribe in a ceremonial way depending upon him. He must be able to transmit a true expression to posterity.

Some day you will see this youth before a ball of well-seasoned clay; you will notice operations similar to those of his master. He will continue in the same certain, steady course, with the thought of perfect workmanship underlying all. Some day you will see this youth in this rude workshop, laboring carefully with a basket which he will construct from well-selected fibers. His designs will be a duplication of the pattern given to him by his master. The coloring, so durable, will represent ideas which should be transmitted to others.

We see very much more in the picture, not visible, but expressed sufficiently for the lesson which I care to impress. I have a lesson for those who are of mature years and bearing responsibilities, especially to those who have passed the meridian of life. Then a lesson for the young, like myself, who have the battles and responsibilities largely before us.

The life we live, the acts we do, and the thoughts we think are far removed from the floor of the cliff dweller's hut. Very true it is, my aged brother, we are not living the life of that "mystic blanket weaver." While we are not called, my young friend, to learn how to collect, sort, and color, as well as weave goat hair into blankets, nor called upon to learn how to make the many-colored earthenware or the basket, yet we have a task; one quite as strange and of far more consequence, for 'tis more real.

But hear a word of reason, worthy senior friend; learn a lesson. Guard well your movements. Make straight the path before you; then it will not be crooked behind. Be careful in your workmanship. Strive to eliminate error from your work, like the Master Weaver. While your work is not on a blanket of goat hair, yet you are weaving a blanket; it should be of a fabric more precious and more durable. The warp as well as the woof must be guarded well, for no poor material or workmanship will be permitted in this task. Would you know the thread of which this fabric is woven? It is that of faithful, loving deeds for the woof, and a warp of righteousness. We trust that you are so occupied.

There is the youth who is watching you. Every motion is noted by him. Motionless, unconscious, he. Yet he watches. So absorbed, he, that he does not realize he is watching you. Who knows but that he is looking upon you and striving to imitate your example! He believes you are worthy. Are you? Are you leading him in the direction of perfection in this sacred art? or are you teaching him that which will result in making an imperfect workman of him?

Remember! The present generation demands of you, my senior laborer, a sacred responsibility—that of transferring a true expression of the religion which is so dear to our hearts. The fabric which will be transferred as a history will be the life which you live. You are weaving. What? That which pertains to your destiny. Are you a careful weaver? Show the young man that it is possible to weave the cloth and embellish it with righteousness, even amid adversities. Put him in the right path. Teach him well. Remember that a slight variation in the compass will cause serious loss to the navigator. Equally true will it be if you cause him to vary from his course.

My aged friend, are you far removed from worldliness? Remember our Master prayed that we might not be worldly. Are you consecrated to the task at hand? Do you receive inspiration to direct you and help you to discharge your duties? If not, why? Is your inspiration from another world? from the spirit world? Have you tried to imitate the great Master Weaver, who is the Christ? Have you received a proper impression? Are you willing to transfer this impression to others? Jesus said he came that we might have light. Have you received it? Happy should you be if these questions may be answered in the proper manner. Then the youth will be able to call you blessed.

My aged brother, discharge well your trust; remember you are responsible to the great God who created you. He is a just Judge. Give a good example to others, "fight a good fight, keep the faith," and we are sure our God will do right and there will be laid up for you a crown of which only the righteous are worthy.

On the other hand, if when this fabric is presented to the Master Weaver for his inspection, there are

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noticeable the marks of poor workmanship, poor material, and a botchwork where it should be decorated by skillful hands and righteousness, He will never let it abide. Better place the proper material and workmanship now in the fabric than to remove and correct them. Christ gave the pattern he intends we shall duplicate. The youthful Indian was supposed to imitate his sire; so you are to watch the Christ and follow where he leads.

My aged friend, though your hair be gray, though your tread be not as it once was, though your voice may not be heard in the assembly as often as it once was, yet remember, "Old men for wisdom, young men for war." Your work is of a different kind now, but you are not through, not until you lay aside the mantle of flesh. "He that endures to the end." May God grant strength to you to accomplish that.

My dear youthful friend, you have the battles of life to fight; you must prepare for the great struggle. You want to be a valiant soldier, able to fight worthily. You may have but one plume in your hair. Some day you will have more if you are worthy. Your voice may not have been heard in the assembly, your actions have not been noted by the earthly historian, but remember that the heavenly historian has been noting carefully all your actions. Your record is had there. Besides simply recording your achievements, he also notices the opportunities which were yours which were permitted to pass by. May there be few of such entries as the latter. Learn well the parable of the talents and the pounds. Remember that if you use wisely what you have, more will be granted to you.

Remember, my youthful friend, that a sacred responsibility is yours. Do you not know that the youth with the one plume is the chieftain of to-morrow with the many plumes? The boy of to-day is the youth of to-morrow. But there must be something besides plumes to decorate the warrior. He would be a poor one to defend if that were all. What else must he have? He must be fully equipped for the fight. There must be suitable "war paint." There must be the weapons, of defense and for the offensive; he must have a shield also, and a strong bow, with arrows.

The war paint will not be of vegetable or mineral stain, but it will be the proper decoration, will be a charm against the influences of the enemy. The paint is absolutely necessary, if you fight well. It is known as righteousness. The shield must be that of truth; and the arrows, those of the word of God. Remember, you will be called upon to fight, not against a foe that can be slain in a moment, but it will take a long siege. You are to fight against sin and wickedness. Fight not with the arm of flesh; there is a better way to qualify yourself for the fight.

Will you be ready when the summons comes? Are you in that studious, solemn manner which was noticed with our Indian friend? Is your body clean and strong? Is your mind consecrated for the life before you? Have you withdrawn your affections from the world of sin? Are you in the workshop of the Master Weaver, free from those contaminating influences of the world? If you are in this condition, may God help you to learn your lesson well.

In the ranks of the young men are those who must be leaders; others there are who must be called to fill places in the ranks of those who are faithful soldiers. There are those who will bear, no doubt, greater responsibilities than these in the ranks to-day. What kind of a soldier will you be? Will you be faithful to your trust? Will you be as Joshua, who was fully qualified to take the place when it was ready for him? Or will you be as David, ready to bear the burden, at first, but in later years because of pride do those things displeasing to the Lord? Let us hope not. Let us rather wish that, when the call comes, you may be as little Samuel of old, who could say from the heart, "Speak, Lord, for thy servant heareth," and not only respond quickly, and faithfully, but continue true until the end. Not with a diminished ability at the end of the race, but an increased efficiency.

Ephraim and Manasseh

BY J. E. VANDERWOOD

Manasseh spread himself upon this land,
And built the cities which to-day are found
Deep buried 'neath the forests and the sand;
Wherein the wealth of knowledge did abound.

While he was favored of his God he built,
And proudly spread himself upon the earth;
But having sinned, he suffered for his guilt,
And with him died the things of greatest worth.

His fame and glory buried with the past
Was lost, and he no longer triumphed here;
His offspring blindly clinging to the last
Remaining symbols of their art seemed queer:

Until through favored Ephraim there was brought
To light the record of this ancient race,
Which to the nations must be fully taught
Ere paleness shall depart from Jacob's face.

But when Manasseh has again been brought
To know the truth through Ephraim's service here,
When he has come to function as he ought,
While Ephraim helps to dry his bitter tear;

When once again unitedly they stand,
Wherein the horns of Ephraim have prevailed,
And blessed thrice, again have made this land,
Whereon Manasseh through his sin had failed;

We will see Zion in her beauty rise,
And spread her glory e'en from pole to pole;
Wherein the humble shall be truly wise,
When love and truth shall make the people whole.

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NEWS AND LETTERS

Wants an Elder to Locate Among Them

SANTA BARBARA, CALIFORNIA, May 18.—There are only a few Saints here, but we are striving to hold fast to the Lord's work. We are without a leader now, and as we have only one of the priesthood among us, a teacher, we are only able to keep up our Sunday school and the Wednesday evening prayer services.

The good Spirit has been with us to comfort and strengthen in our effort to go on. We feel there is a work to be done here and are thankful to God that he is still at the helm guiding us heavenward.

We had a pleasant surprise last Sunday morning on entering the little hall for Sunday school to see a goodly number of Saints from East Los Angeles Branch. They got up early, fixed lunches, and drove up in time to be here for our services. Their choir gave some nice singing, and Brother H. D. Motter occupied at eleven o'clock with an interesting sermon, after which we took our lunches to Oak Park where tables were spread and a bountiful feast enjoyed.

We want to ask if any of the Saints expect to come to California this summer. We would be pleased to have them stop and visit us. We are also anxious to have an elder come here and locate. We are in need of a leader to help us in this city, as there is good opportunity for work here, especially for a man with a trade. This is a wonderful place to live, as the climate and flowers are ideal. We will be glad to hear from anyone wishing to come here. Write us and also come to see us: Brother and Sister I. A. Lytel, 1715 Thomas Avenue; Brother and Sister G. H. Stewart, 809 Pest Pedregosa Street.

Detroit District Conference

Conference convened at Pontiac, Michigan, Saturday, May 17, at 9 a. m. Prayer service was in charge of J. R. Grice and W. M. Grice. A splendid spirit prevailed at this service and continued throughout the sessions.

Business opened at 10.15 a. m., with Elder K. H. Green, counselor to the district president, in the chair. Elder M. W. Liston, district president, was detained by a matter of business and was unable to reach the conference until 10.30.

Apostle E. J. Gleazer gave a short talk on the outlook for the coming year, which was enjoyed by all. The spirit of optimism he injected into the conference was conducive of good.

The district president arrived at 10.30 and, taking the chair, proceeded with the organization of the conference. The presidency and Apostle Gleazer were associated in presiding over the conference.

The "usual" trouble was experienced in getting reports from the various men and departments throughout the district, but notwithstanding these hindering features the outlook is promising, and there is an upward trend in all departments.

Detroit District is blessed with a great many very capable young people, and Apostle Gleazer gave us to understand that "the church is expecting great things from the young people of our district," and we believe it will not be disappointed in them.

The district president gave a very comprehensive report of his labors, making a number of recommendations which were acted upon separately.

At the afternoon session the work of the reunion committee, which works in conjunction with the reunion committee of Eastern Michigan District, was taken up and discussed. Brother Leslie Maynard offered his ten-acre tract as a reunion site, which will no doubt be carefully examined by the committee.

A recommendation, coming from the district ministerial conference, had reference to a uniform system of reporting, and was adopted.

The district young people's organization, known as the Y. P. O., offered a resolution looking to consolidation with the Department of Recreation and Expression. This was adopted, and hereafter the Y. P. O. will carry on its work through the Department of Recreation and Expression. We trust that none of the enthusiasm which has been engendered by this organization may be lost. The Y. P. O. has been a splendid factor in getting the district's young people to labor in the interests of the church. We believe the standard will still be upheld.

By request from the Orion Branch, the ordination of Bruce Gonyeau to the office of teacher was ordered.

On account of the resignation of the district president, Elder M. W. Liston, who has accepted appointment to the pastorate of Port Huron Branch, it was necessary to elect another. Elder W. L. Bennett of Detroit was chosen to fill the vacancy, and A. H. DuRose of Flint and J. Charles Mottashed of Detroit were selected as counselors.

The music department for the coming year will be under the splendid direction of Mrs. Myrtle Holden of Flint.

Saturday evening a splendid program was rendered by the Department of Women. Sunday services were held in the high school auditorium, corner of West Huron and State Streets. The morning prayer service was presided over by Apostle Gleazer and the district presidency. A calm and gentle spirit reigned at this service, cheering the heart and gladdening the soul. The Sunday school session was under the able direction of District Superintendent V. D. Schaar, and Otto Behrendt of the local Pontiac school.

Preaching at 2.30 and 7.30 p. m. was by Apostle Gleazer.

Detroit District has wonderful opportunities. May every obligation be fulfilled and unity prevail.

J. R. GRICE,
W. L. BENNETT,
Press Committee.

Sioux City, Iowa

May 20.—The Mothers' Day program was sponsored by the Temple Builders, and much credit is due them for the fine program that we enjoyed. Each mother was given a beautiful red or white carnation. The flowers were passed by four little girls near the close of the exercises.

Stanley Gail Hanson, little son of Mr. and Sister Henry Hanson, and Richard Warren Pace, son of Mr. and Sister Glen Pace, were blessed during the past month. On May 2 a little son came to cheer the hearts of his parents, Mr. and Sister Mark Brady. Brother and Sister James Park and children, Olive and Robert, have come here from Runnells, Iowa. We are glad to welcome them and add their names to ours.

Sister Rebecca Kennedy, known to all the Saints as "Grandma," left this earthly realm May 3, at the ripe old age of eighty-seven. She was baptized into the church August 6, 1905, by Elder Oscar Case. Her testimony since that time has been that the Lord she worshiped was truly a living God and that many times her prayers were heard and answered.

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Brother and Sister Arthur Sherman and son visited with the Sherman family in Chicago the fore part of the month. Sister Ed Lowe of Council Bluffs visited with Brother Lowe May 3. Brother Lowe is manager of one of the city's up-to-date shoe stores. His family expects to move here soon after school is dismissed for the summer. Sister Benner, of Walthill, Nebraska, is visiting her son Adron and family. Sister Myrtle Bates has returned after a month's visit in Kansas City.

Brother and Sister Clement Streeter, sr., entertained over two hundred friends and relatives at their golden wedding anniversary Saturday, May 9. In the evening a bountiful dinner was spread, and together with the congratulations of the hour the event will be one long to be remembered. Through the columns of the HERALD we extend the congratulations of the Sioux City Branch.

Waterloo, Iowa

May 19.—The Religio gave a Mothers' Day program on May 10, occupying the whole evening session. There was a good attendance of both members and nonmembers to enjoy the program.

Our organist, Sister Freda Medley, changed her name to Renslow by marrying F. M., son of Brother and Sister E. G. Renslow.

Sister Myrtle Grapes, of Independence Sanitarium, is visiting her mother, Sister Mary Grapes.

Fall River, Massachusetts

May 18.—The Saints have been busy during the last two months, but the correspondent has been too much occupied to report.

The Temple Builders are rehearsing the play, "The minister's wife's new bonnet," to be given May 28. The money received will be given to the church for branch expenses.

All the societies and individuals have given generously to pay for the shingling of the church and for the fire insurance policy.

May 10 Elder W. A. Sinclair and family were with us again. Brother Sinclair gave a Mothers' Day sermon, and Sister Sinclair played the organ. Alma Coombs was the soloist. The visitors brought apple blossoms and wild flowers from their place at Sandwich, Massachusetts, to decorate the church.

Elder E. B. Lewis of Dennisport was the speaker May 17. His sermons were well received. The attendance is always smaller than it should be, but those who come out enjoy the exchange of speakers. Joseph Cliff was the soloist.

The local pastor, James W. Heap, visited Plymouth May 17, and Alma Coombs spoke at Brockton March 29. The Saints are busy preparing for the ministerial conference to be held at Fall River May 23 and 24.

Easter Sunday the church was beautifully decorated by the Sunday school. The children had a concert; then the flowers and plants were sent to the sick. Eunice Henderson had the most money in her Easter offering and received a church book. Dorothy and Luella Cross had the next largest amounts and received silver Sunday school pins.

On May 2 the Temple Builders had a May basket party at the home of Anna Sherman in Dighton. Anna was given a beautiful May basket and crepe de chine scarf. All the young people were invited.

March 30 the branch was saddened by the death of George Nickerson, husband of Sister Nellie Cockcroft Nickerson. He was but thirty-four years of age and was sick only two weeks. He died from ulcers and perforations in the intestines. Peritonitis set in after the operation. He was a submarine chaser during the World War, and conditions were such that he was never as strong after his return. George was not a member of the church, but he always assisted at the entertainments. He was liked by all and was secretary of the men's class at the Union Methodist Church. Doctor Colpitts had charge of the services. The flowers were numerous. Sister Myra Cockcroft should have entered the hospital at this time for another operation but was needed to comfort her sister. Myra continues to suffer a great deal. She has just returned from a Boston hospital. The Saints are always thoughtful of her.

Lucasville, Ohio

May 20.—The Spirit of the Lord was present at the sacramental service May 3. Brother and Sister Daugherty, of the First Columbus Branch, were present at the service. Also Brother and Sister Rexrhode and Brother Rexrhode's mother, who live nearly twenty-five miles away and are members of the Hiland Branch, were visitors the same day. The Saints here are always strengthened when other members attend our services. There were also many Saints from McDermott Branch. The gift of prophecy was enjoyed, the Lord speaking to several individually.

On May 10 Elder Roy Beatty, of Richmondale, Ohio, was at Sunday school and prayer service, confirming three at the beginning of the service. These new members were baptized recently by Brother Mark Crabtree, our priest.

We have a good attendance at Sunday school considering the heavy fall of rain and bad roads.

We wish the Saints good luck and a prosperous time, and that the Spirit of the heavenly Father will be in their midst at all times. We need his help. May every Saint do his work as the Father would have him do.

New Pastor for Des Moines

DES MOINES, IOWA, May 21.—Since our last letter appeared, many things have happened. The Des Moines Branch is, however, continuing in the faith. Since General Conference we have had the misfortune to lose our pastor, David E. Dowker, who is being transferred to Lamoni, where he is to act as counselor to the stake president. We have had the honor of welcoming as our new pastor Brother H. A. Higgins, who comes from Saint Louis. No doubt we will learn to love Brother and Sister Higgins as we did Brother and Sister Dowker and their family. The Des Moines Branch will continue to grow.

On April 2 and 3 the Panedelphia Chapter of Temple Builders gave a Chinese operetta at the church. An admission of twenty-five cents was charged to help raise money for the erection of the new church. Since then the girls have presented the play at Runnells and Boone, and the interest shown has been gratifying. Some new talent has been discovered among our young people, and their efforts are appreciated.

Our delegates to General Conference have reported that the Spirit of God was manifested there in great power, and we are now ready to continue to support the general body to the fullest degree. No doubt we will sail Zionward this year.

The evening of May 11 a business meeting was held, at which time it was voted to have plans drawn for a new church. It is hoped we will soon see work progressing on our new home.

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Perry, Iowa

May 19.—We are pleased to report that the work here is moving along nicely. Mothers' Day was fittingly observed, the theme of "Mother" being carried through all the services of the day. District President Henry Castings was the speaker both morning and evening, and brought with him that feeling of brotherly love which is always present when he is in our midst. It was a day long to be remembered by the Saints.

The Sunday school is planning a Children's Day program to be given some time in June.

The Religio has been putting on some good programs. The young people seem to be ready and willing to take hold of the work, and we are looking for some good workers among the young people in the near future.

The Department of Women is meeting for study every two weeks.

Branch President Kibby attended General Conference and returned feeling this year would be a banner year for the church.

The local priesthood is occupying in the different services, striving to bring the Saints to a higher plane.

Coal Hill Branch

ELDORADO SPRINGS, MISSOURI, May 18.—Bishop C. J. Hunt visited Coal Hill Branch May 6 to 8. The Saints appreciated his talks and wished he could stay longer.

Sister Ross returned from a visit among relatives and friends Saturday morning.

Brother John Andes and son Hollis made a short visit with home folks from Saturday morning until Sunday morning. They returned to their work in Independence Sunday.

Sister Nellie Williams and daughter Merla went to Independence Saturday in search of employment.

Three of our young ladies are working in Eldorado Springs, namely Inez Blystone, Leola Andes, and Pauline Wood. They are missed in church services, and we were happy to have them with us Sunday night.

Sister Elaine Blystone went to Independence Sunday to work for the summer. We are sorry to have so many of our young people absent, but hope they will make good wherever they go.

Brother W. E. Reynolds, wife, mother, and Brother J. H. Davidson and family, of Wharton, visited Sister Nona Reynolds yesterday, May 17.

Sister Mary Messick, the aged mother of Brother John Rittenhour, and for many years a member of this branch, died of heart trouble early in the morning of May 17. She has three living daughters and one son. When Sister Messick was a babe she fell into a fireplace, burning both hands so badly that all of her fingers were lost, and thus handicapped she has gone through life, learning to do many things that we who are fortunate enough to have the use of our fingers would think impossible.

The branch is looking forward to and planning for a tent meeting in Cedar Springs this summer. The little town is about three miles from our church, and they have a beautiful little park in which to hold services.

Our correspondent from Elberta, Michigan, writes that at present they are not having any church services as so many of the members have moved away. Also the road that goes past the church is being paved, and the road has been closed all spring. Services will be continued as soon as roads permit.

Burlington, Iowa

May 19.—The Saints in Burlington feel very much encouraged over the new church. For years we have felt the need of a better and larger building, and at last our hopes are being realized. We expect to have a pretty place by the last of June. Everyone is working hard to pay for the church, every member—children and all—contributing to the fund. A large part of the money has been raised under the supervision of the Department of Women.

We are still holding cottage prayer meetings and feel that we are gaining much good from them. They are well attended by both young and old. The young people's prayer meetings have been dispensed with until we have the new church to meet in.

Sisters Margaret Finkle and Ed Kunz gave a musicale the last of April for the benefit of the building fund. We had a very fine program furnished by different members and the Temple Builders. Readings, vocal solos, duets, and choruses constituted the program. Later refreshments were served and a collection taken. Everyone seemed to have an enjoyable time.

London, Ontario

The weather here Sunday left nothing to be desired. Indeed, it seemed a benediction on Mothers' Day, and enabled us to realize to the full the meaning of the term.

The morning prayer service was well attended, as usual. Elder Hardy, our pastor, read a scripture lesson from Psalms 23, commenting briefly on this passage. The preaching service at eleven o'clock was in charge of Brother Insell. At this service Sister Koehler, of the Department of Women, read a beautiful poem, "Mother." The evening service was occupied by Elder Frank Gray, who based his remarks on "Honor thy father and mother, that thy days may be long upon the land which the Lord thy God giveth thee." It was a very appropriate sermon for the occasion.

The choir, which is becoming quite proficient under the leadership of Brother Fred Heddington, provided special music for Mothers' Day, which was highly appreciated by all. Efforts are being made to organize a juvenile choir, which will render the music for the morning service. We are hopeful of excellent results from the young songsters.

The Department of Recreation and Expression is making a move forward under the direction of "Uncle" John Basbinder. Various activities are in the making for the summer months. The dramatic club, working under this department, is practicing every week and will put on a play in the near future.

The Sunday school is progressing nicely under the superintendency of Elder Louis Burnard and assistants.

Sister Mamie Duesling, who has been very ill for a long time, was able to be out to services Mothers' Day.

Brother and Sister Clifton of Toronto recently visited here on their way home from a visit to Sarnia.

Brother Ira C. Wolfe, of Kearney, Nebraska, writes that they have been enjoying some good sermons from Brother E. E. Long. Brother Long is in Kearney after his car, which has been tied up there since the snow blockade last winter. He has been delayed here on account of rain, and the Saints are hoping to hear from him again before he leaves. His talks have brought about twenty visitors to the church. The Saints there now number forty-six, with five baptisms recently. Harmony exists not only in the ten-piece orchestra, but reigns in the hearts of all.

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Senlac, Saskatchewan

May 14.—Mothers' Day was observed last Sunday by a very nice program of readings and music, and a large crowd was present.

Elder J. J. Cornish has returned from General Conference and has promised to tell us about it next Sunday morning. It was to have been last Sunday, but had to be postponed on account of Elders J. J. Cornish and W. J. Cornish being called ten miles away to administer to the sick.

The Sunday school is ably presided over by Priest E. Leslie Mogg. The senior class voted to take up the study of the Book of Mormon as outlined in the Book of Mormon quarterly.

The infant son of Brother and Sister Cecil Ihrke was laid to rest May 13. The funeral services were held at the home, Elder W. J. Cornish officiating and Elder W. J. Levitt assisting. Much sympathy was expressed for the mourners, who have suffered a loss indeed.

Mr. and Sister Charles McCallum are leaving this week to make their home in British Columbia. Our best wishes go with them.

The families of Elders A. J. and W. J. Cornish have been quarantined with scarlet fever for several weeks. They were released last week and appeared at church Sunday, where they greeted the friends from whom they had been separated so long. They felt they had come out of the ordeal very well, as the children generally were not very ill.

During the absence of these elders from their posts, the pulpit was ably filled by Priest E. Leslie Mogg, Elder John Tomlinson, Joseph and Thomas Bates.

The district conference which will convene in this branch in July is being eagerly anticipated and looked forward to. Already we are devising ways and means, but we have not yet held a meeting to appoint the different committees. This will come later.

The midweek prayer meetings are very pleasant in character. On account of the busy season, the Saints do not meet until eight o'clock Wednesday evenings. No lights are lit, and we sit in the gloaming and tell of our experiences in the gospel, and sing only well-remembered songs.

Owen Sound, Ontario

May 18.—The services in our branch in the near past have indeed been outstanding.

Sunday, May 3, Elder J. H. Yager was with us. He led the sacramental service with some well-chosen words of exhortation, giving as a theme for the service, "Those things which have proved anchors to our souls." A short talk to the boys and girls during the Sunday school by him was enjoyed by all. Again in the evening the Saints heard a very interesting sermon, as he sought to defend our claim for a restoration of the gospel of Christ. In leaving our district, Elder Yager has our best wishes for continued success in his missionary work.

A play by the Dramatic Society of the Saint Thomas Anglican Church was put on May 6, in our church, which was comfortably filled with Saints and friends, all of whom expressed themselves as well pleased with the entertainment. An admission fee was charged, which increased the treasury of the Department of Women $17.

Elder Percy Farrow spent the week-end of May 10 with us, giving a verbal report of the General Conference Friday evening. He occupied the pulpit for the Sunday evening service, his effort being greatly enjoyed by his hearers. He used as his theme, "Unto whom shall we go? thou hast the words of eternal life." Elder Farrow also leaves our district for other fields. We assure him of our best wishes.

Group 2 of the Owen Sound District Elders' Quorum met in our branch last Sunday, which naturally made the day interesting and profitable. A fine representation of the priesthood of this district was present, much to the encouragement of those in charge. Elder Cooper of Guelph occupied for the evening service.

Sister J. L. Mortimer is gaining strength after her operation, and her complete recovery is hoped for.

Bradner, Ohio

May 14.—Affairs of this branch are in splendid condition. This summer we expect to be able to meet all our indebtedness, and some time in the fall the new church will be dedicated, possibly during district conference.

Easter was celebrated in a fitting manner, as was Mothers' Day. The mothers were recipients of white carnations.

On March 13 the library committee of the Department of Women formally presented to the branch and the public what they had spent months in gathering together and getting into shape for a library. There are on the shelves some one hundred and twenty-five volumes, among which are the leading books of the church.

A contest is being staged to encourage more reading, as we not only aim to add more books to our collection, but have the people use and study what we already have. The women gave a play, "Sewing for the heathen," the night of the opening, and a collection was taken for the purchase of more books. At each meeting a few coins are collected, which soon amounts to the price of a book, and so we expect to continue the work.

Several of our families have become residents of near-by towns, but most of them are regular attendants at meetings. Elder F. W. Cadow, a traveling salesman, and Franklin Sly, district president, deliver some very stirring Latter Day Saint sermons when they are privileged to be with us.

We have a fine class of young people who, under the supervision of Sister F. W. Cadow, are doing a good work for God and the church. The superintendent of the Religio is a fine young man still in his teens, Brandon Smith. He is also deacon of the church. The young folks are preparing themselves to take up the work when it becomes necessary for them to do so.

Fairview, Montana

May 15.—The Fairview Branch is still in the race trying to throw aside the hindering weights on the way.

Weekly services have been maintained. The Sunday school grows slowly, a large percentage of those attending being nonmembers.

A few programs have been given by the young people. The last, an observance of Mothers' Day, was enjoyed by a nice number of Saints and nearly the whole membership of a near-by and recently established congregation of Holiness people. They have borrowed our organ, which we were not using, for their meetings. We share the hall we occupy with the Christian denomination. Perhaps cooperation and neighborliness will help some.

Brother Oren Wilcox, formerly of Independence, now living near Savage, Montana, delivered the morning sermon. This was Brother Wilcox's first visit here. The thoughtful attention of the largest crowd for many months witnesses to the worth of his message. This brother and his family will leave soon for a vacation trip by automobile through the Ozarks.

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New Philadelphia, Ohio

May 19.—Our Sunday school is the largest in its history, and we feel that Brother James Carlisle should be given a large amount of the credit. He is a real Scotchman on the job.

Branch President William Goudy delivered a very fine sermon at the funeral of Brother John Harney, who was taken from us a short time ago. Brother Harney was firm in the faith and took the last sacrament on May 3.

Everything looks very favorable in this part of the Lord's vineyard, and we hope that this will be one of the best years in the history of the church. It is a puzzle to us why the HERALD is not found in every home. A campaign of education and special effort should be made, for many times it is only carelessness on the part of the Saints.

Conference is on record, and we think our branch will go forward with greater determination than ever. A few members did not approve of the conference action, but in time there will be no trouble, as there is no dispute on church doctrine.

It is hard to make a full and complete surrender to Christ. I am sure if we will uphold the Presidency they will never lead the church astray. Prophecy after prophecy has revealed the fact that our President will lead this church to victory. Let us all put our shoulder to the wheel, and if we move together we are bound to advance. God being with us, what power can stop this church?

The branch presidents should make a special effort to have the Saints work together to swell the Christmas offering. Let us give Brother Carmichael a surprise.

We were much surprised to hear that some of the Saints refused to pay tithing while the altercation was in progress. Every Saint should bear in mind that he owes Christ his tithing and should never allow the acts of another man to come between him and God. Have faith in God. You cannot do this if you do not have faith in the ministry.

A. B. KLAR.

Alexander, Kansas

ALEXANDER, KANSAS, May 19.—We come this time with encouraging news of the work here. Attendance at church has increased from around six to thirteen, to forty, some from sixteen miles away attending regularly. If a few more young people come, a young people's class will be established.

The young are taking more interest in singing, which helps out very much. Sister Nevila Schaben composed a song for Mothers' Day, and she and Sister Wanda, her sister, sang it as a duet May 10.

We have five young lady school-teachers in our branch, namely, Dove Stull, who teaches domestic science and art in La Cross high school; Sister Clara Donecker, primary teacher at Utica, Kansas; Sister Inez Teeters, teaching a country school at Ness City; and Wanda and Odessa Schaben, who also taught country schools in Ness County. We are proud of all these young women. One more sister is ready to teach, Sister Chrystal Teeters, who graduates May 22 from the Alexander high school.

Brother Harold Teeters has been quite poorly this week, having had his tonsils and adenoids removed May 14. He is a little improved at this time.

Branch business meeting was held May 5, at which time John A. Teeters was chosen president of the branch. He is determined to help the work along as best he can.

The Saints are busy this week repairing the church, and it will be painted in a few days. Sister John Teeters solicited about $80 for insuring the church, as it has been without insurance for two or three years.

The Saints are invited to participate with the United Brethren in a memorial service. Brother Teeters is to make an address, and our singers are to help with the singing. May God bless us in our effort to be friendly.

Missionaries should notice that Alexander wants missionary help, and anyone who can visit us will be welcome. Write Brother John A. Teeters, Alexander, Kansas, if you can come.

We ask the prayers of the Saints that this congregation may arise and shine and be approved of God.

A Branch Makes Its Meetings Missionary

GOLTRY, OKLAHOMA, May 20.—The little group here is getting along fine considering the circumstances under which they are laboring.

One of our steady local men, who is a traveling salesman, comes every two weeks and preaches for us. When we know he is coming, we try to have a houseful of neighbors and friends to greet him. There are quite a few interested.

The Sunday school is doing well under the leadership of Brother Claud Wicker. We also have Religio on Sunday evening, and the prayer meeting on Thursday night is well attended.

Since conference all feel renewed courage to push on, that God's work may be accomplished. We all may know we have a work to perform. We are looking toward Zion. Let us march.

J. L. CONYERS.

Report Typical Mothers' Day Program

SPEARFISH, SOUTH DAKOTA, May 18.—The work here is moving along in the usual manner. Regular services are being maintained with the exception of Sunday evening services, which were omitted during the winter months.

Brother Erwin Dickey and wife, and their daughter and son-in-law, Brother and Sister Sackfield, gave us a pleasant surprise by dropping in on us Sunday, May 10. Brother and Sister Dickey left here about four years ago and during that time have resided in Colorado, California, and Illinois. They returned this spring to their ranch near Vale, South Dakota.

Mothers' Day services were delayed one week on account of the work shift of our tenor, Brother A. O. Plumb, which prevented his being able to take part in the services Mothers' Day. The numbers were well given to a small but appreciative audience. A vocal duet and chorus by Fanchon Cohrt and Hazel Willard, assisted by a mixed quartet, was especially well rendered. Another pleasing number was a short address by a friend to the cause, Lawrence Jackson, in which he paid a warm tribute to his mother, who went to her rest last fall. He pleaded for greater consideration of mother's comforts and wishes on the part of young people while they still have them with them. Lawrence is only seventeen, and this was his first attempt along that line, but by the way he handled his subject there was born in the writer's mind the thought that some day even he might stand in defense of this great latter-day work.

A few of the Saints visited Brother and Sister George Hill, of Belle Fourche, since our last items were written. They moved to that place from Lamoni about five years ago. They are still stanch in the faith and are rejoicing in the blessings the gospel has brought to them.

Sister Hammond of Sturgis has been very ill with appendicitis, but at last report was convalescing.

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Our ranks will again be depleted by the removal of J. C. Mabbott and family. They have sold their Spearfish home and dairy business and will soon travel towards the land of Zion, where they will look for a location.

Pleasantview Branch

TRYON, NEBRASKA, May 18.—The Saints here are pressing onward and upward. The Sunday school is well attended, also the prayer services.

An enjoyable time was had at the last sacrament meeting, and the Spirit was present to bless and cheer the Saints to go forward.

The Saints here feel that they need to practice the hymns so that they may have a better song service.

Brother and Sister Peter Burk expect to leave here this week. They expect to go to Independence soon to live. We will miss them, especially Sister Burk, as she has been an influence for good in the song service for many years.

We are glad the work here in the branch is progressing to the high plane that God wishes his Saints to reach.

Promising Musical Talent Reported

PORTLAND, OREGON, May 1.—The hopes and ambitions of Portland Saints are stronger, we believe, than ever before, and though there are many duties for the one who will carry them, yet we are blessed with a goodly number who are willing to take upon themselves even more than their share, because they, too, find that the workers are few compared to the opportunities to harvest.

On April 3 the Department of Recreation and Expression enjoyed an entire evening of music by an orchestra composed of students of the Ted Bacon Studio under the direction of Brother Henry L. Livingston. The numbers were excellent and well rendered, and the Saints are grateful to Mr. Bacon and his students for the high grade entertainment made possible by their assistance. We feel that we have in Brother Livingston a young musician who will be valuable to the church because of his ability and his desire to consecrate his talent to the church.

The Easter cantata given the evening of May 12 was enjoyed, and much credit for its success falls to Sister Buchanan and her singers for overcoming the distressing conditions which hampered them, due to the fact that there was much illness among the members of the choir at the last moment.

The branch is progressing along musical lines. At the present time over sixty per cent of the choir members are studying voice culture, while one or two are studying piano. Sister Buchanan conducts a class one evening a week in voice work for those who wish to learn more of the value and use of their voices.

The Saints are sorry to learn that they are to lose Brother A. C. Martin as missionary, but are reminded that what is our loss is Seattle's gain, which has been the case before when we lost Brother and Sister C. E. Jones to Seattle two or three years ago.

We are making more room for the children of the Sunday school, having recently finished excavating and sealing another room in the basement of the church. The Department of Women is active here, having aided financially, as well as in many other ways, in several of the undertakings of the building committee to improve the church building.

We are happy in the fact that we are permitted to live and work in these latter days, even though we realize the requirements are great. With the help and encouragement of our branch president, Brother W. H. Barker, and his assistants, we are striving to do our bit, and trust that we shall be able to stand at all times, unafraid and unashamed of our ambitions, our desires, and at last our achievements. We hope that we may develop spiritually, that the trials and disappointments that may come in the future will only serve to bind us closer together in and for the church.

Oklahoma Saints Anxious to Try Stewardship Plan

SEILING, OKLAHOMA, May 22, 1925.—I wish to say to your readers that the sentiment seems to be general for a grand forward move of the church. The sentiment is strong for a general compliance with the tithing law. They want to see the stewardship plan given a fair trial. They want to see Zion. So I feel more than ever encouraged in my work. I go to the field of the Lord's harvest for another ingathering and harvest of souls.

The splendid spirit of the HERALD is so good, the Saints are enjoying it, and I feel we can increase the subscription this year.

We have a splendid band of young people at Davidson, Oklahoma, and they seem to be willing to work with a hearty good will. This section of land comprises a strip about fifteen miles wide and over fifty miles long. This is the best cotton belt in the State. Brother Zenos Renfroe, a young Saint there, raised 146 bales of cotton last year and has the same acreage this year. There are so many families in that rich belt of land, it does one good to see them prosperous and willing to do their part in the service of the Lord. We need more such producers for Zion's weal.

Your coworker and brother,

HUBERT CASE.

Modesto, California

May 11.—The Saints here are going on as usual. There has been some sickness, but all are improving, for which we are thankful.

The Orioles are doing fine under the leadership of Sister Lottie B. Rose. They entertained the mothers, grandmothers, and aunts, on their birthday celebration to a lovely luncheon in the basement of the church. A short program was given, and the afternoon was pleasantly spent. Last Saturday they all went into the country by the river in the foothills where they enjoyed a picnic lunch. They stopped to see a pea huller shelling peas for the cannery, and a little farther along watched some prospectors digging for gold. All this was both entertaining and instructive to the girls. After gathering some wild flowers, they started home, arriving about five o'clock.

The Department of Recreation and Expression is doing fine. The lessons are studied and enjoyed. The programs of late have been given by classes. Next Sunday evening the men and boys are to furnish the program, along with a continued story which is being written by different members. This story has proved to be very interesting.

The Department of Women is holding regular sessions. Last week a circus came to town, and this department had a concession where they sold fried chicken and homemade cakes, pies, and strawberry shortcake to the circus people. The chicken and shortcake were especially appreciated. About thirty dollars was cleared. The department is making an ef-

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fort to raise sufficient to make a payment on their church. They are sparing no effort to accomplish their goal.

There is a good attendance at all meetings, and a good spirit is felt. All are striving to live right and to accomplish all the good they can. The Saints are interested in the welfare of Zion and hope to see progress this year.

Cherokee, Iowa

May 25.—We are striving to keep our lights burning here, and we feel the Spirit of the Master is with us to bless as long as we try to improve our lives and work for the upbuilding of his glorious work. We are always blessed in our church services, and the prayer meetings are spiritual, even with small attendance of the Saints. If we would spend only one hour with Jesus every day, how much greater would our blessings be.

On May 1 the Sunday school held a get-together meeting in the church, and a social time was much enjoyed by all present. Short talks and songs were a feature of the evening, after which refreshments were served. The Sunday school is very active under the leadership of Brother Vernon Spence, and the attendance is growing every Sunday.

The Department of Recreation and Expression held a box social in Tourist Park May 22.

Special services were held in honor of the mothers on May 10. Cars were sent after mothers who had no way to come to services. All classes in Sunday school were taught by the men, and mothers were guests. A program was given by the school, and a men's choir furnished special songs. Elder E. L. Edwards was the speaker in the morning and W. W. Reeder in the evening. Both gave sermons in honor of mother. The attendance on this day was the best so far this season.

The local Sunday school will give a special program Friday evening, June 5, as the opening service for district conference which convenes here June 6. We are expecting a large attendance.

Pastor A. R. Crippen preached for the Saints at Storm Lake May 24. Services were held in the home of Brother and Sister Halberg, who have offered their home for services every two weeks. The priesthood from here will supply the speakers for these appointments.

Sister Eva Wedlock and son, formerly of Cameron, Missouri, were visitors at the morning services May 24, and Brother and Sister Calhoun and family and Brother and Sister Groen and Sister Rick of Sioux City were here May 17.

Sister Crippen, wife of our pastor, had the misfortune to fall and injure her spine quite severely. She is unable to get out of the house at present. Grandma Bruce, who has been ill for some time, is in a critical condition at this time. Also Sister Frank Sheldon is quite ill, but she shows some improvement the past two days.

Brother and Sister Halberg, of Storm Lake, and Elder Moroni Traxler, of Lamoni, Iowa, attended sacramental service May 3. There was a large attendance, and the presence of the Spirit was much in evidence.

Sister Reeder entertained her Sunday school class May 18 in honor of Dorothy Reeder's fifth birthday. The little folks left Dorothy some nice gifts and wished her many happy birthdays. All report a splendid time.

Mallard Branch

Our services have been very good, especially the prayer service, which has been a source of strength to us.

On April 30 the Department of Women gave a surprise party in honor of Brother and Sister Cockefair. The evening was spent in singing and playing games, after which refreshments were served. Brother and Sister Cockefair were presented with a gift of remembrance. Brother Cockefair has been superintendent of the district Sunday schools and will be greatly missed by this department. They left for Albert Lea, Minnesota, May 5, where he will assist in farm work this summer. In the fall they will make their home in Independence, Missouri.

The Saints feel keenly the loss of Brother and Sister Cockefair, as they have always been active workers in the church. We pray God will bless them wherever they may be and that his Spirit will bless their new home.

Brother and Sister E. L. Edwards and son, of Pomeroy, Iowa, were guests at this party.

Brother and Sister Peterson and Sister Larson and their families were visitors here the morning of May 3. They often drive down from Albert City to worship with us.

On May 17 Sister Hill and family, of Ayrshire, and Brother and Sister Smith, niece and nephew of Sister Hill, of Independence, Missouri, were with us.

We had a fine parents' day program May 10, consisting of readings, solos, duets, and instrumental music, and a good sermon on "Parents" by Pastor Robert Fish.

Fanning, Kansas

The work here is moving along slowly but surely. The members are mostly farmers who are very busy putting in the crops, working long hours.

The Department of Recreation and Expression is slow in organizing.

Though the weather is rainy so much lately, there is good attendance at most of the meetings.

Brother Webbe, of Saint Joseph, Missouri, has filled Sunday appointments at Troy several Sundays lately.

District President Samuel Twombly attended the conference at Centralia May 2 and 3.

Brother R. L. Tilden is home from the hospital. He is much improved and feels grateful to our heavenly Father for his mercy and healing power. He was in the hospital six weeks.

Tulare, California

On Thursday, April 9, Elder A. J. Damron was called to Bakersfield to conduct the funeral service of Sister Ebenezer Burton.

The Temple Builders held a bazaar and food sale Friday and Saturday, April 10 and 11. On April 10 they held the bazaar which consisted of handpainted bread boards, knives, and salt and pepper shakers to match, fancy aprons, book ends, fancy powder boxes, etc. On April 11 they held the food sale. We never have any trouble in selling our goods, as the people patronize us very well. On Saturday evening, when it was time to close the door everything had been sold, and a sum of $96 was realized. The girls worked very hard to make this bazaar the prettiest that was ever held in town, and it proved to be so.

A very beautiful Easter program was given Easter Sunday under the direction of Gertrude Damron.

The junior class of boys entertained the Religio with an Indian program, Sunday, April 19. They sat around their wigwam, telling stories and singing songs.

The Sunday school held a picnic Saturday, May 2, at the County Park. Boat riding was enjoyed on the lake. The most exciting feature of the day was a baseball game played

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by both old and young. A most tempting lunch was spread at noon. A social good time was enjoyed by all.

The primary class entertained the Religio with a Maypole drill May 3.

The Department of Women held a food sale Saturday, May 9. They had a good display of cakes, pies, dressed and fried chicken. The day proved very successful, and a sum of $35.27 was realized.

A very pretty Mothers' Day program was rendered by young people of the Sunday school arranged by Iva Powell and Cora Smith. An impressive sermon was preached at the eleven o'clock service by Elder H. C. Snively. His theme was, "What is home without a mother?"

Seven States Report Reception Early Morning K L D S Test

K L D S took the air on 441 meters at half past five the morning of May 26. During the program the power was gradually increased from 500 to about 900 watts. At first the transmission was not as good as it should have been, and about half past six the big modulator power tube was replaced with a new one which gave much better results. During the last five minutes the transmission was as good as could possibly be desired. New power tubes seem to require "seasoning in" before they give best results.

The seven States that reported favorably on the test were: Minnesota, Iowa, Nebraska, Kansas, Oklahoma, Missouri, and Illinois. The daylight range of the 1000-watt station on 441 meters is thus quite sure to include these States. The night range has been indicated to include both coasts, under favorable seasonal and atmospheric conditions.

An interesting result of the test was the request by quite a large number of listeners for a regular early morning broadcast schedule. This matter will be taken into consideration, and a report will be made in an early issue of the HERALD.

The test program was broadcast both from the new radio studio and from the Stone Church. Brother Robert Miller played a number of very fine selections on the Stone Church organ, and Brother George Anway, our star radio tenor, sang several groups of old-time songs. The Duo-Art furnished a number of piano selections.

It is practicable to publish only a small portion of the reports received on the early morning test. A great number of letters and cards were received, giving much valuable information to those in charge of K L D S. Listeners do a real service for the church radio by reporting occasionally. Most of the reports received are from nonmembers. Latter Day Saints should write more often.

Some of the Reports

Cape Junction, Missouri.—We wish to thank you for your early 6 to 7 test program. It came in fine on loud speaker while we were at breakfast. Have not been able to get K L D S on the low wave length, but the new 441 meters came in fine. Hope the Government will allow you 441 meters, 1,000 watts.—W. B. Cushman and Family.

Ramona, Oklahoma.—We picked you up this morning, and the test program was just fine. Hope you will continue to give us the early morning programs. Let the good work go on.—G. E. Red.

Nebraska City.—I am pleased to inform you that your early morning test program was a success. I got tuned in at ten minutes of six, and from that time until six it came in fair to good. Later it came in fine and dandy. At times I believe it came in as loud and clear as W O A W, Omaha.—O. W. Sanatt, 1213 Third Avenue.

Logan, Iowa.—Just a note this morning to tell you we enjoyed the morning program very much. It came through very clear and strong. From our kitchen with a dining room between, it sounded as though the singer were seated at our own piano in our living room. We really are very much in favor of a breakfast program, for I'm sure it has started a wash day right here!—Mr. and Mrs. J. F. Hanneman.

Princeville, Illinois.—I did not receive the first part of the program very well, but it seemed to get better as the time went by, and at the last was coming in very well.—W. M. Keck.

Lamoni, Iowa.—I listened in this morning before going to work, and I was surprised to notice how clear your program came in. I could hear you nearly as loud as I often get Des Moines, using a one-tube Crosley. Wish to congratulate Mr. Miller on his fine organ solos.—E. Dewey White.

Ravenwood, Missouri.—Your test program on Tuesday morning came in loud and clear, just as if you were in the same room. It is 100 per cent better than your old wave length.—Ben Hawley.

Council Bluffs, Iowa.—Your test program coming in very fine this morning on 441 meters. Two of our B batteries are dead on our 5-tube set, but you are coming in better than ever before. We do not experience any of the fading this morning [Note: On 268 meters this fading is mostly due to interfering waves from other stations on similar wave length. —A. B. C.] that has always troubled us before.—Mr. and Mrs. Ed. F. Anderson and daughter Velma, R. 2, Box 80A.

Great Bend, Kansas.—Picked you up this morning about half past six, and wish to congratulate you on your program of old-time songs. It suited our mood exactly. The program came in fine without a flaw, even better than Kansas City.—Mr. and Mrs. Leroy Brough.

Stroud, Oklahoma.—I will drop you a line to let you know your six o'clock program is coming in as clear as a bell on loudspeaker with plenty of volume. Congratulations to Robert Miller and George Anway. We hope you will be on the air quite often with a breakfast program, for you surely come in loud and clear.—W. B. Cooper and Family.

Canton, Illinois.—Program came in fairly good but not quite as strong as K S D (Saint Louis).—John Hardin.

Prescott, Iowa.—As I was waiting this morning for the men folks to come to breakfast, I thought I would tune in K Y W. Your station came in fine and clear, and I waited to see what was going on, as I never heard your station mentioned before. Thought I would tell you we heard you good. Will tune in on Tuesday and Thursday evening programs. Give best regards to Doctor Messenger and family; they are old residents of Prescott.—Mrs. N. J. Kline.

Alva, Oklahoma.—Your test program coming in good, but not as loud and clear as the midnight test. Am sorry I haven't time to stay for the whole program which will last about an hour yet, and it may clear up considerably in that time. You just announced you were not on full power; however, it is clearing up fine.—Robert Hada.

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Independence

Stone Church

INDEPENDENCE, MISSOURI, June 2.—The Sunday school attendance was 1,130. At the eleven o'clock hour Doctor F. Scott McBride, general superintendent of the Anti-Saloon League of America, discoursed powerfully and convincingly on the greatness of the Eighteenth Amendment. Prohibition is the will of the people, and there can be no successful reaction against it. Public opinion must be organized in order to maintain its position. The churches must ever be ready and willing to meet the challenge of the wet element.

The afternoon prayer meeting carried on in its usual way.

The Religio at six o'clock had an attendance of 440. The question was discussed as to where and when it should be conducted during the summer months. It was decided to continue the matter until next Friday night at eight o'clock. A large class of probably one hundred eighty greeted Bishop Carmichael in an earnest desire to learn about stewardships. Some of the thoughts gleaned are that in working out stewardships there are two motivations—one for profit and one for service to the church. We cannot afford to lose either of them. Everyone should work for profit with a view to the ultimate good of all. The church is divided into two great parts, the Order of Melchisedec and the Order of Enoch—the one the spiritual, the other the temporal group. Both are in existence under the great "law of need" and are equally important in their mission. The gap should be bridged, and they should work shoulder to shoulder. There is no aristocracy of the priesthood above the aristocracy of the earnest and consecrated toiler. This separation is the cause of darkness in the church. The same principles actuate each group: 1, need; 2, gifts and calling; 3, wisdom and revelation; 4, vote of the people; 5, laying on of hands or setting apart. The two groups must be dovetailed in all their activities. Section 70 of Doctrine and Covenants should be studied.

The high school graduates were addressed in the evening by President F. M. Smith. They occupied the choir loft and were a fine-looking group of young people. There were fifty-six of our graduates, which is about sixty-eight per cent of those graduated in Independence. Two of the young men made creditable speeches on the outlook of youth and the redemption of Zion: "Show us what to do, and we will do it." If interested, youth can accomplish anything. President Smith's remarks were inspiring. We compel our youth to great tasks. Through their high school work they learn to study and prepare for higher achievement in college and university work. "If it lay within my power, I would enable all the boys and girls in the church to go as far as their ambition would lead them in education—to develop their latent capacities and talents—all for the good of the church. Let this thought ever be in your heart, How can I take back to Zion what I have learned." Lay broad foundations. Learn to control yourselves—self-control is a great thing. Learn your limitations. Become expert. Go to the marts of learning in all the world and bring in treasures for Zion. Where is there a goal so attractive to youth, so free from sordidness, as the church offers? What in all the world can so appeal to them as the romanticism of an iridescent Zion! The accomplishment of this goal to the glory of God is the redemption of Zion.

The Presidency has been widely separated this week. President F. M. Smith has been at headquarters but was called to Omaha the latter part of the week to preach the funeral sermon of Mrs. Roland W. Scott. He left Tuesday morning for the opening of the Young People's Convention at Lamoni.

Brother Elbert has passed the last ten days at various points in the eastern States and Canada.

Brother McDowell is busy in Lamoni preparing for the opening of the Young People's Convention June 4.

The Department of Women will hold their regular monthly meeting Friday afternoon June 5, at half past two, in the lower auditorium of the Stone Church. Mrs. Bertha Donaldson Mader, superintendent of the home economics department of the Department of Women, will talk on the practical things a mother may teach her girls during vacation. Mrs. R. D. Etzenhouser will give a similar talk about the boys. A discussion in which all are invited to take part will follow each talk. Come and make this a real live meeting. At four o'clock the local W. C. T. U. will hold its regular monthly business meeting.

Second Independence

Elder T. W. Williams was the speaker Sunday at eleven o'clock. He gave the large audience a splendid Memorial Day sermon.

The evening sermon was by Bishop J. A. Becker. At this service a vote was taken on the question of abandoning the Sunday evening service during the summer season. The sentiment was divided, but not very strong, and the matter will receive further consideration at the hands of the priesthood and membership.

Monday evening the choir members and some friends spent the evening with Brother and Sister Lawrence Nave on Washington Street, enjoying a splendid season of social intercourse.

Brother and Sister Frank Veenstra, on their way to Holland, were last heard from at New York City, well and happy, looking forward with joy to their gospel missionary work in the land of their nativity.

Brother W. A. Welton has been chosen custodian of properties, to succeed Brother Clarence Martin, who was compelled to resign because of his recent removal to a place some distance southeast of Independence.

Liberty Street

The usual services were held at this church on Sunday. In the morning Elder C. B. Hartshorn spoke, using for his subject, "Who shall separate us from the love of Christ?"

In the evening Brother Frank B. Almond, missionary, and recently chosen as editor of the *Autumn Leaves*, used for his subject, "What is religion, anyway?" Both sermons were very fine.

On May 27 the funeral service for the infant son of Brother and Sister Harold Bowman was held at half past ten in charge of J. M. Baker, with sermon by Elder N. Carmichael. Interment was in Mound Grove Cemetery. The sympathy of the Saints goes with the bereaved father and mother.

Enoch Hill

Last Sunday we were glad to have with us Bishop A. Carmichael, who occupied the morning hour. His sermon was very impressive and we hope to have him with us again soon. Bishop C. J. Hunt was the speaker at seven o'clock and in his own inimitable way preached an instructive sermon.

Last Saturday the Saints of this community and many friends gathered on the church lawn and enjoyed a strawberry festival. Many games were indulged in and the spirit of comradeship was very apparent. The proceeds go to the local church building debt. This event, along with a similar one held earlier in the week, netted a substantial amount for this purpose. Social functions are to be held each month during the summer to further help in this project.

Our Children's Day exercises are to be held the third Sun-

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day in June. The committees are busy organizing, and much enthusiasm is being shown on the part of the children. They surely love this day when an opportunity is given for them to display their talents and portray in their simple way their ideals and hopes. Several are to be baptized on this day.

A band of our young people have arranged to go out to Blue Springs next Sunday to the sacramental service there. They will go fasting and praying. Brother Amos E. Allen, who has charge of the Blue Springs Mission, will be glad to welcome them. These young people are being led by Brother Joseph Martin.

Englewood

Services at Englewood church have been about as usual. Recent speakers have been J. E. Warne, R. S. Salyards, John Ely, and Frank Mussell.

The evening of June 27 the Department of Women will open a country store of 1880 at the home of Lyman W. Fike, Fourteenth and Hardy Streets. The store will open at six o'clock, and everything one could wish for will be there for sale, wearing apparel, notions, baked goods, groceries, canned and fresh vegetables, fireworks, candy, and ice cream. Later in the evening a program that would be suitable for the opening of a store in 1880 will be given, and a collection will be taken to be applied on the building fund.

The Englewood Saints are very much in need of a church building, so everyone who can should cooperate by buying their supplies from the Englewood sisters on that Saturday evening.

Lamoni Stake Items

Graceland commencement occupies the thoughts of Lamoni just at present. The baccalaureate sermon was preached Sunday evening, May 31, to the Graceland graduates. Apostle Paul M. Hanson delivered this address. Brother Hanson also preached at the eleven o'clock hour, in which he beautifully pictured the background for many of the teachings of Christ. His recent visit to the Holy Land enabled Brother Hanson to make his listeners vividly picture that which was presented.

Two children were blessed at this meeting, the little son of Brother and Sister Harry Lorance, and the baby daughter of Brother and Sister Louis Miller. The little son of Sister Wayve Monroe Frye was also blessed, this ceremony taking place at the home of her parents.

All the Sunday school classes, which had been arranged especially to meet the needs of the college students, were summing up the year's work in the morning classes. A new adult class of fifty or sixty members has been recently organized in the Sunday school. This class is for parents, both fathers and mothers, in which they study along the line of their needs, in whatever form their problems arise. Sister Lydia Wight has charge.

In the priesthood meeting of Sunday afternoon the new stake presidency presented their program for the coming year. There are three definite things which they wish to accomplish: encouraging the Saints to purchase and read the church literature; to increase the attendance at church services; and to make a bigger and better reunion.

Walter Hayer was the speaker at the Saints' Home Sunday evening, and Dewey White spoke at Liberty Home.

On Monday evening, June 1, "Elijah" will be presented by the Lamoni-Graceland Oratorio Society with a chorus of 130 voices. This is the largest organized choir in Iowa. The solo parts will be taken as follows: Arch Bailey, of Horner Institute, Kansas City, baritone; Raymond Carr, dean of School of Music of Des Moines University, tenor; Miss Doris Gieselman, of Graceland, soprano; and Mrs. Frances White Norris, contralto.

The Decoration Day address at Central Park was by Floyd M. McDowell. There were many visitors in Lamoni at this time, some coming because a holiday from work allowed them a chance to be home again; others came because of loved ones sleeping in Rose Hill Cemetery. Among the visitors were seen: Brother and Sister Richard Lambert, Brother Wilbur Paul, Brother and Sister George Anway, Sister Willard Gray, Sister Harriet Brown and daughter, Brother and Sister Orrin Moon, Brother and Sister Harold Anway, Brother and Sister Louis Miller, and Sister Case and daughter Ida May.

Two pretty weddings occurred among our young people this week. At the home of Sister Allie Brackenbury, her daughter Aliene became the bride of Brother Walter Walden. Lottie, daughter of Brother and Sister I. A. Monroe, was married at the Monroe home to Brother Tom McGeorge, of Kellerton, Iowa.

Religio Meetings at Chariton

From the *Lamoni Chronicle* is taken the following clipping concerning the Religio convention held at Chariton recently:

"The locals of the northern part of the Lamoni Stake, including Centerville, Lucas, Hiteman, Creston, and Chariton, joined in holding a Religio convention at Chariton Friday, Saturday, and Sunday. They were assisted by several members of the Lamoni local and others from Lamoni. The convention was under the supervision of the stake president, Fred Condit.

"On Friday evening a mixed program was given by the northern locals, assisted by Misses Dorothy Gunsolley and Dorothy Prall of Lamoni in a piano duet. The music of the convention was under the direction of Mrs. O. O. Brown of Chariton.

"The program Saturday consisted of prayer meeting in the morning followed by class work. At this hour Mrs. L. S. Wight talked on 'Recreation in the home' and Mrs. Ward L. Christy on 'Recreation in the church.' The afternoon was devoted to a round table on 'The function of the Religio,' led by Mrs. Wight, and a recreational hour. In the evening the Chariton Saints tendered a reception to visitors.

"Sunday was a big day, the attendance being the largest of any day, though all meetings were well attended.

"Prayer service at 8.15, Sunday school at 9.45, preaching at eleven by L. G. Holloway. Evan Fry and Frances Norris assisted the choir in the rendition of a duet.

"At noon a big dinner was served in the basement by the Chariton people, as also at the evening hour. In the afternoon Mrs. Christy talked on 'The growth of the Religio.' In the evening at 7.30 a musical concert was given by the combined northern stake choirs under the direction of Mrs. O. O. Brown. 'Looking forward to Zion' was the subject of the sermon of the evening by W. E. Prall. Besides those mentioned on the program, Apostles J. F. Garver and D. T. Williams and Miss Erlene Holloway of Lamoni were in attendance."

Apostle E. J. Gleazer reports good attendance and growing interest in London, Ontario, and vicinity.

Elder Bruce E. Brown sends very encouraging reports from his field of activity near Yuma and Wray, Colorado.

Young people's services are being started, with promising results, by Elders G. P. Levitt and Roscoe Davey in the community around Salt Lake City.

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Holden Stake

Holden

Our high school graduated forty-two this year, five of whom were from Latter Day Saint families. They were Chilton K. Ross, son of Brother and Sister I. M. Ross; Gladys Beebe, daughter of Brother and Sister G. W. Beebe; Daisy Spence, daughter of Brother and Sister James Spence; Arline Weir, daughter of Brother and Sister D. K. Weir; and Ruby Turnbow, who is the daughter of our departed and highly esteemed brother and sister, Doctor W. B. Turnbow and wife. Chilton Ross was president of the class and was given a state university letter "M" in recognition of special work accomplished. Out of the forty-two graduates there were seven on the honor roll making a grade of over ninety in all studies for the four years. Gladys Beebe and Chilton Ross were among the seven. All of our young people have done good work. Sickness and other matters interfered with the work of some. The superintendent, W. H. Ryle, and his corps of teachers have rendered very acceptable service.

Miss Pauline Millender, of Independence, Missouri, who taught in our schools the past year, was reelected and also elected as one of the teachers at Independence. She has accepted the latter. In addition to the increase in salary, she will have the privilege of living with "mother."

Apostle Clyde F. Ellis was with us on the 24th, occupying both morning and evening. The evening sermon was illustrated with slides, most of which were from pictures taken by Brother Ellis during his eight years of missionary work in the Society Islands. In the afternoon he spoke at the home chapel, using the slides. His visit and sermons were enjoyed by the Saints very much.

Sister Lucile Burroughs received her degree of Bachelor of Arts from the State Teachers' College at Warrensburg Thursday night.

Knobnoster

Elder Frank Goode, who has acted as pastor for the past two years, resigned recently, and Elder R. E. Burgess was selected by the stake presidency to take temporary charge until an election can be arranged. A number of our members went to Warrensburg on the 17th. Special services were held there on that date, it being the ninth anniversary of the organization of the church there. A good time was reported. Elder I. M. Ross worshiped with us the 24th. Elder W. S. Macrae was with us also and occupied the pulpit at both morning and evening services. Lola and Flossie Henderson, daughters of Brother and Sister R. B. Henderson, were among the graduates from our high school. Knobnoster has a special first-class high school, and we are gratified to see our young people taking advantage of their opportunities.

Marshall

Brother C. L. House and family were with us on the 24th. Brother House spoke to a full house at eleven o'clock. He baptized Brother Streeter Owsley in the afternoon. A very spiritual prayer service was experienced in the evening. The word of prophecy was manifest. Brother House spoke again at eight o'clock. Two were baptized last Sunday by Brother Levi Phelps. Brother William Mitchell was the speaker at eleven o'clock. All seem to be striving to do their best to make the work progress. Brother H. G. Thayer is not very strong yet but is some better.

Bates City

Brethren Walter and E. A. Curtis have purchased a farm near our little town and will become members of our group. We are pleased to welcome them and their families. Brother E. A. Curtis is one of our stake missionaries.

Brother Frank E. Ford has been away from us for two years, being superintendent of schools of Lamoni, Iowa, during that time. The Saints are happy to have Brother Ford and family with them again. Brother Ford has business interests here which require his attention. The pastor, Brother G. W. Hancock, reports, "We are at peace one with another and, I believe, doing the best we can under the circumstances."

Buckner

Our attendance at Sunday school and Religio is very good, with fine interest. Our Department of Music is improving. The pastor ventures to state that he thinks Buckner has as good attendance and interest as any group, if not better. What do the other pastors think?

Charles W. Scofield has located between Atherton and Courtney. We are in hopes that Brother Scofield can arrange to be with and give encouragement to the Saints at Sibley. They have no resident member of the priesthood there. Brother Scofield is a priest. Elder George Jenkins was the speaker at Buckner on the 24th.

Sedalia

We were glad to have Brother J. E. Bozarth of Warrensburg with us May 24. He occupied at the morning hour. Brother James King spoke in the evening, giving a splendid talk. We are having an increased attendance at Sunday school, and there is good interest in Religio. Our choir has been reorganized and is doing good work. The Department of Women is studying church history.

The Saints were made glad Sunday afternoon to see five more souls led into the waters of baptism by our pastor, Brother Rodger. They were Mrs. Napier, wife of Brother Roy Napier, and Bernice, May, Leona, and Jack Kirkhart. These were confirmed at the evening service under the hands of Brethren A. A. Weaver, J. E. Bozarth, and R. F. Moorman.

The Saints are looking forward with happy anticipation to the coming stake conference, which is to be held here June 20 and 21.

Nauvoo, Illinois

May 29.—Our oldest member, Sister Tamzie Newcomb, passed away on Sunday, May 3, at the age of eighty-five years. She was well known throughout the church, having held membership in Nova Scotia, Boston, Independence, Philadelphia, Kirtland, and Nauvoo. She was the mother of ten children, eight of whom are living, all but two being active workers in the church. Her home was always open to the missionaries. Her favorite pastime was piecing quilts and holders, which she presented to her relatives and friends, the Old Folks' Home, and the missionary bed in the Mansion House. Hers was a life well spent, and her counsels will long be remembered.

Mothers' Day was observed with special music and talks by various ones. At the Religio hour, several were called upon to tell of some special impression left upon their minds by their mother. It was found that the greatest desire of the majority of these mothers had been realized, that their children might be actively engaged in carrying on this work.

On Sunday evening, May 17, the baccalaureate sermon for the graduating class of the Nauvoo high school was preached at the Presbyterian church by our pastor, Elder Berve. Brother Berve used as his text, "Know thyself, oh man," and the class motto, "Be on the square." His message received much favorable comment. Two of our girls were among the graduates, Inez and Gayle Sherman of Rock Creek, who have been attending the Nauvoo high school the past term.

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On May 28 the graduating exercises of the grade school were held in the new school building. Of the three graduates, one was Mary Lee, adopted daughter of Brother and Sister Lee; and Floyd Henderson, adopted son of Brother and Sister Henderson.

Our prayer meetings continue to be of a high order, and all are abundantly blessed by the outpouring of God's Spirit. At a recent meeting, Brother Berve, under the direction of the Spirit, appointed Florence Ada Sanford historian of the Nauvoo District. Sister Florence has just completed a successful year of teaching at the Columbian School and has been elected teacher of the primary grade in the town school for the coming year. She will take a special course in primary work at the western Illinois State Teachers' College this summer.

Among the recent visitors to Nauvoo were Sister E. L. Traver of Boston; Brother Gunn and wife of Clinton; Elder H. A. Higgins and wife of Saint Louis; and Brother Ohlert, missionary to Germany. Brother Ohlert gave a very interesting talk at the Wednesday night prayer meeting, on the subject of the work in Germany, and he also met with the young people of the town at their regular meeting of the Young People's Christian Association, and gave a lecture on his travels which was greatly enjoyed.

Bevier, Missouri

May 27.—Priest Carl Weeks and Benny Hepple, superintendent and assistant superintendent of the Sunday school, have gone to Glen Ellyn, Illinois, also Brother George Davis. They are employed there.

Priest Ivor Surridge is located at Independence, Kansas. This leaves the branch with only one elder, one priest, one teacher, and one deacon.

Sister Ellen Tanner of Des Moines came here to attend the school commencement exercises last week. Three active members of the Sunday school were among the high school graduates in the class of 1925. Josephine Muncy was the valedictorian of the class, and she and Opal Riley were among the honor graduates; Edna Dixon was also a member of the class.

The junior choir, under the leadership of Sister Fred Thomas, gave a fine musical program on Mothers' Day. The church was filled to capacity, and all who heard the program highly commended it.

Sister Elizabeth Morgan of Kansas City was a recent visitor.

Brother and Sister Joseph B. Thomas left here May 26 for Baker City, Oregon, to visit their daughter, Sister Marvin L. Landers.

Sister Archie F. Smith and two daughters, Annalee and Marybeth, left for their home at Oakland, California, after a two months' visit in Bevier. Her sister, Mrs. L. O. Mason, accompanied her and will visit in California for several months. They left May 28.

Brothers Sam and Arthur Perry have returned from Glen Ellyn, Illinois, where they were employed for some time.

Bevier mines have been closed down for fourteen months, and there is a general exodus from Bevier.

Elder C. E. Harpe, of Lamoni, Iowa, has spent the past weeks nursing an eye that was quite seriously injured when one of the many bugs of the season collided with it. The care of a specialist and many hours of suffering have followed the accident, not to mention an interrupted program of missionary activity. The eye is improving, however.

Radio Programs

SUNDAY, JUNE 7, 1925

The programs for Sunday, June 7, appeared in last week's issue. Readers will note that now when the programs for Tuesday and Thursday evenings are published, the programs for the following Sunday will be given instead of for the preceding Sunday. This will make it possible for many more to receive the Sunday programs before they are broadcast.

TUESDAY, JUNE 9, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Program arranged by Miss Amy Winning of Kansas City.

Soprano and Tenor Duet: "Oh for thy wings, thou dove," Watson.
By Louise Mason.
Archibald Todd.
Contralto Solo:
(a) "We two," Kramer.
(b) "My love is a fisherman," Strickland.
By Mrs. Ernest Baer.
Violin Solo:
(a) "Old refrain," Kreisler.
(b) "Show Rosmarin," Kreisler.
By Norma Troje Miller.
Thursnelda Bircsak at the piano.
Soprano Solo:
(a) "I love and the world is mine," Johns.
(b) "As we part.'"
By Louise Mason.
Piano Solo: "Waltz," Chopin.
By Nora Ryan.
Soprano and Contralto Duet: "Serenade," Schubert.
By Louise Mason.
Mrs. Ernest Baer.
Tenor Solo: "Onaway awake, beloved," Coleridge-Taylor.
By Archibald Todd.
Violin Solo:
(a) "Serenade," Drdla.
(b) "Chansonette," Bass.
By Norma Troje Miller.
Soprano Solo: "Consecration," Manney.
By Louise Mason.
Tenor Solo:
(a) Recitative, "My arms," Handel.
(b) Aria, "Found an alarm," Handel.
By Archibald Todd.
Soprano and Contralto Duet: "Passage bird's farewell," Hildach.
By Louise Mason.
Mrs. Ernest Baer.
Piano: "Concerto in G Minor," 1st movement, Mendelssohn.
By Mrs. Arthur Erickson.
Miss Amy Winning.

Miss Amy Winning, Accompanist.

THURSDAY, JUNE 11, 1925

8.00 P. M., From the New L. D. S. Radio Studio

The music for this program will be furnished by Mrs. E. N. Brinkman, contralto; Mrs. C. B. Carpenter, soprano; Mrs. Herbert Spokesfield, pianist; Mr. E. N. Brinkman, baritone. First of a series of talks on Independence Industries—"The Manufacture of Decorative Tile."

SUNDAY, JUNE 14, 1925

11.00 A. M., From the First Independence L. D. S. Church

Organ. Mr. Robert Miller.
Hymn.
Prayer.
Offertory. Mr. Robert Miller, organist.
Anthem: "Praise my soul, the King of heaven."
By the Stone Church Choir.
Contralto Solo: "Love ye the Lord," Handel.
By Mrs. Lulu Lentell.
Sermon by Pastor C. Ed. Miller.
Hymn.

SUNDAY, JUNE 14, 1925

VESPER SERVICE

6.30 P. M., From the New Radio Studio

Music for this service furnished by Mrs. Harold Burgess, soprano; Mrs. Henry Stahl, contralto; Mr. Fred Friend, tenor; Mr. Paul N. Craig, bass. Sermonet by Elder U. W. Greene.

SUNDAY, JUNE 14, 1925

9.00 P. M., From the New L. D. S. Radio Studio

Pipe organ concert by Miss Amy Winning, assisted by Mrs. Grace Doxsee, soprano; Mrs. Elma Eaton Karr, violinist; Miss Hazel Scott, pianist. Elder Ralph W. Farrell will continue his series of sermons on the "True Latter Day Saint Church, with a reply to the M. R. Werner Articles Running in *Ladies' Home Journal.*"

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MISCELLANEOUS

Conference Notices

Nauvoo, with Rock Creek Branch, Ferris, Illinois, June 20 and 21, 1925. Educational programs have been arranged for these two days. Amos Berve, president; W. H. Gunn, secretary, 3014 Seneca Street, Fort Madison, Iowa.

Central Texas, at Central Branch, near Hearne, Texas, the evening of July 3. Sheldon Armstrong, secretary.

Northern Saskatchewan, with Artland Branch, July 9 to 12. Everyone cordially invited to attend. Eva Cooper, district secretary, Senlac, Saskatchewan.

Holden Stake, at Sedalia, Missouri, June 20, at 10 a. m., to continue over Sunday. D. J. Krahl, stake president.

Eastern Maine, at Kennebec Branch, June 13 and 14, 1925. Several general church officers are expected to be present. Herman A. Chelline, district president; Madeline Clark, secretary.

Appointment of Bishop's Agents

In the death of Bishop George P. Lambert the church lost an excellent representative and counselor, and his family a noble father.

His demise makes the appointment of an agent necessary. Elder A. L. Sanford, of Nauvoo, Illinois, is hereby appointed as Bishop's agent for the Nauvoo District, the appointment to take effect at once, subject to the ratification of the next district conference. We solicit for Brother Sanford the hearty support of the membership of the district, feeling assured they can have full confidence in his integrity and his consecration to the work assigned to him.

THE PRESIDING BISHOPRIC,
By A. CARMICHAEL.

Approved by the First Presidency.

The resignation of Brother H. F. Backer as Bishop's agent for Southern California District requires the appointment of a successor. Brother Backer has served the church faithfully for many years in this capacity and has always had the fullest confidence of the Saints everywhere. We wish to thank him in behalf of the church for his efforts in the past and sincerely pray the Master may bless him in the years yet before him for service.

We appoint David B. Carmichael as the Bishop's agent for the Southern California District, subject to the ratification of the coming district conference. This appointment has been approved by the First Presidency. We bespeak for Brother Carmichael the fullest support of the members of the district. We advise that all payment of the tithes, surplus, and offerings be made directly to him, thus giving the district credit for all its financial activities.

THE PRESIDING BISHOPRIC,
By A. CARMICHAEL.

Approved: The First Presidency, by Frederick M. Smith.

Notice of Appointment

Elder J. E. Vanderwood having resigned as president of the Kentucky and Tennessee District, the Presidency hereby appoints Elder Curtis L. Ross to act in this office for the unexpired term, subject to the approval of the next district conference. THE FIRST PRESIDENCY.

Addresses

Thomas S. Williams, 1703 South Main Street, Wichita, Kansas.

Requests for Prayers

Mrs. Maude Mann, Logan, Iowa, asks the prayers of the Saints for her crippled son on sacrament Sunday, June 7, that if it is the Lord's will he may be healed.

Reunion Notices

Central Illinois, at Springfield, July 10 to 19, on a beautiful tract of land just east of the city. This reunion should be of interest to many, for aside from the usual program, it was the home of Abraham Lincoln, and his home, monument, and the state capital will be of interest to those who visit here at reunion time. Speakers will be President F. M. McDowell, Apostle J. F. Garver, and Patriarch W. A. McDowell, also the district missionaries. Watch the HERALD for the prices of tents, beds, and meals. E. J. Lenox, chairman reunion committee, Springfield, Illinois.

Central Texas, at reunion grounds near Hearne, July 6 to 12. Sheldon Armstrong, secretary, 56 Waugh Drive, Houston, Texas.

North Dakota, at M. D. Graham's farm fourteen miles north of Minot, or seven miles northeast of Burlington, June 26 to July 5. Speakers will be F. A. Smith and Brother and Sister M. A. Etzenhouser of Independence, Missionary W. E. Shakespeare, and others. Minot is located on main line of the Great Northern Railroad, also of the Soo Line from Saint Paul to Canada. Burlington is on the Soo Line. For further information about meeting trains, write Mrs. M. D. Graham. There is running water in the camp, also a beautiful grove of large shade trees. Everyone come and bring the Spirit of God with you. Thomas Leitch, district president, 1350 First Avenue South, Fargo, North Dakota.

Reunion and Conference

Northeastern Illinois, at Elmhurst, July 2 to 12 inclusive. Conference convenes Saturday morning, July 4. Young people's convention last Saturday and Sunday. Place your order now for tents with local branch president or mail to President J. L. Cooper, DeKalb, Illinois. 10x12, $5.50; 12x14, $7.50; 14x16, $8.75; compartment tents at $9.25 and $11.25. Every branch officer and department leader needs what this reunion can give. Come Wednesday and prepare for uniting in opening service Thursday. Write for further particulars. O. A. McDowell, secretary, DeKalb, Illinois.

Pastoral Notices

To the Saints of West Virginia: Having been again appointed by General Conference to local work in West Virginia, and realizing the weight of responsibility resting upon me, and the necessity of close cooperation among all the workers of the church, I make this appeal to all, and especially to the priesthood, to take advantage of every opportunity to build up the work as far as possible, teaching the gospel to every creature.

To those who are isolated and have not the privilege of meeting with branches, I extend an invitation to write me so we may get closer together and have the benefit of correspondence that we cannot get by personal contact.

I am hoping this year to see West Virginia come to the front as never before and would urge everyone to reconsecrate himself to this glorious work and make a greater effort for its advancement in the future than ever before.

THOMAS NEWTON, *District President.*
CLARKSBURG, WEST VIRGINIA, 415 Stealey Avenue.

To Saints and Friends in Spokane District; Greeting: Having been appointed to labor in Spokane District, I take this method of inviting the cooperation of all who will assist in the advancing of the cause of the Master among those who have not yet heard the angel message; also in building up the work among the people of God. We have been informed through Doctrine and Covenants in sections 132, 134, and 135, that the hastening time is upon us, and I feel that with the assistance of the Saints and the Spirit of the Master, we, by thrusting in our sickles with all our might, may reap a bountiful harvest. Nothing can afford the happiness and pleasure that true service rendered to the cause of Christ and the uplift of humanity can give. I desire to be of worth to the cause we love, and as Paul has said, "I have planted, Apollos watered, but God giveth the increase." "We are laborers together with God." All will be rewarded according to their works. Let us all work. Write me as to what opportunities there are for meetings in your locality and of any new openings that might be effected. I will answer your calls as fast as possible and as wisdom may direct. W. P. BOOTMAN.
SPOKANE, WASHINGTON, General Delivery.

To the Members of the Arkansas and Louisiana District; Greeting: Having been appointed to labor in your district this year, I take this means of getting acquainted with you and letting you know I am in the field and at work. We are

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no doubt all profoundly interested in the work of the church, and I am sure all are willing and anxious to do something for its advancement. I hope to be able to cooperate with you to this end, and if possible aid in advancing the interests of the work here.

The work is ours; no one man can do it by himself, but if we unite our efforts in a common cause we can become successful in the work that is intrusted to us. Our task is one that requires the best there is in us, and we ought to avail ourselves of every opportunity afforded us to advance the work that is intrusted to us.

We learn by doing things, and we become strong as a result of exercise, so I trust we will be able to do all that the work demands of us and exercise ourselves so as to become strong and robust in the work of the church. The membership must be fed with the bread of life, so that they may grow in the grace of our Lord, and the ministry must be worked so that those who sit in darkness may be brought to the light of the glorious gospel of our Lord and Savior, Jesus Christ. I am going to give you the best there is in me, and in turn I trust that I may have your hearty cooperation and support.

The word of inspiration to us is that "All are called according to the gifts and callings of God unto them." I therefore hope that we will use the means within our reach for the good of the work. Let him that is able to produce wealth use the means within his reach for the good of the work, and let him that is called into the ministry do his best to advance the cause of truth among men. If each does his part, the burden will be made light, and the work will be accomplished. May God bless and prosper us in our work here this year.

Very truly, J. E. VANDERWOOD.

Reunion Calendar

North Dakota, June 26 to July 5, Burlington.
Northern Wisconsin, June 26 to July 5, Chetek.
Northeastern Illinois, July 2 to 12, Elmhurst.
Minnesota, July 3 to 12, Minneapolis.
Central Texas, July 3 to 12, Hearne.
Eastern Montana, July 8 to 12, Glasgow.
Central Illinois, July 10 to 19, Springfield.
Central Nebraska, July 10 to 19, Inman.
Kentucky and Tennessee, July 18 to 26, Puryear, Tennessee.
Florida, July 18 to 25, Dixonville, Alabama.
Portland, July 18 to 27, Portland, Oregon.
Spokane, July 24 to August 2, Sawyer, Idaho.
Alabama, July 24 to August 2, Pleasant Hill.
Western Nebraska, July 24 to August 3, North Platte,
Northern California, July 24 to August 3, Irvington.
Central Oklahoma, July 25 to August 2, Tulsa.
Toronto, July 25 to August 9, Woodbridge.
New York and Philadelphia, ——, Deer Park, Pennsylvania.
Southern New England, July 25 to August 9, Onset, Massachusetts.
Eastern Michigan, July 25 to August 2, Port Huron.
Chatham, July 31 to August 10, Erie Beach, Ontario.
Southeastern Illinois, July 31 to August 9, Brush Creek.
Mobile, August 1 to 9, Gautier, Mississippi.
Western Oklahoma, August 1 to 10, Eagle City.
Northeastern Kansas, August 1 to 9, Netawaka.
Western Colorado, August 1 to 10, Durango.
Lamoni, August 5 to 16, Lamoni.
Eastern Oklahoma, August 6 to 16, Winthrop, Arkansas.
Eastern Colorado, August 7 to 16, Colorado Springs.
Southern California, August 7 to 14, Hermosa Beach.
Northern Michigan, August 7 to 16, Boyne City.
Eastern Iowa, August 7 to 16, Maquoketa.
Seattle and British Columbia, August 7 to 16, Seattle, Washington.
Kirtland, August 13 to 23, Kirtland.
Idaho, August 14 to 23, Hagerman.
Des Moines, August 14 to 23, Des Moines.
Nauvoo, August 14 to 23, Nauvoo.
Kewanee, August 14 to 23, Galva.
Central Michigan, August 14 to 23, Midland.
Maine, August 14 to 24, Brooksville.
Pottawattomie, August 14 to 24, Council Bluffs, Iowa.
Southwestern Kansas, August 14 to 24, Winfield.
Clinton, August 21 to 30, Eldorado Springs, Missouri.
Little Sioux, August 21 to 30, Dow City, Iowa.
Southern Michigan and Northern Indiana, August 21 to 30, Indian Lake.
Southern Wisconsin, August 21 to 31, Madison.
Western Montana, August 21 to 30, Race Track.
Northwestern Kansas, August 21 to 30, Studley.
Spring River, August 21 to 30, Miami, Oklahoma.
Far West Stake, August 27 to September 6, Stewartsville, Missouri.

Conference Minutes

FREMONT.—At Tabor, Iowa, May 9, 1925. Prayer service at 10 a. m., in charge of H. N. Pierce and C. W. Forney. Speeches by A. M. Chase, T. A. Hougas, H. N. Pierce, and J. D. Stead at 11. Business session at 2.30 in charge of A. M. Chase. Branches reported as follows: Bartlett, 30; Glenwood, 85; Shenandoah, 104; Thurman, 75; Hamburg, 19; Tabor, 78. Following of the ministry reported: A. M. Chase, B. S. Lambkin, T. A. Hougas, H. N. Pierce, J. W. Dunagan, N. L. Mortimore, C. W. Forney, R. J. Dunsdon, William Eyler, S. S. Clark. Bishop's Agent C. W. Forney reported following funds collected for last six months: $371.35 remitted to B. R. McGuire; district budget fund, $84.38, remitted to A. M. Chase; department budget fund, $12.72, remitted to Mrs. A. M. Chase; clothing fund, $24, remitted to A. M. Chase; Graceland College Day fund at Shenandoah, November 17, 1924, $62.58 in cash collected, and $13 in pledges, of which $12 has been paid. Mrs. A. M. Chase made oral report of the condition of the Sunday schools of the district. District Secretary Gladys Barber read reports from Bartlett, Shenandoah, and Tabor Sunday schools; also made oral report from Department of Recreation and Expression. Oral report from Department of Women by Mrs. A. M. Chase. N. L. Mortimore was chosen district president, with T. A. Hougas and H. N. Pierce as associates. C. W. Forney sustained as secretary-treasurer, and Mamie Miller as chorister. Other officers are: Franklin Greene, superintendent of the Sunday schools; Gladys Barber, district Sunday school secretary; Sister B. S. Lambkin, head of the Department of Women; Gladys Barber, superintendent of the Department of Recreation and Expression. Time and place for next conference left with the district presidency. Short talks on reunion matters were made by A. M. Chase and T. A. Hougas. Preaching at 8 by J. D. Stead. Sunday school at 9.45 Sunday morning, with Roy J. Dunsdon and Mrs. A. M. Chase in charge. Preaching at 11 by A. M. Chase, at 2 by T. A. Hougas, and at 8 by J. D. Stead. Religio at 7. Moved and seconded that a vote of apreciation be extended Brother and Sister Chase for their services in this district. Carried. Adjourned. C. W. Forney, secretary.

THE SAINTS' HERALD

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

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

Graceland Commencement and the Young People's Convention

It is always a pleasure for a former citizen of Lamoni to revisit the little city; and this pleasure is enhanced when the visitor is a Graceland alumnus and the time of the visit is at commencement season.

On the 2d, the undersigned went to Lamoni, and on reaching there went out to the College Campus, where in the "Old Building" we had "conferences," board meeting, etc.

In the evening, in the basement of the new "gym" and Convention Hall the annual college banquet was held, a time when "old grads" enjoy renewing old acquaintances and forming new ones. As the first graduate of Graceland, I occupied a place on the program as a speaker.

On Wednesday, the 3d, I was glad to participate in the closing exercises of the school for the year, the chapel exercises from ten to half past twelve, an occasion made interesting by conferring of honor awards, the amenities contingent upon the retiring of faculty members, etc., news of which will doubtless appear elsewhere.

In the evening, at the commencement exercises, I had the pleasurable task assigned me of introducing the orator of the occasion, Doctor E. W. Starbuck, of the State University of Iowa, a man well known in educational circles, especially in the field of philosophy. His able address carried a valuable message to the audience.

On Thursday morning the convention opened, and in its first meeting, held in the "gym," a spirit of happiness prevailed, and I found pleasure in greeting in the name of the church. A fine tone was given to the meeting by the splendid address of Doctor Starbuck on "Thrice born souls."

At noon on Thursday I left Lamoni to return to Kansas City, and after a few hours at the office in Independence Friday morning, left by motor car for Kansas City, and with four young people left my home in Kansas City about half past one en route to Lamoni, going via Cameron, Winston, Pattonsburg, and Bethany. We entered Lamoni a little after eight in the evening and found the convention program well under way, with delegates coming in from every direction.

A fine forward-looking spirit prevails among those attending, and the plainly apparent deep-seated desire to know more about the program of the church cheers us in the hope that soon the corps of workers will be greatly fortified.

"Brother Floyd," busy as a bee, is happy with this group of splendid young people around him to teach.

LAMONI, IOWA, June 6. F. M. S.

Reorganization of Lamoni Stake Presidency and Bishopric

It was my privilege to be associated with President Floyd M. McDowell and three members of the Quorum of Twelve in presiding over a special conference of the Lamoni Stake, Sunday, May 17, held for the purpose of reorganizing the stake presidency and bishopric. These changes were made necessary by various events that had disturbed the official routine of the stake. We sometimes in our more lugubrious moments sing, "Change and decay in all around I see," and if we are particularly lugubrious we put the emphasis on *decay*. However, change is quite as much an accompaniment of life and growth as it is of decay. When I visit Lamoni the impression I get is that of life and growth.

There are two institutions represented in Lamoni which in their very nature distinguish Lamoni from any other comparatively small midwestern village. The first of these is the ecclesiastical institution—the church with all of its religious ideals and doctrine, together with her traditions which go back to the time when the committee on location drove out on the wild western prairies of Iowa, put a spade down in the soil, and having turned the virgin sod, said, The soil is good; we will plant the church here! And they planted the church there, and it grew and thrived, and from there as church headquarters radiated out many influences for good to the church through the world. From there missionaries went to all parts of the world. From there the church periodicals went to many homes. From there has

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gone a steady stream of consecrated and devoted men and women to build up the kingdom of God in various places.

The second institution to which I refer is Graceland College. This institution furnishes an intellectual stimulus which, properly balanced with spiritual ideals and influences, renders the atmosphere of Lamoni dynamic both intellectually and spiritually. One has but to spend a very short time in Lamoni to feel and sense that evidence of life and growth. So we may as well sing, "Change and growth in all around I see."

President Joseph Smith himself presided at the organization of the Lamoni Stake. The people at that time were blessed with the presence of that good and revered man. It has been my lot to be present at each change in the presidency that has succeeded since the day of organization. On looking back over the history of Lamoni Stake I am impressed with the thought that as a whole the stake has been well organized. It has been well officered. The standing of the church in Iowa is most excellent. Her standing is good in financial quarters. It is enviable in educational circles throughout the State. It is excellent in church circles. There may still be some narrow-minded bigotry in various localities, but as a rule the church stands high in the estimation of the people throughout Iowa. That fact is in harmony with the prediction made by Joseph Smith, that if the Saints were wise and careful God would give them grace and favor in the eyes of the people. This grace and favor have been won by adherence to the true ideals of citizenship laid down by Joseph Smith and exemplified by him when he lived in Lamoni as one of her citizens. These ideals have been carried forward largely by the official force as well as membership of the stake.

There may have been fiascos in various places, where some trusted man has either gone into apostasy or perhaps had a moral lapse or even become involved in questionable financial procedure, but the record of the stake officials in Lamoni, both presidency and bishopric, has been above reproach. The people of the stake have not found it necessary to lie awake nights for fear their representative men would betray their confidence.

This is not to say that those men have not had their personal faults and made various mistakes. That probably would be true, going back to the day when Captain John Smith came to Lamoni and was installed as president of the stake. When he began to issue instructions many thought that there was one sea captain who was giving orders in the wrong place, and the sooner he got off the boat the better. But after he had been with us for a little while no one wished him to leave the boat. And so all down through the line, without doubt there have been times when there was opportunity for criticism. But those men succeeded because the great majority of the members have been willing to overlook their faults, and recognizing their excellent qualities have gotten behind them with their moral and financial support and helped them to succeed. On that basis only can stake and district and branch officers win out in their work.

Brother Cyril E. Wight, president of the stake, found it necessary to resign and take up secular work in order to relieve himself of certain financial burdens which he felt in honor bound to meet and which he would not ask the church to assume. He makes this move with the intention of returning to active church work as soon as the burden is relieved, and in the meantime will give all the time that he can to helping the work locally in Kansas City where he has employment.

Brother Albert Carmichael, bishop of Lamoni Stake, was called to the Presiding Bishopric at the late conference, hence found it necessary to leave Lamoni. At the special conference Sunday morning, May 17, the resignations of these two men were accepted by the congregation.

Brother W. E. Prall was nominated for the office of president of the stake. The nomination was approved, and he in turn stated as his selection for counselors David E. Dowker, formerly of Des Moines, and Roy Cheville, connected with Graceland College. These nominations also were approved. Brother Prall has been a member of the stake presidency for a number of years, knows the needs of the stake, knows the various branches, and understands the routine work of the stake presidency. He is well qualified as an executive and administrator and stands high in the estimation of the people of Lamoni. Brother Dowker comes to them as a new man, but brings to them special talent as a pastor, as a personal worker in the homes of the Saints. Brother Cheville is a young man, and his contribution probably will be to the young people in Graceland College, to whom he will be in a sense a student pastor. He has really occupied that position in an informal way for some time and is loved and respected by them, and will thus in an official way join the stake presidency with the important work to be done at Graceland College.

Bishop A. B. Phillips was nominated as stake bishop, and having been sustained by the vote of the people he chose A. J. Yarrington as counselor. Brother Yarrington for some time has been counselor to Bishop Carmichael, and so understands the financial work of the stake and will be of great help to Brother Phillips in his new and important post.

The special conference was very pleasant and har-

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monious and spiritual, and it is pleasing to be able to report that the vote in the case of each one of the five men above mentioned was unanimous. There was not a dissenting vote in any instance. Not only was there no dissenting vote, but the vote was representative and enthusiastic, very few indeed refraining from voting.

At the afternoon session an ordination meeting was held. This was made impressive, as should be in such an important work. A short ordination sermon was delivered by Apostle J. A. Gillen. Prayer was offered by President Floyd M. McDowell, and the Saints joined in singing, "Jesus, I my cross have taken." It fell to my lot to deliver to these men the charge on behalf of the church and admonish them that it would be their province to keep unsullied the banner of Christ and maintain the trust that had so ably been kept by others; in kindness and humility but with firmness to administer the affairs of their charge; to reveal God to the people from the printed text betimes, but also in harmony with the statement that "the Word became flesh and dwelt among men" to endeavor to reveal the word of God in their own persons and lives.

The men were ordained under the hands of Brethren F. M. McDowell, J. A. Gillen, J. F. Garver, D. T. Williams, and the undersigned.

The people of Lamoni seemed to feel happy in their conference, and the general sentiment throughout the stake seemed to be that they had secured a well-balanced, well-organized working force in both the presidency and bishopric. The selections met with universal approval, and the stake looks forward to active and progressive work.

ELBERT A. SMITH.

K L D S Passes Class B Inspection

A telegram received June 6 from the radio supervisor's office advised that K L D S passed the Class B inspection. A letter received the following Monday stated that the supervisor's report and recommendation must go through the department channels at Washington, and that this would likely consume ten days to two weeks.

The telegram was construed to give authority to proceed on 441 meters, 1,000 watts, for which the station was inspected, and K L D S broadcast Sunday, June 7, on the new wave length. Since receiving the radio supervisor's letter the broadcaster has again been adjusted to 500 watts, 268 meters. It will be necessary to wait another week or two until the Government's red tape has run its course. Probably this will be before Sunday, June 21, and by that date K L D S should be permanently on the air, using 1,000 watts on 441 meters.

ARTHUR B. CHURCH.

What Some Are Doing

Apostles Garver, Edwards, and D. T. Williams are working at the Young People's Convention.

All of the First Presidency are helping conduct the Young People's Convention, Brother McDowell being the director of activities, while Brothers Frederick M. and Elbert A. Smith are lecturing and preaching, and assisting in various ways.

Bishop Israel A. Smith is finishing some legal work for the church, and is also engaged largely in personal business affairs. At present he has offices in the Battery Building.

Pastor Roy V. Hopkins writes from Dahinda, Illinois, June 2, stating that he is still improving; that because of plenty of exercise, fresh air, and sunshine, he rests quite well. He is impatient to be at work; remembers his friends and coworkers; asks an interest in the prayers of the Saints.

Bishop James F. Keir is engaged in the hotel business at Pleasant Hill, southeast of Independence, about half way to Holden. He has purchased the Tucker Inn and is enjoying a good patronage.

Elder B. F. Creel and Sister Creel are working hard among the Indians on the Omaha Reservation, having come into possession of a team of wonderful farm horses with which to do their work. They are happy and fully occupied.

Pastor C. Ed. Miller is trying some new methods in conducting the office work of the city of Zion, and finds a heavy demand on his time from the Graphic Arts Bureau. This bureau is furnishing lantern slides to many of the pastors and missionaries of the church.

Bishop Benjamin R. McGuire has been at home quite continuously since General Conference, but was in Saint Louis a few days of last week, returning to Independence Tuesday morning. He expects to leave for New Jersey in the near future, where he will take a vacation of a couple months before engaging in active business.

Bishop A. Carmichael is in Lamoni lecturing in convention and preparing to move his household effects to Independence. He will likely be at his desk early next week.

Apostles Gillen and Ellis left last week for the West, Brother Gillen going to Los Angeles, California, Brother Ellis stopping in Utah and afterward proceeding to Berkeley and points in northern California.

Evangelist Frederick G. Pitt is in the Battle Creek Sanitarium building up for a second operation. A setback after the former operation occurred some two weeks ago, and from this the doctors think he will soon recover, especially if cooler weather continues. His friends are hopeful and ask for the prayers of the Saints.

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Young People in Convention

The young people of the church are solidly behind the proposition of redeeming Zion.

This is the plain declaration of youthful representatives from all parts of the church, as in convention assembled they adopted as their slogan, "This year we sail Zionward, which is our course."

For two days and nights the rain had poured down incessantly. Roads had become impassable, washouts along the railroad lines held up the trains, around the campus of Graceland the mud and drenching rain presented a discouraging picture to President F. M. McDowell and the others who had worked night and day for weeks to make the convention a success.

Yet on Thursday morning, June 4, the large crowd that waited in the Convention Hall for the opening message, gave evidence that nothing could daunt the daring spirits of our young people in their determination to go on to Zion. J. Pluvius gave up the fight. The clouds dispersed, the sky cleared, the sun shone out in all its splendor, and the Third International Young People's Convention began under a most auspicious promise.

At ten o'clock the convention opened, Apostle John F. Garver offering the opening prayer. Following this, President Frederick M. Smith, in a few well-chosen words, formally welcomed the young people in the name of the church. He said he welcomed them to the convention for the vision it would give them of the task that lies before us, for the mutual encouragement that their presence would be to each other, and for the purpose that they might find here their responsibility as future leaders of the church and take up the work with fresh vigor and nobler aspirations. The response his address received from the young people gave evidence of their loyalty to the ideals of which President Smith is the church's spokesman.

Then followed a solo, "Thanks be to God," sung with deep feeling by Sister Aliene Brackenbury Walden. As soon as the applause had died away, President McDowell, as chairman of the convention, called upon Elder Lonzo Jones, dean of men at Graceland, to introduce the principal speaker of the day, Doctor E. D. Starbuck of Iowa University.

Doctor Starbuck is one of the Nation's distinguished educators. A tall, gray-haired man of masterly appearance, he held the close attention of the audience for one hour, presenting in quiet, simple language the subject of, "Thrice-born souls."

It was a splendid address, and sounded the keynote of the convention . "To lose one's self in one's job." "To find the vision of your task as it relates to the universal forces of God." This was the central thought of an address that fully repaid the efforts of the young people who heard it.

Announcements of the different study courses were then made, arrangements for the day's work followed, and with the benediction of Apostle Garver, the convention took on its various activites.

The Young People's Convention is more like a summer school than a conference. Church leaders are scarce, and a convention of training in the problems and ideals of the church is the method devised to increase the supply. The program includes the following courses of study, under the best qualified instructors in the church:

Department of Home Economics: Blanche Edwards, Director

Instructors: Lulu Porter, Mrs. Henry Denio, Doctor Clara White, Zilpha Monroe, Lou Rissie Dillon, Mrs. George N. Briggs, Eva Lewers, A. Max Carmichael.

Department of Women: Blanche Edwards, Director

Instructors: Mrs. Lenore Christy, Mrs. Anne Friend Roberts, Mrs. Ida Etzenhouser, Mrs. Lydia Wight.

Department of Religious Education: A. Max Carmichael, Director

Instructors: Olive Elefson, Verna Brackenbury, Ethel Brooner.

Department of Church Problems: F. Henry Edwards, Director

Instructors: Bishop Albert Carmichael, Bishop A. B. Phillips, Thomas S. Williams.

Department of Social Service: M. A. Etzenhouser, Director

Instructor: Mrs. M. A. Etzenhouser.

Department of Musical Leadership: Mabel Carlile, Director and Instructor

Department of Recreation and Expression: A. R. Gilbert, Director

Instructors: F. M. McDowell, E. G. Gilbert, Florence Thompson, Carlile Whitehead, Velva Williamson, Dora Dexter, Ruth Fisher, Mrs. C. E. Wight.

Class studies closed at four o'clock, and were followed by two hours of lively recreation. In the evening the A Cappella Chorus and Orchestra presented a delightful program at the Brick Church.

Friday morning, at half past seven, the young people's prayer meeting gathered under the leadership of Brother Garver. This feature is perhaps the most important of the whole convention. The unity and singleness of aim of our young people from every part of the church here finds definite expression. About three hundred attended this first meeting.

(Continued on page 637.)

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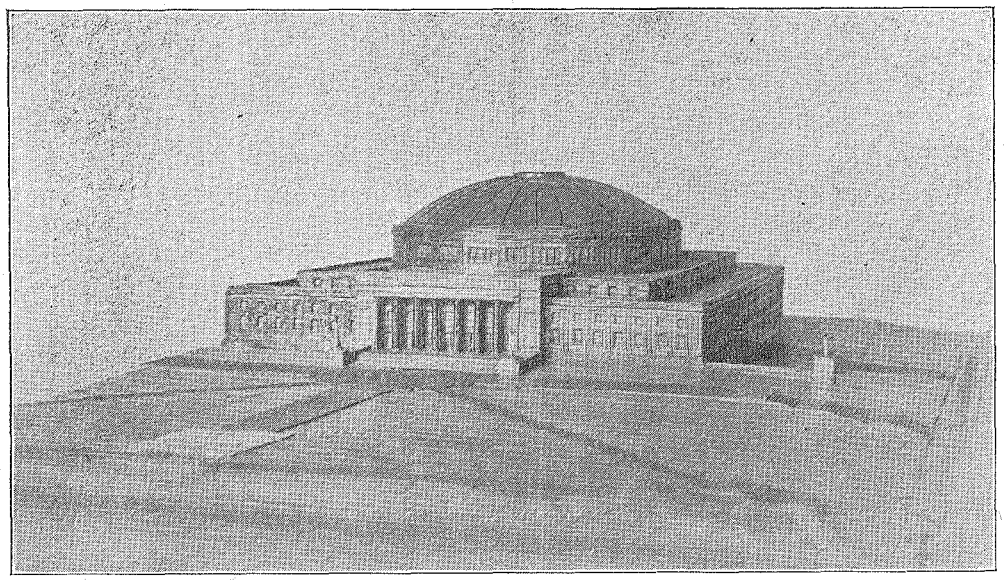
ORIGINAL ARTICLES

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

The Auditorium

BY HENRY C. SMITH, CHURCH ARCHITECT

The apparent need of the General Conference Auditorium is as great to-day as it was several years ago when the body voted so enthusiastically for its erection. Our largest auditorium, which is in Independence, seats approximately eleven hundred people and has been too small for General Conference sessions for years. At present it will not hold a fourth of the members in Independence. We can all see the possibility of using this building between conferences for various local needs. This would be a benefit and would do much toward unifying our ideals and purposes in this, the central place. Besides the membership in the Independence Stake convenient to the building, we have many more who will find it to advantage to make a special effort to meet with us on many special occasions.



THE PROPOSED AUDITORIUM
From photo of the plaster model.

Our committee has worked as rapidly as possible in following out the instructions. The problem of building the Auditorium at once brings up our larger problem of the Temple Building. The relation of the two buildings to each other and the surroundings seemed of first importance. Considerable time and thought have been given to five locations. The committee selected one location to be considered tentatively.

The next consideration was the size. Among our people you will hear ideas freely expressed, covering an extremely wide range, as to the seating capacity we require. These were all considered by the committee, who had no wide range of ideas of their own, and they easily agreed, at the conclusion of their discussion, on an average, which was sixty-five hundred.

This building is essentially a convention building, where people expect to be seated so as to be able to see the greatest number of delegates possible as well as to be able to hear well and see clearly what is going on at the forum. We have, all of us, been in auditoriums where people were seated one tier upon another, and it was only possible to see the platform and a small percentage of the people seated—those directly around. The other extreme would be the bowl-shaped stadium. The solution of our problem we thought would be the large main floor with one balcony with reasonable overhang over the main floor, the main floor dished so that everyone would have a good view of the speaker. This type of building has been most favorably considered among all those studied. Just recently the construction of a building quite similar has been started in Washington, District of Columbia. This building is similar in plan and size, but much grander in its appointments and richer in its finish than we have ever considered possible for us to have.

In determining the shape, we have chosen the ellipse, for it has been found that sound travels from the speaker stationed at the focus out in all directions with equal intensity on the perimeter of an ellipse of certain proportions of the major and minor axis. These proportions, determined by one of the leading authorities on acoustics, have been very closely approximated in the solution of our problem. Among many other points in favor of the form adopted, is, the greatest possible number of the auditors are within the visual angle of the speaker, which makes for better attention. Those who are not within the visual angle are closer to the speaker and are relatively in a good position.

The building is planned with broad entrances on the four sides. Each entrance opens directly into a wide foyer. From there direct entrance into the auditorium is had on various levels without the use of steps. A wide corridor, connecting these entrances,

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entirely surrounds the auditorium, inclosing it in a rectangular form. The triangular corners between the elliptical auditorium and the rectangular corridor provide space for eight wide ramps, making an easy entrance over these inclined planes to the upper or lower levels.

A building of this size and character should be finished on all sides. This we expect to do, with the finish on one, the main front, slightly more elaborate. Above and on each side of the foyer we expect to provide space for auxiliary auditoriums, quorum rooms, classrooms, departmental space, local and general church offices, choir rooms, etc. These will in time entirely surround the building when it is finished on all four fronts. It is hoped, at this time, to build one of the fronts and provide plenty of office space and one auxiliary auditorium. As every style of architecture is entirely dependent upon the character of our principal building, the Temple, it seems the classic, slightly modified, will be most suitable for our purpose.

Preliminary estimates have been made at various times, and we have some idea as to what the cost of this work will figure. Before the work is undertaken, definite estimation will have to be made. In the recent past some changes have been made, all tending to reduce the cubage, so we feel that the parts planned can be built for the amount pledged. There is also a wide range among the suggestions that have been given on the Auditorium regarding the quality and character of the material to be used. The committee has considered every suggestion and thinks it best to build a first-class structure in the most permanent and substantial manner.

We all know that a building can be hurried along —put up seemingly overnight. We also know that such buildings often cost an unnecessary sacrifice of life and money, as well as a serious waste in workmanship. Our work should be pushed forward with reasonable speed, undertaking some of the first steps that are necessary. All the while we should be assembling our talents and collecting our funds in preparation for a time when they can be used to advantage in this work and the greater work which we all expect will be ordered to follow this up.

The Cure for Poverty

The cure of poverty is not charity. Nothing that you give a man will do him much good. You may relieve for the moment his temporary care, but he will drift back again. What is best for the man who needs help is to give him the chance to help himself. If you can make him self-supporting, you will also make him self-respecting. A chance to work his way is much better for him than a chance to *shirk* his way.—Henry Ford.

Individual Priesthood Responsibility

BY WILLIAM I. FLIGG

The Savior has said, "Occupy till I come." With many the question is, How shall I? or, How may I? There are many called, but few are chosen. The reason may be ventured. Can we properly measure the source of our commission? "The rights of the priesthood are inseparably connected with the powers of heaven, and can be controlled or handled only upon the principles of righteousness." Our commission, then, comes from God. It is he who worketh in us to will and do his good pleasure, and so long as we are engaged in the work of life we should try to act in accordance with the nature and character of him who sent us, to our full capacity.

It is a wonderful responsibility to stand between God and man, as a priest, as a light bearer, pointing men the way to a world of light where there is no darkness, for God is the light thereof. In this respect we are workers together with God. "Ye are the light of the world; a city set upon a hill that cannot be hid," is as true of us and as far-reaching as he who said, "I am the light of the world," though we treat this immortal term sometimes as very commonplace.

It is an individual responsibility to interpret God to our brother man. The things of God are understood by the Spirit of God, rings very true when viewing the acts and works of man in the past and present, regarding man's future estate. The prophet well said, speaking as a mouthpiece for God, "My ways and thoughts are not your ways and thoughts," and it should grow upon each of us as we interpret and apply those teachings in our lives and the lives of those with whom we minister, to grow like him who has promised by his truth to advance and finish our faith.

Our responsibility gives us the right to represent the church. How can I properly play my part? A mason employed on the building of a house may be quite ignorant of its general design, or may not keep it constantly in mind. Then through the hours and days of this life our part may be a very small part of the whole, but very essential. And our present joys of results may not be the true measurements of the eternal joys of completed results.

One has said that limitations always make for happiness. We are happy in proportion to the range of vision we have of our task, representing the church. Then as we try to represent its doctrines, its teachings, its ideals of life and morality, what should be our attitude of mind and general deportment? To live at random in business, in pleasure, without ever reflecting or having clear ideas of what we are about will bring chaos to our emotions and

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confusion to our thoughts. How significant the attitude of Paul, "I fight not as one that beats the air, nor run with uncertainty." He was sure of his premise and saw a hopeful conclusion to his mission.

So we, in arranging to represent the doctrine and ideals of this great organization should by a process of trained and intelligent thinking and living truly represent God and his church among men where we should shine as lights to the world.

Discipline and training govern in large centers and determine harmony and results. Untrained discipline and thinking breed anarchism and hate among men and nations. How essential, then, we learn to train our thinking to the possibilities of an enlarged consciousness of our responsibilities to God and the people, and in this enjoy greater liberty. You shall know the truth, and it shall make you free.

Our Savior was manifested to destroy the works of Satan. As a priesthood we have delegated to us authority from God and Jesus Christ, and being called joint heirs with him, we should be true in our association with Jesus Christ and one another in the purpose and accomplishment of the great task, the conversion of the world.

The world contains many things that are bad, but who among us can measure the terrible conditions of society? Thus let us be true to one another and in the association authorized of God help save society.

Two thoughts stand out very clearly in the nature of the work to be done: First, Woe is me if I preach not the gospel; and in latter-day revelation, He that is warned must warn his neighbor. So, primarily, our work is missionary and to teach. Christ's first work was missionary, and how fitting the language, "We know thou art a teacher come from God." As a church our business is in all the world, and to abide till the world is affected thereby. This surely is a great task. None can measure the uncharted field by human wisdom or sight, and if we neglect our part, who can measure the woe or suffering?

As a summary of our work, abroad it is missionary, and at home it is to warn our neighbor. Then who among us can escape if we neglect so great salvation? The pastoral part of our work is to feed the flock. This includes conditions of care and education for those converted, to bring them to the fullness and measure of Jesus Christ.

Organizing groups, branches, districts, then stakes, and by missionary and pastoral work systematically organizing our forces for man and society, both temperally and spiritually, will bring us to that great climax, Zion.

In all this, our individual responsibility as priests and priesthood is to be ensamples; first to the church, to be diligent in service, cheerful in our warfare. We exist physically because our organism is the seat of constant motion, and if we are to exist intellectually and spiritually, it can only be by continual occupation. Thus, as a natural and spiritual result, we shall be joyous in our triumph.

Second, to the world, to live as Christ lived in it. It was said by him of those who would work with him: To them he gave power to become the sons of God. And he, the Son, dwelling among men, the Word became flesh and dwelt among us. How great is our individual priesthood responsibility.

Traits for Leadership

BY AUDENTIA ANDERSON

It was our recent privilege to spend a number of days in the Congressional Library at Washington, District of Columbia, a place almost bewilderingly fascinating to the reader and student. Our object was a search into some past history, a task which the breadth and scope of eastern libraries render particularly attractive.

One day, while browsing hopefully among some bound magazines published a quarter of a century ago, we stumbled upon an article written by a man prominent in state affairs, in which he discussed the contribution to national life and character made by a certain family. In this treatise were a few paragraphs upon leadership which were so clear-cut, so thoughtfully developed, and so sound and well-rounded-out in conclusions, that we copied them, and here offer them to the HERALD readers, with the hope that they may be pondered and analyzed carefully, and their application to some of our present and recently past problems fairly and justly made.

Honorable Josiah Meigs Hubbard, of Middletown, Connecticut, secretary of the Connecticut State Board of Mediation and Arbitration, in 1906 published in the *Connecticut Magazine* an article relative to the influence of the Meigs family in America. This family is descended from John Meigs, who came from Dorsetshire, England, as early as 1639, and settled in Connecticut, and took an active part in the settlement of various towns of that period, including New Haven, Guilford, and Killingworth.

This John Meigs is the one who was made famous in history by a wild ride on horseback, during the night of May 12, 1661, when he went from Guilford to New Haven, a distance of eighteen miles, to warn the fleeing regicides, Whalley and Goffe, then in hiding at the Reverend Mr. Davenport's, that agents of the king were on their way to arrest them. He succeeded in reaching New Haven ahead of the king's

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officers, and the judges, warned in time, hurried away to another of their mysterious hiding places. John Meigs is considered to have saved their lives at that time, and is said to have carried food to them later while they lived in the cave in which they found refuge.

Incidentally, it may be of interest to know that our church President, Frederick M. Smith, is a descendant of this same John Meigs, who was a representative to the general court at Hartford in his time, and held many other offices of public trust and honor.

Mr. Hubbard, in the article from which we quote, prefaced his observation by the statement, "Certain distinctive characteristics abide through the generations, and it is in the privacy of the home that real history is made." This ancestor, whom he mentions, Return Jonathan Meigs, was a colonel in the Revolutionary War; through him, Mr. Hubbard's line is traced to John Meigs, the original emigrant to New England. The "Mysterious, Dark Day" to which reference is made, was caused by one of those total eclipses which, so little understood in those days, struck terror to the hearts of many. Mr. Hubbard's comments follow:

I quote from the poet Whittier the speech of Abraham Davenport, who, when the Mysterious, Dark Day came, and alarm and apprehension were so general that a proposition to adjourn was made in the legislature of which he was a member, met the question thus:

"This well may be
The day of judgment which the world awaits.
But, be it so or not, I only know
My present duty, and my Lord's command
To occupy until he come. So, at the post
Where he has set me in his providence,
I choose, for one, to meet him face to face,—
No faithless servant, frightened from my task,
But ready, when the Lord of the harvest calls!
And, therefore, with all reverence I would say,
'Let God do his work. We will see to ours!'"

In the same group with this Abraham Davenport and John Stark and others of like character, I place the first Return Jonathan Meigs, contemporary with them in time, tried by the same severe tests, and found abundantly worthy of like high honor.

It is not claimed in behalf of these men that they were faultless. Doubtless those who lived neighbors to them could point out in them faults in abundance, but we are not called upon to dwell upon those, whatever they may have been.

The work is not done by faultless men, but rather by those whose virtues overbalance and outrun, and finally master and subdue, their faults. When this is true of any man, it is so, in the wise providence of God, that his faults fade away and are forgotten, while his work remains to bless succeeding generations. If God could only use faultless men for good work, the hope of the world would be faint indeed.

If men would work together, and work effectually in the performance of the tasks of civilized society, there must be those who lead and direct, and those who follow and execute. As the potter in Longfellow's poem said, while his wheel turns round and round, and the plastic clay follows the motion of his hand:

"For some must follow, and some command,
Though all are made of clay."

What is it that determines as between two men, seemingly of equal ability, that one should be a leader and the other a follower? Sometimes it seems to be mere accident—Opportunity opening for one a door which remains closed for the other; sometimes it is a willingness on the part of one to take risks from which the other shrinks. Many times it is faith—a strong confidence either in one's self, or in the cause or enterprise in which one may be engaged, or, in an overruling Power which can be depended upon for guidance and for strength to meet one's every need.

One may possess this faith in larger measure, or in more active exercise, than another. Very slight indeed may be the distinctions which determine the relative position of men in respect to this matter, and it is therefore happily true, that capacity for leadership is largely possessed by those who are content to be followers!

It was said of our regiments in the Civil War, and my own was one of them, that if every officer were to be suddenly removed, his place could be instantly and capably filled from the ranks. Happy the cause for which such soldiers fight—fortunate the enterprise for which such men work!

And now, in taking leave of the Meigs family, I only wish to claim for its members, that whether in high or low station, as leaders or as followers, we may say of them that they have done well their part in the building of national life and character. May their descendants and all who inherit the blood and traditions of the early settlers of Connecticut, realize their legacy, and prove themselves worthy of it.

It is true, science to-day places great emphasis upon environment in the formation of character. However, we feel confident that the greater our knowledge of the ancestral forces and influences back of us, the more successful we may be in strengthening our heritage of good and eliminating whatever of wrong tendencies may have come to us. We wish to close with the following poem by John Kells Ingram, which he calls "Social heredity."

Man is no mushroom growth of yesterday;
His roots strike deep into the hallow'd mold
Of the dead centuries; ordinances old
Govern us, whether gladly we obey
Or vainly struggle to resist their sway.
Our thoughts by ancient thinkers are controll'd,
And many a word in which our thoughts are told
Was coined long since, in regions far away.
The strong-souled nations, destined to be great,
Honor their sires and reverence the past;
They cherish and improve their heritage;
The weak, in blind self-trust or headlong rage,
The olden times' transmitted treasures cast
Behind them,—and bemoan their loss too late!

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A Word in Season on the Word of Wisdom

BY EARNEST A. WEBBE

On page 279, volume 1 of History of the Church you will find the following brief paragraph and yet more brief comment:

> On Wednesday, February 27, 1833, the revelation familiarly known as the Word of Wisdom was given. This is a peculiar and unique document, but it will bear the closest investigation; and though it is now (1897) over sixty-three years old, and the subjects treated of have been investigated and discussed by men of learning, it will be found in harmony with or in advance of the best minds of the age.

Text of the revelation as found in Doctrine and Covenants 86th section then follows as a footnote.

The writer, who, some twenty-five years ago was impressed with the divinity of the latter-day work through the counsel contained in the Word of Wisdom, wishes to call the attention of all who are or can be called Saints, to a companion treatise published in 1924 by the National Health Council of America; a copy should be in the hands of everyone interested in the welfare of Zion and the dawning era of stewardships; it may be studied with much profit in connection and comparison with the 86th section of our present-day, third-part, of the standard books of the church. Listen to a sentence of the introduction to the Word of Wisdom: *"showing forth the order and will of God in the temporal salvation of the saints in the last days,"* and pass by lightly, if you can, the import of its relation to the coming to pass of Zion through our stewardships.

As to this newest book that so thoroughly supports and amplifies the above, it is called, Food for Health's Sake, and costs but thirty cents—less than the cost of a meal, and will save the earnest reader a thousand times that sum and increase you in the faith.

While the Word of Wisdom makes straight and clean-cut statements, the later book goes into detail and gives you the "why for" of the same; there are very readable chapters on the physical "Needs of everyone"; what our bodies require and how best obtained; "The best chance for the children"; and "Needs of the family"; something for mothers and fathers to consider if they would leave it to the next generation to redeem Zion; if you would stay and participate, the chapter to "Increase the length of your life" should interest. A chapter on "Food information" analyzes the values and properties of our common foods, as milk, grain products, vegetables, fruits, eggs, fats, meat, fish, and sweets. Then a final chapter on "True economy on health."

I would like to present a few quotations that you may compare with your reading of the 86th section of Doctrine and Covenants and as the summer season is now upon us, you may be encouraged to put the matter to a practical test. We read: "It is often possible to save a considerable amount without lowering the food value." Again: "One mother who had been very anxious about her seven underweight boys, whose father had died of tuberculosis, was much surprised when she found she could save twenty dollars a month on her food bills by rearranging her diet to include more vegetables and less meat. She was more surprised when she found her children gaining for the first time in months on the changed diet. The expensive diet in this case was undermining health and leading to disease!" How does that compare with the promise in the concluding paragraph of the Word of Wisdom?

Under "Meat" we read: "A committee of prominent scientists which met during the war to determine how much of each food should be included in the day's rations, decided that since meat is not a physiological necessity they could set no minimum"; in another place, it "is incorrectly thought of as the essential strength giver," whereas it is rather a "stimulant" and "a most expensive article of diet." In the Word of Wisdom it is designated for the use of man under certain conditions, but "all wholesome herbs" are spoken of as for the constitution, nature, *and* use of man—a threefold value—and we learn why by an examination of the table of values and their vitamine content. The leafy vegetables are enumerated and classed as "natural tonics with the very phosphates, calcium, and iron often contained in the doctors prescription" and are "in their quiet way just as much strength givers as meat," and that is according to Genesis 1: 29 also. How familiar is the average housewife with this list of "all wholesome herbs"?

Here in little old Kirtland, where the 86th section came before the minds of men nearly a hundred years ago, one of our Doctrine and Covenants classes has put in five months of this term with an intensive study of the Word of Wisdom, and the interest is unabated; has in fact nearly doubled our numbers. We have a benevolent fund forming the nucleus of some good movement in harmony with the principles involved, and as we are distributing copies of this valuable treatise it adds to this treasury. Three dimes and a red stamp bring it.

Latter Day Saints everywhere will soon be gathering to the various reunions, those training camps of Zion. Where shall we look for a better place to see this revelation, that has to do with our temporal salvation, put to the test? "Try me," saith the Lord. Cannot we step, even in this instance, Zionward? Or must our gatherings of the kind be commissaried on the plane of the county fair with "hot dogs" of stale meat and "pop"—things of mystic origin and

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NEWS AND LETTERS

Graceland Chats

Gym Show

The second Annual Girls' Gym Show gave the new gymnasium its first experience with anything approaching the theatrical on Friday evening, May 1. The girls were assisted in their program by the Lamoni-Graceland Orchestra and Miss Marguerite Jeffries, soprano.

The gym was carefully and tastefully arranged for the occasion. The unfinished stage was hidden by curtains and screens, whose monotony was relieved by foliage and shrubbery. The major part of the gym floor was used in the performance, the audience of about fifty being seated in the balconies and on the west section of the main floor.

The opening number was a marching drill, in which all girls participated. To many of the boys at least, this was the most appreciated number on the program. It was a pretty and a rhythmically stirring sight to see so many participants, all in regulation gym dress, going through their intricate and lengthy drill patterns which might have done credit to a squad of soldiers or a crack drill team from some lodge.

The next number was a demonstration of work with Indian clubs, and was also well done. The rhythm and precision were beautiful to look upon, with the easy, yet forceful vigor displayed. This number was followed by a catchy stunt, the "Jumping Jacks," who performed their antics in acceptable mechanical doll style, and a demonstration of the "daily dozen" used by the girls' gym classes, which left some of the spectators wondering how some of the girls managed to keep so heavy after going through with anything so strenuous every day.

A series of pyramid building stunts was then given. But the climax of the evening was of course the crowning of the May Queen by Prince Charming, and the winding of the Maypole in the presence of the queen and her court. It seemed particularly fitting that Dora Dexter, who was the director and guiding genius of most of that which had gone before, should be thus honored by Tom Franklin as Prince Charming, who was in a way the representative of the whole student body.

Officers of Student Body

The election to fill the major offices of the student body for the coming year of 1925-26 was held Wednesday from the hours of eleven in the forenoon to three in the afternoon. In several offices the competition was quite keen. The final count of votes resulted in the election of Leslie Flowers as editor in chief of the *Record*, and William Collins as business manager. For the Acacia, Stella Brockway was elected editor and Wallace Nelson business manager. Other people elected to offices are Tess Morgan as Athenian president and Jack Gardner as financial manager for athletics.

Extemporaneous Speaking

In the final contest the Alpha Pi Society was represented by Frank Holmes, who spoke on the subject, "The meaning of the recent German election." The Niketes Society was represented by three speakers. Mildred Turner, the first speaker on the program, also spoke on the meaning of the recent German election. Katherine Clancy spoke on the subject, "Specialization versus generalization in our public schools." Ruth Lewis, the third speaker for the Niketes, discussed the subject of the opium conference.

Paul Goodrich, representing the Victorians, disclosed the evils and benefits of prohibition in America.

The final decision of the judges awarded first place to Frank Holmes, second place to Mildred Turner, and third place to Ruth Lewis.

As a result of the contest, the present standing of the four literary societies in competition for the forensic banner is as follows:

Alpha Pi Sigma	203
Niketes	153
Victorians	142
Kappa Deltas	140

Lambda Delta Sigma Meeting

The Alpha Chapter of the Lambda Delta Sigma Society held its regular meeting on Tuesday evening in Room 112. The program was in charge of Max Carmichael, who had called to his assistance four able workers in the persons of Peter Muceus, Olive Elefson, Lonzo Jones, and Roy Roberts.

The meeting was highly educational and had a very broadening effect on all the members present.

College Players

Friday night, May 8, was the occasion for the College Players' presentation of three one-act plays: "Tickless time," by Susan Glaspell; "Aria da Capo," by Edna Saint Vincent Millay; and "What they think," by Rachel Carruthers. The three plays made an ideal combination for an evening's entertainment, and since each one was individually enjoyable, interest was held at a high pitch throughout the evening. All the players were well chosen and eminently suited to their parts, and working in combination with some most excellent stage settings they produced about the most finished dramatic production which has been seen here for some time.

The stage settings, scenery, and lighting were far above the usual average on all three plays; in fact, nothing quite so elaborate has been seen here for at least the last two years. Credit for this phase of the production's success be-

(Continued from page 625.)

products of conspiring men of the world? Might we not more wisely court health than sickness? Why not a little more thoroughness and make the occasion one in which we may demonstrate to ourselves and later to the world we have so good a thing—where are our lecturers, teachers, experts, that will "Keep back no words of knowledge that human hearts should know"? Shun not to declare the whole counsel of God while "My people perish for lack of knowledge." They should be the richest people on the face of the earth with this key of wisdom held out to them; if applied it will go far to solve the problem of economics, giving the average Latter Day Saint family a better leeway towards material stewardship. Hope is herein expressed that those qualified to elucidate upon the rich promises contained in the revelation under consideration will turn their talents more generously to its support, that Zion the more quickly may "put all her beauteous garments on and let her excellence be known."

WILLOUGHBY, OHIO, Kirtland Route.

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longs to Russel Tooze, Arnold Ourth, George Krahl, and Orman Kimball, who gave their best energies to these ordinarily thankless jobs. On the whole, Miss Fisher and the College Players are to be congratulated on the high type of work displayed in these three well-chosen and worth-while plays.

Commencement Speaker

At commencement time the college student loosens the last knot of the "apron strings" that hold him tied to the fostering care of the educational institution which graduates him, and stands on his own feet to "commence" his career as a responsible benefactor of society. In that last hour before his degrees and certificates are awarded and the "rights and obligations belonging thereto" are vested in him, it is fitting that he should have all the threads of his past experience and of society's expectations woven together into a personal and social ideal that may be a guiding star in all his public service. To weave such an ideal and to vitalize it with his own personality is the task of the commencement speaker.

Graceland has always been fortunate in her selection of commencement speaker. Such men as Professor Blackmar of Kansas University and Ex-governor Kendall of Iowa have inspired our graduating classes. But never have we been more fortunate than in the promise of Professor Edwin Diller Starbuck to be our speaker for this year's commencement. Doctor Starbuck is a master in the art of good living. Reared in the spiritual environment of the Society of Friends; educated in the University of Indiana, Harvard, and Clark University in America, and in Zunich University abroad; professor of philosophy and ethics at Stanford and University of Iowa; author of the first systematic work on Psychology of Religion, and of The Iowa Plan of Character Education in the Public Schools, Doctor Starbuck has gleaned and organized the rich fruits of life's best experiences. With clear spiritual insight, with broad and cosmopolitan experiences, and with an understanding love of human folk, Doctor Starbuck will bring a message to Graceland graduates that will be of lasting worth.

Commencement Program

With graduation time close at hand, the various committees have arranged the following program for commencement:

Friday, May 29, Commencement Concert.

Saturday, May 30, Final Athenian.

Sunday, May 31, Baccalaureate Sermon by Apostle Paul M. Hanson.

Monday, June 1, The Elijah.

Monday, June 1, Lambda Delta Sigma Initiation.

Tuesday, June 2, College Banquet.

Wednesday, June 3, Final Assembly at ten o'clock.

Wednesday afternoon, Class Day and Campus Festival.

Wednesday evening, Commencement Address by Doctor Edwin Starbuck, of Iowa State University.

Religio Class Party

Anyone who thinks religion and fun cannot be mixed should have been at south woods last Tuesday evening. Mr. Cheville's Religio class decided to express their gratitude to their instructor for his leadership throughout the year, so they planned a surprise picnic. The class went down first and then had Lester Phelps bring "Uncle Roy" down in his car. As he neared the camp everyone greeted him with a song, "For he's a jolly good fellow." Then with appropriate ceremonies he was presented with a baby owl in remembrance of all the wise cracks he had made.

Everyone felt in fine spirits and gladly joined in building a fire and then in playing around it. Everything from "Pig in the parlor" to Indian war dances was indulged in, but the climax of the evening came after supper when each little boy and girl took his or her part in playing "Old witch." Tired, happy, and a little damped from transient clouds, the joyous crowd finally made its way back to the college, singing old-time songs as they went along.

Leading Men of Church Welcomed in Western Iowa

MOORHEAD, IOWA, May 27.—The Saints of Moorhead have been highly favored during the last few weeks by being permitted to listen to some of the leading men of the church. About twenty of the Saints from here attended the baccalaureate service at Pisgah the evening of May 10, and listened to President F. M. Smith's sermon, which was well delivered. He stood firmly for true education and proved that God should be recognized therein in order for man to prove successful. A large audience greeted him, and his discourse was well received.

The evening of May 17 regular services were dismissed, and our congregation attended the baccalaureate service at the Christian church, where Apostle Paul M. Hanson delivered a splendid sermon on "A symmetrical mind." Brother Hanson handled his subject in a forceful way and made a good impression on the large audience in attendance. He also referred to some of the things he had seen in Egypt and Palestine which confirmed the wonderful works God had performed in the different lands. We also had an interesting discourse from Brother Hanson in the morning. Quite a number of years had elapsed since this brother had been with us, but the Saints had not forgotten him and would gladly welcome him back in the near future.

The commencement address was delivered by President Floyd M. McDowell, his subject being, "At the crossroads." It was a wonderful address and contained much warning to the class as to the choice they should make as they stood at the crossroads. All were made to feel that they were made better by being present and listening to his address. Both Moorhead and Pisgah schools are to be congratulated for being fortunate enough to secure the services of these men. We would welcome them again.

Our pulpit was filled the morning of May 24 by Brother C. B. Woodstock of Mondamin, who, in company with his family, spent the remainder of his stay visiting in the home of his nephew, C. R. Hield, and family.

Brother and Sister George Vandel and three sons of Sioux City attended services Sunday morning, May 10, and in company with Brother P. M. Hanson and his nephew from Magnolia were dinner guests of Brother and Sister Hield. Brother Vandel is the uncle of Sister Hield.

Brothers Bert and Perry Mann and their wives were visitors at the Claude Mann home in Missouri Valley Sunday, May 24.

Sister Clara McDonald underwent an operation at the Jennie Edmundson Hospital in Council Bluffs about two weeks ago. The report is that she is getting along nicely, which is good news to her many friends.

Brother Harold Mann and Brother and Sister Mark Jensen and daughter Alice motored to Decatur, Nebraska, on May 24, where they attended the morning services, Brother Jensen being the speaker. The afternoon was spent visiting relatives and friends. They especially enjoyed their visit with Sister Ethel Butts who has been a patient sufferer for many years. She is cheerful under her affliction, and it is an inspiration to visit her.

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Sisters Fae Emerson and Aurilee and Aleta Jensen motored to Lamoni last Saturday, where they will visit until time for Young People's Convention. Twelve or fifteen from this branch expect to be in attendance at the convention.

Brother Ellis Davis graduated last week from the high school, and we understand he expects to attend summer school at Cedar Falls to prepare for teaching. A new baby girl has taken up her abode during the last month with Brother and Sister Charles Davis.

Most of the children of Brother and Sister LaSeur arrived the first of the week to help them celebrate their golden wedding May 25. While Brother LaSeur has been poorly the last few years, he is feeling quite well at present.

Des Moines District

The work is progressing nicely in this part of the vineyard, and there are more appointments than preachers, although all local men are busy every Sunday.

Newton

The Newton group have preaching every two weeks, with regular sacramental services each month.

Brother Ed Wilman has returned to Moline, Illinois, which leaves the group without a member of the priesthood. G. C. DuVall, who was baptized recently, is superintendent and is doing an excellent work in this place, which is the largest shipper of washing machines, that are home built, in the entire world. Men come from all parts of the United States to Newton to work in one of the five big factories that are located here.

Dunreath

Dunreath is making progress since a series of meetings was held last winter by J. R. Lentell. It is a difficult matter to supply them with a preacher every Sunday, and there is no member of the priesthood residing there. The Saints have a study class every Sunday night, however, and their Sunday school is in a good condition.

Sandyville

Sandyville had an all-day service May 17, with H. Castings, J. L. Parker, and N. V. Anderson in attendance.

Des Moines

Des Moines was the meeting place of the district priesthood April 26, with District President H. Castings as speaker upon the subject, "What shall be the attitude of the priesthood toward the offender?" The meeting was a success from every standpoint, and much good will be derived from that which was presented.

Runnells

Runnells has been so crippled in the past six years by Saints moving away that our numbers are small, although their faith is large. We still have a noble band of young people who are preparing to assist in the building of Zion. Four of the sisters are teaching and are very successful in their school work. A young man, Ralph Freel, who is a nonmember, is successfully leading the Religio, being very much interested in the work.

The Temple Builders from Des Moines gave an operetta at the school building, which was excellent, though only a small crowd came because of so much work incidental to the close of the school year being carried out. All who came spoke in highest praise of the entertainment. The proceeds were applied on the new church building which will be built in Des Moines.

Brother Everett Tingle and Miss Grace Wallace were married by the pastor on May 24. The wedding was at Brother Tingle's home in the presence of a few invited guests.

Brother Milo Burnett, of Saint Joseph, Missouri, visited his old home at Runnells and preached at Dunreath and Runnells on May 24. This visit was very much enjoyed by the Saints. Brother Burnett began his ministry here and is always at home when he comes.

Perry

Perry is making progress, and the young people are rallying to the support of the work. Ralph and Anna Wicker are recent additions to the branch.

Sister Mabel Banyard passed away suddenly last week, and Sister Manahan is severely afflicted.

Rhodes

Rhodes has lost three by death recently, the last one being Brother George Luing, who died of cancer. He will be missed greatly by the Saints, as he was always present at the services and acted as solicitor for the Bishop.

We are fortunate in having in the district a unified priesthood, and everyone is doing his utmost to teach to the Saints the law that will prepare them for Zion.

Brentwood Branch

WEBSTER GROVES, MISSOURI.—We have been putting over a local missionary program during the past six months, and while no large numbers have been added to the flock, there seems to be a better feeling of spirituality and union prevailing in the branch.

Our communion service of the third was marked with a freedom of testimony and song and a very good evidence of the cultivation of the attitude of prayer. There were forty-eight communicants present, and the time was very well occupied.

Likewise our prayer services have been built up, the average attendance formerly being from eight to fifteen, while the average now reaches twenty. Though the number is small, it is to be appreciated when one is acquainted with the facts concerning the surroundings as to working conditions, hours, etc.

Our Mothers' Day program at the Sunday school was given by the primary and junior departments. The evening hour was given over to the Temple Builders, who furnished us with a tableau entitled the "Seven ages of woman." This was enjoyed by a representative attendance, and the Temple Builders were given hearty invitation to return.

The local priesthood have occupied the pulpit for the most part during May to good advantage, showing some advancement in their work.

Elder J. W. A. Bailey, our new district missionary, came to the branch May 24 and started a "get-acquainted series" of lectures, to last five evenings, preceding our district conference. He gave us two real gospel lectures on the 24th and will continue during the week to and including Thursday night.

His subject for the day was, "The mission of the gospel of Christ," in which he introduced some of the things that are sacred to all Latter Day Saints, relative to the Christ life and plan. His discourses were filled with the confirmation of the Spirit and carried the word deep into the hearts of the listeners. We will tell you more about this.

The Temple Builders are to have charge of the Department of Recreation and Expression on the 29th. They have promised us some entertainment in the form of an "apron

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and overall feed," the entrance fee being determined by the waist measure of the attendant. The price set is one cent an inch. There will be aprons and overalls to match, and this is the novel method by which partners will be chosen for the evening.

We are informed that the largest waisted lady and man in attendance will be awarded a "bulk prize." We have asked Brother Bailey to take this in, as he will give some of the local men a run.

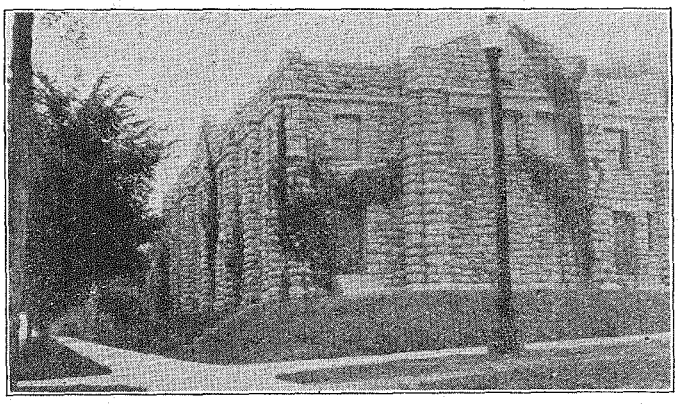
The Temple Builders as a body will be in attendance at the Young People's Convention in June, according to reports from their circle. We hope they will not be hindered from this, as they can, we feel, gather much of benefit by attending this convention.

"Carry On" is the watchword; "Pray" is the guide; and "Spiritual Growth" is the goal set by our branch for this season. We are working to this end and promise you more news of our venture.

Kansas City Stake Purchases Church Property

A number of years ago the Saints of Kansas City, with the help of the general church, found it advisable to purchase what is known as Central Church, corner Ninth and Lydia Streets. This church was quite a neat, commodious building and was very convenient for our work during the years that have passed. However, like all old buildings, it has greatly deteriorated in the past few years, and of necessity a large expense would be required to place it in proper condition again.

After due consideration by the stake authorities, it was thought inadvisable to make the repairs and changes that were necessary, because of the large amount of money that it would take, and we concluded that it would be far better to take the same amount of money and invest it in securing



New Kansas City Central Church Property

another church building that would suit our purpose and would be far more congenial from the standpoint of location.

The matter was presented at our late stake conference, May 18, and after considerable discussion and explanation, the matter was referred to the stake high council and bishopric, with power to act. This body of men took the matter up at a meeting later and concluded that it would be advisable to dispense with our present property and secure a property referred to in the preceding paragraph of this article for our future church home.

After considerable parleying and exchanging of propositions with the real estate firm which was representing the Episcopal Church, an agreement was finally reached, and on the 28th day of May a contract was drawn up by Bishop F. B. Blair upon our part, and Mr. B. C. Howard, chairman of the committee of the Saint George Episcopal Church, and signed by Mr. B. C. Howard and Presiding Bishop Albert Carmichael. Central Church was taken into the consideration and a cash payment in connection with the church making the first payment of $25,000 on the Episcopal Church, leaving a balance of $25,000 first mortgage secured by deed of trust upon the property, payable on or before the expiration of five years, with accrued interest at the rate of six per cent per annum.

Kansas City Church Parsonage

This property has a frontage of 250 feet facing Troost Park and 160 feet on Tracy Avenue. In connection with the church building, there is a splendid parsonage of thirteen rooms. The church is erected on the west side of this property and the house upon the east side, leaving a vacancy of ground between the two buildings of about 170 by 169 feet, which can be utilized for various outdoor purposes and interests in connection with the church. Possession of this place will be given August 1.

The Saints of the stake keenly feel the responsibility placed upon them and are now arranging in various ways to meet their obligation and make good in the purchase of this property. We feel that it will be to the advantage of the work and no doubt will be a credit to our people. There is a little sentiment that surrounds this location touching the early history of our work. Abstracts of property in this locality show that some of the noted and leading men of the church organized in 1830 owned property in this locality, and the first school started by our people in Jackson County, Missouri, was right in this vicinity. More detailed history of this character will be given in an article that will be written for *Autumn Leaves*.

We are extending this information for the benefit of all who may be interested. We are hoping that your moral support will stimulate us to accomplish the thing we have set out to do. Very sincerely,

J. A. TANNER, *Stake President.*

Berkeley, California, is moving forward in a most commendable way under the direction of Pastor V. B. Etzenhouser. Their Religio has established an institute and classes in economics, Book of Mormon, Young People's Church History, millinery, lampshade work, sign writing, and paper work. Wise Religios, take the hint.

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East Los Angeles Branch

LOS ANGELES, CALIFORNIA, May 18.—Our services continue to be well attended, with the exception of one Sunday, May 17, when the choir went to Santa Barbara, taking away five auto loads of our younger members. We were glad to have them go, however, knowing they would bring pleasure and cheer to the few earnest Saints in that city who are trying to build up the church there.

Visiting elders who have been with us of late were Brother Jack Damron of Tulare, Brother Levi Hemenway of San Gabriel, and J. I. Spencer of Los Angeles.

A new name has been placed on the cradle roll, that of little Shirley Edwin Johnson, who came to the home of Brother and Sister Austin Johnson about four weeks ago.

On Mothers' Day a fitting program was given by the mothers and children of the Sunday school, after which Brother Harold Motter read a paper on the subject, "Mothers' Day," and Brother V. L. Lum gave a short address.

The ladies' aid served supper on the evening of May 12, from which a substantial fund was raised to help in paying off the debt on the piano. After the supper the choir gave a musical program.

This branch was organized March 4, 1925, with forty-eight members. The church is located at 3457 East Fourth Street. We have midweek prayer services; Sunday school every Sunday at a quarter of ten; preaching at eleven except the first Sunday in the month when sacramental service is held; and preaching in the evening. Attendance is good. The Saints are preparing to buy a lot and build a chapel.

This is a nice group of Saints, all of one accord. God has surely blessed us in our efforts since the branch has been organized. We have had some good preaching and spiritual prayer meetings, our sick have been healed, and we are made to rejoice together.

Brother V. L. Lum was chosen pastor, and the Lord has blessed his efforts.

This is a wonderful place to live. The climate is wonderful, and if ever a city needed the gospel it is Los Angeles. Sodom and Gomorrah were destroyed; where does this city stand? There are people here from every country and every class. Not all are bad, but there is much wickedness. We are surely living in the hastening time, and God will surely cut short his work in righteousness.

May God bless the human family in its mad rush and strengthen the effort that is put forth to establish the gospel.

Santa Ana, California

The Santa Ana Branch has an exceptionally fine bunch of young people. On April 26 the Sunday school elected Sisters Phyllis Carmichael and Mildred Calkins superintendent and assistant to succeed Sisters Clapp and Thurston. These two energetic young sisters are well qualified for this responsibility. Sister Laura Burton will be pleased to learn that they, assisted by Sister C. I. Calkins, are organizing a normal class. Santa Ana is stepping forward.

On the evening of May 6, a group of young people attended the prayer meeting in a body. This was the result of a suggestion made at a meeting of the Temple Builders. God bless the Temple Builders! They said they thought it would please Brother Rhodes; and indeed he was pleased, and the heavenly Father more so. The young people promised to keep on attending till it becomes a habit.

Santa Ana has been visited with seemingly more than her share of sickness lately. A month ago young Sister Margaret Thurston was taken seriously ill with a sickness concerning which no two doctors of the six or seven called seem able to agree. She is unable to take food or water, and vomits frequently; her blood pressure is very high, and her pulse rate is more than twice as rapid as it should be. The doctors have given her up, and as usual some of them want to operate. We have administered to her frequently, and last Sunday evening we omitted the preaching service to hold a special prayer meeting for her. Monday evening Brother Chapman was called from Long Beach, and we administered to her. She now is slowly improving but is still in danger. She is a girl who wins the love of everyone; and will the Saints whose hearts are touched by this letter pray for her?

Sister Nellie Inman was operated on the 29th and is now recovering. On the 8th we were called to Corona to administer to Brother H. E. Houts, who is very ill, and his mother-in-law, Sister Rebecca Roe. Brother Houts is recently from Alaska and is a member of the branch at Holden, Missouri.

Acting on information from Brother L. S. Carter, we recently found three families of Latter Day Saints near Anaheim, Cy, Robert, and Eli Sparks, the latter two of whom we met. No doubt there are other families of Saints we should seek for and find.

We hope before long to have the privilege of welcoming Elders Gillen, Ellis, and Burton to our branch.

LEONARD S. RHODES.

Union Branch at Clitherall

BATTLE LAKE, MINNESOTA, May 25.—On account of the small number and the scattered condition of the members here, it has been decided to hold services only the first and third Sundays of each month.

Two meetings have been held, with good interest on the part of those attending, and a desire is manifested to advance the cause in spite of the indifference of a few.

A two-day meeting has been planned for the last two days of May. District President George Day, and possibly Brothers William Sparling and W. E. Shakespeare, will be in attendance. Distant members have been notified, and it is hoped that some from Duluth and McGrath who were formerly associated with this branch may be able to come.

On May 17 Branch President Lester Whiting officiated at a home wedding at Brother and Sister Joseph Elliott's, when their youngest daughter, Eva L., was married to Mr. Robert A. Denniston, of Wadena County.

Toronto Religio Puts On a Play in Grand Valley

The Toronto Religio put on a play entitled "Anne What's Her Name," at the Soho Street church on May 1, 1925. For the first time in years benches had to be brought down from the upper auditorium to accommodate the large crowd, which was a little too large to be comfortable.

This was made possible by the hard work of all the players and especially our leader of dramatics, Sister Lois Bryan, who is an artist in this kind of work.

We then received a request from Grand Valley to put the same play on in that town, which was done on Friday, May 22, and according to all reports was a success. They have made a request for a return engagement for Saturday, June 6.

The Toronto young people were accompanied by their pastor, J. L. Prentice, who made the trip of sixty-one miles each way in one day, just to help the Religio along. The fact that most of the crowd at Grand Valley were nonmembers

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and enjoyed it so well that they want a return engagement, makes it encouraging for all concerned. Some who are unfriendly to the work there came out to the play, and for that reason alone we feel some good has been accomplished.

Next Friday the Religio is having a concert put on by the Toronto Public School Boys' Symphony Orchestra, composed of thirty-five members, which will be a real treat.

The Religio in Toronto is not doing all the work here, but unfortunately the publicity agent and the Religio superintendent are the same party, and as a result when news is going to the HERALD some of the other departments are liable to be sidetracked.

The Department of Women under the leadership of Sister A. F. McLean, is a live organization, working hard and long for the good of the branch. This applies also to the Sunday school, with Elder B. H. Hewitt in charge.

Sister Archie McArthur is doing a good work with the Temple Builders and the Oriole Girls. As a matter of fact, the whole branch is doing well.

We have just had a great asset added to our branch by having Elder Weaver and family move here from Cornwall, Ontario. We were sorry to lose our hard-working Hebrew elder, Michael Crowley, and family, who went to Detroit, but that seems to be the way in this old world. When one drops out, another takes the place.

Wishes Saints to Call

AUSTIN, TEXAS, May 21.—We just received the HERALD and enjoyed reading it, especially the letters of some of the Saints whom we have met. It seems like hearing from home, as we have been isolated since coming here from El Reno, Oklahoma, last summer. We have indeed missed the association of the Saints.

We thought that by writing to the HERALD some of the Saints in this part of the country might see our letter, and any passing through could call to see us, for we would be glad to have them come.

We miss the privilege of the gospel as enjoyed by Saints who can assemble, as only Saints who have had that privilege can miss them, but we believe the Lord has had a hand and purpose in leading us here, and we hope in our weak way to be able to fill that purpose and see the time when the gospel is established here in this place.

There are two other families of Saints here besides us, one my husband's brother, and the other a family baptized by Brother Case in Oklahoma nearly two years ago.

The gospel grows dearer to me each day, and I hope always to be worthy to be called a Saint.

MRS. W. A. MILLNER.

823 West Twelfth Street.

Spokane, Washington

Brother Jot Bronson, who was elected branch president, has started a clean-up program, and from the looks of things he intends to finish the job. The church is being redecorated inside, and is getting a general going over outside.

There appears to be a spirit of going forward and getting things in a condition for some real constructive and instructive work. We welcome the new order of things. Brother Bronson is planning a real constructive program, and the big thing is, it is meeting the approval of the people. Under such conditions we are looking forward to a new growth in Spokane Branch.

The Religio is still on the climb—good crowds and good programs. Most all have a desire to help, and quite a number of outsiders are in evidence each meeting. These things are very encouraging, especially to those who are in charge.

We are glad to see the spirit of service manifested in the church. We are more than pleased to see the young ready to do something for the Master's cause and the advancement of service in a spiritual way.

Our baseball team has not lost a game so far in the Inter-Church League. And that isn't all. Will tell you more about that next time.

Everything looks lovely in sunny old Spokane.

Tawas City, Michigan

May 26.—How glad we were upon receiving the HERALD to see Blue Pencil Notes again. They were most interesting.

We were also glad to note that Elder J. J. Cornish was able to attend General Conference and do some preaching. He baptized the writer some forty-six years ago.

Elder George A. Pringle was one of the speakers at the junior-senior banquet given by the Tawas City high school last Friday evening.

One-day meetings have been held recently at Whittemore and Oscoda, and another will be held June 14 with the Iosco Branch. Reports of good meetings have been received. These meetings are in charge of Elder M. A. Somerfield.

Brother Will Robinson and family drove up from Bay City and spent the week-end with Sister Robinson. They also attended the one-day meeting at Oscoda.

Sister E. L. Pringle is slowly recovering from after effects of the influenza.

MRS. GEORGE PRINGLE.

Wiarton, Ontario

May 24.—Since our last report, church doings had been about as usual. With the noise of battle over and the smoke rolled away, we are able to see results.

As one of our missionaries, Brother Joseph Yager, has been changed to Alberta, a social evening was held in his honor at the home of Brother Buford Rydolls. The young and older ones gathered, including Brother and Sister P. Farrow, who also have been changed to southern Michigan, and all enjoyed the games and amusements that were provided. As they leave us for their new fields of labor, we wish them Godspeed.

May 24 was our "Special Sunday." Quite a large number were present at the morning prayer service, some being present from Owen Sound, Port Elgin, Harriston, and other points. We also had the pleasure of having our new missionary present, Elder J. W. Peterson, of Independence, Missouri, who assisted Elder Fred Gregory in the morning service.

At half past two Brother George Furness, of Owen Sound, our district chorister, put on a cantata by singers from Wiarton, Owen Sound, and Port Elgin Sunday schools. The music, drills, etc., were worthy of favorable comment. We trust this will not be the last program of this kind.

The evening service was Brother Yager's farewell service. He was greeted by a large audience, which marked the esteem in which he is held here.

Word has been received from Spearfish, South Dakota, that drought is threatening that country. In some places spring small grains have been so injured that the fields are being replowed and planted to corn.

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Milwaukee, Wisconsin

May 24.—Since the closing of General Conference we have been favored with a series of sermons by Elder Ward L. Christy, covering about one week. In these services the Saints were given some wholesome instruction in a very straightforward and fearless manner. As many of the membership as found it possible to attend were well repaid for the effort made.

We find it extremely difficult to hold a series of services to continue for any length of time, owing to the scattered condition of the members in this city and adjoining suburbs.

Our membership in this branch is more or less of a transient nature. In the past fifteen years we have seen many members come and go, and during that time we have seen members leave us whose presence here was sorely needed. We are of the opinion that at this time there are many members and friends of the church whom we have been unable to reach owing to the lack of proper information as to their whereabouts.

Any Saints knowing of Saints or friends in this city, please mail the names and addresses to Fred V. Dreyer, 836 Mineral Street, Milwaukee, Wisconsin. An effort will be made to reach them.

Onset Reunion

What about the Southern New England Reunion July 25 to August 10? If you have never been to the reunion in this district, you have missed something that will be hard to supply in any other way.

The camp is situated on an arm of Onset Bay, where the blue waters of the Atlantic furnish the bathing facilities and water sports for the campers. The grounds are spacious, for which proper provision and equipment have been furnished by the management. A silver loving cup is the trophy of contention which gives vim to the contestants. All are eligible.

There are about eighty cottages on the grounds, and a spacious tabernacle which accommodate the large crowds that annually attend the reunion. Special buildings are set apart for the different classifications of study and worship, and special leaders are appointed to care for the wants of each group.

If you are contemplating a vacation and want a good time, together with educational, spiritual, and recreational interchange, you can do no better than cast in your lot with the eastern Saints, absorb and contribute to the general exercises, and taste the good fellowship of kindred spirits which marks our reunion as one of the foremost in the church.

The reunion opens the evening of July 24, at half past seven, for organization, after which the meeting will be dismissed for the celebration in the town of Onset which is adjacent to the camp grounds, that all might attend the display of fireworks and general jubilation of our glorious anniversary of independence.

For two weeks before the special reunion meetings, July 11 to 25, and including the special two weeks, there will be a summer camp conducted by specially trained instructors, which will embrace all children from three to seventeen. This camp will be supervised by A. Max Carmichael, Eugene Closson, and some six or eight young ladies from Lamoni, Iowa. The Boy Scouts will be looked after by a master scout, and all the ages included will have their recreational, social, spiritual, and instructional periods under these instructors.

July 11 and 12 special services will be conducted at Dennisport Branch down on the cape. Sunday, July 12, can be made a big feature in advertising our work by a general exodus to the Dennisport Branch, where we will be in the midst of summer vacationists from all over the United States. The many autos can add greatly to the advertisement as well as carry the campers to the place of worship.

It is reported that there is a possibility of a local conference of the bishopric and possibly the ministry of the East during the reunion, to inaugurate the campaign of the church program. We understand this is to be under the supervision of President F. M. Smith and Presiding Bishop Albert Carmichael.

We expect Apostle Paul M. Hanson, and possibly Apostle Roy S. Budd; Bishop Mark H. Siegfried, together with the aforesaid dignitaries, with Patriarch Richard Baldwin and the local ministry, will supply the spiritual food for the enrichment of the minds of all.

We feel that we will have the big attraction of the season. Come and be one with us. W. A. SINCLAIR,
For Publicity Committee.

Davidson, Oklahoma

The Sunday school put on a nice Easter program and had an Easter egg hunt and a picnic.

About two weeks ago the Temple Builders met on the lawn at the home of Brother and Sister John Parker and had an interesting game of volley ball. At twilight they gathered around the fire and roasted wieners and marshmallows.

The Department of Recreation and Expression is holding its own, young and old taking part.

The ladies of the Department of Women have finished the study of the New Testament and now have taken up the study of the Old Testament. They entertained their husbands with a social at the home of Brother and Sister Tom Skinner recently. Old and new games were played, and at a late hour refreshments were served. Some of the Temple Builders cared for the children at the home of Brother and Sister Homer Qualls.

Elder Hubert Case was called here to preach the baccalaureate sermon for the high school graduates. His sermon was highly complimented. He preached three times at the church, and all felt that his stay was too short.

Look Forward to an Ingathering

MINDEN CITY, MICHIGAN, May 27.—Everything is moving along slowly in this part of the Lord's vineyard.

Elder Parks, our branch president, has started to hold meetings every Sunday afternoon in Ubly, trying to revive interest both among members and nonmembers. They have a beautiful church building there, but many of the Saints have moved away, so they closed the church for a time.

We enjoyed the gift of prophecy in our Sunday morning prayer service and were counseled to come up higher. The Saints were admonished along different lines, and we were also told that if faithful there would be those from the east, north, and west who would be gathered in. We are told that by the mouth of two or three witnesses shall every word be established, and this is the third time we have been told through prophecy that there are some to be gathered in here.

Our hope is that we may all live to do our bit in bringing in the sheaves that are to be gathered.

A three-week series of meetings was held recently at Croswell, Michigan, by John R. Grice. The series was opened by an all-day meeting May 3. The sermons were an inspiration to all, and there were six more added by baptism.

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Independence

Stone Church

Some weather changeableness on Sunday's program—sultry this morning and through the day, but warm coats were needed at night. Many of our people are away attending the great convention of young people at Lamoni.

President Elbert A. Smith in the stand at the morning sacramental services spoke interestingly of his recent visit and work in the East. He said the zeal, enthusiasm, and joy he had felt in the beginning of his twenty-five years in the ministry were greater than ever, and he found it so with the Saints in many places; a bright and joyful looking-forwardness, a fervent determination to carry on the program.

President Elbert A. Smith was in charge at the priesthood meeting held in the Institute Building Sunday afternoon at half past two. Brothers C. Ed Miller, R. T. Cooper, and B. J. Scott, were ordained by President E. A. Smith and Bishop Mark H. Siegfried as members of the Standing High Council. The meeting was well attended. Brother Charles Koehler presented the object of the Harvest Festival Association and asked that preparation be made for carrying out the object of the organization by putting up fruit and donating it to the poor. A further object of the association is to make Zion beautiful by planting flowers, trees, etc.

The Religio is to be conducted at the church on Friday evenings, when the regular evening services are transferred to the Campus, which will be soon.

The adult class in stewardships was addressed by Bishop Mark H. Siegfried in his terse, clear-cut way. Bishops Carmichael and Becker were out of town. Some of the thoughts gleaned: The fundamental of stewardships is not property, but the attitude of mind. The motive of worker and manager must be the same—an unselfish one. Value of property is determined by the use that is made of it. No one has a right to use property to the detriment of others. The question of title is the state's recognition of man's right to control. The church will not go into business, that is, take over to itself various business enterprises carried on in Zion, etc.

The Walnut Park Orchestra, under the direction of Brother Orlando Nace, entertained nicely.

At the preaching hour Brother Hubert Case told of the great band of young people down in Oklahoma, the great Osage country, who are a splendid, loyal band, enthusiastic in their faith and love for the work, because it has a wonderful future, a definite program. He said Saints everywhere are hoping, praying, longing, working to carry out this program. The gospel is the biggest thing on earth, and we must have no mental reservations. If we have had the seal of the Spirit set upon our hearts, no power can disturb our faith. This church is founded on the Rock of Ages and nothing can move it. It is the very essence of God. Better to die a thousand times than to lose out in it.

Beginning at nine o'clock, Brother Ralph W. Farrell, over the radio in the new 1000-watt station, made a splendid refutation of the Werner articles in the *Ladies Home Journal*. The radio is a splendid weapon of defense, and Brother Farrell wields it skillfully. The pen at last has met a worthy antagonist in the radio. Our prophet and the work he founded can be defended with joy and fearlessness against the calumny of a prejudiced world. Prejudice is a field from which has sprung the great tragedies of the past.

Latter Day Saints believe in the prophets of the past, of the future, and of the present. In this day any man with a far vision and message can shout it from the housetop (radio as it were), and he is called a prophet. All the arguments urged against Latter Day Saints can be used against former-day saints, but not logically.

This is the second of these worth-while sermons, and those fortunate in having radios should generously have in as many listeners as possible. It is a great opportunity to dispense light.

Two weddings were solemnized at the Stone Church this week. Thursday evening occurred the marriage of Miss Helen Page, daughter of Brother and Sister W. A. Page, to Mr. Albert Brackenbury of this city, President Elbert A. Smith officiating. The second marriage occurred Saturday evening, that of Miss Josephine Smith, daughter of Elder and Sister Joseph G. Smith, and Frank Ebeling, son of Elder and Sister F. J. Ebeling, of Kirtland, Ohio. Elder C. E. Wight, former president of Lamoni Stake, was the officiating minister at this ceremony.

Among our dozen or so Latter Day Saint school-teachers, a number are using their vacation days in adding to their store of learning in distant cities. Miss Vergie McCray, with her parents, accompanied by Miss Lora Weir, are off by auto to Wisconsin; Miss Ruby Williamson and Miss Nellie Sampson to Chicago; Miss Marcine Smith to California; Ronald G. Smith, son of President Elbert A. Smith, who has been teaching part time in the University of Kansas, left Tuesday to take summer school work in the Chicago University; Frederick A. Smith, jr., son of Patriarch F. A. Smith, is to take summer work in the school at Madison, Wisconsin.

Brother and Sister M. A. Etzenhouser are at the Young People's Convention in the capacity of teachers.

The Campus was again a scene of activity Saturday afternoon and evening. The photo play, "Captain January," was given, and many saw it and admired the playing of Baby Peggy.

Second Church

Brother Harold Hattey has moved over on Enoch Hill and has for this reason resigned his work as assistant president of Religio. It is likely Brother Glen Davies will be asked to assume the duties left by Brother Hattey. This will be presented Friday evening at the regular session.

Sunday's services were well attended. Activity marked both prayer meetings, and the Better Babies meeting in the evening at which Doctor Brickhouse Wilson made a pleasing address was well organized and executed by the direction of Sister Lawrence Nave. The children gave a large part of this program, and the closing number was a splendid bunch of baby pictures thrown on the screen, the subjects being the babies of Second Church.

Walnut Park

Elder Glaud Smith was the speaker Sunday evening, speaking on the subject, "What programs may properly be held in our church building?" this question having been brought to his attention from several sources and various angles. Brother Smith favors programs of a religious nature and believes they can be made a source of great good where a worthwhile lesson is taught. He believes the education of the Saints should be such that none would desire to see anything given on the platform that would not be wholesome to imitate in real life. He gave this rule for our conducting our entertainments, as well as any other activities: "Seek ye first to build up the kingdom of God and establish his righteousness."

An ice cream and strawberry social, given by Group 28 on J. Walter Adams's lawn the evening of June 2, netted them $32 for local church expenses.

Brothers Glaud Smith and B. J. Scott called a meeting in the Cooper-Short Addition southeast of town Wednesday evening and arranged for regular Wednesday evening prayer meetings, with Elder P. A. Sherman in charge. About twenty families will attend here that are not convenient to any other group meetings.

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Liberty Street

There was a splendid attendance at the sacramental service Sunday morning.

Zion would have been redeemed now were it not for the transgression of my people, and if we redeem Zion we must raise the standard of peace, was the subject of the sermon by Elder Ralph W. Farrell in the evening.

We are sorry to report the death of Brother Charles Bailey Saturday morning, June 6. The funeral service was held from Carson's Undertaking Parlors Monday afternoon at half past two, in charge of Elder J. M. Baker.

The preaching hour next Sunday evening will be given to the children for their Children's Day exercises, which is being planned under the direction of Sister Bowen, superintendent of the primary department.

East Independence

Sunday, May 31, Brothers M. F. Gowell and J. J. Teeter were the speakers. Both sermons were instructive and helpful.

The attendance June 7 at the morning service seemed smaller than usual, the crowd being scattered over the church in groups. The pastor requested us to get together and occupy the front seats. We believe this tends to greater unity.

Sister Laura Teeter left June 5 to attend the summer session of school at Columbia University.

Bishop C. J. Hunt was the speaker in the evening. The Saints are always glad to see Brother Hunt and hear of his experiences in the gospel work, especially among the Indians.

Kansas City Stake Items

The first real outing of the year in this stake was a picnic Memorial Day at Swope Park. Each church was well represented, and the day was spent in volley ball games between the different churches, visiting with old friends, etc. A large number of Saints were in attendance.

Central Church

The Plus Ultra Class held a most successful home-coming May 24. Invitations had been issued to all former teachers and members of the class, to which a large number responded. The regular lesson was dispensed with, and the class listened to several interesting talks by those who formerly occupied as teachers. A program consisting of musical numbers and talks was presented by members of the class at eleven o'clock, and a very clever history of the class was read by Roy Thrutchley as a feature of the program.

Immediately following the morning service, the class members with their guests drove to Swope Park, where a basket dinner was served. The enjoyment of the occasion, however, was somewhat chilled by the arctic breezes. At the conclusion of the dinner, a picture was taken to serve as a future reminder of the occasion. Soon afterward some of the group heard the crackle of home fires, but quite a number remained to participate in the social festivities. Finally, even these decided that discretion was the better part of valor and adjourned to the home of Brother and Sister R. A. Wight for the balance of the afternoon.

As a prelude to the evening service, an unusually good concert, under the direction of Mrs. Howard Harder, was given by the K L D S Radio Orchestra of Independence. Mrs. Elizabeth Hitchcock also sang in her usual pleasing manner. The program of the day concluded with a most inspiring sermon by President F. M. McDowell, who chose "Keeping the faith" as his subject. He offered a challenge to the young people of the stake to exemplify the slogan, "This year we sail Zionward, which is our course."

The committee having in charge the purchase of a new church finally decided on the Saint George Episcopal Church described in this HERALD. Necessary changes will be made, so it can be occupied by the first of August. It is in a beautiful location in the residence district, bordered on one side by a little city park with great forest trees. It is far enough from the car line that services will not be disturbed by the noise.

Fourth Church

The speakers May 31 were Brothers J. O. Worden and W. R. O'Dell.

These Saints report the recent baptism of Miss Anna Luten, a young lady who has made splendid preparation in study of the doctrine. She is one of four who graduated from the normal course. The others were Sisters Worden, Lueking, and Wickham.

The service June 7 was in the interest of the little folks, which was the annual Children's Day festival.

Grandview

May 29.—The Temple Builders, with their leader, Sister Jellings, hiked to City Park Sunday morning for breakfast. After a feast of good eats and a social time, they hiked back to the city in time for Sunday school. They are planning an initiation service soon after Young People's Convention.

A strawberry social was given on Tuesday evening in the basement of the church by the Department of Women. The berries were furnished by Brother E. E. Kinney, formerly of Grandview, now living on a farm near Lansing, Kansas.

The same evening a volley ball game was played between the Rock Island and Grandview boys, Rock Island being the winner.

Bennington Heights repeated their pageant, "The questioner," for us on Thursday evening. Although the rain was the cause of many not being able to attend, it was very much appreciated by those present.

Malvern Hill

Apostle Myron A. McConley was the speaker at eleven o'clock Sunday, and all were much pleased with his effort. Friday night, the 22d, was recreation session at Religio. Games, with good social features, were indulged in, and all enjoyed themselves.

Fourth Church

The speakers the 24th were Brethren R. L. Fulk and E. W. Lloyd at eleven o'clock and a quarter of eight respectively.

At the recent Mothers' Day program, a good attendance was had, there being 172 at Sunday school and 160 at the morning preaching service. The memory of this event will be a lasting and beautiful one.

Argentine

Brother W. I. Fligg was the speaker recently both morning and evening to well-filled houses. He continued the series of meetings till the evening of the 27th. A splendid interest was had during the nearly three weeks' effort.

Quite recently the opera "Aida" was produced by the combined effort of eighteen trained choirs in the vicinity of Boston. Among those taking solo parts in the opera we find the name of Brother James R. Houghton, who played the role of the king. This opera was given as the climax to Boston's Second Civic Music Festival, and was put on under the direction of John Dunham. The chorus and ensemble was made up of choral groups from seven or eight nationalities from different cities and villages of Massachusetts. It was a community production including at least five hundred persons.

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Central Chicago

CHICAGO, ILLINOIS.—On Mothers' Day we had with us Brother John L. Cooper, who gave a very practical Mothers' Day sermon, the choir furnishing special music. The little son of Brother and Sister Chester Seering was blessed.

On the 18th Brother J. W. Pettersson preached two interesting sermons against evolution. We had with us Brother and Sister W. C. Carl and Brother and Sister Prosper Carl from the Lansdowne Branch.

This morning Brother Romer favored us with some interesting and much needed information on spiritualism. Brother McDonald will be the speaker this evening.

The entertainment given by Sisters June Whiting and Belle Reese Simons under the auspices of the Department of Women was a splendid success, and forty dollars was added to the building fund. Yesterday's bake sale netted us $22, which was also added to the building fund.

We are looking forward to an apron social June 18, and hope for a large attendance.

Southern Wisconsin

On Sunday, May 17, I had the pleasure of baptizing five in this part of the Lord's vineyard. I am reminded of what William Harwood once wrote me from Soldiers Grove after some had been baptized: "Brother Dutton, we baptized seven, and there were eleven left over." In this case there were five baptized and twelve left over. Some day in June we hope to return to Bell Center and lead the remaining twelve or more into the narrow way. Should it please God to thus have it, we hope that in due time a branch will be organized there.

At Petersburg, near by, we have also an interesting opening. The first Sunday in January, we organized a Sunday school of over fifty with Brother Elmer Anderson as superintendent. Not over seven of the number were members of the church. They have been using the International Quarterlies, but beginning next quarter the school will be equipped with our quarterlies.

About sixteen years ago I did some preaching in company with Elder E. J. Goodrich at these two places, and baptized three. Very little preaching has been done there since that time, until I began last September. Elder Philip Davenport of Soldiers Grove Branch has done some preaching on Sundays at Petersburg. He and his father, Elder Arthur Davenport, were present at the confirmation and assisted in the ceremony.

May the good Lord prosper his work and make it grow in all the earth. J. O. DUTTON.

East Los Angeles

3457 East Fourth Street

May 18.—Our services continue to be well attended with the exception of one Sunday, May 17, when the choir went to Santa Barbara, taking away five auto loads of our younger members. We were glad to have them go, however, knowing that they would bring pleasure and cheer to the few earnest Saints in that city who are trying to build up the church there.

Visiting elders who have been with us of late were Brother Jack Damron of Tulare; Brother Levi Hemenway of San Gabriel; and J. I. Spencer of Los Angeles.

A new name has been placed on the cradle roll, that of little Shirley Edwin Johnson, who came to the home of Brother and Sister Austin Johnson about four weeks ago.

On Mothers' Day a fitting program was given by the mothers and children of the Sunday school, after which Brother Harold Motter read a paper on the subject, "Mothers' Day," and Brother V. L. Lum gave a short address.

The Ladies' Aid served a supper on the evening of May 12, from which a substantial fund was raised to help in paying off the debt on the piano. After the supper the choir gave a musical program.

Selden, Kansas

May 26.—Mothers' Day was observed by the Lone Star Sunday School, the children giving many songs and readings, followed by a short sermon by Elder John Nutt, in which he presented beautiful and inspiring thoughts long to be remembered.

On May 16 Missionary A. C. Silvers arrived and held meetings the ensuing week. His sermons were food for the Saints, and Christ's gospel was beautifully presented to nonmembers. We regretted to see him leave on May 25, but are looking forward to his being with us again. District President J. T. Nutt accompanied him to Kanorado, Kansas.

A Children's Day program is being planned, and we have been invited by a union Sunday school to assist them, after which they have requested a sermon by Brother Nutt.

Special Missionary Services Started

OKLAHOMA CITY, OKLAHOMA, June 4.—Some months ago this branch took action to get a missionary to come here to hold meetings after conference. Last Friday Brother Hubert Case came to hold meetings. Brother Jack Koshiway, another of the missionaries of the district, is due to arrive tomorrow night. There is hope of much good being accomplished. Brother Case had to go to Independence but expects to return in a few days.

At a business meeting held last night the branch voted to procure a tent.

Brother S. W. Simmons preached a very fine sermon the night of June 2, and on May 24 the Saints were privileged to hear two excellent sermons from our beloved apostle, Roy S. Budd.

The Sunday school gave a picnic at the lake on May 29, and an enjoyable time was had.

Ottumwa, Iowa

June 2.—The attendance at the services here has increased during May, and the interest and attention have been fine. We have been made happy by the visits of Apostles J. F. Garver and D. T. Williams. Brother Garver preached two wonderful sermons, which gave confidence to the Saints. He presented the ideals of the church toward the redemption of Zion, and also gave a constructive talk to the priesthood.

Sunday, May 31, Brother G. Scott Daniel of Burlington paid us a visit, preaching twice during the day and gave some wonderful food for thought. His gentle but firm way of presenting the gospel made for him many admirers. His sermon in the morning was especially enjoyed. He told of the services rendered by our forefathers in bringing about the freedom of this Nation and of those who have died in order to make this church what it is to-day, thus pointing out the need of our living right and doing our duty.

Two babies have been blessed. The Department of Women had a bake sale, and the sisters fasted one Thursday from mid-day meal and gave the price of it to their fund.

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The Sunday school is being kept alive by our superintendent, and many boys and girls are making progress. We hope to see them stand as loyal soldiers of Christ before the world.

A beautiful solo was rendered by Jean Santee and a very fine duet by John Baker and daughter during the month. We have many good singers here, which is a big asset to the work.

Activity at Woodbine and Dunlap

WOODBINE, IOWA, June 2.—Mothers' Day was appropriately observed. The program was furnished by the brothers and the young people principally, and consisted of musical numbers, readings, and an address by Elder Fred A. Fry. The mothers were guests of honor and occupied the north half of the church. It was suggested that the men get the dinner in the various homes, but as yet we have failed to get favorable reports along that line.

Marked activity is reported in the young people's weekly prayer meetings. The Spirit has accompanied the ministrations of the local priesthood the past month.

Elder Charles Putnam has gone, with the prayers of the Saints, to his field of labor in Nauvoo. May the Father of all direct his servants that much good may be accomplished and many be gathered into the fold.

Dunlap mission, in charge of Elder D. A. Holcomb, is holding regular preaching services on Sundays at eleven o'clock.

The Sunday school is growing in numbers, and a Religio has been organized. On May 24 special services were held. Brother Joseph Lane and Fred A. Fry did the speaking to appreciative auditors. A common statement by the priesthood is, "I enjoy preaching in Dunlap, because I feel the support of every Saint."

Successful Ministerial Conference Reported

FALL RIVER, MASSACHUSETTS, May 29.—The ministerial conference of the Southern New England District met at Fall River May 23 and 24. There was a short business session on Saturday evening at seven o'clock, with the district presidency, W. A. Sinclair and E. L. Traver, in charge. Elder Calvin Rich, on the way to his mission, heard of the conference, and all were glad to welcome him. The Saturday evening time was given over to him, and all agreed that the meeting was very inspiring.

Brother Rich felt that the membership were more united than ever before in the history of the church. Last year was his most successful, but he expects his work to be even more successful this year. Doubtless he will be separated from his family the whole year.

There was a heavy thunder storm Saturday evening, and when the meeting was adjourned the Saints had to leave with their guests in a heavy downpour of rain.

Sunday morning the first service was at eight o'clock, for the quorum of elders to meet, with places assigned to the priests, teachers, and deacons.

The prayer service was at half past nine and was largely attended. There were special prayers for the sick, of whom there are several in the district. All present felt the Spirit to a marked degree and were encouraged to go on. One sister gave a song through the Spirit.

At eleven o'clock three fifteen-minute talks were given by Elder T. J. Elliott of Providence, and E. L. Traver and M. C. Fisher of Somerville. They gave news from General Conference and spoke of the future outlook for the church. All the speakers of the conference spoke of the unity that did and would exist in the church, and look forward to a prosperous year.

Dinner was served in the church by the Fall River Department of Women, assisted by the young men in Alma Coombs's class. Lunch was served also.

The afternoon speaker was Patriarch Richard Baldwin, and in the evening Elder George W. Robley, sr., occupied. Three offerings were taken, two for the district and one for Fall River.

Brother Baldwin and his wife remained in Fall River a few days as the guests of Elder John E. Rogerson and family.

On May 28 the Temple Builders gave their play, "The minister's wife's new bonnet." The church was well filled with more nonmembers than Saints. It was greatly enjoyed. Cake and ice cream were offered for sale, the proceeds to be applied on the church debt.

The pastor is selling Ready-Jell to help the church along financially.

George D. Sinclair of Somerville was the speaker May 31. There were very few out, as quite a number had gone to Onset over the holidays. In the evening Alma M. Coombs was the speaker, as Brother Sinclair and Pastor James W. Heap were summoned to Little Compton to administer to Sister Alice Whalley Simmons who was very ill.

From now on the attendance will be small, as so many will be going to Onset. Some in the city could come but do not when they know others will be absent. A few will be faithful and come all summer.

Hutchinson, Kansas

June 4.—Missionary Harvey V. Minton has just closed a series of meetings here. The services were well attended by the Saints and a few nonmembers. Brother Minton is a good speaker, and his sermons were very much enjoyed. They contained much spiritual food, and all were greatly edified. We feel that a greater stimulation to action will be the future of the Hutchinson Branch. The Saints are few in number, but we hope in the near future to see our numbers increased.

On Sunday Brothers Bishop Pooler and Thomas S. Williams, district president and pastor of Wichita Branch, were with us. Brother Williams was the speaker in the morning at eleven, bringing an affirmative message that was much enjoyed. Brother Charles Pooler spoke at three in the afternoon and gave a broader vision of the field which God's people should occupy.

At the close of the afternoon meeting two were baptized, Virgil Lee Thompson, eldest son of Brother A. H. Thompson, and Everet Taylor, the eldest son of Brother Taylor. Brother Minton officiated in the baptism. We look forward to the time when he may be with us again.

A. H. THOMPSON.

Good Convention of Young People

GIRARD, MONTANA, June 2.—Owing to the drouth and other conditions existing, interest has been somewhat at a low ebb, but we wish to report renewed interest at this time.

It was decided to hold a young people's convention May 30 and 31, but because of the short notice Missionary George Thorburn was unable to be present, and District President J. C. Page wrote that he would not be able to attend. However, all possible arrangements were made, and Brother Arthur Ritter, counselor to the district president, was in attendance.

(Continued on page 637.)

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YOUNG PEOPLE IN CONVENTION

(Continued from page 620.)

By noon the trains which had been held up by washouts at Saint Joseph and other points, began to unload their crowds for the convention, and with the promise of clear fine weather the gathering grew until yesterday, Sunday, there was a crowd on the campus of about nine hundred, of which 450 were registered visitors.

From nine until four of each day was spent in class study, and from four to six in recreation. Friday evening, the convention held its big social, when the Lamoni people and the visitors enjoyed themselves in games and song.

The outstanding feature of Saturday, outside of the regular class program, was the play, "Mary Magdalene," presented by the College Players. Brother George Mesley of Australia played the part of Lucius Verus, and Sister Blanche Edwards the part of Mary Magdalene. Besides these there was a cast of twenty-eight.

This three-act drama is a remarkable presentation of the text: "He that loveth father and mother more than me is not worthy of me." In the closing scene Mary has to make her choice between permitting her dearly loved Master to suffer the agony of crucifixion or having him set free by Lucius Verus through her renunciation of Jesus and his message.

At the sacramental service Sunday morning, there was an estimated congregation of nine hundred. The spirit of consecration was with the meeting, and the testimonies of the young people revealed their desire to be of service for Christ in the redemption of Zion.

At eleven o'clock Apostle D. T. Williams preached on "The undiscovered continent." Comparing the experience of Columbus in his voyage over the uncharted Atlantic to America, with that of the church in its onward progress toward Zion, the speaker eloquently pleaded for us to keep our course, holding before us the convention motto: "This year we sail Zionward, which is our course."

At half past two a problems meeting was held. Addresses were made by President Frederick M. Smith on "The outstanding problem of Zion"; Elder A. Max Carmichael on "The problems of our religious education"; Apostle F. H. Edwards on "Our missionary problems"; and Elder Frank B. Almond on "The problem of church literature for our young people." At this time Brother McDowell urged that the young people give him and Brother Almond a fair trial in editing the *Autumn Leaves,* and that they back it up with subscriptions. As a result over one hundred subscriptions to the paper were taken that afternoon. It shows that when the young people are asked to do something definite, they will see that it is done.

In the evening Convention Hall was crowded to capacity to hear President Smith's sermon. It was a clear-cut appeal to the young people to envisage the needs of Zion in their preparation for life work. He stated that we were nearer Zion than we were some time ago; that while the road was harder, yet it was always steepest as one drew closer to the peak of a hill. We are hoping to be able to report this sermon in the near future.

The convention thus far breathes a spirit of optimism and determination to carry on the program of the church. It should be encouraging to HERALD readers everywhere to know that we are indeed going forward, and that the young people are pledged to the redemption of Zion.

(Continued from page 636.)

The opening session was a young people's prayer service at half past nine Saturday morning in charge of Brother Ritter. At noon all partook of a feast of good things to eat at the church, and at half past two a ball game was played on the diamond near the church, between the Andes and the community team. Honors fell to the Andes boys. There was a good attendance at the game.

At eight o'clock a program of readings; solos, some with guitar accompaniment; and a duet, was enjoyed. Following the program the young people gathered in the hills near Andes and roasted wieners, which were served with pickles and buns. We were entertained while gathered round two large fires, by telling jokes and singing songs. All report a good time.

Sunday morning at half past nine another young people's prayer service was held, in charge of Elders Page and Andes. Sunday school convened at half past ten, followed by preaching at half past eleven by Brother Page. Dinner was served again at the church, after which the Saints gathered at the water's edge while the little daughter of Brother Andes was baptized. A business meeting was held in the afternoon, when it was decided to hold another such meeting next year. Some were discouraged at the opening of the meeting, but as time went on, and upon the unexpected arrival of Brother Page, all were in a better humor.

Brother Page drove down, bringing a carload of Glasgow Saints. Others in attendance were from Fairview, Montana, and Alamo and Williston, North Dakota.

We feel that good was accomplished, for a renewed interest was aroused, and all are looking forward to the coming reunion and district conference to be held at Glasgow July 8 to 12. Several have expressed themselves as being pleased with the SAINTS' HERALD since conference.

Brother and Sister Andes, with their three children, left this morning for the East to visit relatives and friends near Plano, Illinois.

May God prosper the work, and may all hold to the rod of iron, laboring together for greater things in the future.

Brother and Sister J. H. Beaudin wish to express through the columns of the HERALD their thanks to the Owen Sound Saints for kindness to their daughter Elsie during her long affliction with rheumatism. They sincerely appreciate this kindness and untiring efforts to make her comfortable and happy.

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Radio Programs

KLDS

TUESDAY, JUNE 16, 1925

8.00 P. M., From the New L. D. S. Radio Studio

March: "Keifer's special," Keifer.
Overture: "Bridal rose," Lavallee.
By the Auditorium Orchestra.
R. T. Cooper, director.
Violin duet by Columbia Wiggins and Maude Guinand.
Contralto solo by Mrs. Velma Brocaw Nunn.
Cornet solo by G. W. Sinclair.
Address by William T. Southern, editor *Independence Examiner*.
Bell solo by Wayne Cooper.
Cello Solo: "Ave Maria," Schubert.
By Stewart Tanberg.
Contralto solo by Mrs. Nunn.
Mandolin-Guitar Duet:
(a) "Herd girl's dream."
(b) "Happy days."
By Tycho E. Gerdin.
Raleigh F. Luttrell.
March: "The masquerader," K. L. King.
By the Auditorium Orchestra.

THURSDAY, JUNE 18, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Duet: "Just a wearying for you," Carrie Jacobs Bond.
By Miss Madge Nesbit, soprano.
Mrs. S. A. Burgess, contralto.
Contralto Solo:
(a) "Sincerity," Emilie Clark.
(b) "Flower fetters," Willoughby.
By Mrs. Burgess.
Violin solo by Miss Emma Snead.
Reading: "A voice from a far country."
By Mrs. E. G. Haberlein.
Soprano Solo:
(a) "Last night," Halsdan Kjeruls.
(b) "Three green bonnets."
(c) "Danny Boy," Wheatherly.
By Miss Nesbit.
Address: Independence industries series.
Independence Stove and Foundry Company.
Duet: "Medley of old-fashioned songs."
By Miss Nesbit.
Mrs. Burgess.
Contralto Solo:
(a) "Ould Doctor Maginn," Lohr.
(b) "I love a little cottage," O'Hara.
By Mrs. Burgess.
Miss Snead, violin obbligato.
Violin solo by Miss Snead.
Soprano Solo:
(a) "The wind's in the south to-day," John Prindle Scott.
(b) "Mighty lak a rose," Nevin.
By Miss Nesbit.
Duet: "Oh merry bird of spring."
By Miss Nesbit.
Mrs. Burgess.

SUNDAY, JUNE 21, 1925

11.00 A. M., From the First Independence L. D. S. Church

Organ.
By Mr. Robert Miller.
Hymn.
Prayer.
Organ offertory by Mr. Miller.
Anthem: "The soft Sabbath calm," Buck.
Violin solo by Mr. Verlyn Webb.
Sermon by Doctor G. Leonard Harrington.
Hymn.

SUNDAY, JUNE 21, 1925

VESPER SERVICE

6.30 P. M., From the New K L D S Studio

Music by Miss Emma Snead, violinist; Miss Lilly Belle Allen, soprano; Mrs. S. A. Burgess, contralto; Mr. George Anway, tenor; Mr. Frank Russell, bass; sermonet by Evangelist H. O. Smith.

SUNDAY, JUNE 21, 1925

9.00 P. M., From the New L. D. S. Radio Studio

Music by the K L D S Radio Orchestra; Miss Ina Hattey, soprano; fourth of the series of sermons by Ralph W. Farrell, "The History of the True Latter Day Saint Church, with a reply to the M. R. Werner articles running in the *Ladies' Home Journal*."

MISCELLANEOUS

Conference Notices

Southern California, at Convention Park, Hermosa Beach, August 14 to 16. N. T. Chapman, district president.

Owen Sound, at Providence Bay, Manitoulin Island, Ontario, July 3 to 6, 1925. Those going from the south should be ready to embark on the *Sarah Lee* at 6.30 a. m., July 3. Further information may be obtained from the undersigned. Rates moderate. Return trip July 6. Officers and secretaries are requested to send in their reports at an early date. President F. M. Smith is expected to be present. D. B. Perkins, president, Wiarton, Ontario; J. H. Leeder, secretary.

Northeastern Illinois, July 4 and 5, at Elmhurst reunion ground. Priesthood and branch clerks please report covering period from November 1, 1924, to June 15, 1925. President F. M. McDowell, Apostle J. F. Garver, and Patriarch W. A. McDowell are expected to be present. Would appreciate a report from those intending to be present, that proper arrangements for entertainment may be provided. O. A. McDowell, district secretary, De Kalb, Illinois.

Kewanee, at Savanna, Illinois, June 26, 27, 28, 1925. Musical and literary program Friday night. Saturday, prayer meeting at 8.45; business sessions at 10 a. m. and 2 p. m.; preaching at night. Sunday, prayer meeting at 8; Sunday school at 9.30; preaching at 11 a. m., 2 and 7.30 p. m. Provision will also be made for priesthood and Department of Women meetings. Principal items of business will be election of officers, fixing a more or less definite time and place for district gatherings, fixing a district budget and determining means of raising same, matters pertaining to reunion, and other district work. All district officers requested to have reports ready to hand in at first business session. Apostle John F. Garver will be present. Mary E. Gillin, district secretary, 102 Clarke Avenue, Peoria, Illinois.

One- and Two-Day Meetings

London District, Saturday service at 8 p. m.; Sunday services to commence with prayer service at 9 a. m., and continue with preaching or other educational services at 11 a. m., 2.30 and 7 p. m., at following places:
Rostock, June 13 and 14.
Simcoe, June 28.
Saint Marys, July 11 and 12.
Waterford, July 26.
Mitchell, August 9.
Delhi, August 23.
Corinth, September 6.
Stratford, annual conference, date to be announced later.

G. C. TOMLINSON, JR.
H. A. KOEHLER,
J. L. BURGER,
Committee.

Notice of Appointment

Having received the resignation of Brother H. F. Chapin, of Superior, Nebraska, as Sunday school superintendent of the Southern Nebraska District, I am herewith appointing Brother E. F. Robertson, of Franklin, Nebraska, to act as superintendent for the remainder of the year, subject to the ratification of the next regular district conference. A. Max Carmichael, general superintendent of the Sunday School.

Requests for Prayer

Mrs. C. A. Green, of Buchanan, Tennessee, asks the Saints to pray for her that her health may be restored.

Mrs. Fred Howe, of Horton, Michigan, asks the prayers of the Saints as she is afflicted with pain in the abdomen. If it is the Lord's will she wishes her life to be prolonged a few years on account of her young children. She is isolated and has not heard a sermon in twenty-three years. Her companion is prejudiced against her faith.

Address

Elder Elmer E. Long, Independence, Missouri, Rural route 3.

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Elders' Meeting

Northern Michigan quorum of elders will meet in Bay City Saturday and Sunday, June 27 and 28. Business session Saturday afternoon, one of the issues being the dividing of the quorum into groups. A program will be rendered. Meals served in the basement of the church at Catherine and Thomas Streets. John D. Wade, quorum secretary.

Young People's Convention

Detroit District sixth young people's convention, at Flint, July 4 and 5. Program for Saturday will be held at Kersley's Park during the day, with various athletic activities and a picnic dinner. Special program for the evening will be given in Flint high school auditorium. Sunday services will also be held at the Flint high school auditorium. All are welcome. Come and celebrate the Fourth of July at the young people's convention. Carlisle Whitehead.

Northeastern Illinois, at Elmhurst, July 11 and 12, following a program Friday evening by members of various locals. Educational and instructive classes, organized recreational activities, splendid addresses and lectures, inspiring song and prayer services. General Superintendent F. M. McDowell and others will be present. This is your convention. Unless camping through the reunion please report intention of attending this convention. We want you. We want to care for you. Come. O. A. McDowell, district superintendent, De Kalb, Illinois.

District Picnic

Des Moines District, at Grand View Park, July 4. Games, contests, and races between branches of the district. Special speaking at 11 o'clock. Bring a full basket, come early, and stay late. For an educational, recreational, and spiritual time, be sure to attend the all-district picnic. Full announcement later. Stephen Robinson, 408 Securities Building, Des Moines, Iowa.

Reunion Notices

Southern California, at Convention Park, Hermosa Beach, August 7 to 17.

Reunion Calendar

North Dakota, June 26 to July 5, Burlington.
Northern Wisconsin, June 26 to July 5, Chetek.
Northeastern Illinois, July 2 to 12, Elmhurst.
Minnesota, July 3 to 12, Minneapolis.
Central Texas, July 3 to 12, Hearne.
Eastern Montana, July 8 to 12, Glasgow.
Central Illinois, July 10 to 19, Springfield.
Central Nebraska, July 10 to 19, Inman.
Kentucky and Tennessee, July 18 to 26, Puryear, Tennessee.
Florida, July 18 to 25, Dixonville, Alabama.
Portland, July 18 to 27, Portland, Oregon.
Spokane, July 24 to August 2, Sawyer, Idaho.
Alabama, July 24 to August 2, Pleasant Hill.
Western Nebraska, July 24 to August 3, North Platte,
Northern California, July 24 to August 3, Irvington.
Central Oklahoma, July 25 to August 2, Skiatook.
Toronto, July 25 to August 9, Woodbridge.
New York and Philadelphia, ——, Deer Park, Pennsylvania.
Southern New England, July 25 to August 9, Onset, Massachusetts.
Eastern Michigan, July 25 to August 2, Port Huron.
Chatham, July 31 to August 10, Erie Beach, Ontario.
Southeastern Illinois, July 31 to August 9, Brush Creek.
Mobile, August 1 to 9, Gautier, Mississippi.
Western Oklahoma, August 1 to 10, Eagle City.
Northeastern Kansas, August 1 to 9, Netawaka.
Western Colorado, August 1 to 10, Durango.
Lamoni, August 5 to 16, Lamoni.
Eastern Oklahoma, August 6 to 16, Winthrop, Arkansas.
Eastern Colorado, August 7 to 16, Colorado Springs.
Southern California, August 7 to 14, Hermosa Beach.
Northern Michigan, August 7 to 16, Boyne City.
Eastern Iowa, August 7 to 16, Maquoketa.
Seattle and British Columbia, August 7 to 16, Seattle, Washington.
Kirtland, August 13 to 23, Kirtland.
Idaho, August 14 to 23, Hagerman.
Des Moines, August 14 to 23, Des Moines.
Nauvoo, August 14 to 23, Nauvoo.
Kewanee, August 14 to 23, Galva.
Central Michigan, August 14 to 23, Midland.
Maine, August 14 to 24, Brooksville.
Pottawattomie, August 14 to 24, Council Bluffs, Iowa.
Southwestern Kansas, August 14 to 24, Winfield.
Clinton, August 21 to 30, Eldorado Springs, Missouri.
Little Sioux, August 21 to 30, Woodbine, Iowa.
Southern Michigan and Northern Indiana, August 21 to 30, Indian Lake.
Southern Wisconsin, August 21 to 31, Madison.
Western Montana, August 21 to 30, Race Track.
Northwestern Kansas, August 21 to 30, Studley.
Spring River, August 21 to 30, Miami, Oklahoma.
Far West Stake, August 27 to September 6, Stewartsville, Missouri.

THE SAINTS' HERALD

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

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Our Departed Ones

SWENSON.—Cecilia, wife of Elder Swen Swenson, was born in Helsenburg, Sweden, December 18, 1853. Moved to America about fifty years ago and settled on a farm near Coal Hill, Missouri, where she and her husband heard the gospel and were baptized by I. N. White February 9, 1887. Soon afterwards her husband was called and ordained an elder, and she urged him to take the mission field and give their lives to the work that God had so marvelously revealed to them to be a message from heaven. In the course of time they moved to Far West and purchased one half of what is called "The Old Far West Farm." About four years ago Sister Swenson commenced to feel a tinge of pain in the region of the stomach, which developed a cancer and caused her death May 21. Died at the home of her daughter, Minnie Andes, at Independence, in the presence of her husband and children, passing away peacefully, leaving husband and three daughters. Funeral service at the Stone Church May 24 in charge of I. N. and Ammon White. Interment in Mound Grove Cemetery, near Independence, Missouri.

COCHRAN.—Robert Scott Cochran was born in Independence, Missouri, January 10, 1922. Passed from this life May 22, 1925, after an illness of but a few hours. His mother preceded him in death April 7 of this year. This double bereavement leaves a sad father and two little brothers, besides a mourning host of relatives and friends. Funeral in charge of Alma Thomas. Sermon by U. W. Greene.

HICKMAN.—Dolly E. Hickman was born September 2, 1873, at Rockville, Indiana. Died April 28, 1925. Baptized 1912 by Frank Christie. She is survived by husband, Edwin M. Hickman, one son, and two daughters. Funeral from Stahl's Funeral Home. Sermon by U. W. Greene.

HASTINGS.—Ruth Woodard was born March 26, 1892. Baptized at South Boardman, Michigan, by James Davis, in 1908. Married Earl Hastings, to which union nine children were born. Died March 31, 1925, at Hayter, Alberta, a victim of diphtheria. Her new-born babe also died and was laid to rest with her. Leaves husband eight children, one sister, and many other loved ones. Funeral services deferred for a time because of the nature of the disease. Burial in Cornish Community Cemetery.

LITTS.—William Litts was born December 24, 1913, at Scranton, Pennsylvania. Baptized at the age of eight years by E. V. Wagner. Died May 20, 1925. Leaves father, three brothers, and two sisters, all of Scranton. Funeral from the home with sermon by R. J. Hawkins.

FARROW.—William A. Farrow was born in Williamson County, Illinois, March 31, 1849. Went to Kansas at the age of fourteen, living there until about 1878. Baptized March 24, 1878, by S. J. Madden. Married Emily Pooler in 1869, to which union two children were born. She died in 1875. Later he married Miss Jennie Sherman, to which union nine children were born. His second wife died eleven years ago. Brother Farrow died May 20, 1925. Leaves six children, three brothers, three sisters, and ten grandchildren. He had lived in Independence forty-seven years and was known for his honorable life, peaceful disposition, and conscientious religious life. Sermon by G. E. Harrington at the Stone Church in Independence, Missouri.

SOWARDS.—Joseph Sowards, of near Siloam, Missouri, was born April 1, 1875. Baptized September 27, 1921, by W. E. Haden. Died April 22, 1925. Leaves wife, two sons, six daughters. Funeral in charge of J. E. Hovenga, with sermon by F. L. Hinderks. Interment in cemetery near Denver, Missouri.

THOMAS.—Viola Sarah Thomas, daughter of T. U. and Sarah Ann Baldwin Thomas, was born March 27, 1902, at Sharon, Pennsylvania. Baptized by T. U. Thomas in 1910. Died at Niles, Ohio, March 10, 1925. Her mother preceded her about six months. Funeral sermon by W. C. Neville, Akron, Ohio. Interment at Oakwood Cemetery, Sharon, Pennsylvania.

ROOMERS WANTED

Four gentlemen of L. D. S. faith desired as roomers and boarders. Address, 600 West College, Independence, Missouri. E. R. Kelley.

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

Vineyard Gleanings

A Visit to Kirtland and Cleveland, Ohio

By diligent inquiry of passers-by, one can soon acquire an astonishing fund of information and misinformation. If from this he is able to select the truth, he has extracted the golden nugget from the drifting sand.

Arriving in Willoughby, Ohio, I was only a few miles from Kirtland. To ask questions is easier than to walk, so I began to interrogate the populace of Willoughby. The first man questioned informed me that a bus could be had at a certain corner at ten minutes to twelve. The next man told me that the bus would be found at another corner at ten minutes after twelve. The third said emphatically that no bus ran to Kirtland. But the fourth assured me that I could get a street car to Kirtland. To this I demurred, saying that to my certain knowledge no street cars ran to Kirtland. But he insisted that he had been to Kirtland very recently and had seen street car rails through the center of the town.

Argument was cut short by the arrival of a bus from Cleveland bound to Kirtland; and at the time and place named by the second deponent. I secured a seat for the left half of my person in the already crowded vehicle, and when the door was closed very politely but firmly upon my right half, by process of compressing of us all, I was entirely seated.

To relieve the pressure, a very nice young gentleman volunteered to hold a very presentable young lady on his lap. To this she consented without too much show of reluctance and soon seemed to feel quite at home; but that is no reason why the bus lines of America should continue to impose upon the self-sacrificing spirit of the young gentlemen of today. Yet it must be said for the young man that he behaved very well indeed and did not permit the least trace of displeasure to appear on his face.

Arriving in Kirtland I was soon at the pleasant home of Brother and Sister Eben Curry. Brother Curry has lived in Kirtland for many years. He is now pastor of the local branch and is well loved by the Saints, and justly so.

Elder T. G. Neville is president of the Kirtland District and lives in Kirtland in the hotel building. Bishop Charles Fry is bishop of the dstrict and plans to locate his family in Kirtland. So the branch has the benefit of an able resident force of branch and district officers, and in addition Evangelists A. E. Stone and John F. Martin have residence there, as well as former missionary F. J. Ebeling.

Evangelist F. G. Pitt and wife have been Temple attendants during summer months, to wait upon, guide, and instruct tourist visitors to the Temple, of whom as our readers know, there are very many. In this work these two have been very successful; but this year Brother Pitt found it necessary to go to Battle Creek for an operation, and the Saints are speculating anxiously as to whether he will be able to be with them in that work this season. Temporarily Brother Martin is attending to that duty.

One spiritually minded could hardly enter the Temple without sensing the kindly, beneficent, comforting presence of the Spirit. This time as I kneeled alone in the upper court before the altar a presence seemed to brood there with love and benediction, and I wished that sometime the priesthood as a body might meet there again and all feel a sense of sonship and undivided brotherhood. Then indeed could the endowment of spiritual power come.

There is no question in my mind that the atmosphere of the Temple meets a soul need. God may not need it to help him meet us; we need it to help us meet him.

A very good attendance greeted me at the Tuesday evening service (May 26), and the liberty and blessing enjoyed in speaking was the occasion of thanksgiving. I can easily believe that Joseph and Sidney actually saw the Master in that holy edifice.

Wednesday at half past five we met at the Chagrin River below the Temple. A very worthy man and wife were baptized by Brother A. E. Stone. They are largely the fruits of Brother Curry's personal labor, as he first met them in a business way and gradually unfolded to them the gospel. Several very fine and intelligent people have been added to the Kirtland Branch in the past year or so. Time was when only a handful of faithful people met in the Temple, and at that time a prophecy was given that

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the time would come when it would not hold the local congregation; the prophecy is near to fulfillment. We may hope to see a decided and permanent growth of the work in this historic and beautiful place; and in time, let us hope, we may see the Kirtland Stake.

The annual reunion now embraces several districts and seems destined to be one of the biggest and best in the church. This year the committee has asked the First Presidency to take personal charge. In all probability Brother Floyd M. McDowell will be present to represent the Presidency.

Wednesday evening, preceding my sermon, I ordained Brother Neville to the office of high priest, as ordered by the late General Conference, and those baptized were confirmed.

A visitor is struck by the custom of the local congregation in one matter—at the close of the service the orchestra plays a quite air, and the people immediately march out. They visit and chat in the vestibule, not in the Temple proper. This custom helps to preserve a proper reverence for the place. It is a wholesome custom—how much more should we respect the sanctity of our own souls, for we are told that we, too, are his temple, and our persons the place of the abode of his Spirit.

Truly, I love the Kirtland Temple, and with regret left it and the good Saints who commune there; but duty called to another part of the field.

In Cleveland

From Kirtland my route led to Cleveland, Ohio. Here Brother J. H. Talbot, president of the branch, met me and took me to his home, where the visiting minister is soon made at home indeed. In the evening I spoke at the East Side Church, to a good sized audience with good interest and liberty.

The following evening, Friday, the Religio, through its president, Brother Henry Campbell, invited me to address the young people. The address was preceded and followed by a very interesting program of music and recitations. The fine social spirit of the Saints was a noticeable feature of the group at Cleveland. I was pleased to meet various young people formerly from Lamoni or Independence—Ira Stubbart, Vernon Lee, Brother Kelsey, and others.

The work in Cleveland is decidedly on the upgrade of late. The Sunday school is an active feature of growth, having an attendance of about one hundred.

The Saints are negotiating for a new church home —the Cleveland Heights Methodist Church. It is in a very desirable location, well equipped with excellent pipe organ, good auditorium, and ample rooms for class work in the Sunday school and Religio, and for social gatherings. If secured it will be a decided gain over the present location.

As I left Cleveland to attend the New York district conference at Nagara Falls, the young people were gathering to go on a picnic outing to Kirtland to meet at the home and in the woods of Brother and Sister Earnest Webbe, the day being a holiday. I thought how excellent that they should be thus together on a holiday, under church influence, rather than scattered through the pleasure resorts and parks of Cleveland, God knows where or under what influence and environment. I favor the movement of the church to interest herself in the recreation of her youth. Their play life is as much a part of our concern as any part of their life. A very wise physician, Doctor Richard Cabot, says that men "live by work, play, love, and worship." Religion need not to confine its attention exclusively to worship, but should interest itself in every legitimate function and interest of life, and our social life is a very important part of our existence. ELBERT A. SMITH.

May Latter Day Saints Go Into Politics?

It is a common thing to hear the remark that there is no place in politics for Latter Day Saints. Clearly this is a mistake. Politics and party organization are conceded to be necessary for the carrying on of our municipal, State, and Federal governments, and men and women who are Latter Day Saints and who possess qualities of mind and soul which fit them for use to the public in any of these governments should not shirk their just share of the duties to be borne.

Indeed, there is here presented a chance to do honor to the church organization and the gospel principles which we desire to see considered and honored and generally adopted; but of course it is no place for men who have not a determination and a confidence in their ability to adhere to the principles of their faith, even though there may be times when this is difficult and demands courage and judgment.

We believe it to be the duty of a Latter Day Saint to serve his community, his State or country in office, but we do not believe he should obtain his election by questionable methods or permit his honor to be compromised either before election or while exercising the powers or prerogatives of his official position.

In western Iowa it is not unusual for our people to be found occupying positions of political trust. Several are found there right now. Among these is Brother Jack Harding, mayor of Council Bluffs. The *Council Bluffs Nonpareil* recently devoted a large part of its editorial space to an act of Mayor Harding, and we are going to reproduce it as an example of what may be achieved.

It says:

During the week Mayor Jack Harding appointed J. Chris Jensen to membership on the municipal water board. This

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action will stand in the records as one of the outstanding features of this administration. In making this appointment, the mayor exemplified the highest and best ideals in municipal administration. He gave the people of the city as a whole in this appointment the best service it was possible for him to render. To do this he broke away from precedents, away from politics and from personalities and selected a man for this job concededly better qualified than any other in the city for service on this board.

It will be more than worth while to briefly examine this record. The water board in this city handles annually $350,000. This is a big and an important business—the biggest in the city municipality. It requires a high degree of integrity and business ability to manage this business successfully. Consider the volume of supplies purchased every year by this board. Labor must be employed to operate the plant and to take care of repairs, extensions, and all other details. Technical knowledge of mechanical problems is very helpful to a water commissioner.

It has been suggested that in view of the magnitude of this business that the plant would stand an administration expense ranging from six to ten or fifteen thousand dollars per year. If we had started off on this line we probably never would have discovered that this big overhead expense is unnecessary. Hundreds of municipal plants of this kind in the country are carrying overhead expenses where these managerial places carrying good-sized salaries are held generally by local politicians rather than real business executives. Our plant makes a lot of money. It is paying for itself. It takes care of bond interest and bond principal, it takes care of repairs and improvements and of depreciation and then registers a fine surplus. It would be easily possible to add a big bill to our plant for administration expense and still leave a handsome profit to the city.

Mayor Harding has a broad understanding of this problem in this city. He knows that the danger involved in the municipal ownership of public utilities is political administration. When a big utility such as a water plant gets into the hands of politicians, a large part of its efficiency record is generally lost in the shuffle. There are hundreds of examples of this sort in the country. As a matter of fact, only a few municipally operated plants in the country are counted a success. The plant in Council Bluffs is an outstanding example of successfully operated municipal institutions of this type.

How does it happen that we got off on the right foot on this efficiency line in this city? The answer is J. Chris Jensen. The finest thing Tom Maloney did as mayor was to appoint Jensen on this water board. His intent was to give the people the best service in this matter that it was possible to give. Now Mayor Harding comes across with a reappointment of Jensen because he is determined that the good record flowing from this first appointment shall not be broken.

Jack Harding is not seeking control of this splendid plant for himself. If he had contemplated such control, he would have appointed a close political friend which he was entitled to do. He put all such thought behind him. He crossed the Rubicon in defiance of political practice and selected a member of another political party. Indeed, he cast politics aside entirely and selected a man on merit. The thought of Mayor Harding in this connection was after all simple honesty. I must use my official station in this matter to protect the interests of the people of Council Bluffs.

People may criticize Mr. Harding on matters of petty detail, but it will have to be conceded that when he was confronted with the most important matter which he will face in his administration he didn't fail to measure up to the expectation of the soundest thinking people in the city. He did not use his office to feather his own nest or to reward political friends. He used it to protect and promote the interests of the people of the city. You cannot find in the records anywhere a higher or better type of municipal administration. In this appointment, the mayor rang the bell at the top of the pole which marks the limit to which any man or woman can go in the service of the people.

OFFICIAL

Expect Class B License for K L D S This Week

A letter received by the radio department June 8, from Radio Supervisor E. A. Beane, advised that ten days or two weeks would be required to get his inspection report and recommendations through the departmental channels at Washington. The Department of Commerce, of which Secretary Hoover is head, issues all broadcasting licenses. The department maintains nine district radio inspection offices in the United States, each of which is directed by a supervisor of radio.

Another letter from the radio supervisor's office, dated June 11, states that every effort is being made to expedite the issuing of the Class B license which will enable K L D S to go permanently on 441 meters, with a power output of 1,000 watts.

If the license is received at Independence within the two weeks mentioned by Supervisor Beane, K L D S will be on the air Sunday, the 21st, using full power on 441 meters.

ARTHUR B. CHURCH.

Radio Donors: Notice

Donors to the new radio station who have not received letters of acknowledgment and receipts may find their names in the following list. Letters to the following were returned to the Radio Department unclaimed:

Mrs. Grant Barnett, Independence, Missouri.
Minnie B. Jarvis, Berkeley, California.
Mrs. Henry Wise, Machias, Maine.
I. A. Huflimes, Stonington, Illinois.
Mrs. A. S. Hastings, Seattle, Washington.
Tony Boggess, 122 Myrtle Avenue, Dinuba, California.
Ray Redner, Windsor, Ontario, Canada.
Kathleen Armour, Miami, Florida.
J. P. Fetting, River Station Post Office, Detroit, Michigan.
Mary Balfour, Elyria, Ohio.
Mrs. John A. Newman, Milnor, South Dakota.
A. E. Davis, Tulsa, Oklahoma.

Anyone listed above may obtain receipt by writing promptly to Radio K L D S, Independence, Missouri.

ARTHUR B. CHURCH.

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Young People in Convention

Closes Sunday Under Splendid Conditions

The keen interest shown at the beginning of the Convention continued unabated until the closing benediction. Every day brought more visitors from near and distant points, until on the last day a total of five hundred three had registered. This was not quite as many as the Convention of last year, but what it lacked in numbers it made up in the spirit of consecration and determination to see the program of Zion carried out.

After Sunday night, when President Smith made a stirring appeal to the young people to study the problems of the church and be prepared to make the ideals of Zion a reality, the gathering began more seriously to take up the study work, as outlined in last week's HERALD. The class in Eugenics and Heredity grew from fifty-six to a hundred thirty-four, while the other classes also showed a similar growth.

Monday evening Elder Frank Almond occupied the pulpit, preaching on the subject of "Singleness of purpose." He showed that the achievement of every ideal was at the expense of lesser goals, and that Zion to be redeemed demanded men and women who were willing to spend and be spent for the realization of their vision. He portrayed the sacrifices of the pioneers of the faith, and pleaded with the young people to take up the torch and hold it high, and carry forward their work.

On Tuesday evening, after a busy day of study, the convention gathered in cars for a visit to the various spots of historic interest in Lamoni. Forty-seven cars carried the crowd of smiling happy youth, first to the Saints' Home, where in the hush of eventide they sang the songs of Zion for the old folks. To have seen the shining faces of those aged Saints, as they listened to these youthful voices singing such hymns as, "In the light," "We thank thee, O God, for a prophet," "How firm a foundation," closing with "God be with you till we meet again"—to have seen this must have made even the angels in heaven rejoice.

From the Saints' Home they went to Liberty Home, then to Sister Callie B. Stebbins and Sister Marietta Walker. The latter was ninety-one years old, and with all the mother love which she has spent unstintingly for the young people in her incomparable years of service in the church, she told the singers, "Another commandment give I unto you, that ye love one another." With her beautiful words in their hearts, the serenaders then went on to the home of Brother F. M. McDowell, where they had the pleasure of an introduction to the youngest member of the convention, Miss Maxine Fae McDowell, just four days old. The last visit was to the Children's Home, and from there to the South Woods, where in the light of a blazing bonfire the party broke up with a final song.

On Wednesday evening the hall was packed as Doctor D. W. Moorehouse, president of Drake University, presented an illustrated lecture on "The depths of the universe." He depicted the entrancing majesties of astronomy, and his audience sat spellbound under his masterly address.

No young people's convention is complete without the kindly presence and sound counsel of President Elbert A. Smith. And so on the next evening, and on the following three days, Brother Elbert spoke on the following subjects: "Voltaire, why do you laugh?" "Jesus grew," "This year we sail Zionward," "Workers together with God." These sermons were reported, and will appear in early issues of the HERALD.

The weather, which had been ideal throughout the convention, began to show foreboding signs, and on the last two days some heavy showers fell. Yet it was a thing to be thankful for that for nine days out of the ten, the convention could enjoy the recreation out of doors.

The convention closed Sunday night with a powerful address by President F. M. McDowell, in which he gathered into one the message of each activity of the meetings. "The spirit of the convention" was his theme. He said that this year's convention would stand out by itself as one in which the young people had definitely committed themselves to carry out the program of the church, that the spirit of devotion, of determination, and of perseverance characterized in the prayer meetings, in the sermons, and in the steady attendance at the classes, was an assurance to him that the redemption of Zion could be and would be realized.

And so the Young People's Convention came to a close. It revealed at least one thing, and that is that the church need not fear the future. She has behind her a host of aggressive forward-looking young people. From the convention that has just ended there has been born the high resolve of our youth to go forward. Not to orate, but to demonstrate; not to sulk, but to work; no more indifference, but enthusiasm; no more fearing, but daring. The Lord God of Hosts is with us yet!

The Saints in Burlington, Iowa, are rejoicing in the use of their new church. Brother G. Scott Daniel writes that the first services were held in its basement June 7. A splendid spirit was attendant. Services will be continued here until the upper part of the building is finished.

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ORIGINAL ARTICLES

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

A Chosen People

BY S. A. BURGESS

Many times has the question been directly raised whether God has a chosen people in the sense that they were the only people for whom he cares, a people who would establish a city strongly walled and withdraw themselves from the world, for they are chosen and foreordained to be saved.

This idea of Zion as a place to which we will retreat and then pull up the stakes and withdraw ourselves, arose in Ancient Israel, if not earlier, and even in this age comes up occasionally at different times. But is that the true idea of the Spirit of God, for is not really the purposes of Jesus better explained in that wonderful prayer in John 17, "I pray not that you take them out of the world, but keep them from the evil that is in the world," that we may go in and out and fine pasture, that those of the celestial glory shall in eternity minister to those of the terrestrial glory, and the terrestrial to the telestial? The ministers of God are called to see, know, and minister to the sufferings of the people. They are *ministers,* those who serve.

On this question of foreordination and predestination, the following was written some ten to twelve years ago in reply:

They are *chosen* because there is work to do, and they are fitted to do it. If they are not, it is a cause for condemnation. *Foreordained,* because he has ordained that those who comply with the divine law, by sacrifice may enter the celestial glory and dwell in his presence. *Predestined,* because chosen for service. He is willing to offer to us this opportunity, but never as paganism or sectarianism have had it, and as it has been carried into the church in part; that upon an arbitrary basis, for his infinite glory he has chosen some to be burned and some to be saved, and this without regard to works, conduct, or fitness. Never that *his* decision is *partial,* is purely *arbitrary* or without reason, but always based on his law, in intelligence of the best sort in justice and in mercy. It is strange to note that the books do not teach this doctrine of fore election, but it is one of the things we as individuals have not yet outgrown from sectarianism. How amusing it is then that sectarianism should bring this accusation against the church.

On the other hand, is it, or is it not reasonable for a man by an overt act to bind his conscience and that conscious act help him to keep his covenant? Is it reasonable or unreasonable that there is a right way, and that those who enter into a covenant with God, if they keep that covenant have a claim, that is superior to those who refuse to covenants, and to those who do not believe in immediate communication?

When we go further and find some new and wonderful truth, perhaps one of our first feelings is one of dread. Surely now the temple of our fathers has fallen, for here is a truth without the temple, and we fear to approach and make comparison least our early faith be undermined.

Our personal experience has been at times to concede some new truth with fear and trembling, yet feeling that truth could not be inconsistent with the Divine, we have tried and finally found a place in which this new truth would set; only the hole appeared too small, but at last we make a trial and wonderful to relate, we find that the new stone not only fits in the place, but it fits so smoothly that it fits without scar, and shows us that in fact it belongs.

But it is not only the joy we feel in finding that every truth fits into its proper place in this temple of our God, but as we look, how wonderful the reality, it begins to glow with a new beauty and becomes more wonderful by far to behold than it ever was in the past. This temple was not made with hands.

At last there may come a day when we worship not only in the natural temple of the Christ, but spiritually we stand in the heavens with the earth beneath our feet, the marvelous works of God before us. We see the stars evolving in space, and we behold this glory of God and worship with a fullness we have never known before. But now we realize, we no longer believe, we know past controversy that all truth is eternal with God and belongs in his holy temple.

Then returning, we see in a new light, all this ritualism, mechanism, church service, and outward form; but realize still, in the will of God, it is an absolute necessity; that the statement of the divine plan, first made is still true, though in a fuller, greater sense, than we had ever supposed. Which is to say, we must profess that the truth is far beyond our concept, not beneath.

Those who are willing to sacrifice; those who are willing to bear the scoffing of the world; those who are willing to prepare themselves by study and by prayer; those who will give their services to humanity and also will seek the face of God, believe him to be not only omnipotent, but also a loving Father who will hear and answer; those who are fit, in other words, are chosen as a people to bear his message to the sinful world and strive to turn the hearts of people to God, and to better economic conditions.

The first sermons we ever preached were to warn

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that while we had done well in being baptized, the books plainly teach that baptism alone will not save, and if we rely on membership alone we are blind and deceiving ourselves.

Baptism of water has its place. It is as large, if not larger than we have supposed; but it is relatively smaller, simply because the wonderful work of God is far greater than we supposed.

The Law of Temporalities

BY BISHOP C. J. HUNT

A sermon delivered at Enoch Hill in Independence, Missouri. . . . . . .

The subject is a very important one. Without a full compliance with the law pertaining to temporalities, the church cannot attain to the spirituality and prosperity that is expected of it. I have chosen three texts. The first is recorded in 1 Chronicles 20:20: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." These words were directed to former-day Israel and can well be applied to us. The second text is found in the Hebrew letter, 7th chapter: "And here men that die receive tithes; but there he receiveth them of whom it is witnessed that he liveth." The third is that familiar verse which is one of the signs spoken of by the Master that should be fulfilled before his glorious coming: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." —Matthew 24:14.

Our Three Standard Books Compared to Three Electric Lights

Before making comment upon these texts I wish to emphasize the fact that the word of God is as a light to our feet and a lamp to our pathway. I have before me the three standard books of the church; namely, the Bible, the Book of Mormon, and the Book of Doctrine and Covenants. To impress your minds more strongly as to the real worth of these books to us as a church, I will try to make an illustration, or comparison. Before me are three electric lights which are quite sufficient to light this little chapel. If I request the deacon to give us the light from only one, you would notice that the room would be much darker than it is. I place the Bible first. It contains the word of God, which is indeed light to us. But many great and important questions are not fully defined in it, hence we need more light. Even the law of tithes and offerings is not fully explained, especially that of surplus and consecration. This is equally true of church organization, duties of officers, doctrine, etc., held so dear by all of us. In order to make many of these subjects plainer, I place the Book of Mormon containing the words of God, giving more light to us. I now request the deacon to give us two of the three lights which light this room. You discover at once how much pleasanter everything appears in the room when we have this additional light. This is equally true to those who are desirous to have more of the word of God that they might see the road they shall travel, not being so apt to stumble and fall. We are still blessed with another book containing the words of the Lord direct to latter-day Israel—the Doctrine and Covenants; and placing this book with the two former records, we increase the light and hence can see our way more clearly along all lines of church work. Not only as to church organization, not only as to the general principles of the doctrine of Christ, but many pages in this last book define our duty in plainness on the law of temporalities. The request to the deacon to give us the benefit of the three lights in the chapel will help to impress upon the minds of all the need of all three books, and ought to emphasize the fact that Latter Day Saints should have much charity for their religious neighbors who have only the one book, the one light telling of the great and good things of the Master.

The law of tithes is very old. Under this law the church, even before the days of Moses, prospered. During his ministration the Saints were blessed. A failure on the part of Israel to observe the temporal law preceding and during the life work of the Prophet Malachi is in evidence, for great loss came to that people. Let us change the scene for a moment and pass over to this land, and we will note that the Nephite record tells us that they observed this law even until the Master made his glorious appearance to them. Contrast the difference between the hearty welcome he received by the multitude here, and the unwelcome in the land of Judea. One kept the law of tithing, the other failed; hence the difference in the perpetuation of missionary work and the reception accorded the world's Savior. It will also be noted that following the great day of Pentecost the members gave more liberally of their temporalities, hence the statement that they had all things common. We do not have the full definition of what this meant until we get the account of how such blessed conditions may be obtained in our own day. Now we can better understand their motive, their willingness to sacrifice, and the amount of their gifts at that time. The failure of the church to believe in the Lord caused them to be scattered. A belief in him established them. Adhering to the requirements of the prophets caused the people to prosper. This ought to be a lesson to us. The language of Saint Paul should be our motto to-day, "Let us draw near with a true heart in full assurance of

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faith"; also in the letter to the Romans, "It is high time to awake out of sleep, for now is our salvation nearer than when we believe."

I desire to impress upon your minds that Jesus the Christ is the bishop of this great church, and that he has appointed those who may act in the name of bishops, who are but agents for him. The statement in the text, "Here men that die receive tithes," is very significant. At the beginning of the reorganization of this church our good brother, Bishop I. L. Rogers, received tithes from the members, and I presume Brother W. H. Deam, who has charge of this service, remembers him well and may have paid tithes to him. This brother has passed to his reward. He was succeeded by Bishop George A. Blakeslee, who labored faithfully and well, receiving tithes for a number of years. He also finished his work and has gone to his reward. Bishop E. L. Kelley occupied in this office for many years, as you well know, and was honorably released from the arduous labors of that office. And now the Lord has placed Bishop Benjamin R. McGuire as presiding bishop of the church. Let us not forget the latter part of the verse, "Here men that die receive tithes, but there he (Christ) receiveth them of whom it is witnessed that he liveth." It will be observed from these statements that record is made of our giving here, also in heaven; and when called to judgment upon the other side there will be our record of tithes paid. Have you paid yours? It is only fair to presume that in the expending of the funds collected by the church there would be some mistakes made. However, this should not in any way discourage us from doing our whole duty. The Lord said to the church, "Be of good cheer"; the statement has not been revoked, and while these words of assurance are still for us, we should not be discouraged in the least, but do as the Apostle Paul advised the saints in his day: "Forgetting those things which are behind and reaching forth unto those things which are before." If we will do this the progress we have hoped for will be realized sooner than if we encourage a spirit of discouragement which hinders us doing our whole duty.

As a church we are custodians of the three standard books before me, of fulfilled and unfulfilled prophecies. Of the former we will do well to heed the counsel of Saint Paul, "Whatsoever things are written aforetime are written for our learning, that we through patience and comfort of the Scriptures might have hope." There will be found in them lessons caused by failure to keep the commands, as well as blessings through obedience. Every member should be encouraged in the fact that our church in some respects is a continuation of the New Testament church. Continued in this way, John the Baptist, who was a true representative of the New Testament church, was directed to come and begin the church work in this dispensation; by direction of the Lord ordained those young men May 15, 1829, Joseph Smith and Oliver Cowdery, to the office of priest in the Aaronic order; directing them to baptize each other, and the promise was that this priesthood should not be taken from the earth until the sons of Levi offer an offering unto God in righteousness. We should feel grateful to the Master at all times that he also directed Peter, James, and John the Revelator to authorize the conferring of the Melchisedec priesthood as a special gift to the church in 1830; which really means that the representatives of the church of New Testament period had been authorized to come and begin our church, delegating to it all the rights and privileges formerly enjoyed by the church at Jerusalem. A blessed heritage, a sacred gift. Jesus Christ was the finished product of the gospel. He did not come to do his will, but the will of God. Are we submissive to his will in paying tithes, offerings, etc., as we know to be our duty?

Ths Church Holds the Key That Unlocks the Cemeteries

Jesus says that this gospel—not another—the same gospel taught then is to be preached in all the world for a witness before the end shall come. This will require labor on the part of the church. One of the great means that will help bring this glorious work to a consummation is full compliance to the law of temporalities by the Saints. When all respond to the urgent call of the Presiding Bishop, paying their tithes and offerings, then will the church make greater strides. And when the work of the church in this regard is done, fulfilling the requirements in Zion and out of Zion or in the great mission field widening before us, we may expect the glorious time will soon be here when the Savior will come and the resurrection be realized.

Am I placing our work too strong or making it too great before you when I say that this great church holds within its power the possibility of bringing to pass the resurrection from the dead? That within its grasp the destiny of the nations is largely held? For it must be remembered that the resurrection will not be until this gospel is preached in all the world by this church. I do not mean that every creature will hear it, but there will be those in every nation that will, and some will accept it; hence every nation will have living witnesses to the angel's message. It is a solemn thought, a sacred trust, which has been reposed in us, that we should accomplish this work.

I have often wished that I might be able to so present myself to the Lord that he would withdraw the curtains and let me have a vision of the nine and a half tribes of Israel, who I believe are daily petition-

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ing the Lord to know how long before they shall be privileged to return to the home of their fathers, or this land, and bring their record and place it with the record of the Jews and the Nephites. Also that untold thousands upon the other side are waiting the time of the resurrection with this understanding, that that event will not be until this church has accomplished under God what it has covenanted to do; namely, to fulfill the mission outlined in the sacred records intrusted to us as a church.

Permit me to emphasize to you if I can do so, in a way that will carry conviction to every heart, that we are the custodians of the revelations to this church contained in the three books and we should fully sense the sacredness of this trust. Every heart ought to beat with love to our heavenly Father for this sacred gift so lovingly bestowed upon us, accepting us as members of his great family, heirs of his and joint heirs with Christ the Lord. It would be well for us as a "faith tonic" to memorize the words of Mosiah, "Believe in God, believe that he is, and that he created all things both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend." Book of Mormon, Mosiah, second chapter.

In taking a view of the work during the ministration of Joseph the Seer we are able to discern that when the church observed the temporal law most perfectly they prospered the most. The church was admonished early in its history to teach the principles of the gospel found in the Bible, the Book of Mormon, and to observe the covenants and church articles, directing a full compliance of the law therein stated. In these records we find the law of tithes and offerings plainly outlined. After the "dark and cloudy day" the church was reorganized. The first words of counsel given to it by the Lord were, "In order to place the church in a position to carry on the promulgation of the gospel and as a means of fulfilling the law, the Twelve will take measures in connection with the bishop, to execute the law of tithing," etc. For over fifty years this counsel, together with the larger giving as noted in later revelations, has been enjoined upon us. The church has prospered by reason of fulfillment of the requirements, and it will continue to grow.

Imitation of Noah's Ark Did Not Bring Flood

Permit your speaker to place before you a word picture of conditions which might have been the experience of the people in the days just prior to Noah's flood. We see a number of church organizations, possibly ten. These societies are very energetic, wishing to please their people, grasping at all that comes to them of interest. They are churches organized by themselves and for themselves, but are preaching much that Noah the prophet of God was directed to preach. They learn of the revelations given to Noah that he is to build an ark, gather animals and seeds of all kinds, place them in the ark; then the floods would come and destroy the unbelieving from off the face of the earth. We see some of these ten churches eagerly copy in part the instruction, build arks, gather animals, make selection of seeds, even accomplishing their work before Noah had finished his preaching. Now, my hearers, do you think that the building of arks, the gathering of animals and seeds by those not spoken to by the Lord to perform this work would ever have caused the clouds to gather, the rain to descend, and thus in time cause the earth to be covered with the waters of which the Bible speaks? You answer, No. The Lord by revelation intrusted that work to Noah. The arks built by others would not affect the Lord's decree to his own appointed prophet and people.

It is equally true with our church work to-day. God has intrusted a certain work to be done by this church; namely, the preaching of his gospel in all the world for a witness unto all nations; also the performing of many other well-defined requirements which are to precede the Majesty's coming, the ushering in of the millennial reign which we love to contemplate. The world's churches cannot do that work. They may help to provide a way for it to be done, but to God's chosen people, *this church,* he will look for the fulfillment of that intrusted to it. I am pleased to report that the law of surplus and consecration is better understood by the church to-day and is just as willingly complied with by hundreds as was the law of tithing twenty years ago, when I first began the work of looking after the temporalities in Gallands Grove District of Iowa. During those years I have enjoyed many blessings in anticipation and realization of service, and the Saints rejoiced in giving.

In regard to the organization of stakes and their work, the more I contemplate the possibilities outlined, the more I am convinced that it was the wisdom of the Lord directing in the division of the old Independence Stake. I can see a growth in these stakes, an increased spirituality also, that is gratifying. I have confidence in the administrators appointed of the Lord who have general charge of the work. If we do our part as members, the church will make greater progress than it has before.

A Vision. Frederick M. Smith Our Joshua

At the risk of intruding upon your good nature I will relate a vision that was given me on December 9, 1903—over fourteen years ago. By request of Bishop E. L. Kelley and Elder A. M. Fyrando I spent two months in the Little Sioux District, visiting the

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several branches and presenting the law of temporalities to the Saints in that splendid field. I spent December 8, 9, and 10 in Bigler's Grove Branch, about six miles west of Woodbine. During the afternoon of December 9, in the home of Brother and Sister Bert Fry, I was greatly blessed while arranging texts from the Bible for the evening service. While reading in the 31st chapter of Deuteronomy, I experienced what was to me a wonderful blessing. When my eyes fell upon verses 7 and 8 they read to me as follows: "And Joseph called unto Frederick, and said to him in the general conference, Be strong and of good courage; for thou must go with this people into the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed." When I looked up from the book, tears of joy were coursing my cheeks. I rejoiced greatly and felt that there was nothing in this world that could and would bring the joy to the hearts of the Saints like service, consecrated service, to the church. Presently I began reading, and the verses read as they are in the book: "And Moses called unto Joshua and said to him in the sight of all Israel," etc. I was so pleased with this experience that I wrote a letter to Brother Fyrando, telling him of what had been given me. I felt perfectly satisfied then that President Joseph Smith's son Frederick would succeed him as president of the church; and that as truly as Joshua succeeded Moses by direct appointment of God, so Brother Frederick Madison Smith would be the Joshua to lead latter-day Israel back to their promised land; and would, if they would be willing to hear and heed the words of the Lord to the church, cause them to inhabit it. At the time I had no thought that I would have the responsibility of helping care for a stake in Zion as financial agent. But this responsibility was placed upon me. You will observe that when President Smith was ordained to the office he now holds by Apostle Griffiths, that he was mentioned as the Joshua to lead latter-day Israel, and would cause them to receive great and lasting blessings if they would heed the counsel given.

Retrospective—Prospective

As a church we have much to encourage us; in fact, all should renew their efforts in the work, helping to move it forward. During the history of the Reorganization there have been many lessons of great faith in God emphasized. I will mention one. In the early history of the Reorganization Elder E. C. Briggs, then a beardless young man, was, I believe, the only General Conference appointee for a number of months. Others labored locally. But he took the mission to go out and present this wonderful gospel—the angel's message—to a frowning world. Think of the courage, think of the faith that must have been resident in his heart when asked to preach the closing sermon at a General Conference between the years 1852 and 1860, and in all probability took for his text one of the verses I have used, namely: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come"—this brave Brother Briggs, the only traveling General Conference missionary. At that time the church did not have a complete organization; Brother Joseph Smith had not as yet taken his father's place; no church paper was published in the interests of the church; they did not have a church treasury of any note; did not have a chapel that it could claim as its own. At that time there were many factions of the church, including the one in the West which was known as a great cloud of darkness and very hard to penetrate.

When Brother Briggs and others at that early time had such courage, faith, and hope, what ought to be the attitude of all the members regarding the church to-day? They gave more than a tenth—a tithe of their time and talents. *Are you doing as much?* Our watchword should be, Onward and upward, appreciating the words to us of the recent past, "So be ye encouraged and press on to the consummation designed of God for his people—unity, honor, sanctification, and glory."

K L D S Helps Locate Missing Boy

Recently a twelve-year-old boy in Independence decided to leave home and see the world. Instead of going to Sunday school he started out on his journey of adventure. The following Tuesday night K L D S broadcast a description of the missing boy. A deputy constable listening to the program from K L D S heard the announcement, had seen a boy tallying with the description. He telephoned the boy's parents, and within a few hours the adventurer, wiser by experience, was enjoying the luxuries of his bed and home.

K L D S Makes Another Change in Schedule

Beginning Sunday, June 21, K L D S will take the air at 9.15 instead of 9 o'clock. This change is made at the request of W O S, the directors of which so kindly agreed to divide time with K L D S on their wave length of 441 meters. During the hot summer months the churches of Jefferson City are holding union services in front of the new State Capitol Building. As these services begin at 8 o'clock they may run past the 9 o'clock hour somewhat.

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NEWS AND LETTERS

Graceland's Last Chapel Service of 1924-25

Wednesday morning, June 3, the final chapel service of Graceland College was held in the new gymnasium assembly room. The meeting was opened with the singing of a Graceland song, and prayer by Apostle J. F. Garver. President Briggs spoke briefly of the purpose of the gathering and introduced as the first speaker Mr. Forest Roberts, director of forensics. Mr. Roberts briefly outlined the forensic work of the year, speaking highly of the work and good feeling of competitive sportsmanship achieved by the Athenian Federation. An enumeration of the various events and the winner of each was followed by the presentation of the championship banner to Mr. Francis Leeka, president of the Alpha Pi Sigma Society.

Miss Mabel Carlile was then introduced, and she summed up the musical work of the year, recounting the accomplishments of the Oratorio Society, the orchestra, and the A Cappella Chorus. Mention was also made of the music contest sponsored by the Athenian Federation, which proved so successful in this its initial year. Miss Carlile estimated that better than sixty per cent of the student body have participated in musical activities this year, and the results of this have shown in the high standard of musical tastes and musical appreciation in the institution.

Mr. Roy Mortimore, as member of the Athletic Council, then presented the athletic interests in a short summary, and followed with the presentation of letters and sweaters to the football, basket ball, and track men who have earned these honors the past year. Miss Dora Dexter then did likewise for the girl's athletics, thus closing a most successful athletic year.

Miss Christine Roberts presented the assembly with a brief statement of the history, purpose, and ideals of the Crescent Club. The names of the newly elected Crescent girls were announced, and the new girls were duly installed by means of a pretty ceremony. The old girls each pinned the insignia of the club on a new candidate and then stepped behind her, to indicate continued support even though the new girl must now take the lead. The Crescents are elected by all the girls of the institution, and are supposed to typify the highest ideals of godly and serviceable womanhood.

Roy Cheville, president of the Lambda Delta Sigma Society, then presented the new members of his organization, and installed them by pinning the insignia of the order on each in turn. The Lambda Delta Sigma is an honor organization, membership in which is based on scholarship and active participation in other activities. Twenty-two new members were received.

Dean Lonzo Jones announced the ranking of scholarship for the year, naming the ten highest in the College and Academy. Leslie Flowers heads the college list, and Jim Briggs the academy. The ten highest in each department were called to the front and given a hearty applause by all present. Mr. Jones then presented the president's cup to Mr. Byron Roberts, president of the Niketes Society. This cup represents combined achievements in scholarship and athletics, and goes permanently to the Niketes this year by reason of their winning it three successive years.

J. F. Garver stated in a few brief but powerful words the love, confidence, respect, and trust which the college and the church at large have for Brother J. A. Gunsolley, or "Uncle Jerry," as he is known to all the college students. He outlined the vision and faith which has made it possible for Brother Gunsolley to bring the college through some most trying situations, and then announced it as the unanimous decision of the Board of Trustees that Brother Gunsolley be made treasurer emeritus of Graceland College. As a fitting conclusion he presented a traveling bag and a brief case which would serve to remind Brother Gunsolley of the Graceland faculty as he traveled about in his new work. Tears were in many eyes at the thought of parting with Uncle Jerry, but some consolation was afforded by the exercise of some supreme directional control by President F. M. Smith, who arose to state that Brother Gunsolley's appointment had been changed to read, "Lamoni and Far West Stakes, Graceland College objective." Brother Gunsolley, in his speech of acceptance, expressed his continued faith and pleasure at the prospect of further service in new fields and his joy at the continued association with the college.

Taken all in all, the occasion was one long to be remembered, and was a fitting conclusion to the biggest and best year Graceland has yet known.

Big Two-Day Meeting at Irvington

It will be remembered by HERALD readers that the last district conference of the Northern California District voted to discontinue the spring conference and in its stead to hold rally days in the branches. The wisdom of this legislation is generally acknowledged, as the rally days in the branches and the two-day meetings at Irvington have been a source of inspiration to all who have availed themselves of the opportunity. Since last reunion some of the most successful meetings ever held in the district have been enjoyed in different parts.

May 30 and 31 will be long remembered by the Saints. At the call of District President J. D. White, the Saints met at Irvington to enjoy a week-end of wholesome sport and spiritual uplift. The 30th was spent in outdoor sports, with an old-fashioned party in the big dining hall at night. The grounds are large enough to permit a variety of games to be played at the same time, and both young and old entered actively into the sports. Baseball, volley ball, curtain ball, other ball games, and horse shoes seemed to be the most popular. Our tennis courts were moved in order to make some improvements and had not been replaced, but by reunion time the tennis fans will find a splendid court ready for them. At night the dinning hall was crowded, and a jollier party was never held. After the singing of patriotic songs, a grand march was led by Sister Charles Clark and Brother Etzenhouser followed by the priesthood and members. The long procession winding through the buildings and around the spacious grounds made a very imposing sight. It was greatly enjoyed by all. In playing the games the crowd was divided into three groups, thus allowing three different games to be played at once. This kept everyone busy and the entire crowd interested. A splendid program was rendered, followed by an abundance of ice cream. The program of the day was under the direction of a committee composed of V. B. Etzenhouser, Ches Severy, Mrs. Irma Otis, Mrs. Charles Clark, and Mr. and Mrs. Oscar Bradley.

The Sunday services were in charge of the district presidency. The prayer service at half past nine will long be remembered. The Spirit was present from the very beginning, and after a number of fervent prayers and inspiring testimonies President J. D. White spoke under its influence to the priesthood admonishing them to come up higher and be more diligent. He was directed to speak to Brother Etzenhouser, delivering a word of encouragement and cheer for his efforts among the young. Sister Christiana Waller, well

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known for her musical ability, was encouraged to redouble her efforts along such lines. At the conclusion of the message our venerable ex-president, C. W. Hawkins, arose and testified that the message was genuine. Thus was a season of inspiration brought to a fitting close.

Brother E. B. Hull delivered his farewell sermon to the Saints of this district, as he with his good companion have been assigned by the late conference to the important charge of representing the church in Salt Lake City. Brother Hull had an attentive and appreciative audience which taxed the capacity of the large hall. His sermon was based on Nehemiah 6: 3: "I am doing a great work so that I cannot come down." He so emphasized his points that all were impressed and felt their responsibility to God and his church. He strengthened all by his splendid message.

The kitchen and dining room are well equipped, and while no meals were served during reunion time, the Saints were allowed to cook their own. Knowing that people like to get away from home duties, the San Francisco Religio took advantage of the situation and served light lunch, thus making a neat sum to apply on their recreation building. Ben F. Parks was chef, and those waffles were delicious.

The reunion committee has plenty of good box mattresses, and these were placed in the upper rooms, making dormitories for the men and women. No charges were made for the use of these, but people had to bring their own bedding.

The Saints were greatly pleased at the good work which Brother and Sister E. L. Shores had done in the beautification of the reunion grounds. A number of people were heard to say it looked like a garden of Eden. The Saints have been very liberal in supplying plants, shrubs, seeds, etc. Irvington promises to become a common meeting place for all district activities—reunions, two-day meetings, week-end parties, and picnics. With the new pavilion and swimming pool, which the committee have under advisement, completed, no better equipped reunion ground can be found in the church.

Far West Stake

June 9.—All departments of church work are moving steadily along, in most instances with a gain in attendance and interest.

At First Church, Saint Joseph, quite a number of young people meet early Wednesday evening on the church lawn, and play volley ball until nearly time for prayer service, when they gather in the church and take part in the service of the evening. This is one reason, with many others, that our midweek prayer service is gaining in interest and numbers.

Sunday evening, June 7, the Latter Day Saint Choral Society, under the direction of Paul N. Craig, gave a musical, which was appreciated and enjoyed by all. The society is made up of members from each church in the city. The girls' chorus of the First Church gave a number on the program. We certainly feel proud of the success of their efforts. The church was filled, and on every hand were heard words of praise.

On Sunday morning quite a number of Saints from the Second Church went to Troy, Kansas, to help the Saints at that place. The Saints from Fanning, Kansas, met with them also, and at noon everyone enjoyed a basket lunch on the lawn. In the afternoon the young people from the Second Church gave a program of musical numbers and readings. It was much appreciated by the Saints of Troy, and they are anxious for them to come again.

The Alma Branch had a two-day meeting on May 23 and 24, at King Hill Church. All departmental work was represented. Archie Constance, stake superintendent of Recreation and Expression, directed the activities of that department. Clifford Constance, stake superintendent of Sunday schools, saw that the religious education department was not neglected. Some fine round-table work was conducted by Herbert L. Barto and Alma Booker. Sister Liggett, stake superintendent of the Department of Women did fine work in charge of their meetings. Everyone felt it was one of the most profitable two-day meetings held in the stake.

Maple Grove Saints were made sad by the loss of Sister Dora Hinderks. The funeral was held at Maple Grove Church, with Elder Z. J. Lewis in charge. Stake President O. Salisbury preached the sermon.

Mothers' Day was observed at this place with Brother Milo Burnett of Saint Joseph as the speaker. There was also a short program by the mothers. Brother and Sister Howard Timm were in attendance, and at the close of the services Sister Timm organized a girls' chorus, composed of girls from Pleasant Grove and Maple Grove.

Cameron Saints were very much pleased Sunday morning, May 31, to have Apostle Roy S. Budd and family there for the day. Brother Budd was in charge of the young people's prayer service, and preached at the eleven o'clock hour. Sister Budd gave a delightful talk during the Sunday school hour. Some young people of the Stewartsville Branch entertained the Cameron Religio Sunday evening with a fine program. All departments are very active here, and the average attendance high.

At Guilford the Saints are working hard to do the Master's will. Some of the recent speakers there have been Howard Timm, Coventry Archibald, and J. L. Bear, all of Saint Joseph.

The first Saturday and Sunday in May the Saints from Maple Grove and Pleasant Grove met with the Stewartsville Saints in a two-day young people's meeting. They had fine services and good programs. At the departmental services, there were short talks by stake officers.

The sermons were extra fine, being delivered by Apostle E. J. Gleazer. Elder John Sheehy was in charge of many of the activities, assisting very much in the success of the meetings.

Stake President O. Salisbury is very active, preaching at Maple Grove, Stewartsville, and several churches in Saint Joseph in the last month, besides his many other duties.

Successful Home-Coming Meetings

ORION, MICHIGAN, June 8.—A home-coming was held here June 7, and many who worshiped with us in bygone days were present and enjoyed talking over old times. The sacramental service was truly a spiritual feast to all, and every moment of time was taken with prayer, testimony, and song.

The Sunday school service was very interesting, the lesson being illustrated on the blackboard by District Superintendent V. D. Schaar.

At half past twelve all repaired to the room above and partook of a bounteous lunch.

In the afternoon at half past two a very interesting program was held, in which several made speeches, that were interspersed with music by the junior choir. Following the program Brother John R. Grice gave a sermon on the home and its relation to the church and society. We hope all will remember this beautiful sermon and put it into practice.

The evening sermon was by Brother Silas Parker of Pontiac. "The signs of the times" were clearly portrayed by the brother, and the sermon was much appreciated by those present. The day was greatly enjoyed by all.

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Orion Branch has gained in a spiritual way during the past year, although our numbers have been decreased by removal of members. The prayer services are truly uplifting, and the Sunday school and preaching services are well attended and much enjoyed.

Many of the young people are active in the work, and a fine junior choir has been organized under the leadership of Sister Mona Schaar.

Our Aim

Orion; bright constellation in the sky,
Fixed and unmovable throughout the changing year,
Guiding the weary mariner o'er trackless wave
Safe to his home at last, through doubts and fears.

So we, who bear thy name, would guide
The wanderer to that heavenly home,
Our chart the gospel, our lives the stars,
Bright, shining lights which beckon all to come.

Our faith in Him who placed the stars and rules supreme.
Our hope, to spread his truth o'er all earth's domain.
Our motto, Love toward all, e'en friend or foe.
Our aim, celestial glory to attain.

JULIA HAMMOND, *Secretary.*

Duluth, Minnesota

June 1.—District President George W. Day and Missionary W. E. Shakespeare were with us May 3 at the sacramental service, with Brother Day in charge, assisted by Brother Shakespeare and Pastor C. B. Freeman. Many inspiring prayers and testimonies were offered, especially regarding the goodness of God in answer to prayer. Brother Day spoke of the conference and of the desire to go forward in the establishment of Zion and stewardships, which is the key, along with willing hearts and pure souls, and the determination to consecrate our lives and talents to the gospel, to our redemption. We must demonstrate in our lives the plan that Christ instituted, living in unity and love, rising higher and higher on the gospel ladder. In the evening Brother Day preached, assisted by Brother Shakespeare. Brother Shakespeare went from here to Two Harbors to hold meetings. Out of town visitors were Brother and Sister A. S. Davis and part of their family, from Wenshall, Minnesota; Brother and Sister Jay Walters and daughter Ruth of Carlton.

On May 10 Brother Shakespeare spoke both morning and evening, bringing a clearer understanding of God's written word.

Cottage meetings were held the evenings of May 11, 12, and 14, with fair attendance, which shows there is a need of more missionary endeavor in this part of the vineyard. This city is not very wide, but is about twenty-one miles long, and we have touched only a small portion. The local priesthood has been occupying when no outside members were in attendance.

Brothers Samuel Sloan and Grant Byce of Two Harbors heard the evening sermon by Brother Shakespeare May 10. We hope they will come again and bring more of the Saints to worship with us. The same invitation is extended to all the Saints who might have an opportunity to attend. The church is located at 302-304 North Sixtieth Avenue West. Take the East Fourth Gary New Duluth or the Morgan Park Car going west to Sixtieth Avenue and go one block to the right.

Sister Annie Sylvester, of Lansing, Michigan, met with us May 17 and visited the homes of the Saints for a few days. Her testimony at the midweek prayer service was an inspiration to qualify and remain in a condition to meet the Lord when he comes to claim his own.

All the departments are striving to go forward. The Sunday school is having a contest in the different classes for greater attendance. The winning class will be allowed to keep a banner for the coming quarter.

A Children's Day program will be given at ten o'clock Sunday, June 14. It is expected that Brother W. E. Shakespeare will be present to give an address to the children.

Troop 23, Wolf Patrol of the Boy Scouts, took part in the Memorial Day parade. The evening of May 8 they gave a program during the Department of Recreation and Expression hour, showing some of the skill they possess in being prepared for emergencies.

Our steps are Zionward, our aims are to become one in the hand of God. May the last commandment of our Savior—Love one another as he loved us—be prominent in the lives of his people, that unity may be demonstrated in the lives and actions of the Saints of the church of the living God, that the world may look to us for spiritual light and truth. Thus may we all be instruments in his hands for accomplishing the work that is ours to perform.

Topeka, Kansas

June 1.—The district conference at Scranton, Kansas, which is about twenty-eight miles south of here, was attended by many of the Topeka Saints. Our local Sunday school superintendent, Brother B. F. Deller, was elected district Sunday school superintendent because, as he said, he was not there to defend himself. Sister Deller, who is head of the primary department, was elected district Sunday school secretary, and Sister H. S. Pitsenberger, also of Topeka, was elected clerk.

Brother Frank B. Almond, with his wife and son, stopped off and visited in Topeka two days after General Conference. They were on their way to Denver preparatory to moving to Chicago, where he will be in city missionary service. The Wednesday evening prayer meeting was changed to a preaching service with Brother Almond as the speaker. His sermon was greatly enjoyed.

Those of our membership who attended General Conference feel repaid for the time and effort spent, feeling the work can go forward in a more united manner henceforth. It was gratifying to see the manner in which matters were handled at conference and to see the HERALD columns again full of edifying and instructive matter. It is much more encouraging to see the good articles that have recently been printed.

Among visitors attending morning services May 24 were Sister Mary Nunamaker, of Manhattan, Kansas, with her son and daughter-in-law who are members of the Twin Creek Branch at Osborn, Kansas.

Several of the young people intend to attend Young People's Convention at Lamoni and are very enthusiastic over the prospect. It is encouraging to all to see such an attitude displayed in this cause, as it seems more and more evident that the young are interested and will be of great power in the future in the upbuilding of Zion.

We are pleased to announce the birth of a son to Mr. and Mrs. Sam Morris, of Lawrence, Kansas. Sister Morris is the daughter of our branch president, A. P. Crooker, and was one of the popular young members. She was one of the most regular attendants at church until her marriage and removal to Lawrence.

Brother and Sister Charles J. Sheets, whom we number

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among our members, although they now live in Manila, Iowa, were in Topeka over Decoration Day. The Saints were sorry they did not get to stay longer. Also Brother and Sister Ord Lasley of Saint Joseph, who spent some time in Topeka a few months ago, have returned here, we hope permanently. Mr. and Mrs. Hold, who also lived in Topeka some years ago, have recently returned and are attending services here. We are glad to see these young people coming to church and trust we may be of mutual benefit in building up the kingdom here.

The children in the primary department are being drilled by the program committee for the program to be given at eleven o'clock on Children's Day.

Mrs. Iris Williams and Miss Vergie Smith, mother and niece of Worth Williams of Topeka, have returned to Wheatland, Missouri. Sister Williams was visiting her son and family here and met with the Saints several times. Sister Smith attended high school here the past year and was a regular attendant at Sunday school. She will be greatly missed. Mr. Williams is also one of our most regular Sunday school attendants.

Pastor A. P. Crooker preached an interesting memorial sermon the morning of May 31. No services were held in the evening because many wished to attend the baccalaureate sermon for the graduating class of the Topeka high school.

Gray's Harbor

ABERDEEN, WASHINGTON, June 3.—The Lord's work in this part of his vineyard is still progressing, although with smaller attendance. Many have been kept away on account of sickness, while distance keeps others away. Our pastor lives at a distance of forty-five miles. Some of the members feel the lure of spring and on nice Sundays motor to the ocean beach which is only twenty miles away. It rains so much through the winter that some of the Saints who work all week feel justified in taking a Sunday now and then for an outing.

A mistake appeared in our last letter to the HERALD. Brother Essex, of Independence, Missouri, who is visiting his son, George Essex, has favored us with some fine sermons. Brother S. P. Cox of Centralia, who was a delegate to General Conference, has also preached for us. These brothers are no relation, except in gospel bonds.

A number of our young people are graduating from high school this year. The baccalaureate service was held last Sunday night.

Brother E. E. Fishel preached a funeral sermon Sunday, May 31, for one who was a friend to the cause. The service was held at the White Side Funeral Parlors in Aberdeen.

Saints Are Earnest and United

SAINT THOMAS, ONTARIO.—This branch was recently visited by Apostle E. J. Gleazer, and the Saints received from him wonderful words of light and grandeur. Our hearts have been stirred to do what is fit and proper for the children of God to perform.

We know the church must go Zionward with its present program carried out efficiently, and it is and should be the duty of us all to make this project our life's work. Surely we were made to realize what a grand and glorious work this church is engaged in, as the problems and probable solutions were unfolded to us by Brother Gleazer. His deep earnestness compelled us to resolve: As for me and my house, we will serve the Lord.

Many of the Saints from Saint Thomas made the journey to London for the ministerial conference there, where uplifting experiences were enjoyed during the day.

The Department of Women is very busy. The sisters have worked with a will, and the fruits of their labors have been reaped financially to the extent that $35 was netted recently on a food and apron sale. At the jumble sale Saturday they raised $23.

The branch is in fair condition and seems to be progressing spiritually, for at this time we seem to be working for the welfare of each other. What can be more beautiful than to see the children of God united and pressing forward in the most sacred cause on earth, that of spreading the gospel effectively?

With earnest desire let us cry to God:

Lord, in the fullness of my might,
I would for thee be strong;
While runneth o'er each dear delight,
To thee shall soar my song.

Accept me in my golden time,
In my dear joys have part;
For thee the glory of my prime,
The fullness of my heart.

I cannot, Lord, too early take
The covenant divine.
Oh, ne'er the happy heart may break,
Whose earliest love was thine.

Modesto, California

June 2.—During the past month the Saints of this place have been moving along as usual. The attendance has been average. One family is missed while they are on an automobile trip to Michigan and other eastern States. They are Elder W. C. Griffin, his wife, and little son Ralph. They are regular church attendants.

All the Saints are glad to be associated with a church that can call on God and receive his answer. If all will live up to their privileges, they will be blessed.

There has been some sickness among the Saints. One sister is still very ill, but she is improving.

All of the departments are moving along nicely and are holding their own. The prayer meetings held every Wednesday evening are generally fairly well attended, and a good spirit is present.

Pensacola, Florida

Attendance here is very good, and there are those who are nonmembers that have attended and have been given tracts, church papers, and books to read, such as The Call at Evening, The Two Story Book, etc. Even when there is a calm, we can be steadily and earnestly working. We visit the sick and do neighborly deeds. All are worth our time, and each seed sown shall surely bring forth fruit. One neighbor recently remarked, "One thing I can surely say, those Latter Day Saint neighbors of ours at least show by their kind deeds that they have a good religion." This is only one example of the "little things" that count.

Brother N. L. Booker has promised to come within a few days to teach singing lessons. This will be of great benefit to our choir.

After church Sunday night a few of the Saints motored to Cottage Hill and enjoyed a sumptuous dinner and a pleasant evening at the home of Brother and Sister J. C. Dungan.

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Brother Willis was tendered a surprise party Tuesday night in honor of his birthday. Cake and lemonade were served. All enjoyed the affair and wished him many more happy birthdays.

Friday evening, May 22, Brother and Sister Roe, Brother and Sister McBride, Brother Raley, and Mr. Bovie went to Fort Macrae on a fishing trip, returning Saturday morning. This is one of the oldest military forts in America and is situated on an island between the Gulf of Mexico and Pensacola Bay, twelve miles from the city. This trip was indeed a pleasure long to be remembered, and only one of the many things we are privileged to enjoy here.

There are those of us here diligently seeking first to do our duty, working in the Lord's vineyard, sowing the seed of truth, then when the right time comes we are expecting to be numbered among those who reside in Zion.

It is indeed good to read the soul-inspiring news of the way conference has outlined the program for the coming year. Many are the hearts made glad, and we feel that there are prospects and advancements ahead, that we surely have cause to stop and take notice of God's power among his people.

New Canton, Illinois

June 8.—The Lord has blessed his people here many times in Sunday school work, and our numbers have held out very good, even though it has been warm.

We are sorry to report the death of our aged Sister Bennie Johnston Smith, who died very suddenly after returning home from Sunday school. Her smiling face is missed in our gatherings, and it behooves us to live so that we may be prepared to meet her in the great beyond. Elder E. L. Ulrich, of Bradner, Ohio, preached the funeral sermon to a large number of people. Many said they wanted to hear more of that kind of gospel.

Brother Ulrich held several meetings for us, which all enjoyed. Brother E. J. Lenox also was here for a service, at which time he told of the reunion which is to convene at Springfield July 10.

Sister Harvey Minton visited us before joining her husband in his new field in Kansas.

We are glad to hear of the fine spirit demonstrated in the HERALD since conference and pray that the Lord will so lead and guide all that the work he has given each one may be accomplished.

Elder Tilford Phillips has again returned from Chicago and expects to be with us permanently. We are hoping we will have more sermons, as well as other services, now, as we were deprived of them during his absence.

Ever praying for the redemption of Zion and that God will be with the leaders of the work, I am your sister in the gospel,

ALMEDA COLLIER.

Winnipeg Branch

June 7.—The work is still maintaining its own. Winnipeg is not quite asleep, though many have been ill. Pastor C. S. Case and Sunday School Superintendent William Hadath have been sick for some time. Both are now on the road to recovery.

The weather here has been very backward, windy, and cold. Our membership is dwindling, some of our people leaving for the States. Brother Batsford and his family have gone to reside in Detroit. Others probably will leave if things do not brighten here soon. We are so few that we can hardly afford to part with any of our Saints. We wish them success and Godspeed in their endeavors. We have no missionary here as yet, though we expect Brother F. Gregory and his family to be with us some time in July.

On April 6 Sister Emma Panting presented Brother Tom with a lovely baby boy. Baby Panting has already been out to Religio and some of our meetings with his parents.

We expect Brother William Pratt to be with us again soon. We have missed him and his practical talks.

We miss also Brother G. W. Robley. It is owing to his perseverance, help, and encouragement that some of us have been able to learn and to love this work. God bless his efforts in his new field of labor.

The ladies' aid had a pie social some time ago, at which $5.50 was made, A sale of work at Sister Ruth Hadath's brought $18, which was added to the treasury.

Glasgow, Montana

May 26.—Branch Priest Joseph Sandidge has gone to Browning, Montana, to work with the Reclamation Service. He is a most ardent and faithful worker and will be very much missed in the branch.

Elder James C. Page went Sunday, May 17, to Vandalia, some twenty-five miles west of Glasgow, and preached in the afternoon to a nice crowd of interested listeners.

A young people's convention is to be held May 30 and 31 at the Andes Branch. One or two carloads will go from here.

A falling off in the attendance at nearly all the services is noticed. It is a time when the faithful ones have to be just a little more faithful.

The starting of the sugar beet industry in this Milk River Valley is bringing in a number of families who are members of the Utah Church.

Omaha, Nebraska

June 10.—Three young sisters of our branch are among the city's high school graduates this spring. Vivian Wrenn and Rogene Anderson completing the course of study at Central High, and Nancy Bryant at Technical High. Of these, Vivian and Rogene will likely enter Graceland College in the fall, being joined by Sister Muriel Self, a graduate from Benson High a year ago. Brother Duane Anderson has completed his course in business administration at the University of Nebraska, receiving the degree of Bachelor of Science June 6. He will enter the business world at once, planning to spend the summer in the Allied Paper Mills of Kalamazoo, Michigan.

On the morning of May 26 the sad news of the passing of Sister Roland W. Scott was telephoned from member to member. She had been ill just a short time, and it was thought she was improving, until a sudden turn for the worse caused her removal to a local hospital where she died in a few hours. Active in the affairs of the branch, a worker in Sunday school and Department of Women, faithful in prayer and testimony and in service to the sick or afflicted, her going has left a great void in our branch life. The last rites over her body were held on Friday afternoon, our little church being filled to capacity with friends, both members and nonmembers. President Frederick M. Smith preached a wonderfully comforting and inspiring sermon, Pastor Whalley having charge of the service, and Sister Harlow G. Fredrick singing "The prayer perfect." She was laid to rest in beautiful Forest Lawn, beneath a multitude of flowers—mute, fragrant tokens of the love and esteem which she had inspired in those about her. The sympathies of all are with Brother Scott, who with the daughters, Lois and Virginia, and the son, Thomas, had

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ever found in the tender and devoted life of the beloved wife and mother, an unfailing tower of strength, encouragement, and consecration.

Sister Frederick M. Smith, who accompanied President Smith to our city on the sad occasion of the funeral of her cousin, stayed over the week end with Brother and Sister B. M. Anderson. She left on the 3d for Lamoni, joining her daughters and others of her family, in attendance at the Young People's Convention. Sister Lois, youngest daughter of President Smith, plans to enter Graceland College this fall, as also does Sister Carol, daughter of Brother and Sister Hale W. Smith. This will form a quartet of cousins at Graceland next year, all of whom are granddaughters of the late President Joseph Smith—Lois and Carol Smith, Rogene Anderson, and Rae Lysinger, daughter of Brother and Sister J. M. Lysinger of Lamoni.

The Department of Women held their May meeting at the home of Sister Edward Edwards on May 28, luncheon being served by the hostess, assisted by her "calendar weeks." This little "calendar" plan of saving and giving money for our building fund, is proving a very popular and successful one. Our "year," Sister Rose Deards, "keeps the books" with twelve "months" who, in their turn, collect the stated sums monthly from their "weeks," four or more in number. In this way every enrolled sister of the branch is contributing regularly to the steadily gowing fund for the completion of our church building. Sister May Wellman is president.

On Sunday, June 7, we were favored by visits from two well-known missionaries, Presiding Patriarch Frederick A. Smith, who assisted in presiding over the morning sacrament meeting, and Elder W. M. Self (father of our Brother Carl T.), who preached for us Sunday evening. Brother Smith also addressed Sister Anderson's Sunday school class of young men, who had carried their chairs out on the church lawn for the lesson hour, and found the cool shade of the great trees very acceptable at that time. This class, by the way, is to be host for the next "Teachers' and officers' dinner," which will be given July 1, proceeds to go into the building fund, to which the boys have pledged $100.

Brother and Sister Whalley started to Lamoni on Wednesday morning, June 3, to attend the Young People's Convention. A card received from them later said: "Well! We *did* get to Lamoni—but *how?* We will leave you to guess!" From which dark message we would infer that they and their little Ford roadster had had a few interesting experiences in negotiating some of the rich, black soil for which Iowa is so famous. They will enjoy the convention, and the brief respite from branch labors. They are like angels of mercy, always ready to heed the call of distress, difficulty, or loneliness. Sister Whalley was with Sister Scott for two weeks before her passing, and stayed on with the family through the sad days of adjustment which followed. Brother Whalley, too, lending the comfort and strength of his presence and unwavering faith and trust.

Branch President B. M. Anderson, with son Duane, and daughter, Sister Doris Fredrick, drove down to Lamoni Sunday morning, the 7th. The roads were "perfect," with no traffic to hinder them at that early hour, and they "sailed right along," reaching their destination in time to worship with the young people at the sacramental service in the forenoon. Brother Anderson returned Tuesday morning, leaving Duane and his sister to enjoy the convention to its close.

Sister Thelma Leddy of Kansas City, daughter of Brother and Sister Minor N. Perkins, is visiting her parents. Brother Perkins has been suffering from a degree of ill health of late, but is on the mend. He is a brother of Sister Mina Perkins Kearney, so well and favorably known to readers of our church literature.

Sister Lorena Leeka made her Omaha friends and relatives a brief visit last week, on her way home from visiting her sister, Sister Paul M. Hanson of Independence. She told us of the passing away, recently, of the aged uncle for whom she and her mother have cared, for so long a time, in their home near Thurman, Iowa. He was past ninety years of age, and was, for many years, an invalid. Thus the sheaves are gathered, one by one, in the Lord's great harvest, and we, who tarry but a moment more behind, may well concern ourselves with the question, Are we ready, when he shall call us home?

Department of Recreation and Expression in Northeastern Illinois

DEKALB, ILLINOIS, June 3.—Almost one year ago I was chosen to direct the work of the Department of Recreation and Expression for the Northeastern Illinois District. We have an enrollment of over three hundred in the department, and there are many young people not enrolled as members. Think of the hundreds of young lives this church, your church, must direct and interest and develop into future leaders and workers right here in one district! What is it going to mean to the future of the church to maintain the interest of this army of youthful, enthusiastic workers? From these groups must come our future ministry, departmental leaders, Sunday school and Religio teachers, local, district, and general officers, to say nothing of the value of right development to each individual life that will fit each to take his place in and out of the church.

We truly believe the youth, as well as many older ones of this district, have caught a vision of the importance of the work of this department. It can no longer be looked upon as a side issue having no connection with the real work of the church. Each pastor is awakening to the value to him and his work of the force and enthusiasm of youth, as well as sensing his responsibilities toward the youth of his pastorate. Gradually he is sensing the necessity of considering the rights of every soul of his branch and the need of all services, that the development of each individual may come in a way and manner that will bring effective results.

It was our privilege to have thirty young people from Chicago South Side Branch visit De Kalb two weeks ago Saturday afternoon. They were members of Brother Roy Healy's Sunday school class. That evening we had a joyous time, and you should have been present at the wonderful prayer service held at half past eight the next morning. Throughout the services of the day these young people ably assisted, staying until after the evening service. It was a delightful day we spent together! At this time plans were laid for the coming convention at reunion July 11 and 12.

A week ago we were with the Saints of Rockford and Belvidere in a rally service, and sang and felt, "Sweet the time, exceeding sweet, when the Saints together meet." Last Sunday we met with the young people of Mission, Aurora, Sandwich, and Plano, at the "old stone church" in Plano, a splendid group of about sixty enthusiastic people. After a program put on by members of the different groups, we entered into a discussion of the real purposes of the department and held a round table discussion of the convention.

As we saw a vision of this group, together with the one the Sunday before in Rockford, the Sunday before that in De Kalb, and the other young people of the district, we went in mind to the big tent on the reunion ground where we saw at least three hundred happy, enthusiastic young men and women gathered in anticipation of the joys and benefits of the convention. Then we saw them leaving for their homes

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again, better fitted for their work, consecrated, encouraged, and purposeful.

We expect to meet with the Saints of Deselm, West Pullman, Chicago, and Hammond soon in a young people's rally. In this way we are reaching the membership of the department before the coming reunion and convention. The young people of this district must remember that the first real convention they have ever put on is going to be held at the reunion grounds beginning Friday evening, July 10, to continue over Saturday and Sunday. The reunion committee has set aside this time for them. Let us show them our appreciation by making this the biggest affair ever attempted—big in spiritual and physical results.

From time to time, as I look into the faces of these young people and see there the intense desire of youth to be actively engaged in the work for the Lord, as I hear the inspiring songs so enthusiastically sung, and hear the testimony of consecration, and associate with them in various ways, an intense interest in their development and present problems, as well as their future welfare, comes to me. The young people can be assured of my sympathy and desire to help as their leader.

It was my happy lot on June 2 to perform the marriage ceremony for Brother Willis Thorsen and Sister Winifred Hayer. These splendid young people are of Mission Branch where their lives are a great contribution. The bride is the superintendent of the Religio there and is doing splendid work. All join in wishing the young couple much joy.

Let us all meet at the reunion grounds July 2 to 12.

O. A. McDowell.

Sees Good Results Coming From Recreation

Brockton, Massachusetts, May 31.—We are glad to see reports from this branch in the Herald, reporting the progress of the work here.

Just now part of the membership is away for the summer, yet we feel at home, for the same Spirit that God has given us in the past has been present.

The recreation grounds are now open for the season, and every Tuesday evening the group meets to play all kinds of games. One thing especially worthy of notice is the fine spirit in which the games are played. We sincerely believe if we continue to play together successfully we shall be able in the days to come to work together better than ever before.

Many inspiring speakers have visited us in the past month. Brother and Sister Richard Baldwin have been with us about a week and have encouraged the Saints to go on in this noble work.

We know of a surety that the special endowment of the Spirit that has been promised the church has been felt here. Truly this is the greatest work on the face of the earth. May the Lord help us to prepare, that we may continue.

New London, Connecticut

June 3.—A miscellaneous shower was given Mr. and Mrs. Willard M. Blodgett, Friday evening, May 8, when the Department of Recreation and Expression met for a social evening. It was indeed a surprise to the recently wedded couple. Songs were sung and readings rendered, after which a huge basket containing many useful and pretty gifts was brought in and presented to Brother and Sister Blodgett.

Mothers' Day was well remembered here. A beautiful and impressive sermon, "Mothers," was given by the pastor, Elder Alma T. Whipple. A vocal duet, "That wonderful mother of mine," was rendered by two sisters, followed by an appropriate reading. At the close of the sermon, "Ave Maria," a piano solo, was played by a sister. This was followed by a vocal selection, "The beautiful garden of prayer," sung by two sisters.

Sister Blanche L. Crandall has recently been operated on for ruptured appendix and has been in a very critical condition. She is slowly improving, and with the blessing of God the Saints look forward to her recovery in the near future.

Will Build Parsonage

Stockton, California, May 25.—At the last business meeting a motion was carried to build a parsonage on the church lot. A committee was appointed to take the matter in charge. This project has long been contemplated, as so many times the need of such a house has been felt; so, if it can be accomplished, it will be the fulfillment of long-cherished hopes.

On May 13 the district organizer of the Department of Women paid a visit to this local in the interest of the work. Her words of encouragement and advice were much appreciated by all. In the afternoon she was given a reception at the church. Ice cream and cake were served to the nineteen present.

Brother Phelps, president of the Modesto Branch, with his family, was a visitor at church Sunday evening, May 17, and he was the speaker of the evening.

Brother Hull has been transferred to Salt Lake City to do missionary work. We are all regretting his loss from this branch.

The Christmas offering to date is $76.84, the goal being $120. There are still seven months before the year closes.

The morning of May 24 Mrs. C. C. Goodrich passed to a well-earned rest. She was a devoted and faithful Saint who endeared herself to all who knew her. For two years she was not able to walk, but through it all was patient and sweet. We shall indeed miss her. The past few years she made her home with her daughter, Mrs. Stuckenbrook, who was devoted to her mother.

Birmingham, Alabama

May 31.—A few Saints are endeavoring to float King Emmanuel's banner and make a permanent stand in the Iron City of the South.

We have an attendance of twelve or fourteen usually, counting children, and occasionally some nonmembers come in.

Last Sunday Brother Davis, of Independence, Missouri, who was on his way to Florida where he has two boys, stopped and attended Sunday services. He said some encouraging words in the sacramental service and preached in the evening. Five nonmembers were out. One lady told him at the close he could preach in her home, where he could have a crowd without going out of the house.

Occasionally we all drive out to the mountains and have lunch on Sunday after meeting.

We expect Brother T. C. Kelley to stop on his way to Flat Rock conference. We hope he will come back after the conference.

Anyone knowing of Saints in Birmingham will do us a favor by sending their address to Edward I. Yoder, in care of Brother Ray Chandler, 419 Fulton Avenue, Birmingham, Alabama. We will be glad to look them up and renew their diligence in this great latter-day work.

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Independence

Stone Church

"Independence has never looked so beautiful" is an expression frequently heard. Much rain has kept the foliage green and fresh. The people seem to take more interest in caring for their lawns than they have some years in the past.

Sunday was Children's Day. The Sunday school attendance ran over 1,200. At two thirty over thirty candidates were baptized in the font on the beautiful Temple grounds. As the names were called out by the Sunday school secretary, sturdy little lads and dainty little lassies walked bravely to the sunken font, and were buried in the watery grave by men having authority from God.

The confirmation services were held in four different parts of the church at four o'clock.

The eleven o'clock service was also occupied by the young people, and a splendid program was presented. The young peoples' choir was in evidence, to their credit.

At seven thirty Amy Winning of Central Church, Kansas City, assisted by Norma E. Bunsen and Mrs. Grace Doxsee, presented a splendid program. This was followed by an illustrated lecture by Pastor C. E. Miller, showing slides of children and child life in foreign lands.

During the summer months, the Religio will meet Friday evening in the Stone Church.

Elder A. M. Chase and wife left Independence June 9, for Hilo, Hawaii, their mission field. They expected to spend one day in Salt Lake City, with old friends, as they labored in Utah for many years; then spend Sunday in Oakland and San Francisco. They sail June 17 on S. S. *Manoa*.

Three young people, Nellie Halsted, Pearl Halsted, and Marguerite Thomas were baptized and confirmed, June 6, at Stone Church. (In font in dining hall.)

Next Monday night, June 22, the voice students of Paul N. Craig will give a public recital at the Stone Church, to which all are cordially invited. Mrs. Neal Thomason will give a group of piano numbers. Others participating are: Mrs. Lulu Lentell, Mrs. George Willis, Miss Helen White, Mrs. Arthur Riddolls, Mrs. Aileen Reick, Mrs. Marion Campbell, Mrs. E. C. Harrington, Mrs. George Davidson, Miss Lilly Belle Allen, Mrs. Alice Burgess, Mrs. Bertha Burgess, Miss Ina Hattey, and Mr. Verlyn Webb. The accompanists will be Mrs. Paul M. Hanson, Miss Harriette Grossbeck, and Mrs. Paul N. Craig. A small studio recital was given last Tuesday night, June 16, in the Harrington Building, which only a small number were able to attend.

Second Church

Brother Glen Davies was chosen as assistant to the president of the Religio Society at the regular meeting Friday night. These two bright and energetic young men, Brothers Rawlings and Davies, should have the consistent support of the Saints in their work.

Sunday morning the young people were more than fifty in number at the eight o'clock prayer meeting, and Sunday school held a successful session. Elder John A. Dowker preached the morning sermon and was well received.

Attendance at afternoon prayer service was light, and the priesthood meeting was not fully attended.

It has been decided to continue for the present the Sunday evening service, because of the desire of a number who wish to attend. A special effort will be made to make the service of value, and of short duration. The young men of the priesthood and the best talent we have in song will likely be in evidence.

Elder William H. Kelley was the speaker in the evening. He was supported by the ladies' quartet. They sang "Trusting." Brother Kelley was at his best in one of his conversational sermons.

Brother William Knussman and family returned to Independence last week, after having made a good visit to their former home city of Saint Louis. The family expects to again make Independence their home, though Brother Knussman contemplates seeking employment elsewhere for the present.

Several new families are seen among our people.

Walnut Park

Elder Birch Whiting, wife, and son Ralph moved on June 11 from this place to Marshall, Missouri, where Brother Whiting has been appointed pastor.

Agnes Adams returned last week from Lamoni, where she attended Graceland the past year.

The Children's Day exercises, on June 14, were simplified somewhat in order to facilitate practicing and to promote good order at the services. At the eleven o'clock hour the beginner department occupied, followed by a talk to the children by B. J. Scott. In the evening, classes from the primary room appeared in numbers arranged by their teachers or superintendents. The entire junior department, under Sister Ethel Moorman's training, presented an original number amid a profusion of flowers and green boughs provided to represent a woodland where children grouped in conversation and song on the subject of Christ's blessings to children. Intermediate pupils concluded the program with songs, readings, and a pantomime.

In the afternoon the following children were baptized in the font and confirmed in a service immediately following the baptizing: Frances Bryant, Betheen Barnhardt, Ester Frisby, Arthur Frisby, Anna Virginia Garrett, Sarah Merle Hoerning, Joyce Emily Tucker, Margaret H. Lowery, Robert N. Lowrey, Clara Reed, and Cecil Schroepser.

A Sunday school picnic is planned for Thursday, the 18th. Children and parents are asked to meet at the church at one o'clock to be taken into the country.

Liberty Street

The Children's Day program Sunday evening, under the direction of Sister Rhoda Bowen, assisted by Sister Victoria Blackburn, was most pleasing. The younger children were dressed to represent different flowers, who sought entrance to the garden of the Lord. At the end the babies of the cradle roll were presented as the fairest buds in the Lord's garden. The junior department presented the "Arch of character," which was constructed of blocks bearing the names of the various virtues: love, faith, patience, kindliness, hope, etc.

Following the morning preaching service, at which Brother E. E. Long gave a splendid sermon, the candidates for baptism were taken to the Temple Lot to have part in the general baptismal ceremony. The confirmation of the four children from Liberty Street took place at the afternoon prayer service.

An error occurred in the report last week of the funeral of Brother Charles Bailey, which said the service was in charge of Pastor J. M. Baker. Elder William I. Fligg had charge, assisted by C. B. Hartshorn.

East Independence

Children's Day was observed here Sunday, June 14. The day was as pleasant as one could wish for the occasion. The church was nicely decorated with flowers, and the children were ready to do their best.

Two of the young men, Brothers Ora Thatcher and Orrin Teeter, were asked to take charge of the Sunday school and did their part well.

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At eleven o'clock a program was given, representing many hours of hard work on the part of the children and their instructors, which fact was appreciated by the hearers. While the program was all good, we would notice especially the drills. There was a flag drill by the boys, a wand drill by the girls, and a drill by the Boy Scouts. The training the children receive in these drills is of great value to them, as it will help to develop and strengthen them in many ways.

A wide field of service is opening for our young people, and while it is Children's Day we cannot help suggesting that the parents awake to a realization of their duty and responsibility in preparing their young for future service. May God help us be true to our trust.

After the program, according to previous announcement, a basket dinner was served in the church, and a pleasant time was enjoyed.

Brother M. F. Gowell was the speaker in the evening. His sermon dealt with Bible history and prophecy concerning Israel, especially God's promises to the fathers to be realized in the latter days.

Kansas City Stake Items

Central Church

The morning speaker was the pastor, J. A. Tanner, and in the evening the discourse was by Cyril E. Wight, recently from Lamoni Stake.

Fourth Church

Usual activity has been manifested by this church during the past few weeks. All of the departments are functioning very satisfactorily. Mothers' Day was beautifully observed. The decorations were of ferns and other flowers, the program by the children very nice, the musical numbers fine, and the address by the pastor, J. O. Worden, very appropriate. There was a record breaking audience to enjoy the exercises of the morning. At 6.30 the Religio program continued the theme of mother, and the sermon following most impressively closed a very enjoyable day.

Recently the Women's Progressive Club presented a playlet, entitled, "Sewing for the heathen." Unfortunately the evening was extremely rainy, which lessened the attendance. However, quite a number braved the elements and seemed to enjoy the performance and refreshments following it. The receipts were over $20. The Progressive Club meets Fridays and is doing profitable work. At half past two they have a church history lesson, which is interesting, as is also the social aspect of the meetings.

On Friday evening, members of the Bennington Church rendered their Easter play, entitled, "The questioner." This was much enjoyed. Our prayer meetings are blessed by the presence of the divine Comforter which heartens, encourages, and strengthens the many who come, to carry on. A number of our young people are attending the Young People's Convention at Lamoni, so we will have to hold up their end of the work as well as our own for the next few Sundays.

Sunday, June 7, was a day of two-fold interest, the morning being devoted to the observance of the Lord's supper and the evenings to Children's Day exercises. The former was comfortably spiritual, and the latter a nice program rendered happily and sweetly. Four precious little souls were baptized. Our Sunday school is active, and we note new faces from time to time.

Bennington Heights

For several weeks Brother Frederick J. Cleveland gave slide lectures on Sunday evenings, which were very much enjoyed. He, on account of sickness, has discontinued them, but will probably resume them in the near future. Following the General Conference Brethren Charles May, T. J. Elliott, and W. H. Kelley have been speakers for us, the remainder of the time being taken up by the local men.

Brethren Williams and Beaman have been holding meetings on Blue Ridge Boulevard, with an attendance of fifteen the first night, of whom seven were nonmembers.

The Department of Women gave a social last Tuesday night, the proceeds of which will be applied to the building fund.

May 26 the funeral of Sister Shader was held from the church. Her trouble was apoplexy. Less than three months prior to this her son Neale died from the effect of carbon monoxide gas. They are both missed very much, as they were active in the work of the church.

The leader of Orioles is having success in her work with the girls of the church. We gave the pageant, "The questioner," for the last time at Bennington: $85.60 was made.

The Church History Class met recently and served ice cream and cake. They will meet the 18th to give an ice cream social, the proceeds to be applied to the Christmas offering.

Argentine Church

To-night the Sunday school rendered the pageant, "The challenge of the children," to a capacity house, being well received as a Children's Day program. It is adapted for a wide range in ages of the participants, from the wee tots to the adult members.

Three children were baptized during the afternoon and confirmed at a meeting just before the children's exercises.

Holden Stake

Holden

The churches of Holden joined in a union memorial service at the Presbyterian church, Elder D. J. Krahl taking part.

Out of town speakers occupying recently were Elder J. F. Curtis, Bishop J. A. Koehler, and Evangelist I. M. Smith. The Saints appreciated the timely sermons of these brethren. Brother Krahl is at the Sanitarium for a few days, but expects to attend the stake conference at Sedalia Saturday and Sunday, June 20, 21. The church is located on the corner of Ninth and Montgomery, in the east part of town. Those coming by auto go to Eighth and Broadway, east on Broadway to 1 block east of Katy Hospital; one block south to church. Take street car at Third and Ohio, go east to Sixth and Montgomery. Three blocks south to church.

Brother C. F. Scarcliff, stake superintendent Department of Sunday School and member of the stake high council, conducts a hardware business week days and finds time for church work on Sundays. Recently he visited Buckner at eleven o'clock, Courtney in the afternoon, and Lees Summit in the evening, reaching home at twenty-five minutes after eleven at night. Brothers F. A. McWethy, H. B. Thompson, and G. W. Beebe have also filled appointments outside of Holden. Sister Chandler was chosen superintendent of the Department of Music.

Brother Joseph Beebe and Sister Winnie Merrick are home from Graceland College for the summer vacation. They expect to return in September. Gladys Beebe will also enter the college this fall. Sister Mae Moler, who has been teaching at Clinton, Missouri, is home for the summer.

Lexington

Sunday, May 31, was a red letter day for Lexington. Elder R. D. Weaver had been holding a series of special services here for four weeks, and we had an all-day service, including a very fine dinner, which was served in the church dining room. Invitations were sent to all the branches in the stake and many attended, and the day was enjoyed very much.

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Bishop J. A. Koehler, who has been appointed bishop of the Holden Stake, was with us and gave us two very fine sermons, the one at eleven o'clock being especially good. He told what it means to be a real Christian; a one hundred per cent Latter Day Saint. At half past two he gave us a splendid talk on some of his experiences as a minister for the church. He made a fine impression on both Saints and nonmembers. We believe he will accomplish a good work in the stake.

At half past seven Brother Weaver delivered a splendid sermon on authority, which was well received. His services will continue over another week. Some are deeply interested, with prospects of obedience. The pastor, J. A. Brendel, and the members have given Brother Weaver good support, and the services have been a success. The expressions at the prayer service indicated many had profited by the series of services. The branch is in fine spiritual condition, and much of the Spirit is present in our services. Our faces are Zionward; our hope strong in the Lord.

Grandview

May 17 Elder George Jenkins occupied both morning and evening hours, and as usual gave a splendid testimony of the work. Notwithstanding the cold, disagreeable weather on May 24, a good audience greeted Brethren Hopkins and Charles Martin, who occupied the pulpit.

May 31 Brother and Sister Chase and Brother and Sister S. A. Burgess and two daughters were present. Brother Burgess occupied at eleven o'clock on "Individual responsibility"; Brother Chase speaking at the evening hour. Sister Burgess sang two beautiful solos which were much enjoyed. Brother Hopkins spoke at Lees Summit at night and Brother Charles Martin at Stanley, Kansas, in the afternoon.

Lees Summit

Elder D. J. Krahl, accompanied by Brother and Sister Gault of Independence, were present at the business meeting May 31. Brother Gault was chosen pastor and assumed his duties at once. Several from Independence have occupied the pulpit since the General Conference. The recent visit of Brother Hopkins was appreciated.

Warrensburg

Brother and Sister Chester Constance and little girls of Independence have located here and will profit by the excellent school privileges. Sister Constance formerly lived here. We are also glad to welcome Brother George W. Hancock and family, who are moving here from Bates City. Brother George is a willing worker.

The following Saints are in attendance at the college: Ruth Bryant, Glenna Clow, Hazel Constance, Bessie Constance, Dorothy Etzenhouser, Ruth Lanpher, Pauline Millender, Ruth Mikel, Avis Smith, Agnes Thomas, Vada Trask, Iva Robertson, of Independence. Blanche Christianson, Holden; James and Edith Curtis, Independence; Dean Gough, Butler, Missouri; Lillian Curtis Johnson, Edna Johnson, Bertha Johnson, Bertha and Elsie Bray, Helen Myers, ElMarie Macrae, Novel Raschke, Ruth Woolsey, Edna States, Warrensburg; Lucia Larsen, Lees Summit.

The home-coming and rally day, held recently in celebration of the 16th anniversary of the organization of the Warrensburg Branch, was a success, and many have expressed the hope that it will be made an annual affair. Elder Ammon White preached two splendid sermons, and the service at eight o'clock was much appreciated, Elders R. May and J. W. A. Bailey speaking interestingly on missionary activities. Sister Mary Fields sang "The Holy City," illustrated with slides from the Graphic Arts Bureau. Elder George W. Beebe, of the stake high council, occupied very acceptably in our pulpit recently. Elder James Duffey, also of the council, accompanied by his family worshiped with us on the first Sunday.

Marshall

Elder C. L. House and wife of Houstonia were visitors at Marshall recently, Brother House occupying morning and evening. The prayer and sacramental service June 7 was spiritual and uplifting.

Brother Birch Whiting and wife were here last week looking for a location, preparatory to locating here. Brother Whiting has been chosen pastor and has made a good impression on the Saints. Brother H. G. Thayer, who has been in poor health for some time, was able to attend the sacramental service. We were glad to know his health is improving.

Atherton

Brother C. F. Scarcliff was with us May 24 and visited the Sunday school and spoke encouragingly of our progress. He preached a very helpful and encouraging sermon at eleven o'clock. Brother J. L. Blackmore preached a good sermon from the parable of Zenos in the evening. May 31 Elder W. D. Bullard spoke in the morning and Brother W. Self in the evening. We have in our midst two veterans in the gospel over eighty years of age. At a recent prayer meeting these brethren, John Hedlin and C. Edwards, presided. The service was much enjoyed, and the younger members were encouraged to continue to the end.

Cleveland, Ohio

June 6.—Under the leadership of Pastor J. Herbert Talbot, the branch is progressing gradually, and our spiritual condition is much improved. Our aim is to be of real service to the church. The early Sunday morning prayer meetings are well attended, with an abundance of the Spirit. The other branch meetings are also well attended, and this fact indicates progress.

The Sunday school, our leading department, is in a thriving condition, with a splendid average attendance of eighty or ninety. We had set a goal of one hundred for each Sunday, but Superintendent F. H. Kelsey suggests that we change it to one hundred fifty. Our primary department is showing an increase, and fills a real need in the branch. Sister Anna McNeil is in charge and is performing a high quality of work.

The Sunday school enjoyed a fine Easter program. The committee, under the direction of Sister Bessie Talbot, is now planning to give a Children's Day program.

It is encouraging to see the new class of young people, averaging in attendance from twelve to seventeen. This class enjoys studying its lessons separately from the young married folks, and both classes have doubled their attendance and interest. The two classes meet jointly one evening a week in the form of a club, where they enjoy programs and lectures of an interesting and varied nature. Early in the year the combined classes enjoyed a clam bake, at which time a great many new members, including those not of our faith, were taken in. Recently Signor G. Muscat lectured to the club on astrology and astronomy. The club spent Memorial Day at Brother Webbe's "Temple View" in historic Kirtland, chartering a special bus for the occasion. Old and young had a delighful time.

The Department of Recreation and Expression holds forth on Friday evening, the Book of Mormon being the theme of the lesson study in the larger classes. The young people show a marked interest. Discussion is not confined to the past, but application is made to present-day problems, which

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stimulates lively discussions. The lesson study usually occupies about forty-five minutes, after which we have a short program, consisting generally of recitations, readings, and musical numbers. Once a month we have a social in the basement for the purpose of promoting sociability and getting acquainted with new members. Superintendent H. Campbell has a movement under way to buy a moving picture machine. He is also striving to assist the young people of the Religio to understand the gospel in its fullness.

The choir is progressing nicely, and we hope to maintain the interest of the Saints in this line of endeavor. The music in general is of a high nature, and the Saints in this locality appreciate good music.

The Department of Women is holding its lesson study regularly each Thursday afternoon. It has held a sale of home cooking and will hold another soon, the proceeds of which are used to purchase silverware and other articles for the kitchen and dining room. They are planning to hold a bazaar soon, as in former years.

We were recently pleased to have our young brother, William F. Webbe, talk to us of the recent General Conference, and if all who had the opportunity to attend the conference as did our brother and were as enthused over the results as he is, we are sure our young people will help to lead us on to Zion.

Council Bluffs, Iowa

COUNCIL BLUFFS, IOWA, June 3.—Council Bluffs Branch has been enjoying a number of good speakers the last two months. On April 25 Apostle J. F. Curtis occupied the pulpit both morning and evening. Brother Curtis has many friends in Council Bluffs, as he held a series of meetings here a few years ago and baptized a number of people. We were glad to welcome him again.

On the evening of May 8 a Mothers' and Daughters' Social was held in the basement of Central Church with Sister Blanche Edwards as the guest of honor. A pleasing program of songs, toasts, and a speech by Sister Edwards was truly enjoyed by visitors from Riverside, Belmont, and Orchard Heights groups, as well as those from Central Church; also a number of visitors from Pottawattamie and other districts. Each Oriole and Temple Builder Circle in the city, as well as the Department of Women, was represented on the program. An original toast to Sister Edwards, written in the form of a poem by one of our young Temple Builders, Lenna Epperson, was especially worthy of note.

On the Sunday following, Sister Edwards occupied the morning preaching hour and gave a short talk in Sunday school. As it was Mothers' day, her talk, as well as the music, were appropriate to the day. The Girls' Chorus occupied the choir seats and gave a special number. Members of the Department of Women were in charge of the meetings, and four young ladies acted as ushers, so for once the ladies had it all their own way. Sister Edwards's talk was very inspiring, as her talks always are, and she is a very welcome visitor in Council Bluffs. On Sunday evening at half past six she talked at the Belmont Church, and again at eight o'clock at the Riverside Church. At the evening service at Central Church, Brother William Bath, the new missionary to Pottawattamie District, occupied the pulpit and gave a sermon of a very high order. We hope we may hear him often.

Sunday, May 17, Bishop Mark H. Siegfried was the speaker both morning and evening, giving a number of things to think about. We were glad of an opportunity to become acquainted with him and hope he may find time to visit us again very soon.

On Sunday morning, May 24, President F. M. Smith was the speaker, and his sermon was a general explanation of the Zionic program. We were impressed anew with the wonderful vision of Zion that he has, and with the realization that now, and not at some distant time, we must make that vision a reality. The evening preaching hour was taken by Brother Hale W. Smith, and we were very happy to hear that he is to be with us during the next school year as he has accepted a position as teacher in the Abraham Lincoln High School of this city.

Sunday evening, May 30, we were very much pleased to have Apostle J. F. Garver with us again. He gave one of his characteristic sermons, which was very inspiring.

Council Bluffs Branch is one of the most progressive branches in the church, and notwithstanding the general slump in attendance of the departments that always takes place at this season of the year, there is much improvement along various lines. We feel we have much to encourage us, and that in Brother George Beaty, we have a pastor who is indeed a "shepherd of the flock."

The orchestra has been doing commendable work, as was evidenced by the concert given at Central Church, on May 7. The program was given entirely by the orchestra, with two cornet solos by Leslie Epperson and Donald Fiori. The orchestra consists of about eighteen instruments and is directed by Brother Jean Turpin who has had considerable experience in band and orchestra work, and who is giving unreservedly of his talent for the good of the orchestra.

The departments of the branch are meeting regularly and at the present time are struggling with the usual problem of slackening attendance that always occurs at this time of year.

The visiting committee of the Department of Women requests that if those who are planning to enter any of the hospitals in this city will get in touch with the committee by calling the chairman, Sister H. H. Hand, telephone 2535, they will be glad to visit and help them in any way they can during their stay.

Fargo, North Dakota

May 26.—The Saints were saddened on Sunday morning, May 24, when a message came announcing the death of Elder John Thompson, of Clifford, North Dakota. He died suddenly of heart failure after having enjoyed fine health all his life. He was seventy-one years old at time of death. His brother, W. D. Thompson, passed to his reward last fall.

We regret the loss of our brother, and his sudden death arouses the thought of how uncertain life is. Preparation should be made each day to meet our dear Savior. Elder Thomas Leitch officiated at the funeral services held Tuesday, May 26.

Sister Elsie Brown underwent an operation for removing tonsils recently and feels that the heavenly Father was very merciful to her in her hour of need.

Saints all have employment. Most of our young Saints have fine positions in business places in our city, for which we are thankful.

On Sunday, May 24, Elder Thomas Leitch gave a fine discourse, the subject being, "Saul's conversion." He had selected another subject, but three times during the day his Bible opened to the chapter of Saul's conversion, so he decided he should choose that for his text, which proved very successful. He also gave us a good talk on Mothers' Day, giving fine advice to parents, even if he is a bachelor.

Sister Barbara Thompson, of Clifford attended services here Sunday, May 24.

Sister Ferne Shackow, superintendent of the Religio, is keeping this department alive.

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We are glad our young people are studying the Book of Mormon and feel sure they will never regret it. It means much if we can keep the young interested in church work. Service is the watchword for those aboard the ship of Zion.

The prayer services are a source of strength and cheer, and we feel like singing, "Let us go to the house of the Lord." It is good to meet with those of like faith and listen to their prayers and testimonies.

The weather has been very cool here this spring, but crops are looking fine.

Many Opportunities for Gospel Work

(From letter of James A. Thomas, Tulsa, Oklahoma, June 1, 1925.)

I have but two serious regrets: that I cannot do at least three times as much as I do, and that some who have ability are so slow to heed the call of the church. I recently had an urgent call from two different men either to go or send men into their neighborhoods and hold meetings. That was the second from each. A visiting elder from southern Missouri who spent a week end with friends some twenty miles southeast of here, reports what he believes an excellent opening at that place. He preached to a large crowd while there. The neighborhood where Brother Earl D. Bailey and I baptized ten last autumn is wanting us there again, and has been asking for us now for three or four months.

Our local prayer meetings continue to be stronger in numbers and interest, though they have still much room for improvement. If I could turn the charge of our music to some one both capable and dependable, I should be able to organize some of the meetings to better advantage. The only thing I can see is to plug along and pray for help.

Though it pains me to see our people missing such wonderful opportunities for service and happiness, and so many longing for the sound of the gospel without hearing it, I am still optimistic. It is indeed cheering to me to see and feel a welcome for the glad news of salvation; it is inspiring to see people responding to the spirit of Zion.

San Francisco, California

May 29.—The work here is going along about as usual. All regular services are being held, with average attendance, and occasionally an addition is made to our numbers. One was recently baptized by Elder Emery S. Parks, which is encouraging.

Priesthood meeting is held once a month, where the affairs of the branch, also doctrinal questions, are considered.

Elder Virgil Etzenhouser, president of Oakland Branch, preached here May 17. His remarks were well received and much appreciated. He is much liked by the Saints here. District President J. D. White preached the 10th, his theme being appropriate to Mothers' Day. Other speakers have been J. A. Saxe, Emery Parks, and George S. Lincoln, all speaking on subjects suitable to the times, and enjoying good liberty in doing so.

There is peace and good fellowship in the branch, and all are working harmoniously. Prayer meeting is held Wednesday evening at the church, and group meeting is held at the home of Sister C. A. Parkin, where the Saints are studying the Book of Mormon. The selection is read and discussed, questions are asked, and proofs are presented in favor of the various views held. The object is to become better informed concerning the book and its doctrine.

The Saints are upholding Zion's banner here and are strong in the faith.

KLDS

TUESDAY, JUNE 23, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Program furnished by Carolyn Elinor Haines, pianist; and Thomas Holdsworth, reader.

Reading:
(a) Quarrel scene between Brutus and Cassius, from Shakespeare's "Julius Cæsar."
(b) "Who feeds the world?" Newens.
By Mr. Holdsworth.

Piano:
(a) "Pastorale," Scarlotti Tausig.
(b) "Ballade in D minor," Brahms.
By Miss Haines.

Reading:
(a) "Brutus's oration," Shakespeare.
(b) "Four original poems.
By Mr. Holdsworth.

Piano:
(a) "Etude, Op. 25, No. 1," Chopin.
(b) "Mazurka in D Minor," Chopin.
(c) "Polonaise in C Minor," Chopin.
By Miss Haines.

Reading:
(a) "Charge of the light brigade," Tennyson.
(b) Antony, over the dead body of Cæsar, Shakespeare.
By Mr. Holdsworth.

Piano:
(a) "March of the Indian phantoms," E. R. Kroeger.
(b) "Spanish dance," Granadas.
(c) "Au Couvent" (At the convent), Borodin.
(d) "Rhapsody No. 11," Liszt.
By Miss Haines.

THURSDAY, JUNE 25, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Program furnished by the Junior Music Club of Independence.

Piano:
(a) "Hungarian dance," Eggerling.
(b) Waltz by Chopin.
By Aldine Smith.

Vocal Duet: "By the Waters of Minnetonka," Lieurance.
By Thelma and Nida Vincent.
Emma Snead, violin obbligato.

Soprano Solo: "Little pink roses," Bond.
By Emma Atkins.

Girls' Quartet: "Rockin' time," Knox.
By Martha Edith Rogers, Fern Cox, Bertha Gunsolley, and Margaret Gard.

Soprano Solo:
(a) "To a hilltop," Cox.
(b) "A cuckoo clock," Schaffer.
(c) "Out of the dusk to you," Lee. (Violin obbligato.)
By Thelma Vincent.

Contralto solo by Gladys Good.

Address: Third of series on Independence Industries.
Missouri Portland Cement Company.

Piano:
(a) "Scherzino," Paderewski.
(b) "Postillion," Goddard.
By Bertha Gunsolley.

Contralto Solo:
(a) "Good morning, Mr. Sunshine," Liza Lehman.
(b) "As in a rose jar," Cadman.
By Grace Edwards.

Girls' Chorus: "Woodland breezes," Housley.
By Thelma Vincent, Fern Cox, Grace Edwards, Elizabeth Okerlind, Hazel Koehler, Gladys Good.

Contralto Solo: "Arise, oh sun," Day.
By Margaret Gard.

Soprano Solo:
(a) "The lotus flower," Schumann.
(b) "Thou'rt lovely as a flower," Schumann.
(c) "In the garden," Schumann.
By Fern Cox.

Piano (guest number): "Scenes from childhood," Schumann.
By Mrs. Neal Thomason.

SUNDAY, JUNE 28, 1925

11.00 A. M., From the First Independence L. D. S. Church

Organ voluntary by Mr. Robert Miller.
Hymn by congregation.
Prayer.
Anthem: "Unfold ye portals," from "The redemption," by Gounod.
Clarinet solo by Mr. Charles F. Church, jr.
Hymn.

VESPER SERVICE

6.30 P. M., From the New L. D. S. Radio Studio

Music by the K L D S Ladies' Quartette:: Miss Mary Fields, Mrs. Clara Curtis, Mrs. Frank Good, Miss Gladys Good; assisted by Mr. Charles F. Church, jr., clarinetist, of Lamoni, Iowa, and Mrs. J. A. Barnhart, soprano, who will sing "Rock of Ages," by Johnson and "Closer still with Thee," by Rolse. Mrs. Clara Curtis will play a piano solo, "Polonaise in F," by Gebhardt. Elder H. O. Smith will deliver the concluding talk of his vesper series.

9.15 P. M., From Stone Church and Radio Studio

Organ Solo: "Offertoire," Edouard Batiste.
By Mrs. Pauline Becker Etzenhouser.

Violin Solo: "Le Deluge," Saint Saens.
By Miss Lillian Green.

Soprano solo by Miss Amy Glassford, of Pittsburgh, Pennsylvania.

Organ Solo: "Twilight," Nevin.
By Mrs. Pauline Becker Etzenhouser.

Violin solo by Miss Green.

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MISCELLANEOUS

Pastoral Notice

To the Saints of Southern Indiana; Greeting: Having been elected presiding officer and pastor for the conference year I take this means of asking your cooperation in assisting to build up the Lord's work in this district. We desire to visit all the branches and as many of the scattered members as possible, and those we cannot reach in person we will try to reach by correspondence. We invite you to let us know your needs, and we will make an effort to supply them. The conference voted to have two-day meetings throughout the district, so watch for announcement and try to attend those nearest you.

Yours for the building up of Zion,
CHARLES H. FISH.

INDIANAPOLIS, INDIANA, 1201 Broadway Avenue.

Conference Notices

Minnesota, at Minneapolis, July 11, at 2.30 p. m. George W. Day, district president.

Northern Saskatchewan, at Artland, July 9 to 12. Trains will be met at Senlac and Artland Wednesday, Thursday, and Friday. Those coming in cars should bring bedding. Meals will be served for 30c for adults and 20c for children. Everybody come and have a spiritual time. W. J. Cornish, president; Eva Cooper, secretary.

Alberta, at Ribstone, July 16 to 19, four days. Apostles J. F. Curtis and M. A. McConley and district missionaries will be present. Prayer, preaching, departmental conventions, music, recreation. A fine spiritual and educational time for all. Let's go. William Osler, district president; William McLeod, secretary.

Southern Saskatchewan, at Viceroy, July 3, 4, and 5, in charge of District President O. L. D'Arcy. Apostles J. F. Curtis and M. A. McConley, and Patriarch William Sparling will be in attendance. For convenience of visiting Saints and friends, meals will be served in the dining hall as last year. Rooms are being provided by local Saints. O. L. D'Arcy.

Ministerial Conference

Pittsburgh, at Fayette City, Pennsylvania, Saturday and Sunday, June 27 and 28. First meeting Saturday at 7.30 p. m. Meetings all day Sunday. Let us make the proper preparation and have a continuation of the excellent meetings had in the past. Everyone invited. J. A. Jaques, district president, 1424 Alton Street, Pittsburgh, Pennsylvania.

Two-Day Meetings

Louisville, Kentucky, July 4 and 5, and at Marengo, Indiana, July 11 and 12. All are cordially invited. Charles H. Fish, president Southern Indiana District.

One-Day Meeting

An all-day service will be held on the lawn of the new church building site in Mt. Vernon, Illinois, Casey Avenue and Twentieth Street, June 28, 1925, the laying of the corner stone of the new church to be the prime object of the meeting. Basket dinner on the ground.

The opening address will be given by the mayor of the city. Brother John W. Rushton, of Saint Louis, will speak, and also will officiate in the laying of the corner stone. We are anticipating assistance from the L. D. S. Orchestra of East Saint Louis, Illinois. Sister Ruth Lewis Holman, of Xenia, Illinois, will conduct the musical program. Brother J. W. Paxton, missionary to southeastern Illinois District, in connection with the local brethren, will assist in these services.

Special invitation is extended to all Saints throughout the district, and adjoining districts are invited to attend these services. R. H. HENSEN, *District President.*

Home-Coming

Hibbard, Indiana, June 28. A canopy will be erected in the apple grove belonging to Sister Wise, and all day services, with dinner, will be conducted adjoining the chapel. S. W. L. Scott, of Coldwater, Michigan, will be present as one of the speakers. Plan to make this a "red letter" day. Harry C. Listenberger, branch president.

Reunion Notices

Central Illinois, at Springfield, July 10-19. Transportation will be provided, but please advise us of the time and on what train you will arrive. Tents: 10 by 12, $3.50; 12 by 14, $4.00; 14 by 16, $4.50. Steel folding beds, $1.50; steel folding cots, $1.25; canvas folding cots, $0.75. Mattress for bed, $1.70; mattress for cot, $0.85; straw for ticks, free. Floors by request at cheapest possible price. Breakfast, 15c; dinner, 30c; supper, 25c. Send orders as soon as possible to E. J. Lenox, Lock Box 703, Springfield, Illinois, care of Fred O. Prichett; or send to George Nowack, South Douglas Street, Springfield, Illinois.

Western Oklahoma, July 31 to August 9, at Eagle City. We have been assigned some good pseakers. There is good water, plenty of shade, meals served on the grounds. If you want to rent a tent send your order not later than July 15 to Lester E. Dyke, district president, Eagle City, Oklahoma. For information concerning reunion write the undersigned. Roy L. Diamond, district secretary, Eagle City, Oklahoma.

To those planning to attend North Dakota reunion: The M. D. Graham farm is fourteen miles northwest of Minot and seven miles northwest of Burlington, in the Mouse River Valley. The Soo train leaves Minot for Burlington at 3 p. m. and is the only train stopping there. Those coming by car follow the T. R. Trail to Burlington, cross the river there, and come up Mouse River Valley on the east side of the river. The dining room will be run on the cooperative plan. All are asked to bring whatever they wish sufficient for their families. A cook is furnished, and all are welcome to sit down without further charge. Be generous, as many guests will be here unable to bring supplies. Mrs. M. D. Graham, secretary.

Northern Wisconsin, at Chetek, June 26, at 10 a. m. The grounds is located on a beautiful lake, an ideal place for an outing. Meals will be served at as near cost as possible. All will be welcome. S. E. Livingston, district president, Durand, Wisconsin.

Field Addresses

Paul M. Hanson, 374 Broadway, Winter Hill 45, Somerville, Massachusetts.

Roy S. Budd, 374 Broadway, Winter Hill 45, Somerville, Massachusetts.

Marriage Notices

Geoffrey T. Bear and Miss Leila Belle White, of Saint Joseph, Missouri, were married at the home of R. S. Salyards in Independence April 15, 1925, Elder Salyards officiating. John L. Bear, father of the groom, and other relatives were present to make the occasion pleasant and memorable. These fine young people have the sincere congratulations of their many friends.

Evan J. Ehlers and Edna Virginia Christiansen were united in marriage at the home of the bride in Saint Joseph, Missouri, June 8, R. S. Salyards, of Independence, Missouri, officiating. Both are talented musicians and workers in the church in Saint Joseph, and are also well known by many of the young people and others, all of whom wish them happiness and success. They will make their home in Saint Joseph.

Our Departed Ones

GAGE.—Charlotte Gage was born in Walla Walla, Washington, August 16, 1877. Married William A. Gage at Vancouver, Washington, December 10, 1907. Baptized December 25, 1911. Died April 21, 1925. She leaves no immediate family.

MESSICK.—Mary R. Ritenhour Messick was born September 6, 1847. Baptized September 11, 1887, and lived a consistent Christian life. Died strong in the faith May 17, 1925. Leaves her husband, George H. Messick, one son, three daughters, seven grandchildren, and thirteen great-grandchildren, besides many friends. Funeral sermon by R. T. Walters. Interment in Coal Hill Cemetery.

JONES.—William R. Jones was born in Merthyr, Tidvil, South Wales, in November, 1844. Baptized in 1881. Died June 5, 1925. Leaves wife, three sons, and two daughters, with several grandchildren. Funeral sermon by R. J. Hawkins, assisted by Evan Lewis. Interment in Washburn Street Cemetery, Scranton, Pennsylvania.

WALKER.—Millie Adams was born on Beaver Island, Michigan, December 16, 1847. Baptized early in life and remained a faithful member. Married Charles Walker, to which union one daughter was born, Mrs. George Butler, of Orrick, Missouri. Died at the home of her daughter June 3, 1925. Funeral sermon by W. G. Hamann, Richmond, Missouri.

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THE SAINTS' HERALD

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

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JUNE
The Month of Commencements Requires Decisions

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

Vineyard Gleanings

A Visit to New York District Conference and Toronto

Niagara! One who listens for a time to Niagara's voice finds his own voice very thin. It is better to write. This is written at a point on Goat Island overlooking the Canadian Falls.

Man is never quite satisfied. There is no limit to his ambitions. The height, the breadth, the foam, the roar, the rainbow at the foot of the Falls are not enough. It is not enough to see the Falls by sunlight and moonlight and starlight. Man must add a glory and set the aurora borealis on the brow of Niagara.

Niagara Falls, Canada, and Niagara Falls, New York, have combined to erect a battery of twenty-four great searchlights of an aggregate of one billion, three hundred and twenty million candle power on the Canadian side with which the Falls are illuminated at night on special occasions. Each light is thirty-six inches in diameter and contains a 125-ampere arc.

Their light may be colored, and then the display is still more beautiful, red, blue, yellow, orange, lavender, and variegated colors as the individual lights move about and blend, ranging clear across the American and Canadian Falls, through the high-flung, white spray. The spectacle is as of another world; so vast, so lovely, so unearthly, that language already impoverished by Niagara is still more bankrupt. And when these great beams were directed vertically and probed the heavens, whirling, dancing, embracing each other, falling apart, in a riot of color and light, it seemed to me that archangels might come to the battlements of heaven to witness the dance of light and beauty. It reminded me of Kipling's dream of painting during the millennium with the heavens for a canvas and comets' tails for brushes.

But I remembered that God had flung the rays of Saturn and Mars and Venus and Canopus and thousands of other suns and stars of varied color into infinite space, and the angels of light beholding it sang his glory and the "Sons of God shouted for joy." Our display after all was small, yet in a way it reached up to heaven and our appreciation of light and beauty was humanity's confession of kinship to God. How very fine when that confession is consciously and intelligently made.

I came from Cleveland to Niagara Falls May 30 to attend the conference of the New York District. Brother A. E. Stone met me at the depot, and presently we were in the afternoon business session. The routine business included the election of officers. Doctor Weegar was the only nominee for district president and was elected by unanimous vote. He seems to be generally loved throughout the district.

In the evening there was a young people's program under the auspices of the Religio, our young brother, Howard Miller, in charge. It was my great pleasure to address the gathering for a short time and to enjoy the splendid musical numbers.

After the entertainment Brother and Sister Sanford Mordon kindly invited me to join them with a party of young people, and we drove to the Falls to watch the illumination. This was particularly enjoyable, since Brother Mordon was personally engaged in promoting the enterprise and through his labors brought the Chambers of Commerce of the two cities together and finally "put the project over," as the saying goes. The scene witnessed that night will long be remembered. *The Literary Digest* for May 30 had a description from which I quote:

> It is planned to have the Falls illuminated four hours nightly. On special occasions or, if desired, as often as once a week, trained manipulators will execute light-and-color drills with the searchlights. Varicolored beams may be radiated in all directions, making a veritable aurora borealis. Or, the beams may be concentrated on one Fall; distributed over both; or shot into the heavens to be visible seventy-five miles or more.

Sunday was a busy and profitable day. Prayer meeting at half past eight with Brother Stone and the writer in charge. Preaching by the writer at eleven in the morning and half past seven in the evening. In the afternoon a round table devoted to district and general church problems, followed by a priesthood meeting.

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A splendid spirit of unity and peace prevailed. Certain local troubles were adjusted, and it was felt that the district had received an impetus for great good and would move out on a year of constructive work.

Visitors were present from distant points in the district, including Syracuse, and from various points in Canada, including Toronto, Hamilton, and Niagara Falls, Ontario.

Two Lamanite sisters of the Oneidas were with us. One of them, Elsie Elms, is a cultured singer, and it was inspirational to hear her sing our old-time Latter Day Saint hymn, "Israel is free." These sisters are educated, high-grade Lamanites, brought in I understand largely through the labors of Brother and Sister Frank Mesle of Sherrill. Others are interested. Truly they are of the "remnants of the land" of the once proud Oneidas. Well organized and intelligent in their day, they have left good stock to represent Laman in the latter times.

Man is a curious creature, and woman is beyond explanation. Niagara Falls is the proverbial mecca of honeymooners, perhaps because of the rainbow at the foot of the Bridal Veil Falls. Indeed, there is a nest of rainbows at the foot of each fall, as seen from various angles—enough for every bride to carry one away in her heart. Yet from the hospitable home where I stayed, the sister of my hostess, Sister Harry Vaughn, had just gone forth to other parts on her honeymoon. The brides of Niagara go elsewhere for their rainbows. How human! Just over the hill, just around the corner, lies the thing we seek.

Monday I improved as a day of rest. And slipped away alone to the Falls to write this editorial. One standing by the brink of the American Falls turned to me and exerting his piping vocal chords said, "Can you see any God in this?" Why reply? The same God who met with us Sunday in the church was here at the Falls on Monday. To my ears the great voice of Niagara sang:

> Jehovah! Lord God Almighty!
> Forever shall our great choir
> Sing with the voice of many waters,
> All glory, and all honor,
> And all power be thine,
> For ever, and ever, and ever, Amen.

Toronto

June 2, Brother Spillsbury, president of the Niagara Falls Branch, drove me down the Niagara River to catch the Toronto boat. Brother Elliott, our young missionary from Owen Sound, accompanied us. We paused at various advantageous points to view the gorge, whirlpool, and also various points of interest.

Standing on an immense flat rock ("Council Rock") perhaps a hundred feet across and nearly as smooth as a floor, projecting out over the gorge with a sheer drop of three hundred feet on three sides, we admired the peaceful beauty of the scene until reminded that in the turbulent days of the past, September 14, 1763, ninety British soldiers were suddenly attacked upon this very rock by Seneca warriors. Only three of the party escaped. Men, horses, and provision wagons were flung hurtling over the precipice. One of those who escaped was a drummer boy, who fell into a tree top, and his belt caught a limb and held fast. That day the great rock ran red with blood.

At the mouth of the river stands old Fort Niagara, reminder of the days when English-speaking people foolishly fought each other, though they had many common enemies and the earth was wide.

Returning to Lewiston I caught the *Corona*, bound for Toronto. Across the river on Queenstown Heights stood the monument to General Brock, commemorating the battle of Queenstown Heights, 1813, to remind me that it was not always so easy to cross the border as it is now. To-day about the only reminder that there is indeed a border is the custom officer who looks into your traveling bag with a bored air. No doubt inspecting international soiled linen does become monotonous. The only man among us who had any trouble was one who had two Bibles (new ones). Having only one Bible, and it showing some signs of use, I had no trouble.

At the boat landing I was met by Brother J. L. Prentice, president of the branch. We had not previously met, but were soon well acquainted.

From the home of Brother Prentice we drove to Bishop McLean's to spend a few minutes with the family and especially to call upon Sister Clarke, aged mother of the former Sister Ada Clarke, who became the wife of President Joseph Smith. Sister Clarke is now eighty-six years old and has been ill, but expressed the belief that she is "on the mend."

At eight o'clock we met with the Saints at the Soho Street Church. A good-sized audience was present, including visitors from four or five outlying branches as far distant as Guelph.

I had been warned by some one that Toronto might be a difficult place in which to speak. I did not find it so. I have not enjoyed preaching anywhere of late more than there. And the audience seemed to respond with a vital and stimulating interest. The Saints were very friendly and whole hearted in their welcome and generous both in their good wishes and financial aid to the traveler. Many inquired after C. Ed. Miller, T. W. Williams, and others who have labored in Toronto in years past.

As I had other engagements to meet I was obliged to leave Toronto that night at half past eleven, but after the service found time to visit the home of

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Doctor Charles McLean and his wife, formerly Sister Fay Gould, one of our Independence girls. The most important member of this family is the international baby, grandson of Bishop McLean of Toronto and George Gould of Independence.

Toronto was the last stop on this itinerary. I have found the Saints responsive and the good Spirit present in their meetings to a very marked degree at every place visited. The meetings have partaken somewhat of the nature of revival services. There is much, very much, to be thankful for, and many things to encourage and give hope. Let us press forward with faith, hope, and charity.

ELBERT A. SMITH.

Church Councils in Session

On June 16, in the Council Chamber of the general officers, there met with the Presidency and Bishopric of the church the presidents and bishops of the stakes, the purpose being to discuss the various problems common to these officers. There were present the following: Of the Presidency, Frederick M. Smith; of the Bishopric, Albert Carmichael, J. A. Becker, and M. H. Siegfried; of the Lamoni Stake, Wilber E. Prall, David E. Dowker, A. B. Phillips, and A. J. Yarrington; of the Far West Stake, Orman Salisbury and Herbert Barto; of the Kansas City Stake, J. A. Tanner and Fred B. Blair; of the Holden Stake, J. A. Koehler; of Independence, C. E. Miller and Ellis Short.

The first two sessions were devoted largely to the question of uniform system of accounting. It is pleasing to note that general agreement was reached on this question, and it is quite likely that this agreement will result in a better system of accounting as well as a saving in the matter of costs of accounting. This uniformity of accounting was discussed in its application to institutions as well.

A number of questions were discussed informally, and it is believed that an impetus has been given to the work as a whole, because of a better understanding among these officers.

In a general way only, the social program as adopted by the General Conference was discussed, with the wider dissemination of knowledge on this important matter in view.

Immediately following this council the First Presidency and the presidents of stakes met and considered their problems, resulting in better understanding and organization for the prosecution of their work.

On Wednesday evening the Standing High Council convened in response to call from the Presidency, and the sessions were presided over by Presidents Frederick M. Smith and Elbert A. Smith, one or both being present at the five sessions held, closing on Friday evening.

In addition to the consideration of some matters of business and the hearing of cases, of which there are a number waiting, several recommendations for ordination to the office of high priest and one to the office of bishop were considered and the ordinations ordered provided.

Future sessions of the Standing High Council will likely be of much more frequent occurrence than have been. The next meeting will occur September 29, just after the close of the reunion season.

The men chosen for ordination are: Milo Burnett, Far West Stake, bishop; for high priests, Roy Cheville and H. H. Gold, Lamoni Stake; P. L. Weegar, Buffalo, New York; Robert Brown, Chatham, Ontario; Arthur H. DuRose, Flint, Michigan; D. B. Perkins, Owen Sound District.

What to Look for in the July "Autumn Leaves"

The Convention Number of *Autumn Leaves* will be off the press this week. Its new editors, Elders F. M. McDowell and Frank B. Almond, have spared no pains to make it a good sample of what the young people's magazine should be. In the first place, the frontispiece is a splendid half-tone reproduction of President F. M. Smith's latest photograph. Those who have seen it have said that it is the best likeness ever taken of "F. M." With it comes a stirring message to the young people from our church leader—a clear call to loyal service.

All that was inspirational and valuable from the late Young People's Convention has been gathered into a few pages. Those who attended will live again in memory those ten days of spiritual life and social happiness; while those who were unfortunate enough to be absent will be hungry for the chance to attend the next one. Illustrations and cullings from the various activities will make this number worth preserving.

In connection with the Short Story Contest, the announcement of which will be found on another page of this week's HERALD, Sister Alice Edwards starts the first of a series of helpful articles on how to write a short story. Sister Edwards is an instructor in short story writing, and those who expect to write for this contest will find much assistance here.

Now that reunion time is upon us, the leaders of young people's activities will find an article worth reading by Brother Alva R. Gilbert, on "Reunion leaders—have you a program?" Brother Gilbert is in charge of Graceland's sports and physical training department, and his contribution this month is

(Continued on page 668.)

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OFFICIAL

A Good Radio Ground Essential

All radios employing the conventional outside aerial also require a good ground connection. This fact is well illustrated by the following letter, recently addressed to K L D S:

We didn't hear the Thursday, April 30, program; could hear the station, but not loud enough to do any good; so got new batteries but could do no better Saturday night; then quit, feeling badly to think we would miss K L D S on Sunday. About 11 a. m. Sunday, Mr. Walker had an inspiration. He went out and dug a basin around the ground connection, and soaked the ground with water. Lo and behold! The radio worked good and loud. We heard Doctor Harrington and thought his talk a fine one, so we rejoiced. We also enjoyed the vesper services, which are always good. Doctor Farrell's talks are wonderful.—Mrs. Etha R. Walker, Cameron, Missouri.

A cold water pipe ground connection is generally to be preferred. A metal pipe or rod driven five or six feet in the ground will usually give good results, but care should be taken that the surrounding earth is kept moist. Connection should be made by means of a copper ground clamp, the pipe and wire first being scraped bright. Good results cannot be expected from a set whose ground connection is to a rusty or oxidized pipe. Soldered connections to rod or pipe are preferable, but difficult to make. Sometimes it is advisable to try out several different grounds, and use the one that gives best results.

Infrequently a satisfactory ground connection cannot be obtained. In this event a counterpoise, or capacity ground, as it is sometimes called, may be used. This, in effect, is simply another aerial, usually placed eight or ten feet above the ground. Preferably it is placed beneath the aerial, but this isn't absolutely necessary. The counterpoise should have several wires to give best results, and the total length should be at least seventy-five feet. Insulators should be placed at each end of the counterpoise, to insulate it from the ground, the same as the aerial.

Give your radio a good aerial and a good ground. Then see that the batteries and tubes test O. K. You will be pleased with the results.

ARTHUR B. CHURCH.

K L D S 101st Station to Get Class B License

Our new broadcasting station has finally received its long-awaited and hard-worked-for Class B license. The power was increased Sunday from 500 to 1,000 watts, and the wave length raised from 268 meters to 441 meters. Even before those in charge of the big station received official notification that the Class B license had been issued, the *Kansas City Journal-Post* published several articles to this effect in its afternoon and evening editions, June 19. Following are a few excerpts from these articles:

The number of Class B radiocasting stations in the United States this week passed the century mark and now stands for the time being at 101, it is announced by the department of commerce to-day. The 100th B license was awarded to station W B B M, of the Atlas Investment Company, Chicago, which will operate on the 226 meter wave length, using power of 1,500 watts. The 101st B license was awarded to K L D S, the station recently erected by the Reorganized Church of Jesus Christ of Latter Day Saints, at Independence, Missouri. . . . This station . . . will use a 440.9-meter wave length and 1,000 watts power. It will be twice as powerful as any other station in Kansas City.

The new radiocasting plant (K L D S) will divide time with station W O S at Jefferson City, Missouri. K L D S will be on the air at 8 o'clock Tuesday, Thursday, and Saturday (later) nights and Sundays at 11 o'clock in the morning, at 6.30 in the evening and at 9.15 o'clock Sunday nights. The new plant and studio, valued at $20,000, was planned and constructed by members of the church in Independence. . . . Among the special features of the elaborate equipment is the supplying of power by storage batteries alone and the use of water-cooled vacuum tubes. The studio is considered one of the best equipped and most artistic west of the Mississippi.

The Reorganized Church has used radio (broadcasting) since 1921, when a small plant operating on five watts was installed. The 250-watt plant replaced by the new one has been increased to 500-watt power and given to the Latter Day Saint college in Lamoni, Iowa. [Note: The latter statement is in error. The 250-watt set has not yet been dismantled.—A. B. C.]

Officially there are forty-seven wave bands set aside for the Class B stations. All of them are filled, with many radiocasters splitting time, and in some cases three stations sharing a single wave length. Since the reallocation of the transmitting plants was decided upon last year and the rearrangement made, there has been a slow but sure increase in the number of the higher powered plants. On March 1 the total

(Continued on page 685.)

(Continued from page 667.)

one of the best we have read on reunion work for young people.

Fiction lovers will enjoy an Indian story, "Adjusting the pattern," by Cora Miley. Miss Miley herself is a Lamanite, and her portrayal of one of the real difficulties of Indian life makes a story that is both thrilling and human.

Autumn Leaves has not forgotten the girls this month. There is a wonderful little play called "Service," by Sister Anne Friend Roberts, which can be played by any of the Oriole Bands. It was given during the General Conference, and elicited many commendatory remarks. This, with other articles for the girls, should not be missed by the Orioles.

We like the July issue of *Autumn Leaves*—what we have seen of it—and we know that you are going to vote it as one of your favorites. Send in your subscription to-day.

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ORIGINAL ARTICLES

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

The Elements of Stewardships and Our Social Program

BY ALBERT CARMICHAEL

[The Presidency are pleased to present this article on stewardships and our program from the pen of Bishop Albert Carmichael. We commend it to the careful reading and study of the priesthood, and all members who are interested in acquainting themselves with a subject which has a prominent place in the minds of Latter Day Saints.—FREDERICK M. SMITH.]

Foreword

Fear, with its blighting influence, is gripping the world. From the crowned monarch to the lowliest peasant, its curse is felt. Right and wrong are embraced in a grip of death, and the inhabitants of the world are waiting with dazed minds, wondering what the final outcome shall be.

To the Saints comes the voice of the Master, prophetically, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom."

The time has come when "peace shall be taken from the earth." It is a time that will test the souls of men—a time clamoring for loyalty of all men to our government and to our church. No true Saint can give less. Loyalty is not defined in words alone; such allegiance is cheap. "If ye love me, keep my commandments," is the true index of our loyalty, both to church and state.

For generations men have defiantly, and in a great many cases blatantly, been traitors to the ideals of the Master. They have sown to the world and are now reaping the whirlwind. They have scattered recklessly the seed of selfishness and have learned that "every seed [produces] after its own kind." Well did Dante in his Inferno assign those guilty of this crime of selfishness to the lowest hell. From it springs every crime in the calendar. "The love of money [selfishness] is the root of all evil."

To-day—right now—man, made in the image of his Father, God; made a little lower than the angels, has so stultified and degraded himself that class is arrayed against class—hatred rules. The golden rule is almost forgotten, and every man's hand is against his neighbor. The end of it all! What must it be! "Watchman, what of the night?" Thank God for the answer: "The night cometh, *also the morning.*"

To the unregenerated it is truly "the night"—"the night and darkness"—but to those who have followed the Master in the waters of regeneration, it is morning.

> The morning breaks, the shadows flee,
> Lo! Zion's standard is unfurled,
> The dawning of a better day
> Majestic rises on the world.

The rays of the eastern skies are radiant with the signs of the near approach of the Master. He cannot delay his coming much longer.

We come to you with a message surcharged with hope. Every indication points unerringly to the imminent coming of our Lord and Savior.

> Lift up your heads, ye heirs of glory,
> Cast aside your doubts and fears!
> He who called you to his kingdom
> Soon will reign a thousand years.

Out of the gloom shines the light of revelation, telling us just what to do to be ready for the emergency. Our safety, our progress, is depending upon our reception of the instruction given us by God. Let us "take heed how we hear." The Lord has solenmly promised that the wicked shall be destroyed; that famine, pestilence, plague, earthquake, fire, war, etc., shall continue until mankind gives heed to his commands.

There is a divinity within us that shapes our ends, rough hew them as we may, and that infinite within us cries out for its right of development. That which has been *involved must be evolved.* The puisne hand of man vainly tries to prevent those who are fashioned after the image of God from obtaining their divine birthright—as well try to change the law of gravity! "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." The philosophy of history is comprehended in the word *growth,* and *growth* spells *development,* and development means to be godlike.

The two mighty attributes involved in every member of the human family are those of *worship* and *gregariousness.* On these two fundamentals, the unity prayed for by the Son of God is made possible. The Master prayed with an intelligent faith. He knew that within the ego of his brother were divinely planted those potential forces, which when transmuted into kinetic energy would evolve until the fruitage would be man in the image of God—perfected.

The question propounded by the legally learned Pharisee, while reflecting the littleness of his hypocritical soul, served the Teacher of men the occasion for enunciating these two mighty forces for the unification of the race—the "common denominator" which would enable Him to add together all the good in humanity into one compact whole and at last

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present the finished product to his Lord. "Thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself." Briefly, the love of God and the love of humanity, one incomplete without the other. "What God hath joined together, let no man put asunder."

Theologians have thundered from the pulpit their crippled exegetical conception of the love of God. The cry for centuries has been, "Come to Jesus," forgetting that the "coming" to Jesus was absolutely necessary via the route that passed through the crowded thoroughfare where humanity touched elbow to elbow—that he who loved the God of Israel could not fertilize that love unless it was transmuted into the "love of his brother."

To-day the Christian world stands aghast at the little progress made in the past centuries, and in their final analysis of the cause of their stupendous failure they are shocked to find that they have flagrantly violated the ethical command and have separated the two great cardinal principles from each other and have vainly tried to teach man the "love of God" by omitting the "love of man." They sowed to the wind and have reaped the whirlwind. "Be not deceived, whatsoever a man soweth that shall he also reap." Cause and effect forever continue their sway.

To love God means for us individually to place ourselves in proper correspondence with God; to know how to approach him; to "worship him [correctly, intelligently] that made heaven, and earth, and the sea, and the fountains of waters." The Master puts this needed relationship *first*. Hence the necessity of our missionary efforts—Go teach men how to worship me; tell them that it is vain for them to cry, Lord, Lord, and *do* not the things I command them.

"The second is like unto it." When they have learned how to worship me properly, then teach them of Zion; that the instinct planted in them by me to gather must find its true expression in the social state, or Zion—the love of our fellow man; the brotherhood of man.

On these two common inheritances the unity of the race will be accomplished, for "my word shall not return unto me void until it shall accomplish the thing whereunto I sent it." "On these two commandments hang all the law and the prophets." From Genesis to Revelation, whenever and wherever and no matter through whom God has spoken or will yet speak, his revealments will be but an enlargement, an explanation, a more detailed account of how and why and when these two laws were made basic.

History is but the recording of the unfolding of God's purpose among the sons of men. The infinite within man seeks its fountain source, its home—heaven. This struggle for his rights, his liberty to come back to God, is what the world calls "social evolution." Man has not yet reached his goal because he has not been free to do so.

Only in broken gleams and partial light has the sun of liberty yet beamed among men, but all progress hath she called forth. Liberty came to a race of slaves crouching under Egyptian whips, and led them forth from the house of bondage. She hardened them in the desert and made of them a race of conquerors. The free spirit of the Mosaic law took their thinkers up to heights where they beheld the unity of God, and inspired their poets with strains that yet phrase the highest exaltations of thought. Liberty dawned on the Phœnician coast, and ships passed the Pillars of Hercules to plow the unknown seas. She shed a partial light on Greece, and marble grew to shapes of ideal beauty, words became the instruments of subtlest thought, and against the scanty militia of free cities the countless hosts of the Great King broke like surges against a rock. She cast her beams on the four-acre farms of Italian husbandmen, and born of her strength a power came forth that conquered the world. They glinted from shields of German warriors, and Augustus wept his legions. Out of the night that followed her eclipse, her slanting rays fell again on free cities, and a lost learning revived, modern civilization began, a new world was unveiled; and as liberty grew, so grew art, wealth, power, knowledge, and refinement. In the history of every nation we may read the same truth.

This spirit of progress, traversing the whole course of history, social or profane, constantly battling westward and upward, presents a mighty drama in which the "whole world is the stage."

"Amidst the confusion of rising and falling of states, of battle, siege, and slaughter, of victory and defeat; through varying fortunes and ultimate extinction of monarchies, republics and empires, through barbaric eruption and desolation, feudal isolation, spiritual supremacy; the heroic age of cross and crescent; amid the busy hum of industry; through marts of trade; behind gleaming keels of commerce; through blood and conflict of commons and lords; all are irresistibly moving toward the land reserved of God for the final consummation of his will. Here all meet as equals, free to speak, to think, to act. The common ground on which all civilization meets, so it is the point from which return currents hasten by lightning and steam to every quarter of the earth." As the heart receives blood from every part of the body and having revitalized it sends it back laden with life, so Joseph's land has adapted all important movements of onward civilization, the children of all lands, and this improved civilization, this ennobled manhood, has been lavishly handed back to the children of the donors. Economic freedom then becomes the nursing mother of social development.

So manifest is this order of social phenomena whereby social improvement follows advances in economic freedom, and not only with reference to past times but also in our own day, that social progress seems to be generated by economic modes; and from that inference, materialistic evolutionists draw far-reaching conclusions. Economics becomes to them a sort of social protoplasm, out of which the higher institutions and even the ideals of society are progressively evolved.

The plausibility of this theory is greatly enhanced by the

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undeniable fact that institutions of higher degree are affected in character and direction by existing economic conditions. The economic struggle taints our politics with corruption, rests our morals on the shifting sands of utilitarianism, degrades our art to the commonplace or the sensational, and turns the high ideals of our religion into empty metaphors behind which lurk a loathsome dollar worship.

All this is because existing economic conditions force everybody into an all-absorbing devotion to the problem of securing a living. The higher qualities of human nature have consequently but little opportunity to develop freely. It by no means follows, however, that economic systems naturally determine the character and direction of those qualities. Nothing more is proved than that economic systems which force men to become absorbed in the problem of securing a living, hold the higher qualities of human nature down to their own low levels.

We may still infer, then, when changes in economic systems are followed by improvement on the higher planes of social life, that this result is due to another cause than materialistic evolution. So far from being limited to the theory that improved conditions on the higher planes are generated by economic change, we may fairly conclude that those conditions are attributable to the fact that the economic change has freed the higher qualities of man from thraldom of bread winning. Instead of affording proof of materialistic evolution, such changes are instances of spiritual emancipation.

It is true, of course, that men must eat and drink and be glad before they can think effectively about art or morals, politics or religion, or in any other manner give free play to their higher faculties. They must, moreover, not only have all the bodily comforts that food and drink and clothing symbolize, but must also be reasonably assured of always having them, before their thoughts can soar very far above economic levels.

So long as economic necessities are forced into the foreground, higher impulses will be driven into the background. While the mind is worried with economic thoughts, moral and spiritual thoughts will be clouded. Any economic system, therefore, which perpetually stimulates a universal and obtrusive fear of want, must give direction and character to every other social institution. It does this, however, not by processes of generation or materialistic evolution, but by holding the higher functions of the mind in check.

Emancipate the higher human qualities by banishing want and fear of want, and social development will no longer be determined by economic adjustments. The higher human faculties, freed from the enthrallment of bodily needs, will rise toward their source—which is not material, but spiritual.

The theory that all social movement is generated and determined by economic adjustments, assumes that an effect can be greater than its original cause. It attributes the origin of the higher characteristics and possibilities of social life to the lower. And this extraordinary method of accounting for moral and spiritual qualities in man, is, heaven save the mark, sometimes called "scientific." It would be as scientific to assume that water naturally rises above its source, or that machinery naturally gives out more power than has been put into it.

Economic systems cannot be the original cause of institutions that rise above the economic. If morality, for instance, is *evolved* from economic conditions, an equal moral force must have been first *involved* into economic conditions. So, also, with art, politics, religion, and all the rest. Nothing superior to economics can be got out of economics without having first been injected into economics. But that implies what materialistic evolutionists deny—a first cause or force, a force which descends from highest spirituality to lowest materiality and then returns. It is a force that in this respect may be likened to rays of sunlight which upon striking the face of a mirror are reflected back. The mirror does not generate the light it projects. Neither does the material generate the spiritual.

The manifestations of this force through the higher faculties of the human mind and heart may, indeed, be checked by obstructions along the lower levels through which it rises. But in no other sense can it be truly said to be directed or determined by those levels. They support and may be made to check it; but they have no vitality of their own to give. Remove the obstructions, and the higher faculties are no more determined by the lower functions than the volume of water in a reservoir is determined by the shape of the pipe through which it is received from its source in the mountain lake.

Given an economic condition from which the fear of want had been banished, and the higher functions of society would be determined, not by economic modes, but by moral ideals unobstructed and unpolluted by sordid anxieties and hopes and fears.

Nor need we think of such an economic condition as fanciful. On the contrary, it is entirely natural in the social state. It would be a reality to-day, under the existing economic system, but for immoral political interferences with the natural distribution of wealth. The possibilities of satisfying the material wants of mankind are practically unlimited. If all men who are willing to work for their living were allowed to work, and each who works were freed to demand effectively the share which his work adds to current production, there would be neither want nor fear of want, but more than enough for all.—Ethics of Democracy.

Private ownership, unrestricted, has been the curse of the race. Every person should have his needs supplied. God so intended it. Man's perversity has so far frustrated, but Jehovah has not forgotten, neither is he asleep. This economic principle will bide its time and ride triumphant, eventually, and the specter of want and fear, which has so far been perpetuated by this crass violation of a basic economical law, will be banished forever.

Fundamentals

In our interpretation of the law of inheritances and stewardships, we should be careful that such interpretation is in accord with the following fundamental characteristics:

1. Universal in its application.
2. Does not violate a man's agency.
3. Is in harmony with the laws as reflected in the three standard books of the church.
4. It must be in harmony with the laws of the land.
5. Is in harmony with the economic principle that every man must earn his bread by the sweat of his brow, or its equivalent.
6. Any system which stifles initiative in any direction and does not furnish incentive or arouse effort in another direction of equal or

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more value to the individual and society, is to be deprecated—disapproved.

7. A plan which protects private interests to the detriment of the group interests is wrong, and *vice versa.*
8. The higher the degree of civilization the more complex the social group. As the social group becomes the more complex, commensurately, the rights of the individual become less, and the rights of the group increase.
9. Zionic conditions must necessarily reflect the highest possible degree of civilization, therefore it follows that the social rights of the Zionic group will constantly increase as fast as the rights of the individual decrease.
10. Every law given by God is spiritual.
11. Man's blessings or responsibilities are measured to him according to his needs and just wants.

Citations

1. *Universal Application.*

Doctrine and Covenants 42: 9: Every man . . . a steward over his own property.

Doctrine and Covenants 70: 3: This is what the Lord requires of every man in his stewardship . . . behold none are exempt from this law who belongs to the church.

Doctrine and Covenants 101: 2: Appoint *every man* his stewardship, that every man may give an account unto me.

2. *Agency.*

Genesis 2: 21: Nevertheless thou mayest choose for thyself, for it is given unto thee.

Doctrine and Covenants 101: 2: I . . . have given unto the children of men to be agents unto themselves.

3. *Standard Books to Guide.*

Doctrine and Covenants 126: 10: In regard to . . . the work of the bishopric in regard to the law of tithing and consecration . . . the Book of Doctrine and Covenants . . . was to guide the advice and action of the bishopric taken as a whole, each revelation contained therein having its appropriate bearing on each of the others and their relation thereto.

Doctrine and Covenants 32: 3: And the Book of Mormon and the Holy Scriptures are given to me for your instruction.

4. *Laws of Land.*

Doctrine and Covenants 128: 7: There must be a proper recognization and observance of these laws. (Laws of the land.)

Doctrine and Covenants 95: 2: Verily I say unto you concerning the laws of the land, It is my will that my people should observe to do all things whatsoever I command them and that law of the land which is constitutional . . . belongs to all mankind and is justifiable unto me.

Doctrine and Covenants 58: 5: Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.

See also sections 38: 5; 63: 8; 95: 2; 112: 6.

(Continued in next issue.)

The Nursery Department in the Church School

BY MRS. BERTHA BLACK

Until the last few years, a child had to be four years old before he might enter the Sunday school. Until the child reached this age, the mother was compelled either to stay at home or take the little child into the adult class; and after one or two attempts at attending the adult class with the child the mother usually decided it wise to stay at home, as it is physically impossible for a little child to remain quiet or not cause confusion in an adult class. So, in justice to the mother as well as the child, there has come into existence the cradle roll class in the Sunday school, known in most churches as the nursery department.

Personally, I like the name of nursery department rather than cradle roll class, as this department has no affiliation with the cradle roll department under the supervision of the Department of Women. It is a class or department in Sunday school and functions as any other class or department would.

However, the superintendent of cradle roll, coming in contact as she does with the mother in the home and at the mothers' meetings, could assist greatly in building up this department by encouraging the mother to attend Sunday school, assuring her there is a department where her tiny one will be cared for. Frequently parents who have rather lost interest will once again become workers in the Sunday school, for a parent is not apt to send a tiny tot of one and one half years to Sunday school, but will bring him.

This department deals with children under four years, dividing them into two groups; one group under two and one half years, the other group from two and one half to four years of age.

The ideal department would have its own organization, as the primary and beginner departments. They should have a separate room, where they can be taught their songs and exercises and not be compelled to take part in exercises and songs they cannot comprehend—such being the case where they meet with the primary department.

This room would be equipped with paraphernalia necessary to meet needs. It should be divided so the two groups may be separate. This division may be by screens or curtains.

In the part of room reserved for the little tots under two and one half years would be one or two cribs, tiny chairs, table, toys such as rattles, empty spools, blocks, pasteboard boxes, wooden beads to string, rag dolls, rubber dolls, etc. There need not be expensive toys; however, they must be toys that the children can handle themselves. They should not hear, "Oh, no; you must not touch that!" The

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person in charge must be one in whom the mothers can have absolute confidence.

In the part of the room for the children over two and one half years would be chairs, table, pictures, sand table, toys, books, and if possible a piano. In substitution for a piano, if that be out of the question, the teacher or one of the assistants should be able to sing. She need not be the soloist of the choir, but she should be able to sing the little nursery songs. In selecting pictures, do not get the cheap, highly colored ones, but choose a few good pictures done in harmonizing colors; they need not be large. This also applies to books. Of course a book that does not have colored pictures would not have a very strong appeal to the child; but in choosing both pictures and books, keep uppermost the idea of the education of the child in the artistic and harmonizing colors.

The ideal condition does not prevail in Denver. Under the handicap of lack of room the department cannot be conducted as we would wish, but we have proved that the child under four can be taught about God. Of course a child under two and one half cannot be reached to any great extent along that line, but he can be taught the habit of attending Sunday school. What is most desired in the man must be put in the environment of early childhood. If a child attends Sunday school from infancy, nine times out of ten when he reaches the junior or intermediate age he does not question whether or not he shall attend Sunday school. There is no recollection of a time when he remained at home with mother.

The children in the department are forming the habit of attending Sunday school, and that of self-control. They are taught there is a time to talk and a time when they are to keep quiet; a time to walk around and a time to remain seated.

They are taught the spirit of reverence and devotion in their songs and prayers.

They are taught the spirit of fair play and community interest; and they are taught about God, the loving, heavenly Father, not so much through Bible stories, because there are so few Bible stories within the comprehension of the children of this age, but through appeals to them in their own language and understanding.

There are any number of nature stories of the heavenly Father's love and care which may be told them, and that is the principal method of teaching the tiny child about God. As a kind Father he watches over us, cares for us, and provides for our needs—not only for us, but for the animals, birds, flowers, etc.

The normal individual with good training is more valuable to the world than is the richly endowed individual with faulty training. So is it justice to the child to wait until he is four years old before he may enter Sunday school?

When Jesus gathered the children around him and said, "Suffer little children to come unto me," I believe there was room for those under four years. What, then, is more fitting than that the Sunday school should function in this department and have all the little children gather where they may learn of the loving heavenly Father?

Loyalty

BY J. E. VANDERWOOD

Ye are my friends, if ye do whatsoever I command you.—Bible.

I the Lord am bound when you do what I say, but when you do not what I say ye have no promise.—Doctrine and Covenants.

To me it seems that few of us appreciate as we should the virtue there is in loyalty; we are inclined to pass over the weighty things and concern ourselves with the ordinary and commonplace things about us. What does loyalty mean to us? Can it be that we have not thought as carefully about it as we should? No doubt it is our intention to be loyal, but we err in our understanding and hence in our ability to carry into effect this principle as fully as we might.

What is loyalty, anyhow? It is the practice of being loyal. But what is *loyal?* Webster defines it thus: "Faithful to one's sovereign or to an established government; true to a trust; obedient; true to a lover."

In the church, then, loyalty is the exercise of the highest and noblest principles; for to be loyal is to be faithful to one's sovereign, and Christ is our Sovereign. It also demands that we shall be true to our trust, and we have been placed in trust with the gospel. We must therefore be true to the gospel.

It provides for obedience, therefore we must be obedient to the laws that govern in that institution, the church, for in the first definition it is stated that it requires one to be true to an established government, and Christ has established the government of the church.

Last of all, it provides that we must be true to a lover, and if we truly love Christ we must be true to him in every sense of the word. This principle, then, provides that we shall be true to the highest Sovereign, the highest laws, the highest ideals, and the highest virtue in the universe. Loyalty then requires the highest and the best there is in us.

Personally I cannot conceive of a man in his right

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mind accepting a trust and then betraying that trust. I cannot believe that any true man will make a covenant with Christ, and then be found going about and undermining by his conduct and conversation the institution that Christ established. No one who is in his right mind will accept a commission to represent Christ and his church, and then go about and destroy men's confidence in both Christ and the church by sowing seeds of distrust and confusion. No man can receive funds for his support from any organization or institution, and then work against the interests of that organization or institution without being disloyal to the trust that is imposed in him. "Disloyalty," says Professor James Samuel Knox, "is a form of dishonesty of the meanest sort." To be disloyal is to be a traitor; disloyalty is a prolific means of spreading anarchy and individual and class license to trample upon the sacred principles of law and order.

A friend is always loyal; and if we desire to be the friends of God, we must learn to be loyal to his teachings; we must protect the high name and the honor that belongs to him. Christ is always loyal, both to God and man, and if we will do whatsoever he has commanded us we will be assured of his constant friendship; and if we do not this we will shut ourselves out from his love and friendship.

If I am loyal to Christ I will not only hear his words, but I will also learn to do them; I will make his law a part of my life and reflect it in my attitude towards men and things about me. Loyalty is one of the highest laws of the universe, for he who practices this principle will surely grow into the likeness of the divine character.

The good old man Job was giving expression to the principle of loyalty when he said, "Though he slay me, yet will I trust in him." Christ exhibited this principle when he said, "Father, into thy hands I commend my spirit." Stephen expressed it when he prayed, "Let not this sin be laid to their charge." David reveals the spirit of loyalty when Saul, the melancholy king, was pursuing him, and David said: "God forbid that I should lift my hand against the Lord's anointed." It is loyalty to Christ that brings out expressions like these. Loyalty produces heroes. Socrates was loyal to the highest law of the universe when he drank the poison hemlock rather than to forsake the high principles for which he had given his life. Paul was loyal to the Prince of Peace when he sat in the dark and damp prison cell in Rome and penned these words to Timothy: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." It was loyalty that caused the latter-day Seer to say: "I go as a lamb to the slaughter, but I have a conscience void of offense before God and all men; I shall die innocent, and it shall yet be said of me; he was murdered in cold blood." It is the loyal soul that shall long live in the lives of his fellow men.

Loyalty, Webster says, *is obedience;* or, *to be obedient.* Let us get a fuller understanding of the word *obedient.* It simply means willingness on our part to do our duty. The man who is willing to do his duty is loyal; the man who is unwilling to do his duty is disloyal. The Lord has said that all things shall be done by common consent in the church, so that when the church speaks it is in that sense the law of God, and he who faithfully carries into effect the program thus outlined is loyal, and he who will not support it is disloyal. This is true of all governments. Loyalty builds great nations, produces wealth, establishes laws, promotes thrift, insures tranquillity, and purifies the social atmosphere; while disloyalty produces anarchy, spreads confusion, destroys peace, and poisons the social atmosphere. Loyalty strengthens the individual as well as the cause he is supporting, while disloyalty is suicidal to the individual who is afflicted therewith. The loyal man is always a cheerful, happy man, while the disloyal man always has a grouch.

What, then, does loyalty mean for any people? It spells success for them; for to be loyal is not only to admire but to acquire and enhance that which is highest and best. It will cause us to develop in every sense of the word, for Christ is our great leader, and when we do what he says we are his friends, and when we are friends of the Divine One we are enjoying the best there is for us; and the only way in the world for us to make it better is to increase our capacity. This will require study and application, therefore no loyal person can either be idle or ignorant, for the high principle of loyalty will cause him to grow into the higher realms and purer laws that he is loyally adhering to and supporting.

The loyal person does not find fault; he encourages all to go forward until they have reached the goal; he insures progress while the disloyalist retards it.

It is evident, therefore, that nothing but loyalty can build Zion, for disloyalty will only produce chaos. It is only as we are true to the laws of Christ and willing to be obedient to his instructions that we may be counted worthy, or be found competent to build up Zion and to execute her holy laws. I feel sure that this loyalty exists among us.

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NEWS AND LETTERS

Ministerial Conference at London, Ontario

London, Ontario, Canada, June 3.—The ministerial conference of the London District held services May 24.

This is one of the few conferences for the priesthood that has taken place in this district for a long time. Noting the needs of a greater cooperation and a decided policy among our men, the president of the district, Elder George C. Tomlinson, jr., suggested the imperative need of our getting together to study the problems confronting us.

Being advised that Apostle E. J. Gleazer could be present at the date specified, we decided to use him in every way possible so as to get the best results obtainable.

Over forty holding the priesthood in the different branches of the district were present, not excluding any of the laity from the services, but soliciting their attendance and giving opportunity to discuss all of the topics proposed.

At the nine o'clock Sunday service a very spiritual meeting was had, with many admissions of willingness to aid in the redemption of Zion.

The ten forty-five preaching service was occupied by Apostle E. J. Gleazer who clearly outlined the possibilities of the work, urging all to a better alignment with the purposes in view, and a greater consecration to the church at large.

During the one thirty problem meeting, a decided interest was taken in the financial status of the church, Brother Gleazer outlining the way in which it could be met successfully.

At three o'clock, in the main auditorium, the subject of coordination was broached with fifteen-minute speeches by Elders Gleazer, George C. Tomlinson, jr., and H. Arthur Koehler. Many inquiries were made in regard to some of its functional elements. To say the least, the branches of this district have suffered from the lack of coordination, but there seems to be a greater disposition to adhere to its principles.

Several reporters for the daily papers were kind enough to call us up and inquire more particularly about our conference, suggesting that we give them better information prior to the conference taking place, and that they would be pleased to write up a clear historical narrative of its proceedings.

Elder D. A. Withrow, chorister of the district, had charge of the music, while H. Arthur Koehler, presided at the ogran.

We are looking forward to another booster meeting ere this year will have passed. H. ARTHUR KOEHLER.

Three Baptized; More Will Follow

CHEBOYGAN, MICHIGAN, June 9.—The work here is progressing. Elder W. H. Sheffer baptized three Sunday morning, with more to follow soon. When Brother Sheffer came here in January, 1923, there were only two families of Saints, those of Irving Sheffer and George S. Wilson. Elder Sheffer never tires of giving counsel and administering to the Saints, and through his efforts, and by several families moving here, we now have a branch of over forty members, while almost fifty are enrolled in the Sunday school. We also have a Religio and the Department of Women. Unity prevails.

Sister Sayers, who has been very ill, has been out to services several times lately. Sister Nina Lyntz is also better after her severe illness.

Elders W. H. and Irving Sheffer, their wives, Sisters Pearl and Minnie Sheffer, Nina Lyntz, and Mr. William Armstrong, visited at the home of Elder Roy Kleckler at Alanson and enjoyed an evening of fishing recently.

Sister Lyntz has returned from Detroit where she spent the winter with relatives.

Elders W. H. and Irving Sheffer were called to Mackinaw City to administer to Oscar Dancer who was very sick. At this time he is much improved.

Mr. William Armstrong of Detroit spent a week in the home of Brother W. H. Sheffer, returning to Detroit last Sunday.

Elder E. N. Burt called on some of the Saints here on his way to Gladstone. Also Brother and Sister William Martin of Levering have been with us several times lately, Brother Martin assisting at several services.

Elder W. H. Sheffer has been going to Monroe on Sunday afternoons where he has been wonderfully blessed in telling the gospel story.

Sisters Dorothy Buddy and Ruth Roberts of Onaway visited recently with Sister Etta Wilson. Brother G. S. Wilson's family visited with Sister Gagie and Sister Kramer of Onaway recently. Sister Pearl Sheffer spent a week-end with Brother and Sister William Martin at Levering.

Two of our young sisters will receive diplomas June 17, Sister Irene Wilson from the county normal, and Sister Etta Wilson from the high school.

Brother George Sheffer left Sunday by motor for Sandusky, Michigan. MRS. GEORGE S. WILSON.

Special Days Observed at San Jose

SAN JOSE, CALIFORNIA, June 8.—On April 12 the San Jose Branch had Easter programs in all of its departments. First, the Sunday school had a nice program, appropriate for the occasion, which was enjoyed by all present. Second in order was a cantata entitled "Thorn-crowned King" by the branch choir under the direction of Sister Ruth Bradley, which was well rendered. We never felt a greater degree of the Holy Spirit's presence in a cantata. Inspiration was felt from start to finish, making us feel as though the angels must be very near. At the close of the cantata the branch president made some very appropriate remarks.

Easter was still the theme of the literary program at the Religio in the evening. The day was joyously spent and will be long remembered by the Saints.

May 10, Mothers' Day, was honored by the Saints of the branch. Elder C. J. Cady preached the Mothers' Day sermon, which was well received by the congregation. The Sunday school also gave a program in honor of the day.

May 24 was Rally Day, beginning with a prayer meeting at nine o'clock. At a quarter of ten Sunday school was held, following by preaching at eleven o'clock, Elder G. H. Wixom being the speaker. Free lunch was served in the basement of the church, and about seventy-five or eighty people availed themselves of the opportunity of satiating their appetites. Still there was food to spare.

At two thirty Elder W. H. Dawson, one of the vice presidents of the district, was the preacher. The sermons both morning and afternoon were very forceful, and were well received by those who heard. A very enjoyable time was had.

On May 30 and 31 the San Jose Saints dispensed with the regular services in the church here, giving the Saints an opportunity to attend a two-day meeting being held at Irvington, in which all the Saints of the district were invited to participate. This was a very profitable meeting. The prayer meeting and preaching service Sunday morning was a spiritual feast, and will not soon be forgotten.

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Brentwood Branch

WEBSTER GROVES, MISSOURI.—Brother J. W. A. Bailey, in continuing his lectures to and including May 28, delivered again unto the Saints the very pulsations of the cause of Christ, with the purpose of awakening once more the depth of thought that puts one in tune with the pure gospel of Christ, and paves the way for the active revelation of the church through the activities of her membership.

Without a doubt, this purpose of Brother Bailey has not been in vain, for while all the personality has not been as yet removed from the work here, there is a marked advancement shown on the part of the active membership of the branch.

All services, with the exception of the Sunday school, were dispensed with on the 31st, in respect to the district conference at Saint Louis where a number of the local membership availed themselves of the opportunities of listening to the wonderful counsels of Apostle F. Henry Edwards and Missionary J. W. A. Bailey, who delivered lectures in the morning and evening hours. Also, at the various departmental activities there was some good counsel dispensed by those in charge, both the district officers and the visiting ministry.

Saint Louis's new pastor, Elder J. W. Rushton, was invited to take active assistance in presiding over the conference, which seemed to add to the spirit of sociability prevailing there, to say nothing of the spiritual uplift which those in attendance must acknowledge.

Our communion service on June 7 was another one of those quiet, helpful ones, where one could relax from the cares of the world and the strenuous duties of branch activities, and under the influence of the blessed Spirit truly enjoy a foretaste of the joys to come. There were an extraordinary number of prayers during that portion of the service, and for the most part bespoke sincere desires for the indwelling of the Holy Spirit, that we might as a unit press on with the church for the establishment of Zion. One of the priesthood, speaking under direction of the Spirit of God, stated that the Lord was well pleased with the humility of the prayers, and that if their lives were in accord with their petitions, the petitions would not be made in vain.

The evening hour of the 7th was occupied by Priest Roy Remington, using as the basis of his remarks the first three paragraphs of Doctrine and Covenants 102, Fishing River revelation.

Elder C. J. Peat, one of the old warriors, was the speaker the morning of the 14th, giving us one of those thrilling talks that remind one of the sermons we heard long ago, when the men not known for their flowery language, but rather for their zeal, stood up and fearlessly declared the gospel as they understood it. Brother Peat has been in the work for over fifty years and can give some interesting talks.

Our new district president, Elder R. Archibald of Saint Louis, was the speaker at the evening hour and gave one of his brilliant lessons on the gospel plan and the necessity of living this life each day in the week.

The branch business meeting of the 16th was filled with a lively spirit of action. Elder C. J. Remington was reelected branch president. In fact, the personnel of the branch officers was practically unchanged save for the office of teacher, which was delegated to Brother Ira S. Day, he succeeding James M. Scott.

The following resolution was presented, and after much discussion was adopted:

"Whereas, we the Brentwood Branch, of the Reorganized Church of Jesus Christ of Latter Day Saints have declared ourselves in harmony with the policy on church government adopted by the recent General Conference of said church; and

"Whereas, we have accepted our lot in the program for the active construction of Zion and her environs, in accord with the program for the church, also adopted at the last General Conference; and,

"Whereas, we believe that paragraph 10 of section 98 of the Book of Doctrine and Covenants is the revealed will of God, through inspiration, and applies to the church material to-day; now,

"Therefore be it resolved, that we, the Brentwood Branch, of the said Reorganized Church of Jesus Christ of Latter Day Saints, proceed in harmony with this aforementioned paragraph and select a committee who shall visit the home of each member of the branch and ascertain the needs of this branch as to territory in the group purchase in Zion, and they to report to the executive committee of the branch, who, when they have received this report, shall call a special business meeting of the branch for the formulation of a plan for the purchase of an inheritance in the land of Zion, for this group."

The priesthood was ordered to make the appointment of the committee at their meeting later this week.

A desk lamp was ordered provided at once and also a number of electric fans for the purpose of adding to the comfort of our gathering place for meetings.

Brother and Sister Noah N. Cooke are in a very pitiable condition, as the result of old age and bodily affliction, which have been spending themselves on these two souls for a number of years now.

It is apparent that the end is near, and we join them in asking the readers of this article to join us in their prayers, that the Lord will be merciful to them and take them home from the misery of this worn-out bodily condition.

Also Sister Maude Dickens, one of our comparatively young sisters and the mother of quite a family, is almost blind, and all efforts of medical science to relieve the condition seem failing. Pray for her, too.

Saints and Other Churches Combine in Service

MAPLETON, KANSAS, June 14.—Our services have continued to be well attended, with the exception of Sunday, June 7, when some attended the Clinton district conference at Nevada, Missouri, where a very enjoyable time was had until the return home through a hard rain, although one would think even that was enjoyed by the driver, judging from his pleasant smile and conversation.

Visitors who have been with us of late are Bishop C. J. Hunt and District President T. W. Walters.

The sermons and talks given by Brother Hunt were much enjoyed by the Saints, and we feel that there is a better understanding of the temporal law of the church, and a greater desire on the part of some to keep the law.

The Saints voted to have memorial services May 30, and invite the other churches of the town to unite with us. The invitation was gladly received by all. The result was they placed seats in the park, and Honorable John L. Connolly, of Fort Scott, Kansas, delivered the address.

Teachers and children are busy preparing the program for Children's Day, to be observed June 21.

Elder Lee Quick was to have met with the Saints at Nowata, Oklahoma, Sunday, June 14, but we were made sad to learn of his being taken suddenly ill June 11. The doctor says it is appendicitis, and he may have to undergo an operation. We are praying and trusting in a higher power to overrule, that his health may speedily return to him.

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Shidler, Oklahoma

The Saints of Foraker Branch were much surprised as well as pleased to have with them a few weeks since Brother Dillon, district president, and Apostle R. S. Budd. They remained only one night, Brother Budd doing the preaching. Although far apart, the local brethren went from home to home until almost the entire branch had been apprised of their coming, and almost the entire membership was present.

Brother A. Christensen and family were with us May 24, he preaching Sunday morning and evening. They remained a day or two longer visiting the Saints prior to their going to Enid to make their home. Brother Christensen brought the gospel message to the Foraker people, and they hold him in high esteem.

Sunday, May 31, Brother Earl D. Bailey was in town, preaching Saturday night and Sunday morning and evening.

Sunday afternoon Brother Edward Workman baptized two of Brother and Sister Woslom's children, Brother Bailey confirming.

Sister Lucile Sheffer, from the Jenks group, and sons, were also with us at that time.

Brother Arthur Slover is now holding forth the second and fourth Sundays at a schoolhouse north of Lymana. We understand there is good interest. An elderly Brother and Sister Gooden and their son and family from Apperson have been attending services quite regularly at Foraker Branch lately. The Saints are glad to welcome them.

A peaceful sacramental service was held the first Sunday in June, with Brother George Swain in charge. Brother Workman administered the sacrament. Although no great manifestation of the Spirit was given, many could testify to having felt the sweet and comforting spirit of unity and peace as soon as they entered the room.

Sister Storms, an aged lady from near Webb City, Missouri, is visiting the family of her son, George Storms, at present.

As our district reunion is to be held at Skiatook this year, we hear the Saints already making their plans to attend as they enjoyed the Washunga reunion so much last year.

Brother George Storms and sons Paul and Wayne were in the vicinity of Webb City, Missouri, about the first of June, visiting Saints and relatives.

Eastern Iowa Enjoys Conference

MUSCATINE, IOWA, June 10.—The district conference held at Muscatine June 6 and 7 enjoyed a fine spirit of unity in all the meetings. All who attended enjoyed the time there. Some of the Saints from Oelwein drove in automobiles about one hundred and thirty miles.

Brothers George McFarland and H. R. Echright were ordained elders during the conference. We look for these brothers to become very useful in their calling, as each is devoted to the work of the church.

There is quite a large number of young men in this district who promise to become useful in the work. There is a wide field for gospel work in this district, and we are anxious to see the Lord raise up those who may in due time become efficient workers.

During the conference the importance of missionary work by the local brethren was emphasized by Brother E. A. Davis, district president. Surely all can see the importance of such efforts. "Let him that is warned warn his neighbor," is the divine invitation.

We are looking forward to the reunion at Maquoketa August 7 to 17 as a time of inspiration and encouragement to the Saints. It is quite centrally located, and we hope for good attendance.

The work seems to be on the upward trend in most places, with many good people anxious to see the work hasten. A number are seriously investigating in different places, and it is likely that some will be baptized before many months. Some good meetings have been held in different places the past few months. LEONARD HOUGHTON.

E. A. Erwin Writes of California

LOS ANGELES, June 9.—After attending the most momentous conference I ever had the pleasure of attending, I reached this land of flowers the first day of May. Los Angeles is a great city, with about one and a quarter million people, situated near the great waters of the Pacific Ocean, surrounded by beautiful orange and lemon groves and with every kind of fruit known to man. The whole land looks like a beautiful bouquet of flowers. It is in one of the finest climates ever enjoyed by man.

Best of all, we have here a magnificent church, with about five hundred members. Brother Walter W. Smith is caring for the work well.

Last Sunday we enjoyed a fine prayer meeting. We had Apostle J. A. Gillen with us, who made a talk at the opening of the prayer meeting that filled our souls with peace and joy.

The second Sunday in May, I visited a fine little branch six miles out from the city. Brother Virgil Lum has charge of the work out there. Indeed he is doing a fine work. I preached the gospel to Brother Lum twenty-five years ago in northeastern Texas. At that time he was very much opposed to the work, but he was too honest to stay out of the beautiful gospel after hearing it. He is now doing his part to build up the work in this country.

I feel as though the prospects are very bright for a great year's work.

To my friends I will say that by the blessing of the Lord I am improving in health and will soon be out telling the beautiful angel's message again.

Your devoted brother in the redemption of Zion,

E. A. ERWIN.

Runnells, Iowa

We had the pleasure of listening to Elder H. A. Higgins the night of June 7, also of meeting Sister Higgins, who accompanied him. Miss Alice Boyer, secretary of the Anti-Saloon League, spoke at the church to our group, and the members of the Church of Christ on the morning of the 14th. She presented many interesting facts that told of what is being accomplished towards suppressing the liquor traffic.

At noon the two churches enjoyed a basket dinner, and Reverend Cole from Des Moines preached at three o'clock to a well-filled house. He is conducting a revival service here and is preaching some very interesting sermons in their church.

Representatives of the Boone Biblical College are also conducting meetings here in a tent. Perhaps the way is being paved for the reunion which will convene here on August 14. Then the restored gospel will ring through the hills and valleys and find lodgment in the hearts of honest souls who are seeking the truth.

Thursday the district tent was taken to Knoxville where Brother Tordoff will conduct a series of meetings, assisted by the Saints of that place and Pershing.

Brother Tordoff has held a very successful series of meetings at Pershing since coming into our district.

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Both Brethren Higgins and Tordoff are on the job and have shown their unwillingness to be idle in the Master's service, in their particular fields of labor.

A much-needed rain has quenched the thirst of the land and benefited the growing crops. Drouth has continued here for several months, only recently having been broken. Hay and small grain have been injured greatly, and pastures were as brown as they usually are in late summer.

Conference at Mount Vernon

MOUNT VERNON, ILLINOIS, June 15.—Our district conference convened last Friday, Saturday, and Sunday. A very splendid response from most of the district gave evidence of a desire on the part of the membrship to move onward in the work of the district.

An entertainment on Friday night drew a very large audience.

Business session was on Saturday, and much interest was manifest. Brother J. W. Paxton, district missionary, occupied the pulpit Saturday night, also Sunday at eleven, half past two, and at eight. Very large and interested audiences greeted the speaker at every service.

Brother Paxton emphasized at the Sunday service the necessity of a unified effort on the part of the membership of the district, in pushing the program outlined by the council for the onward progress of the work throughout the year. He enjoyed splendid liberty in his sermons. The Saints were highly pleased over the effort, as was indicated by a splendid collection which was taken up after the eleven o'clock service for the speaker.

At the present time Brother Paxton is holding open-air meetings on the school ground on Perkins Avenue. About three hundred and fifty people are in attendance every night.

We contemplate continuing these services till the time for the laying of the corner stone of our new church building, which will take place June 28, here in Mount Vernon, Illinois.

We contemplate speeches from the mayor of the city, John W. Rushton of Saint Louis, and J. W. Paxton on this occasion. A basket dinner will be served.

R. H. HENSON, *District President.*

Anaconda, Montana

June 9.—The second Sunday of each month being the regular day for sacrament, we can truly say that on May 10 we enjoyed a really spiritual, refreshing time. The Spirit was present in abundance, and many strong testimonies were given. As it was also Mothers' Day, mother's love was not forgotten in the testimonies, and we were made to feel the comfort that Jesus promised in sending the Comforter. We felt to rejoice in the kindgom of God.

We had the pleasure of having with us District President E. E. Eliason, and Elder George W. Thorburn who had just returned from General Conference. He could not remain long enough to tell us all he could about conference, so promised to come again soon.

Elder W. P. Bootman paid us a visit on the way to his new field, his home being only eighteen miles from Anaconda. He came up May 24 in company with Sister Bootman and Brother Esty Smelser, Bishop's agent, and his wife. Brother Bootman gave a fine sermon on repentance. We felt the theme was appropriate as there is always room for repentance.

On May 25 Brother and Sister Erickson celebrated their silver wedding. A number of the Saints met with them, and an enjoyable evening was spent in playing games and singing songs. Brother Bootman was able to be there and gave a comforting and appropriate talk. It was midnight before the guests returned to their homes, so Brother Bootman was invited to remain over night. The next day he visited the Saints and told them there would be a meeting that night, at which time he preached an encouraging and strengthening sermon on "Why I am a Latter Day Saint." It was full of strong testimony of the rich experiences he has had during his twenty-seven years as a soldier of the cross.

We believe the thousands of earnest prayers offered from honest-hearted Saints for the church and the buiding of Zion were answered in what was done at General Conference and what will follow. Brethren Thorburn and Bootman, just returning from conference, seem to be filled with a revived zeal for the harvest of souls, and we feel to say with the poet, "Let Zion in her beauty arise, her lights begin to shine." Our prayers are that her lights may soon shine forth in such power and influence that the world must see her rays.

Radio Flashes

Lamoni, Iowa.—K L D S came in fine this morning, clear and strong, on two tubes. Also very fine and clear with but one tube.—C. G. Lewis.

Conway Springs, Kansas.—Your early morning test program received at first rather fuzzy, but with good strength. About the last you were coming in clear and loud. I would suggest that this early morning program be your regular feature, but please do not put it out on K F R U's time. Have tuned you in scores of times before.—T. B. Shinn.

Des Moines, Iowa.—Your concert this morning was coming in fine at seven o'clock on a four-tube Zenith, loud and clear. Do not usually tune in at that time of day, but will listen for you hereafter.—G. A. Young, 720 Thirty-seventh Street.

Macomb, Illinois.—Reception good on test program this morning.—J. A. Purdum, 302 East Franklin Street.

Grand Rapids, Michigan.—Failed to get program Tuesday morning. Part of Sunday's nine p. m. program came in very clear.—Louise Evans, 240 Travis Street.

DeKalb, Illinois.—Signals from K L D S very weak this a. m. Could distinguish only "Independence" and "K L D S" once. No announcements distinct, and very weak.—O. A. McDowell.

Pisgah, Iowa.—Your test program came in fine this morning. It gave us a new impetus for the day. Songs and music were much enjoyed. The announcing was very plain. Only wish we might have more of these early programs. Success to A. B. C. announcer, and our K L D S station.—Mr. and Mrs. George Meggers.

Uniontown, Kansas.—We very much enjoy your programs, and especially the test this morning. It came in fine, and we sent it out on the telephone to our friends who have no receiving sets. Your tenor and organ numbers were fine. It would be splendid if people could hear sacred music at six o'clock in the morning; seems to me it would be an inspiration. I have been confined to my bed for several weeks with nephritis, which perhaps makes me appreciate more than

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ever good music given to us through such stations as yours. —L. E. Holt.

Austin, Minnesota.—Test program came in good. Organ selections by Robert Miller and singing by George Anway fine. Time to go to work.—L. B. Hanna.

Taloga, Oklahoma.—You came in simply fine here on your tryout. I seldom pick you up on the low wave.—Ranza B. Boggess.

Corning, Kansas.—Your test program Tuesday morning, May 26, on 441 meters, came in very loud and clear. Could not wish it to come in better.—Mrs. L. L. Newland.

Tulare, California

June 11.—The Temple Builders met at the home of Brother and Sister H. C. Powell on the evening of May 21 for a painting lesson, and at a later hour many of the Saints came to give a surprise party and miscellaneous shower in honor of Neva Walker who was recently married to Edgar Douglas. Many beautiful and useful gifts were presented the young couple. Outdoor games were indulged in by the young people. Refreshments of ice cream and cake were served. The girls are making lampshades now and will soon begin making things for their bazaar to be held at the reunion at Irvington.

Many of the Saints went to Irvington to attend the rally held May 30 and 31.

The Department of Women held a food sale, Saturday, June 6. They had a fine display of cakes, pies, candy, doughnuts, dressed chicken, spanish beans, and salad. The day proved very successful. At the close of the day everything had been sold, and a sum of $30.07 was netted.

Anticipate a New Church

CENTRAL PARK, BRITISH COLUMBIA, June 2.—New Westminster Branch is very busy, especially since the Saints have begun raising funds to build a new church. The brothers gave a program last month for this purpose, and those who attended had a very enjoyable evening. Some of the younger men dressed as women and gave their idea of a women's sewing circle. Professor Cowan, a nonmember and a musical instructor of the town, came with his string orchestra and gave several numbers.

Sunday is a busy day. Sunday school meets at one o'clock and is well attended. The little ones are now preparing for Children's Day, when those who are old enough are baptized. The children also give a nice program in the evening. After Sunday school prayer service is held, then the meeting of the Department of Recreation and Expression is held at a quarter after six. Here the study of the Book of Mormon is taken up, and a short program follows. At half past seven preaching service is held. The midweek prayer service is on Thursday night.

While there are only a few in the Department of Women, the sisters have been busy. They served a Valentine supper, had a May-day booth, and a spring bazaar, all to raise funds for the work. The brothers have the church lot cleared and as soon as there are sufficient funds on hand hope to start the building. We look for better attendance after we get the new church finished.

The Saints are looking forward to meeting Missionary Martin soon. It is the hope of the Saints here that the church will prosper wherever it is established. If we love God, all will work to this end.

Rhodes, Iowa

June 9.—Mrs. Bessie Laughlin and daughter Aleta, and son Harold, spent the week-end, May 29 to 31, in Rhodes with friends and relatives. They were en route to their new home in Colfax, where Aleta will teach next year. They worshiped with the Saints in the old home branch Sunday.

Also young Brother John White attended the Sunday morning service. He is attending Iowa University and was called home to deliver the Memorial addresses at Melbourne and Rhodes. Both addresses were largely attended and much appreciated.

A heavy rain prevented the services which were to be held at the cemetery. The Saints were well represented in the program of the day, there being four in the band, two in the double quartet, one on the flower committee, besides the chairman and the speaker. We were glad to see this, because it speaks well for the influence and ability of the Saints.

A good spirit prevailed at the sacramental service June 7, and the Saints were edified and blessed. In the evening C. M. Richeson gave a good talk on the signs of the times and the great need for preparation, taking for the foundation of his remarks Matthew 24.

The local men here are doing well. Brother Charles Lehman of Nevada spoke once for us during the past month.

The Sunday school is preparing a Children's Day program to be given sometime in June.

Our young brother, Raymond Freeland, is in Des Moines attending a barber school. We hope some of the Des Moines Saints will get in touch with him and make him welcome at their services.

Mrs. Fern Richeson Roush and her two children are spending a few days at the convention in Lamoni.

Twin Cities Branch

MINNEAPOLIS, MINNESOTA, June 17.—Preparations are being completed for the regular Minnesota district reunion, to be held this year in Minneapolis, from July 3 to 12. Several prominent church workers and able speakers are expected, including Apostle E. J. Gleazer, Patriarch F. A. Smith, Bishop A. B. Phillips, and Sister Hield representing the Department of Women. The meetings are to be held in the new church building, and meals are to be served in the basement, as was done last year with so much satisfaction to all. Efforts are being made to have the different families donate foodstuffs of various kinds, canned goods, etc., so as to cut down the cost of the meals as much as possible.

A big picnic is planned for Saturday, July 4, so that the reunion should start off with a jump. There are ample opportunities for recreation, as Glenwood Park is near at hand, and swimming is a favorite pastime in hot weather in Lake Glenwood. Provision will be made for events of special interest to the young people as well as the old, and all have high hopes of a very successful gathering. Visitors will be accommodated in the homes of neighboring Saints free of charge. All the Minnesota Saints are cordially invited, as well as those outside the State who may be passing through the city.

The new church is now finished; the lawns are ready; a yard in the rear of the church is to be used for recreational purposes.

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The different departments are going well. On Children's Day the Sunday school put on a special program which was much enjoyed. The Department of Recreation and Expression, meeting on Sunday evenings at half past six, is being well supported in spite of the warm weather, which usually causes a considerable falling off in attendance on Sunday evenings. The Department of Women is meeting every two weeks at the church and is now getting ready for the reunion, especially the work connected with serving meals.

The Temple Builders are giving an ice cream social at the church Thursday, June 18, the proceeds for the building fund.

Several young people from Minneapolis were in attendance at the Young People's Convention at Lamoni, including Leslie DeLapp, Carl Smith, Wesley Elvin, and Leon Judson. They all enjoyed the gathering immensely, and the rest of the Minneapolis young people regret very much that the city schools and colleges were not out in time for them to attend.

The sacramental service on June 7 was remarkable for the degree of participation, and the way the meeting moved along without the slightest lagging or interruption in the spirit of prayer and testimony.

On May 24, Brother Leslie DeLapp spoke on the subject, "Our heritage as Latter Day Saints." This was his first attempt to preach, and his discourse was appreciated and enjoyed by all. On the following Sunday, another young brother, Carroll Olson, continued the theme of Brother DeLapp, speaking about "Our opportunities and the work before us." On June 14, Elder E. H. Bennett gave an interesting sermon appropriate to Children's Day.

Wichita, Kansas

June 17.—The work in Wichita is still moving forward despite the fact that several are away for the summer.

Pastor T. S. Williams is assisting in the work at the Young People's Convention in Lamoni, and Sister Williams is visiting relatives in Iowa. Brother and Sister Buschow and family are vacationing in California for the summer. All of these are missed very much, and we will welcome their return home.

Sister Stella Brockway has just recently returned home from Lamoni where she has been attending Graceland College the past term. We have missed her very much while she was away and consequently welcome her home again for the summer.

Quite a large number attended the sacramental service on June 7.

June 14 the eleven o'clock hour was given over for a Children's Day program, which seemed to be enjoyed by all. At the close of the program two girls of the junior department were baptized, E. L. Bedwell officiating. Other children had planned to be baptized at that time, but were prevented on account of sickness and other causes. We are glad to see the children interested and hope the work will continue to grow in this place.

New Zealand Reunion

The readers of the HERALD know that for some time the church has been doing missionary work in New Zealand; yet up to date there has been no district organization effected in that country, and there has not, as a rule, been one branch, and at most but three groups. Notwithstanding this lack of organic development, it was quite feasible to have a reunion, hence Apostle M. A. McConley made a move in that direction, and the Easter season of 1925 was fixed upon as the time. The writer was informed by the apostle of his wish that I be present.

Since my home is in Sydney, Australia, and most of my work is done in that country, it was necessary that I make a trip of twelve hundred miles by sea, involving four days, in order to reach the scene of the projected reunion, which was to be held at Auckland, in the North Island of the Dominion of New Zealand. I left Sydney per S. S. *Maheno*, Saturday, April 4, and arrived in Auckland April 8. The first day out was a bit rough, yet, in the main, the voyage was comparatively smooth.

We have a church and mission house combined which is located in an Auckland suburb, the exact spot being 42 Leslie Avenue, Morningside. Here the reunion convened, being the first for New Zealand, at 2 p. m., Friday, April 10. The first meeting was for prayer. Organization was effected at 3.15 by the selection of Elders Jones, Barmore, Peisker, and Loving for the presidency; Elder Alfred Lebherz acting as secretary; Elders Peisker, Murdock, and Lebherz as administration committee; and Elders Jones and Barmore as press committee.

At night the writer gave an illustrated lecture on the life of Christ, which dealt largely with that part relating to the day, Good Friday.

Saturday, the 11th, the following services were held: 2 p. m., business meeting, the presidency in charge; 3.15 p. m., departmental program. At 7 p. m. a most excellent sermon was delivered by Elder Peisker, Elder Lebherz in charge.

The services of Sunday were as follows: 12.30 p. m., sacramental service, the presidency in charge. At this service the following were ordained to the offices indicated: Cyrus Loving, elder; Harry Johnson, priest; Ernest Potter, teacher; and William Doran, deacon. This meeting was intensely spiritual, there being particularly a large measure of the Spirit present in the ordination. At 4 p. m. the usual open-air service was held in Quay Street, Elders Loving, Piesker, and Lebherz being the preachers. The crowd was large, and there was some heckling, though not as much as formerly. On the previous Sunday the police had removed one disturber, hence the crowd was on its good behavior. At 7 p. m. Elder Barmore spoke; Elder Jones was in charge.

The following items of business were transacted: A motion was passed recommending to the mission president and mission historian the appointment of a church historian for New Zealand. It was decided to meet again in reunion in Auckland, Easter, 1926, subject to the approval of the minister in charge. The following resolutions were also passed: (1) We favor the National Prohibition Movement, and pledge our votes for candidates for Parliament who will support it. (2) We extend our sympathy to the children and people who have suffered from the epidemic of infantile paralysis. (3) We believe the Christian doctrines of personal regeneration and social equality furnish the remedy for the present civil, industrial, and religious unrest.

A fair number of Saints were present from various parts of the country, and the usual number of nonmembers were also in attendance. Last, but not least, the Auckland press treated us fairly.

New Zealand had just had an epidemic of infantile paralysis which had caused a ban to be placed upon both the public and Sunday schools. This ban, which had lasted six months, was lifted the week following the reunion, hence the former reopened Wednesday, the 15th, and our Sunday school resumed in full force Sunday, the 19th. This epidemic was a handicap to our reunion, for children under sixteen were not allowed to attend public meetings.

A. C. BARMORE, *for Press Committee.*

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Independence

Stone Church

Saturday evening the Department of Women furnished a picnic supper on the Campus lawn to the Temple Builders and Oriole Girls of Zion. President and Mrs. F. M. Smith were guests. A nice program was given just before the moving pictures started. Mrs. F. M. Smith delivered a splendid greeting to the girls, and President F. M. Smith, the last on the program, gave a "Message to our young girls." He complimented them on being so well organized and working together in unity of purpose for the betterment of Zion. Two of the circles were in neat uniform. They made a nice appearance and were awarded pennants.

The moving pictures on the Campus Saturday nights draw a crowd of around fifty-five hundred, and it is estimated there are five hundred automobiles parked on the grounds and in the surrounding streets. The pictures shown are as good as opportunity to select can make them. The committee spares nothing to procure the best suitable pictures.

Margaret Vera Miller, daughter of Elder and Mrs. C. Ed. Miller, was married in the Liberty Street Church Thursday evening by Bishop J. A. Becker, to Mr. Frederick Edward Wendelburg of Saint Louis.

A meeting has been called for Tuesday evening in the dining hall, the object being the organization of a band for Campus work, etc.

The funeral service of Elder L. E. Hills, who was killed by an automobile near his home, was held at the Stone Church Sunday afternoon. The sermon was delivered by Elder E. E. Long. There was a large attendance of friends to pay their respects to the memory of our departed brother.

The harvest festival committee, composed of some of the brethren with a vision, are trying to arouse interest among our people to help beautify the city, grow more food, and preserve and can products to help the bishops provide for the needy.

The Campus services for the summer will commence next Sunday evening, June 28, at 7.30. President F. M. Smith will be the speaker. Loud speakers will carry the message so everyone can hear.

At the eleven o'clock hour Doctor G. Leonard Harrington had fine liberty in his discourse on "Health, physical and spiritual," in which "Lose thy worrying self" seemed to name itself as the text. He who is constantly aware of himself cannot be at ease, and the organs of his body cannot function properly. The genius of simplicity must be released. Fear is a great obstruction to genius. Jesus was not talking to the ancient saints alone when he said, "Seek ye first the kingdom of heaven." The only way to get happiness is to melt our hearts into a whole with a cause, a purpose, a goal that binds us forever. We must give our life to gain it.

No Religio service was held Sunday evening, and the time for meeting has been transferred to Friday evening for the summer months.

Elder Charles Edward Guinand lost his health during the winter in an attack of influenza, and from mourning over the death of a beloved daughter. Since General Conference he had been confined to his home, gradually losing strength and vitality. He passed away June 15, at the age of sixty-six years, leaving wife, son, and daughter of his immediate family. Brother Guinand's work as an elder of the church has been widely known and admired by many. He was an effective street preacher and worker, having done much in Kansas City. We are giving HERALD readers a poem composed a short time before her death by Brother Guinand's daughter, Mabel Irene Guinand Joe. It will be found on another page. Funeral services were held in the Stone Church June 17, at three o'clock, Elder George Harrington preaching, assisted by Elder W. D. Bullard, and his body was laid to rest in Mound Grove Cemetery.

Brother and Sister M. A. Etzenhouser leave this week on reunion work. They will both conduct class work at each of the following reunions on their schedule: North Dakota, Eastern Montana, Portland, Spokane, Seattle and British Columbia, Idaho, and Western Montana. They expect to return to their office about September 1.

Beginning next Sunday morning at 9.30, Doctor John R. Green will give a short series of lectures to Mrs. M. A. Etzenhouser's class of young parents, during her absence this summer. Mrs. Etzenhouser, during the winter months, has emphasized to the class the importance of right thinking in relation to mental and physical health, and Doctor Green will present the physiological view, emphasizing the effects of physical ills on mental and physical health. The class meets in the library building on the corner of River Boulevard and Lexington Street. An electric fan has been installed, and the class president says the room is now one of the coolest in the Sunday school. He reports there is still room for others who wish to attend the class, and all are welcome, particularly parents and young married people. Mrs. Etzenhouser will be away on reunion work until the fore part of September.

Apostle J. F. Garver spent the week-end in Independence on his way to Lamoni from Sedalia, where he had been attending the Holden stake conference.

President F. M. McDowell came Monday from Lamoni for a few days.

Second Church

Sunday morning the young people met at 7.45 and journeyed from the church to the home of Elder P. A. Sherman and family, southeast of Independence. There they spent an hour in prayer and testimony in the open air of a pleasant grove of forest trees, returning to the church for Sunday school at 9.30, refreshed and strengthened.

Elder Samuel A. Burgess preached a unique sermon at eleven o'clock, giving as his text the combined scriptures, "The race is not to the swift, and the battle to the strong, but he that endureth to the end shall receive a crown of eternal life." The day could not have been more consistently arranged if the speakers had together planned their work, as was remarked by some after they heard Elder Frank B. Almond's evening sermon from the text, "Not by might, nor by power, but by my Spirit, saith the Lord." Notwithstanding the heat, a good congregation of attentive Saints greeted each speaker.

A baptismal service took place preceding the afternoon meeting, five children being baptized by Elder H. E. Winegar, and they were confirmed at the prayer meeting.

Next Sunday will be Children's Day at Second Church, and baptismal service will be held in the church at half past one in the afternoon. Several are to be conducted into the church at that time.

Liberty Street

Brother Frank B. Almond was the speaker Sunday morning on "Can we still believe?" In the evening Pastor C. Ed. Miller spoke on "The restoration of the things of Eden."

Saturday evening, at eight o'clock, Sister Mamie Rothwell and William Fann were married at the home of the bride's parents, Elder Bert Barrett officiating.

Sunday morning the junior department of the Stone Church Sunday school, which meets at the Campus, invited the other junior departments of the churches in Zion to attend a special program which they had prepared. Most of the Liberty

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Street juniors and part of the intermediates took advantage of the invitation and attended the program at the Campus, which was very good.

Sister Mabel Sellars, who has had charge of the junior choir, is ill in the Sanitarium, so the work of the junior choir has been discontinued until her recovery. The orchestra has been reorganized under the direction of Brother Philip Turner.

The Liberty Street Saints wish to express their sympathy to the family of Brother L. E. Hills in their bereavement.

Walnut Park

The services Sunday were not so well attended as usual, due partially to a goodly number of the Saints' having gone to help in a missionary effort at Milton Farm. Those who remained enjoyed two speakers from the Stone Church congregation, Elder D. O. Cato in the morning on the subject, "The Christian's hope," and Bishop J. A. Becker in the evening on stewardships.

In the afternoon at one o'clock the funeral of Sister Rua Hedrick, aged seventy-six, mother of Brother Will Christie, was held at the church, B. J. Scott preaching the sermon. Sister Hedrick has been an invalid for seven years, paralysis making her entirely helpless the past six weeks. A neighbor, Sister S. W. Farrow, has been a true friend and faithful nurse during all of her long illness.

Mrs. Sarah Bryant, grandmother of Brother A. B. Handy, in whose home she has lived for a number of years, died at the Sanitarium at the age of ninety-six and was buried Friday from the Walnut Park Church, J. A. Dowker preaching the sermon.

Through the kindness of some nonmembers, Walnut Park has been granted, at least temporarily, a fine location for a community playground, just northeast of the intersection of Main Street and Alton. It is greatly desired to preserve this as one of the public beauty spots of Zion. These shady, grassy lots have been cleared up in ideal shape and playground equipment is being furnished. The opening on the evening of June 22 was hindered by showers but over $20 was taken in.

Enoch Hill

Sunday we enjoyed our Children's Day exercises. The morning program given by the beginner and primary departments demonstrated that patience had been the dominant factor in the training of those bright young minds.

At seven o'clock the junior and intermediate departments had their turn, and, thanks to the cooperation of committee, teachers, and scholars, one of the best programs of recent years was produced.

At the eleven o'clock hour Elder J. W. Davis and wife occupied, delighting the large audience with their experiences in Hawaii and Australia. They had many souvenirs from these countries, also from Samoa, which were on display after the service.

We are soon to have a "trip around the world" on "the Hill"—the proceeds to go to our local church building debt. We are again in full swing, with the hope that our local encumbrance will be liquidated by October 1.

The Religio here is making steady progress under the competent leadership of Brother Harold Hattey who has returned with his family to reside on Enoch Hill.

Efforts are being made here to encourage the young of our local district in athletics. The Religio officers, supported by Brother Charles Warren, are busy organizing volley ball teams. Baseball and basket ball are also provided. Teams representing Religio, Sunday school, and choir are being organized, and all are looking forward to the success of the venture.

Englewood

The Children's Day program was given June 14 at eleven o'clock, which consisted of a cantata by the children. Both the children and those in charge of the program deserve high commendation for putting on such a splendid program under the handicap of small quarters. These Saints constantly feel the need of bitter housing conditions.

The Department of Women hope to make a material addition to the building fund Saturday night at their country store which will be held at 1401 Hardy, beginning at six o'clock. A program will be given at eight o'clock. All are cordially invited to come and help make the evening a success.

The study classes in the Department of Women have been discontinued for the summer.

The speakers Sunday were C. J. Hunt in the morning and J. R. McClain in the evening.

A splendid program was given at Religio a week from Friday night by visitors from Liberty Street Church. Attendance at Religio is not large.

East Independence

The hearts of the Saints were made sad on last Thursday, June 18, by the sudden death of Brother Joseph Stowell. He was drowned while out swimming in the Little Blue River, about a mile from his home. A constant search was made for the body, but it was not found until early Sunday morning. The body was taken to Carson's Undertaking Parlors and was buried in Mound Grove Cemetery in the afternoon. In the evening at eight o'clock, at the East Independence church, memorial services were held in charge of Brother M. F. Gowell, with the sermon by Brother J. J. Teeter. A quartet sang, "Shall we gather home to Zion," "The Lord knows why," and "Asleep in Jesus." The church was again beautifully decorated with flowers, but under greatly different conditions than on the Sunday before.

Joe, as he was always called, was nearly eighteen and was loved and respected by all. He had a winning way with the children and was faithful in attendance at all church services, ready to do what he could. He will be missed in the prayer services, where he was ever ready to bear his testimony. Several of his boy friends were faithful during the hours of searching, and six of them helped to carry his body to its last resting place.

May his life be a constant reminder of the need of being faithful to duty, and may that peace that only God can give come to his family.

Sunday morning a few gathered for Sunday school and church. Brother Ralph W. Farrell was the morning speaker and gave some good food for thought. We hope he may come again when there is a better attendance and give us the same food with an additional supply.

Holden Stake

Lees Summit

Special attention is called to the home-coming June 28 at Lees Summit. All Saints who have ever lived in Lees Summit are especially invited, and a general invitation is extended to the Saints in the stake. The Missouri Pacific Railroad is running a special excursion train from Jefferson City to Kansas City and intermediate points on this date at less than one fare for the round trip. See your local agent. Also special rates of one fare plus twenty-five cents applies on all regular Sunday trains.

We trust the Saints in the stake will join the Lees Summit Saints in their home-coming celebration to the extent that they are able. D. J. KRAHL, *Stake President.*

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Lamoni Stake Items

Services at the Brick Church were renewed with a union prayer meeting on Wednesday evening, after a two weeks' sojourn that all might attend the convention on the college hill.

The convention gave new life and determination to many here as well as to those isolated ones who came to gain strength. Some of those who hungered for the advantages here could little realize how much strength they brought to Lamoni young people. We hope to long remember the first motto which decorated Zimmermann Hall, "This year we sail Zionward, which is our course."

If the college people did not feel that Lamoni appreciated them while here, they should know how much they are now missed. The ranks at the first summer service were sadly depleted with the exodus of our college friends, and the departure of our own people to schools and vacations. However, summer also brings home others who are busy during the school year in other fields, and many once familiar faces are welcomed who choose this quiet place for vacation. On the whole Lamoni gets its breath between convention and reunion, and then moves forward into life again.

The big choir of which we have been so proud during the school year was another thing which came into appreciation quite sensibly when the audience faced the empty choir seats at this first summer service.

The Sunday school was readjusted for the summer as follows: Beginners now meet in the southwest room of the church under the supervision of Mrs. Silas Midgorden; Emma Anderson is in charge of the kindergarten age in the northwest room; in Herald Hall are the primaries with Nellie Anderson, and the juniors with Walter E. Hayer; while the intermediates are in the basement of the church in the large room occupied this winter by two classes of college people. Adults are in the upper auditorium as usual.

Bishop Carmichael spoke in his frank way to the Lamoni Saints at the eleven o'clock hour of June 21. A farewell sermon? Bishop Carmichael will always belong to Lamoni wherever he may dwell, so—it couldn't be that.

President Floyd M. McDowell talked to the priesthood at half past two.

Preaching this evening will be by J. A. Gunsolley at the church, J. M. Stubbart at the Saints' Home, and T. J. Bell at Liberty Home.

Children's Day will be observed next Sunday.

Andes, Montana

On May 30 and 31 the young people's convention for Eastern Montana District was held at Andes. A number of active young people came from Glasgow in care of Sister Gordon and Brother J. C. Page. Visitors came also from Williston and Alamo, North Dakota; and Fairview, Montana, sent several young ladies in care of Brother Ditton. Also Brother Ritter, Brother and Sister Hillman and son Chester came to do their part in making the convention a success.

The meetings were opened with a young people's prayer meeting Saturday morning at eleven o'clock. Out of eighteen present there were eight prayers and four testimonies. A basket dinner was enjoyed following the prayer service.

In the afternoon the people of Andes community gathered with the Saints for a baseball game, and all joined, for a good social afternoon.

A program in charge of Sister Mary Pennell and the "I Can" Class was given at eight o'clock. The program consisted of readings; a selection, "Thy people shall be my people," written by Elbert A. Smith; solos, and a duet. It was well rendered and was enjoyed by all.

After the program, all the young people, even those of fifty and sixty considering themselves young, went up to Bronson Hill for a wiener roast.

Sunday morning at half past nine all gathered at the church for prayer service, which was followed by the usual Sunday school, in charge of Superintendent George E. Phay. District President J. C. Page occupied at the morning preaching hour, and his words of encouragement to stand fast and press on to Zionic conditions were much appreciated.

Sister Valley of Williston, accompanied by her daughter, Mrs. R. C. Whiteaker, of Alamo, North Dakota, came in for early prayer service; also Mr. and Mrs. Edd of Corinth. These people were glad to hear once more the voice of their old-time missionary, J. C. Page.

After service nearly all went to the Palmer Dam to witness the baptism of Mabel Lois Andes, and after lunch the afternoon was taken up with a round table which proved to be one of the most interesting meetings of the convention.

The visiting Saints started early for home. During the evening the Lord's blessing descended in the form of a much needed rain, reminding us that he still is mindful of our temporal needs. The Saints felt encouraged to press on with more diligence to help in the redemption of Zion.

CLARA M. WHEELER.

Denver, Colorado

The weather is still very dry. We have had a few small showers but not near enough to wet the ground as deep as it is dry. Much of the seed planted is still dry in the ground; even if it should rain at this late date the sugar beet crop will be a complete failure.

Church work is moving steadily forward. At the business meeting June 1, Elder E. J. Williams was again elected pastor. A certain sister agreed to donate $700 toward an addition to the church, which is needed very badly, and it was voted to accept her offer and take steps to get together sufficient means to proceed with the new addition. Our seating capacity is only about one hundred fifty at the limit, and quite often we have to put extra chairs in the aisles.

Robert Kemp's lost their son recently after a short illness with influenza.

Sister Kennedy, sister of Patriarch Frederick A. Smith, met with a very serious accident Wednesday, June 10, as she was alighting from a street car. The car gave a lurch and threw her to the pavement, breaking her leg in two places. One break is in the ankle joint, which makes it very painful. She has been suffering severe pain ever since the accident.

Sister Edna Walling of Fort Lupton has been in the hospital for several weeks. She had a very serious operation, but her strong faith, with the prayers of the Saints, has brought her well along the road to recovery.

Bishop Carmichael made a short call recently on Sunday and gave us one of his characteristic sermons. He was away again as soon as the service closed.

R. S. Salyards was a caller June 7. He attended the sacramental service and left the same day. These preachers seem to be in a big hurry. We would like them to stay longer, but I suppose their dates are fixed ahead.

Sunday, June 14, was Children's Day at the church, as well as Flag Day for the Nation. A program was rendered by the children after the Sunday school session. Two were baptized in the font after the service by Elder Clarence Bruno. He also baptized three boys the 13th in Sloan's Lake.

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Announcing The

Short Story Contest

For "Autumn Leaves"

THE social ideals of the church contain many valuable story ideas. And sometimes a short story has done more good than a sermon. With this thought in mind, AUTUMN LEAVES *is searching for a good story—the best short story on Zion it is possible to find.*

IN connection with AUTUMN LEAVES, *the Pen and Ink Club of Independence is offering $80 in prizes for the best short stories about our social ideals. The judges will be President Elbert A. Smith, Mrs. Alice Edwards, and Frank B. Almond, associate editor of* AUTUMN LEAVES.

Everybody can take part in this contest. You do not have to be an experienced writer to compete. All you have to do is to tell in a short story your most interesting idea about Zion. The rules of the contest are printed below.

Read them. Then start right away on your story. The prize winners will be published in AUTUMN LEAVES.

Here Are the Rules

1. The story must be centered around the social ideals of the church.
2. You may use any number of words over 1,500 and up to 5,000.
3. Sign your story with a pseudonym; and inclose with your manuscript a sealed envelope containing your name and address, the title of your story, and the pseudonym.
4. All manuscripts must be mailed before October 31, 1925.
5. AUTUMN LEAVES reserves the right to publish the prize-winning stories; but no other story will be used without permission of the author.
6. Address manuscripts: "Contest Editor," AUTUMN LEAVES, Herald Publishing House, Independence, Missouri.

Prizes

First	Second	Third
$50.00	$20.00	$10.00

Remember the Closing Date---October 31

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When I Pass On

BY MABEL IRENE GUINAND JOE

(Copyright applied for.)

The stars will sparkle at night just as brightly,
The world will rush just as madly on;
And hearts will flutter and beat as lightly
After the time that I have gone.

The birds will sing, every one, as sweetly,
And lighten the hearts of the passing throng;
And time may erase my name, completely,
And few will remember that I have gone.

There may be those who will greatly miss me
And deeply lament it when I pass on;
How few they will be compared to the many
Who cease to remember that I am gone.

But what does it matter can I but pass quickly,
And death be accomplished without great pain?
Better that, than to linger sickly;
Through years of suffering to remain.

If, only, my life has been a pæan,
Revealed to the world like a hymn to God,
Then worldly applause will be as nothing,
When my form is placed beneath the sod.

For many the heroes, who are unmentioned,
And cowards often the ranks applaud;
But there will be no unworthy pensioned
When the world is weighed in the balance of God.

September 15, 1923.

Vinal Haven, Maine

The Saints here are active. Elder Archie Beggs has been preaching every Sunday afternoon and evening since the last missionary was here in the early spring.

The attendance has been fairly good, but the Saints are desirous that the Lord will bless them and soon send a missionary, that more worldly people may attend the services.

The sisters are still continuing to hold suppers each fortnight to help pay the church building debt, and in this way are helping to spread the gospel. The Saints are brought in closer communion with the outside world and can better demonstrate the good work of the Lord.

The Sunday school is progressing under the supervision of Sister Elizabeth Barton, who has recently been elected superintendent.

The Department of Recreation and Expression is still very much alive under the leadership of Brother Ralph Candage.

Burlington, Iowa

June 16.—On Sunday, June 7, we held our sacramental service in the basement of the new church, the main auditorium not yet being ready for use. This was our first meeting in the new building. The Spirit of God was there in abundance, and the Lord spoke to the branch in general through Pastor G. Scott Daniel, giving words of encouragement and advice. More of the young people took part in this service than usual. After such an outpouring of the Lord's blessings, we felt greater strength and determination to press onward in the work.

Monday evening, June 8, the Temple Builders gave a surprise shower on Sister Alma Bauer, a bride of June 23. She was presented with a lovely table lamp. The evening was spent in a social way.

Our Children's Day program on June 14 was beautiful, and it was inspiring to see the little tots take part in the speaking and singing. We held junior church services in the morning and had the program in the evening.

The Nauvoo District conference will convene at Rock Creek, Illinois, next Saturday and Sunday, June 20 and 21.

Sister Ruth Greene, of Independence, Missouri, is in Burlington. She was a bridesmaid at the Bauer-Burman wedding.

K L D S 101ST STATION TO GET CLASS B LICENSE

(Continued from page 668.)

was 93, and since that time an average of almost one new B radiocaster has been added every week.

The most interesting feature of the week's newcomers was the fact that of the total of seven new stations (including class A), three are church stations. In addition to K L D S, church stations licensed were W I B F of the First Presbyterian Church, Meridian, Mississippi, and K F V Z of the Glad Tidings Tabernacle, San Francisco. W I B F will use the 209.7-meter wave with 5 watts of power and K F V Z has been assigned 234 meters and licensed to use 50 watts.

In announcing these new radiocasting stations, officials of the department of commerce made it clear that only in very rare cases would there be further additions to the B band. Practically the only cities which will have a chance at one of the high wave lengths are those on the Pacific Coast, where the congestion has not been as great as on the Atlantic and where one or two wave lengths used by eastern radiocasters are not shared by a Pacific plant.

Other B licenses may be expected from time to time, but nearly all of them, it was said, will be plants which will continue to use their class A wave length but will be entitled to increase their power to as high as 2,000 watts or more.

Experiments in radio-vision are being rushed along feverishly at the Washington laboratories where the first public demonstration of inventors took place last week. The laboratory force is now developing a new hookup for the transmitter of the photographs with which it is hoped to obtain more practical results. In addition to the work being done in the laboratories, Doctor Jenkins has offered prizes to the radio amateurs who can furnish him with suggestions as to how the "radio vision" can be bettered.

It is interesting to note in one of the above paragraphs the statement, "only in very rare cases would there be further additions to the B band." With all the Class B channels occupied, K L D S is fortunate in getting the Class B wave length, and is particularly indebted to Mr. Jewell Mayes, secretary of the Missouri State Board of Agriculture, and to Commissioner Arthur T. Nelson, director of W O S.

The new wave length of 441 meters (actually 440.9 meters) is a most favorable one. It will be picked up in "the middle of the dial" on most receiving sets. Very few listeners have not heard W O S, on the dial settings for which K L D S may also be received.

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Under the agreement with W O S, K L D S will have the air Tuesday, Thursday, and Saturday nights, and Sundays at 11 a. m., 6.30 p. m., and 9 p. m. (9.15 p. m. during summer months). This schedule is subject to such changes as may be agreed upon by the two stations from time to time. K L D S is not yet broadcasting on Saturday nights, but will probably make arrangements for Saturday night programs.

The management of the new station is desirous of hearing from all friends and listeners of K L D S. Advise concerning quality of transmission and volume compared with the old wave length, also send criticisms and suggestions. Address: Radio K L D S, Independence, Missouri. ARTHUR B. CHURCH.

Radio Programs

K L D S

TUESDAY, JUNE 30, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Program arranged by Miss Amy Winning, of Kansas City.

Piano Solo: "Nocturne, F Sharp Major," Chopin.
By Mrs. Arthur Erickson.
Soprano Solo:
(a) "Open road," Ross.
(b) "Summer time," Ward-Stephens.
By Mrs. Richard Shofstall.
Violin solos by Mrs. Stuart Forbes.
Piano Solo: "Serenade," Siebling.
By Nora Ryan.
Contralto Solo:
(a) "Thanks be to God," Dickson.
(b) "Come to the Father," Martin.
By Mrs. Howard Austin.
Address.
Soprano Solo:
(a) "A wanderer's song," Martin.
(b) "Love's garden of roses," Wood.
By Mrs. Shofstall.
Violin solo by Mrs. Forbes.
Piano Solo: "Humoreske," Brockway.
By Mrs. Erickson.
Contralto Solo: "Gloria," Buzzi-Peccia.
By Mrs. Austin.
Miss Amy Winning, accompanist.

THURSDAY, JULY 2, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Program furnished by members of the Kansas City Central Church Choir.

SUNDAY, JULY 5, 1925

11.00 A. M., From the New L. D. S. Studio

Hymn by mixed quartet.
Miss Bernice Griffith, soprano.
Mrs. Dorcas Bauer, contralto.
Mr. Roy Cato, tenor.
Mr. Omar Cato, bass.
Duet: "Hark, hark, my soul," Shelley.
Miss Griffith, soprano.
Mrs. Bauer, contralto.
Soprano Solo: "There's a beautiful land on high," Taylor.
By Miss Griffith.
Sermon by E. D. Moore.
Hymn.

VESPER SERVICE

6.30 P. M., From the New L. D. S. Radio Studio

The music for this service will be furnished by Miss Lilly Belle Allen, Miss Margaret Gard, Mr. Alma Kearns, and Mr. O. K. Fry. Elder Ammon White will give the address.

9.15 P. M., From the New L. D. S. Radio Studio

Organ numbers by Mr. Robert Miller.
Soprano Solo: "On life's highway," Brown.
By Mrs. I. A. Smith.
Violin Solo: "Serenade," Toscelli.
By Miss Emma Snead.
Soprano Solo:
(a) "He shall feed his flock."
(b) "Come unto me," from the "Messiah," Handel.
By Mrs. I. A. Smith.
Sermon by R. W. Farrell.

MISCELLANEOUS

Appointment of District President

Elder E. F. Robertson having resigned as president of the Northeastern Missouri District, notice is hereby given of the appointment of Elder G. R. Wells to succeed Brother Robertson, subject to the approval of the district conference.

THE FIRST PRESIDENCY.

Semiannual Conference

Southern Missouri, at Logan Creek, July 31, August 1, 2. The meeting place is near Harry Counts's, about twelve miles from Ellington, Missouri. Those coming by train get off at Dairyville, Missouri, where they will be met by the brethren Friday morning, July 31. Dairyville is on the Missouri Southern Railroad. Those coming from the west part of district change cars at Willow Springs for Williamsville, to Leeper on Missouri Pacific, then to Dairyville on the Missouri Southern. Sunday school program Friday night, July 31. Scattered members of the district should make special effort to attend this conference and have a time of rejoicing with each other and learn what is being done in the district. We will expect a written report from each of the ministry, also branch reports and assessments should be in the hands of the secretary several days before conference. Dairyville is about four miles from Harry Counts's, and those intending to come should notify him at Ellington, Missouri, R. F. D. Benjamin Pearson, district secretary, Route 3, Ava, Missouri; A. M. Baker, district president, Koshkonong, Missouri.

Elders' Meeting

The elders' quorum meeting announced for June 27 and 28 at Bay City, Michigan, has been postponed, owing to the fact that the church building is undergoing repairs. This meeting will be held at the Central Michigan reunion. E. S. White, president elders' quorum.

Southern Ohio District

The meetings scheduled for Columbus July 3, 4, 5, have been transferred to Lancaster, the same date. Rising Park has been secured for the 4th. The program will be recreational, with appropriate patriotic exercises. Come and bring your baskets and enjoy meeting with the Saints in a beautiful park. James E. Bishop, district president, 226 Edgar Avenue, Steubenville, Ohio.

Addresses

Gomer T. Griffiths, Nauvoo, Illinois.

Reunion and Conference

Western Colorado, at Durango, August 1 to 10 inclusive. An urgent invitation is extended to all to attend, especially those in the district. Jewel Harshman, district secretary.

Reunion Notices

North Dakota, June 26 to July 5, at the M. D. Graham grove, seven miles north of Burlington. An effort has been made to furnish meals free, which means we must have the hearty cooperation of all. We want to make the reunion something for everyone, and we feel that by all cooperating it can be a success. If we cannot all attend, we may be the means of helping some one else to go. We need you there, but let us hear from you if we do not see you there. Bring your tents and all you can to help make the reunion all it should be. Any having dishes, knives, forks, and spoons to spare, bring them with you, for we will need them. All who have attended reunion here know it is a beautiful spot. It is even more beautiful now, so come and enjoy the associations of Saints once more. Send all contributions to M. D. Graham, Burlington, North Dakota. W. E. Shakespeare, for the committee.

Northeastern Illinois reunion, at Elmhurst, has been called off, owing to an insufficient number of orders for tents, which

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must be a determining factor in preparatory plans. Several factors have entered in which prevent many of the regular campers from camping this year. This also automatically prevents the holding of district conference at Elmhurst, as per recent notice in the HERALD. A later notice will advise as to conference date. John L. Cooper, for the committee and the district presidency.

Central Oklahoma, at Skiatook, eighteen miles north of Tulsa, July 25 to August 2, the greatest reunion in the history of the work in Oklahoma. All are urged to attend. Bring a consecrated pocketbook and a contrite spirit, that we may have ten days of real joy, when there shall be no poor among us, all of our needs and just wants being supplied from one common bag. The promised speakers are specialists in their line. They are Roy S. Budd, J. A. Koehler, and James A. Thomas. We are also expecting Patriarch H. O. Smith. Special talks on church ideals, tithes, surplus, stewardships. Bring along your unanswered theories or problems; they will be considered. Meals will be furnished as cheaply as possible; also tents and cots. Write your wants to James A. Thomas, 819 South Rockford, Tulsa, Oklahoma. The priesthood is especially urged to attend. Ed Dillon, district president, 300½ East Grand Avenue, Oklahoma City, Oklahoma.

Central Michigan, at Midland, August 14 to 23 inclusive. Conditions point to an even better time this year than last, if that is possible. Come and spend the ten days with us. All the meals will be free. Tents can be rented at the following prices: 7 by 9, $3.75; 9 by 9, $4.25; 10 by 12, $5.25; 12 by 14, $6.25; 12 by 16, $7.10. All orders must be in not later than July 31. Please send money with order, or make arrangements with me. We hope every member of the district will make preparation to be present. Otto Bartlett, reunion secretary.

Kirtland, August 13 to 23, at Kirtland, will have present as leading ministers F. M. McDowell of the Presidency, J. F. Curtis of the Twelve, and M. H. Siegfried of the Presiding Bishopric, besides others of the general and local ministry. The committee is making every effort to meet the needs of the large number of Saints and friends who will attend, and to add to their convenience. Meals will be served cafeteria style at the auditorium at prices as low as possible, which the committee anticipates will be lower than last year. Regular meals will also be served at the hotel, and a refreshment tent will be maintained on the ground, where light lunches, sandwiches, etc., may be obtained. On account of the reduced prices, free meals will not be served except to such ministers as may be appointed or invited to attend. For further particulars as to meals address F. J. Ebeling, Route 2, Willoughby, Ohio. Tents may be rented: 10 by 12, $4.50; 12 by 14, $5.50; cots, 75 cents. The large Oriole tent will be available for girls, who by renting a cot may occupy without further charge. The tent will be in charge of a matron. A large dormitory tent for boys under twenty will be supplied free of charge except for the rental of cots, and will be under the management of an adult. Some rooms will be available for visitors among the residents of the community at privately arranged prices. Orders for tenting and rooming accommodations, or inquiries concerning same, should be sent to Robert Miller, 3355 West 86th Street, Cleveland, Ohio, until August 7, after that to Route 2, Willoughby, Ohio. Automobiles coming from the west or south via Cleveland will there follow Euclid Avenue east to Willoughby. Just east of Willoughby the Kirtland road leads off to the right, two and one half miles to Kirtland. Coming from the east, follow main highway through Ashtabula and Painsville to Mentor, then south three miles to Kirtland. All these roads are paved. Plan your vacation for this great event, and the spiritual stimulus and uplift you receive will more than repay you. Services are held in the historic temple whose very atmosphere is an inspiration to those who enter it. Charles Fry, secretary, Route 2, Willoughby, Ohio.

Correction

The organization of the Onset reunion is on the evening of *July 4*, not on the 24th as published. Any information desired can be obtained by addressing E. L. Traver, 154 Cedar Street, Somerville, Massachusetts, president of reunion committee.

THE SAINTS' HERALD

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

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Reunion Calendar

North Dakota, June 26 to July 5, Burlington.
Northern Wisconsin, June 26 to July 5, Chetek.
Northeastern Illinois, July 2 to 12, Elmhurst.
Minnesota, July 3 to 12, Minneapolis.
Central Texas, July 3 to 12, Hearne.
Eastern Montana, July 8 to 12, Glasgow.
Central Illinois, July 10 to 19, Springfield.
Central Nebraska, July 10 to 19, Inman.
Kentucky and Tennessee, July 18 to 26, Puryear, Tennessee.
Florida, July 18 to 25, Dixonville, Alabama.
Portland, July 18 to 27, Portland, Oregon.
Spokane, July 24 to August 2, Sawyer, Idaho.
Alabama, July 24 to August 2, Pleasant Hill.
Western Nebraska, July 24 to August 3, North Platte,
Northern California, July 24 to August 3, Irvington.
Central Oklahoma, July 25 to August 2, Skiatook.
Toronto, July 25 to August 9, Woodbridge.
New York and Philadelphia, ——, Deer Park, Pennsylvania.
Southern New England, July 25 to August 9, Onset, Massachusetts.
Eastern Michigan, July 25 to August 2, Port Huron.
Chatham, July 31 to August 10, Erie Beach, Ontario.
Southeastern Illinois, July 31 to August 9, Brush Creek.
Mobile, August 1 to 9, Gautier, Mississippi.
Western Oklahoma, August 1 to 10, Eagle City.
Northeastern Kansas, August 1 to 9, Netawaka.
Western Colorado, August 1 to 10, Durango.
Lamoni, August 5 to 16, Lamoni.
Eastern Oklahoma, August 6 to 16, Winthrop, Arkansas.
Eastern Colorado, August 7 to 16, Colorado Springs.
Southern California, August 7 to 14, Hermosa Beach.
Northern Michigan, August 7 to 16, Boyne City.
Eastern Iowa, August 7 to 16, Maquoketa.
Seattle and British Columbia, August 7 to 16, Seattle, Washington.
Kirtland, August 13 to 23, Kirtland.
Idaho, August 14 to 23, Hagerman.
Des Moines, August 14 to 23, Des Moines.
Nauvoo, August 14 to 23, Nauvoo.
Kewanee, August 14 to 23, Galva.
Central Michigan, August 14 to 23, Midland.
Maine, August 14 to 24, Brooksville.
Pottawattomie, August 14 to 24, Council Bluffs, Iowa.
Southwestern Kansas, August 14 to 24, Winfield.
Clinton, August 21 to 30, Eldorado Springs, Missouri.
Little Sioux, August 21 to 30, Woodbine, Iowa.
Southern Michigan and Northern Indiana, August 21 to 30, Indian Lake.
Southern Wisconsin, August 21 to 31, Madison.
Western Montana, August 21 to 30, Race Track.
Northwestern Kansas, August 21 to 30, Studley.
Spring River, August 21 to 30, Miami, Oklahoma.
Far West Stake, August 27 to September 6, Stewartsville, Missouri.

Esther Cooper Latta J. Lee Latta

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7 rooms and bath, fully modern, on quiet paved street, four blocks west of Stone Church. One with hot water heat. Many built-in features. Can arrange the balance like rent. Built by owner. Might take in a few acres close in. Address: Charles Hamm, 128 South Park, Independence, Missouri. Telephone Indep. 1777.

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For Sale—One of the finest 125-acre dairy farms that you would want to own. Just on edge of Pleasant Hill, Mo. One mile from station. Four blocks from high school. All in blue grass except ten acres. Abundance of water: 5 wells, cistern. Electric lights. 10-room house. Stone foundation. Slate roof. 40 by 60 barn. Stone foundation. All buildings in good repair. Taxes $165. Slopes gently. 100 fruit trees. $20,000. $10,000 cash, balance 5 years 6 per cent. Twenty-seven miles from Independence on rock road. James F. Keir, Pleasant Hill, Mo. Care of Tucker Inn.

For Sale

Three acres, with 7-room house and sleeping porch, barn, shed, hen house, etc. All buildings in good repair. Strawberries, peaches, pears, plums, apples, and grapes. Good cave. Town of 2,700. Priced to sell. D. K. Weir, Holden, Mo.

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 72 *Independence, Missouri, July 1, 1925* *Number 26*

EDITORIAL

Interchange of Membership With Church of Christ

A Misunderstanding Corrected

Zion's Advocate of recent date, published by our Hedrickite or Church of Christ brethren, has the following:

The following report was duly received by the Reorganized Church in General Conference at Lamoni, Iowa, April 17, 1919:

"To the General Conference; Greeting: The committee of Church of Christ beg leave to report that during the year amicable relations have been maintained between the brethren of the Church of Christ and Reorganized Church of Jesus Christ of Latter Day Saints. A number of joint meetings of the priesthood of both organizations have been held. The joint committee held one session on November 14 at which the following members were in attendance: Of the Church of Christ, Elders C. L. Wheaton, Almo O. Frisbey, A. E. Himes, and T. J. Sheldon; of the Reorganized Church, Elders F. M. Sheehy, M. H. Siegfried, and W. W. Smith. The following agreements were unanimously adopted:

"'Agreed, that persons who are, or have been connected with the church, desiring to unite with either branch of the church shall not be received to fellowship until the elders of the branch of the church to which they apply shall have opportunity to decide upon their standing; each organization to furnish the other with evidence in their possession with reference to the person in question.

"'Agreed, that when ministers of the Church of Christ and the Reorganized Church of Jesus Christ of Latter Day Saints are laboring together, the persons baptized shall have the right of choice as to which organization they will unite with.'

"Some unfavorable criticisms have been offered by a few of the brethren of the Reorganization, but this is largely due to lack of understanding what the agreements mean. These, in time, we believe, will be eliminated.

"Trusting that harmony may still prevail, we are,

"Respectfully yours,

"On behalf of the committee,

"FREDERICK M. SMITH, *Chairman.*

"WALTER W. SMITH, *Secretary.*

"INDEPENDENCE, MISSOURI, March 25, 1919."

The foregoing report clearly sets forth the following items of interest:

1. Directions for the transfer of membership from one church to the other.

2. Mutual missionary work of the two churches is encouraged.

3. The priesthood authority of the Church of Christ to baptize is clearly stated.

The foregoing from our Hedrickite brethren states some of the facts in the case, but omits other vital facts without which their editorial cannot lead to a correct conclusion. It is true that the conference of 1919 "received" the committee report which they reproduce. It was by vote "received" and subsequently spread upon the minutes. Reports, papers, and documents of various kinds are thus received and spread upon the minutes, either by formal vote or upon announcement of the chairman that unless there be objections the matter presented will be "received." Such matters always await formal action to approve or disapprove or to amend, or in the absence of any further action, remain without indorsement.

But in this case the act of receiving was not all that happened. At the same session at which the report was by vote "received" it was moved to "approve." The motion to approve was voted down, denied. (General Conference Minutes of 1919, page 2813.) This vital point our Hedrickite brethren have overlooked or forgotten. The Reorganized Church of Jesus Christ of Latter Day Saints not only did not commit herself to any system of transfer of membership from the one body to the other and to engage in mutual missionary enterprises; she instead deliberately and by vote refused to commit herself to any such system of membership transfer and missionary enterprise in common, and so stands not for but against such an arrangement, if judged by the conference action of 1919, to which the *Advocate* has called attention.

ELBERT A. SMITH.

Our Missionaries Go to Honolulu and Holland

Just before Elder A. M. Chase and Sister Chase left Independence in preparation for their foreign mission to Hilo, Hawaii Territory, Elder Chase met with the body of the priesthood of Independence on Sunday afternoon. President Elbert A. Smith called Brother Chase to the front, where he was blessed for his work, and by request addressed the gathering, disclosing a trustful and humble spirit

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which has been the secret of his successful work as a missionary for about thirty years.

Under date of June 17 Brother Chase wrote the First Presidency from the port, San Francisco, just prior to their embarking. Here is the principal part of the letter:

To the First Presidency, Greeting: We are sending you a line to tell you that we are this far on our journey, and that all goes well with us. In many ways we have had a wonderful experience on this stage of our journey.

Leaving Independence Tuesday evening, we reached Salt Lake City Thursday about one o'clock in the afternoon and were met at the depot by Elder Davey, who took us by auto to the home of Sister William Winkworth, sr. The pleasure in that meeting was mutual, and when Brother Charles Smurthwaite phoned from the depot, where he was en route to some business appointment, that he was canceling that appointment and coming up to have a visit with us, the pleasure was multiplied, especially in our visit, as we relived some of our experiences in the work there.

Next, there was supper with the family of Sister George Kinghorn, jr., and an evening gathering at the parsonage, where the Saints were gathering for a farewell party with Brother and Sister Davey; but between these two events we made a call upon our old Sister Pettett and son Ezra. In all of these experiences we were made to feel that it is a wonderful thing to hold the love and friendship of those among whom we have labored in former years.

Brother and Sister Davey made us feel at home at the parsonage (which we had helped to secure for the branch just before we left Salt Lake City for our mission in New York, and in the chapel of which we had preached our farewell sermon to the Saints some thirteen years ago), and the next morning we were privileged to meet with Sister Virgil Etzenhouser, who was en route to Independence. She with her brother arrived about six o'clock in the morning and were met at the depot by Brother Davey, so we all had breakfast together. After a short visit with them there, Sister Chase and I took the interurban for Ogden, where we visited with friends and relatives until eleven o'clock. Here Brother Levitt met us with his Ford and was very kind in every way, the last but not the least of which was taking us for a drive through Ogden Canyon, then back to the city, where we had the pleasure of a few more renewals of friendship with those with whom we used to commune and work, and we were finally off for our final lap to the Pacific coast.

Reached this city Saturday afternoon about six o'clock and were met at the ferry by Brother J. A. Saxe, who piloted us to his sedan and deposited us at the home of Brother and Sister H. S. Lawton, where we have been made to feel at home for our stay here. Here again we have had the pleasure of renewing old acquaintances, not the least of which was our joy when we heard the voice of our former colaborer, Elder H. L. Holt, who, with his wife, had come up from the Pacific Grove to greet us again.

We met with the Saints here Sunday morning, assisting in the Sunday school and speaking for them at eleven, and in the evening were with the Saints of Oakland, where we spoke again. In all of these renewals of acquaintance and the forming of new ones, the Saints have been most kind, and the Master has given of his Spirit in a most liberal degree to assist us in our efforts to tell the story of life and hope.

Of course wife and I have had the pleasure of visiting some of the places of interest here. Sister Lawton took us for a ride on the "*Switch-back,*" then a walk through the Golden Gate Park, piloting us to the home of Sister C. A. Parkin, where Brother Saxe called for us soon after lunch, taking Brother and Sister Holt with us for a ride over some of the wonderful boulevards of the park and beach, and ending with a visit at the Memorial erected to the Legion of Honor, located at the end of the Lincoln Highway, and overlooking the Golden Gate. Here we had the pleasure of listening to a wonderful organ recital, as well as viewing many of the objects of interest placed in that building.

We are now about ready to embark for Honolulu. Brother Saxe is to call for us here (at the home of Brother Lawton) soon. We go on the rest of our trip with good courage and hope for a pleasant and profitable year's work ahead.

Sincerely yours, A. M. CHASE.

Elder and Sister Frank Veenstra were given a large reception in their home church, Second Church of Independence, on Monday evening preceding their departure for the East and their mission field in Holland. Besides the good fellowship and the spirit of sympathy displayed by their friends at this time, a purse was collected and presented, intended by the donors to be used in providing comforts on their trip and voyage.

Brother and Sister Veenstra were full of energy and possessed a great desire to get into their field and at work, and they left Independence the evening of May 26 for Hoboken, New Jersey, their point of embarkation. May 30 they took passage on the *Ryndam,* arrived in Liverpool June 8, having experienced considerable stormy weather during the voyage, but no sickness whatever. They arrived in Amsterdam June 10, but since their arrival had not yet begun their work, but were well and happy.

Just prior to their embarking, Brother and Sister Veenstra received letters and cards numbering twenty-one from fellow church workers and their friends in Independence, and these cheered and heartened them.

Change in Ontario Marriage Law

Bishop John C. Dent writes from Bothwell, Ontario, calling attention of HERALD editors to a change in the marriage laws of the province, which came into effect June 13 as an amendment to the Marriage Act. It provides:

Both parties to the marriage contract must furnish proof of age.

No marriage may be performed until three days have elapsed after issue of the marriage license.

The penalty for a violation of either provision is not more than one hundred dollars. Brother Dent adds: "Make such use of this information as you wish to protect our ministers, as I do not know whether or not the official supplying the license will of necessity give out this information to the applicant."

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Questions and Answers

From time to time questions come to the editors which may have arisen in the minds of more than the one person who writes to the office. The answers to a few of these questions may from time to time be worth publishing in order to prevent misunderstanding if nothing more. Here is one from this week's mail:

Question: "President F. M. Smith, it is reported that the church is going to finance your son through some great university. Is this true?"

Answer: In one way the answer is obvious. President Smith has no son. The rumor may have sprung from the fact that President Smith's son-in-law, Apostle F. Henry Edwards, is attending summer school at the University of Kansas. Rumor starts with few facts in her bag and generally loses them all before she turns the first corner. Brother Edwards has not quit the mission field. The arrangement is for the summer months only. He is conducting his correspondence and quorum work as quorum secretary as usual. Each week-end is spent in church work, ordinarily in the field. The added expense is slight, the time lost from field work not great, the purpose to better equip himself for church service. The kind of field work that he is enabled to do even while carrying his studies is indicated by the following report from the pen of Brother Gomer T. Griffiths:

> Yesterday we attended district conference at Rock Creek [Illinois], ten miles from here. It was a very fine conference. Brother Edwards of the Twelve was present, and he gave the best talk on equality that I have ever heard in this church, and I have heard a great many men talk on that subject in my time. He makes very fine points and is a good mixer with the people. He is a very able minister and a good-living man. He will make his mark in the church in the near future. The Lord did not make a mistake when he placed him in the Quorum of Twelve.

Bishop Albert Carmichael is moving to Independence from his former home in Lamoni. Lamoni Stake news letter gives an account of community farewell given in their honor. The family is to arrive in Independence Tuesday evening, June 30.

President Frederick M. Smith opened the season of outdoor preaching services at the Campus Sunday evening. After the service he left for the East and will attend the Owen Sound conference, which convenes July 4 and 5.

Pastor Roy V. Hopkins has returned from a visit to his old home in Illinois, much improved in general health. He made a call at his office Monday and greeted many friends there and on the streets.

OFFICIAL

Sunday School Workers of the Church

Greeting: On July 1 I am asked to assume the executive administration of the general Sunday school, or the Department of Religious Education, to succeed Brother A. Max Carmichael who has served the church for several years. We assume the responsibility with much hesitancy, realizing something of the vast importance of the religious education of our people, and especially of the young, in the years just before us. We recognize also the great work accomplished by Sunday school officers and editors in the past. Their work will stand as monuments to their memory, the objects of respect and undying gratitude among a God-fearing people. It is upon the foundation and the walls thus far laid that we must continue to rear the superstructure and carry forward our part in Zion's building.

Our twenty-five years of public-school teaching and supervision have given us a vision of the method, scope, and purpose of secular education. We are convinced that religious education is subject to the same general laws and yet of even greater importance, for, if effective, it must most surely reach and motivate life's activities and mold our characters in harmony with the great divine ideal. Our teaching, then, in subject matter, in theory, and in practice must be sound pedagogically, true scientifically, and have the divine sanction of the spirit of the latter-day work, which is the Spirit of God. The great beauty, harmony, and truth of the gospel is effectively revealed to those who seek it both "by study and by faith."

It shall be our pleasure, then, in the Sunday school and related movements in the church, to seek that enlightenment for ourselves and for others which shall give us the vision of inspiration, the poise of conviction, and the stability of purpose which may make us laborers together, with God, to the accomplishment of divine purposes. Thus there should come a unity of comprehension of the gospel as revealed through Christ, and there should be developed in us a love for each other and a devotion to the cause which should enable us effectively to work together and with God.

Outstanding problems in the Sunday school undoubtedly are these:

1. The revision of the subject matter of our present quarterlies in harmony with the recent findings of child psychology and the demands of present-day life.

2. The preparation of additional subject matter for class use in other fields than those covered by

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our present quarterlies; especially should there be prepared a series of adult lessons setting forth the social and economic phases of the gospel as contemplated in our Zionic ideal. Our church history, Doctrine and Covenants, and the Book of Mormon should be more adequately treated and quarterlies or textbooks prepared for class or individual use.

3. The persistent and painstaking effort made by the retiring superintendent and his corps of editors in the past months has resulted in some profound developments in the field of experimental investigation undertaken. Their work under the problem method, while experimental in religious education, is undoubtedly sound pedagogically, and its use in our church schools in an increasing proportion shall surely mean advancement.

4. The widespread interest in class work at our conferences, institutes, and conventions clearly indicates a desire for constructive study and development on the part of many which cannot fail to permeate the entire membership of the church and to bring us all to a higher plane of enlightenment, appreciation, and efficiency in the gospel life.

5. With the preparation of more adequate subject matter in our quarterlies and the growing comprehension among our people, there must come a more consistent preparation of our teachers to qualify for intelligent and efficient service in their calling. To fail to qualify and thus to fail to measure up to the size of our job is unpardonable in this day of our opportunity.

Other problems, both general and local in character, must be given consideration in their time and place. We trust our office may serve the interests of the church in the preparation of a people fitted to receive the endowment necessary unto the accomplishment of the Lord's purposes in our day.

Our course is set Zionward. The call is to immediate preparation for the service that is now before us; indeed, to enter service *now*, to begin to *do* the things that await our doing. The measure of the gospel is its function in our lives. As we perform the humble task at hand, we shall gain confidence and ability to undertake the greater tasks which lie ahead. The spirit of the recent Young People's Convention was one of optimistic consecration. This is the spirit of the gospel. With a profound confidence in the ultimate triumph of the latter-day work, with faith in God and in the army of our coworkers who also love him, let us press with vigor toward our goal. Let us bring the gift of our truest, humblest, noblest selves to be consecrated and made ready for the Master's use. So shall our offering be acceptable, doors of opportunity shall be opened to us, and the Master's blessing attend our efforts.

We shall try to keep in touch with Sunday school work in every district and branch in the church. We are mindful of the needs of the smallest school where we have worked as well as the complicated problems of the central places. We shall hope to help serve faithfully him who said to Peter, "Feed my lambs; feed my sheep."

Your coworker,
CHARLES B. WOODSTOCK,
General Superintendent.

Notice of Reduced Price of "Herald"

By action of the Board of Publication, the price of the SAINTS' HERALD, beginning July 1, 1925, will be $2 by the year. All publicity agents and others please be governed accordingly.

O. W. PARKER, *Manager.*

Saint Joseph Prisoners Regularly Hear K L D S Services

According to Captain of Police H. A. Rensch, Saint Joseph, Missouri, prisoners of their city police station regularly hear the religious services and programs broadcast from K L D S. A portion of his letter to K L D S, dated June 11, follows:

"I have always enjoyed your programs and I have also noted that your modulation was just about as near perfect as one would want. . . . Your talent is fine. . . . We enjoy it very much at my home, and I have a set here at the police station that we use not only for police pick-ups but also for entertainment.

"We send the prisoners to church every Sunday, and cut in on your evening programs both Sundays and week days. . . . I use an extension wire and take the loud speaker downstairs to the point where everybody can hear, and the singing of your quartet and solos come in so smoothly."

(Signed) "H. A. RENSCH."

"I am pleased to report much improvement in the Victoria District, more interest shown in all departments of the work. Last reunion held April 10 was a great success. All agree it was the best reunion held for many years, and as a result all branches are in a good spiritual condition."—S. L. Harvey, Melbourne, Victoria, Australia, in a letter to the First Presidency under date of May 7.

Brother W. D. Tordoff is holding an interesting and profitable series of services at Knoxville, Iowa. Attendance is good, he reports, among nonmembers, even at social services. One sermon he is to preach to the Ku Klux Klan of that place, who have agreed to gather in a body to hear him.

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ORIGINAL ARTICLES

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

The Elements of Stewardships and Our Social Program

BY ALBERT CARMICHAEL

(Continued from HERALD for June 24.)

Terminology

Precision in the use of terminology is a positive necessity in the study of the financial law of the church; especially is this so when the controversial aspect is taken into consideration. Not only is it essential that we have the same conception as to what a word denotes, but also what the word connotes.

To the end that this effort may contribute to a better understanding, thus bringing a much desired unity of opinion, herewith is submitted a list of terms with the meaning of each. When these words are used in the subject text, it is to be understood that they are used with the meaning as defined elsewhere.

Tithe or Tithes. The word *tithe* or *tithes* when used as a noun means the tenth of the increase; when used as any other part of speech, it denotes the act of giving or taking rather than the specific amount required under the law.

Examples where the word means a tenth: "And it was to this same Melchisedec to whom Abraham paid tithes: yea, even our father Abraham paid tithes of one tenth part of all that he possessed."—Book of Mormon, Alma 10: 8. "And all the tithe of the land . . . is holy unto the Lord."—Leviticus 27: 30. (See also Leviticus 27: 31; Numbers 18: 26, 28; Deuteronomy 12: 17; Nehemiah 10: 38; and many other places.)

Examples of where the word means the act of giving and not specifying the tenth: "For he that is tithed shall not be burned."—Doctrine and Covenants 64: 5. "Those who have been tithed."—Doctrine and Covenants 106: 1. (Also Doctrine and Covenants 106: 2; Deuteronomy 14: 22; Luke 11: 14, etc.)

Surplus. Used in its broadest way, this word stands for the whole financial law. (See Doctrine and Covenants 129: 8.) We find it used in its restricted sense in Doctrine and Covenants 106: 1, 2. It has been defined officially as follows: "Surplus is that part of a man's possessions, whether moneys or properties, of which he has no present or immediate need; the word *need* being determined by the man's position, sphere of action, his business, and his dependents." See another column for a brief but interesting statement, giving the history that led up to this action of the Joint Council of the First Presidency, Quorum of Twelve, and Presiding Bishopric.

Offering (Free-will). The term *offering* refers more specifically to what is placed in the hands of the church by the steward *after* he has paid his *tithe* and *surplus.* Used in a general sense the term *offering* is a blanket word covering all or any payments to the bishopric or church. Thus the *tithe* is properly an *offering,* as is also the *surplus.* The meaning of the word is to be understood by its context. Doctrine and Covenants 107: 15 is an example when used with its broad meaning. Also 102: 5.

Tithing. The word *tithing* is a term meaning several things:

a. It may mean the tenth.
b. It may mean the surplus.
c. It may mean an offering.
d. It may mean any two or three or all of these things or the whole financial law.

The meaning of the word *tithing* when used in the standard works of the church is to be determined by the context.

Example of the word *tithing* used to mean the surplus: "O Lord, show . . . how much thou requirest of the properties of thy people for a tithing. Verily, thus saith the Lord, I require all their surplus properties."—Doctrine and Covenants 106: 1.

Example of the word *tithing* used to indicate the whole financial law: "Verily it is a day of sacrifice, and a day for the tithing of my people."—Doctrine and Covenants 64: 5. "The Twelve will take measures . . . to execute the law of tithing."—Doctrine and Covenants 114: 1. (See also Doctrine and Covenants 126: 10; 129: 8; 94: 3; 122: 5; 106: 1.)

Consecration. The use of this word always carries with it the idea of sacredness. Whatever is placed at the disposal of the Lord, whether abilities or means, is done in a sacred manner. It is set apart for a holy purpose. The word may be used to express, in addition to the character of its use, the law of temporalities or a certain part of the law. In such uses the meaning is to be known by the contexts. Doctrine and Covenants 102: 8 is an example of the word being used to indicate a holy purpose, as well as the whole financial law. (Also see 42: 9, 10; 129: 8.) The *tithe* is a consecration; also the *surplus;* also any offering, either material or immaterial. Any material thing: Proverbs 19: 14; Joshua 24: 32.

Inheritance. We do not believe a better definition of the word *inheritance* could be given than that given in Bouvier's Law Dictionary: "The term *inheritance* includes not only lands and tenements which have been acquired by descent, but any fee simple or fee tail which a person has acquired by

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purchase may be said to be an inheritance because the purchaser's heirs may inherit it."

This means that the term *inheritance* may mean (a) a home only; (b) a business only; (c) a home and business combined; (d) land (Genesis 15:7, 8; Leviticus 16:20); etc.; (e) any material thing (Proverbs 19:14; Joshua 24:32). A right such as a pension, a life lease, a franchise; the tithe which is the inheritance of the Levite, a right that inures in those occupying in office. This term also is to be understood in connection with its contexts.

Stewardship primarily means the attitude of one's mind toward all his possessions. This attitude being one of trusteeship—that everything in one's possession is held in trust for the benefit of his fellow man. Stewardship also means the material thing, as in Doctrine and Covenants 81:4; 101:3, 4, 5, 16, etc., and examples of the word being used to mean the responsibility attached to the use of the thing. (Also see Doctrine and Covenants 70:1; 118:4; 42:19.)

Steward. A steward is one in whom is placed the responsibility of using and managing a stewardship. (See Doctrine and Covenants 72:4; 101:13.)

As the question of ownership is one in which everyone is vitally interested and one in which much confusion may be had, we herewith give the meanings of the several terms used by us relating to ownership.

Ownership. This term will be used to designate that the absolute title is in God, in whom all ownership rests.

Owner. This term will be used to designate God. He alone is the absolute owner of all things.

Legal Owner. This term will be used to express the thought that the title (fee simple or fee tail) of all things is given by the authority of our Government and is lodged in the person or the group.

Legal Ownership. We mean by this that the person or group hold the legal title for the thing, granted by the State, this title being not *absolute* but *limited.*

Moral Owner. This term will be applied to the person or group holding the legal title. By it is meant that the person or group holding the legal title is under certain moral obligations to the owner (God), i. e., holding the property in trust, recognizing himself as a steward.

Moral Ownership. Any person or group holding a legal title to property is also holding a moral ownership. This moral ownership is equivalent to a stewardship.

The question of who holds the title is not fully settled. The consensus of opinions seems to be, so far as the writer can judge, that it is immaterial as to who holds the title to the property if the steward is really converted to God's financial plan. He who has fully and completely consecrated all he has, his life, his talents, and his means, will not let the question of who is to hold the title interfere with doing his duty.

In this text the following words will be used, each with its specific meaning. The student will have no doubt as to just how the term is to be understood.

1. When we use the word *tithe* as a *noun,* we mean the *tenth.*

2. When the word *tithe* is used as any other part of speech, we use it to mean the temporal law—its meaning not restricted.

3. The word *tithing* will always be used to mean the law of temporalities or the financial law as a whole.

4. The term *offering* will be used in its restricted sense, meaning that which is paid to the church *after* the *tithe* and the *surplus* have been paid. If the offering is paid for any special purpose, such as the College, Children's Home, etc., we will call it a "special offering."

5. The term *surplus* will be used to designate that which is paid after the tithe. It will always be used in its restricted sense, as defined above.

6. The term *consecration* will represent anything either material or immaterial, being set apart for a sacred purpose, representing the character of the act rather than the amount.

Inheritance. We shall use this term to mean any material thing. When speaking of a material inheritance, such as land, etc., the word will be used with the thought that the title, both legal and moral, either in fee simple or in trust, is resident in the person, and that the inheritance so held in fee simple will be large enough to "amply supply the person's needs and just wants."

The Plan in Brief

If there ever was a necessity for an excuse for presenting Jehovah's plan for "the divine sonship of man," that *necessity* surely does not now exist.

From every progressive pulpit, the message of eternal life is enriched as never before with the dynamic proposition of the "brotherhood of man."

The "fatherhood of God" must still retain its exalted position in the telling of the "old, old story," but added thereto the divine relationship of the great human family must take its God-given position and prominence.

The current press is finding space to devote to this all-absorbing topic. The editorial columns of all our great daily journals are pulsating with problems, the solution of which makes mankind "touch elbow to elbow."

The, if possible, more mature and academic dis-

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cussions found in all our magazines, devoted to the review of the onward march of the twentieth century civilization, are laden with discussions, suggestions, and recommendations that bespeak a careful consideration of this interesting theme.

The staid and conservative courts of all civilized nations are straining the bonds of their conservation with the best of prospects of removing the same. In their judicial findings the golden thread of "equality" is found to predominate more and more, giving assurance that in the near future "equity" will regenerate the cold "letter of the law."

And last, but not least, the mighty political upheaval among the peoples on every part of the surface of our old Mother Earth emphasized, in a manner not to be misunderstood, the sublime fact that the day of the real emancipation of the race of mankind has been ushered in.

In the exalted language of the Prophet Habakkuk:

> For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because *it will surely come, it will not tarry.*

Anticipating all this, the Lord over eighty years ago gave to the world, in renewal of what he had already given centuries before, the only true economic program which would fully bring to pass the long-hoped-for "golden age"; the "federation of the world."

The Plan in Brief as Outlined in Doctrine and Covenants 101: 2

The law of temporalities, as God intends it to be performed, with the penalty attached for disobedience thereto.

God's Supremacy

1. "I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; . . . yea, I prepared all things . . . for my creatures."

2. What God purposed to do: "IT IS MY PURPOSE TO PROVIDE FOR MY SAINTS."

3. HOW God purposed to provide for his saints:
   (a) "This is the way, that I, the Lord, have decreed to provide for my saints."
   (b) "It is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings. . . . Therefore, . . . ye shall organize yourselves, and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him."
   (c) "That the poor shall be exalted, in that the rich are made low."

4. The guarantee of the means with which to do this: "For the earth is full, and there is enough and to spare."

5. Our right to accept or reject this program. "I . . . have given unto the children of men to be agents unto themselves."

6. The penalty for disobedience. "Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."

The plan then—God's plan—is briefly couched in the word *"stewardship."* We are to be active stewards for God.

The Order of Fulfilling the Law

The fulfillment of the financial law of the church by its stewards includes the following steps to be taken in the order given:

1. Payment of the tithe, if any.
2. Payment of the surplus, if any.
3. Giving of offerings, either special or general.

To illustrate the above steps to be taken, let us give Mr. A as an example. Mr. A finds that he has $5,000 increase. To comply with the law Mr. A *first* pays 1-10 of the $5,000, or $500 as a *tithe. Second,* Mr. A then determines if he has any surplus, and if he has, say $1,000, Mr. A pays the $1,000 as surplus. Mr. A now has $3,500 left. He desires to make a sacrifice for some worthy purpose. He has no tithe (tenth) to pay, for that is paid. He has no surplus to pay, for that is paid. Then, *third,* Mr. A can make an offering if he desires, out of the remaining $3,500, say an offering of $500. If Mr. A hands this $500 to the church as an offering without stipulating as to how it shall be used, it will be called a general offering. If Mr. A stipulates that the $500 is to be used for a special purpose, it will be called a special offering; the offering in this case being that amount which the steward might be willing to deny himself of his needs and just wants.

First, the Tithe.

Genesis 14: 39: "Wherefore Abraham paid unto him tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need." (His net worth or increase.)

Leviticus 27: 30: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's."

Doctrine and Covenants 106: 1: "I require all of their surplus property . . . and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood." (That is, the tenth of the increase is the Lord's and is to be used in caring for the priesthood.)

Numbers 18: 21: "I have given the children of Levi all the tenth in Israel for an inheritance, for their service . . ."

Numbers 18: 24: "But the tithes of the children of Israel . . . I have given to the Levites to inherit; therefore I have said unto them, Among the children of Israel they shall have no inheritance."

That if the Lord will prosper us in our business, and open the way before us, that we may obtain means to pay our debts, that we be not troubled nor brought into disrepute before the world, nor his people; after that, of all that he shall give us, we will give a tenth, to be bestowed upon the poor in his church, or as he shall command; and that we will be faithful over that which he has intrusted to our care, that we may obtain much; and that our children after us, shall

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remember to observe this sacred and holy covenant; and that our children, and our children's children, may know of the same, we have subscribed our names with our own hands.

JOSEPH SMITH, JR.
OLIVER COWDERY.

This same pledge was made centuries ago by the Patriarch Jacob:

And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, . . . and of all that thou shalt give me, I will surely give the tenth unto thee.—Genesis 28: 20-22.

The reason for the payment of the tithe as the "first" step in complying with the law of God is very evident from these facts:

(a) God does not need anything. He is perfect. His demand on us for compliance with a certain law is solely for the good of humanity.

(b) When he demands as his just share of the gain or net increase of our business, he does so for our good and the good of humanity in

(1) Being obliged to keep an account of our annual receipts and expenditures. No man can make a real success financially unless he knows how his business is going. He must keep a tab on himself; balance his books at least once a year so as to be able to tell what his gain or loss is. Having these facts, he can intelligently analyze his business and make it more successful. He will thus be able to render a just account unto his God and by paying the tenth of his gain "render unto God the things that are God's."

(2) It teaches us to constantly acknowledge, through the annual payment of the tithe, that God is our landlord and that it is our duty to "first seek to establish the kingdom of heaven" by providing for the kingdom's representatives (the ministry). The salvation of lost souls is our paramount duty. The Lord is jealous for the fallen race and has seen to it that a provision for the means of carrying the gospel to them is the first thing in his financial program—the payment of the tithe of the increase for the support of the minister and his family, thus releasing the servant of God, allowing him to "go into all the world and preach the gospel," having no worry or concern as to whether his family is being cared for, thus being able to give the best there is in him to his arduous and holy task. Need we wonder why God called all those "robbers" who would not comply with this law? (Malachi 3: 8.)

The families of the ministry should be equal with all the other families of the household of God, each family getting its needs, these needs to be "ample"—enough to enable every member of the family to develop his physical, mental, and spiritual "abilities" to their greatest capacity. (Matthew 25.)

God is not the author of "class legislation." He knows no such thing as "special privileges." The payment of the tithe is part of God's program to develop character, as well as to bring that unalloyed joy to his children. "It is more blessed to give than to receive." Just as the priesthood of former-day Israel was allowed enough from the tithes so that they in turn could pay their tithe, so it should be with latter-day Israel. Every member of the kingdom of God should be able to pay his tithe.

The Mosaic economy was a "schoolmaster" to educate the Hebrews up to the gospel plan. Part of this Mosaic program was:

1. The people should pay to the Levites one tenth as a tithe.
2. Then the Levites were to tithe what they had received for the benefit of the priests of the tribe of Levi.
3. Then the priests of the tribe of Levi were to tithe what they had received for the benefit of the high priesthood.

Here we have the tithe of the tithe of the tithe. Every one had the "joy of giving." Everyone had the lessons of frugality and saving to observe, so as to enable them to give a "tithe." So it should be to-day. None should be deprived of the opportunity of learning to be frugal—saving—wisely spending and honorably paying his just debt, the tithe. These things measure the man.

Second, the Surplus.

The payment of the surplus is the means provided by God to bring "equality." The payment of the tithe (tenth of the increase) will not alone do this. The awful charge against the rich men by the servant of God, James, is based on the fact that "ye have heaped treasure together for the last days." How expressive this indictment is at the present time! Having kept more than their "needs and just wants," they are not faithful stewards. Sorrow and suffering is then their portion. Such riches become corrupted. Gold was made to use, not to be hoarded. The writer significantly exhorts the brethren, "Grudge not one against another, brethren, lest ye be condemned; behold the judge standeth before the door."

The placing of the surplus in a common treasury, to be used for the benefit of those who are worthy, is clearly set forth by Paul in the eighth and ninth chapters of 2 Corinthians:

Now, brothers, I have to tell you about the grace God has given to the churches of Macedonia. Amid a severe ordeal of trouble their overflowing joy and their deep poverty together have poured out a flood of rich generosity; I can testify that up to their means, aye and beyond their means, they have given—begging me of their own accord, most ungently, for the favor of contributing to the support of the saints. They have done more than I expected; they gave themselves to the Lord, to begin with, and then (for so God willed it) they put themselves to my disposal. This has led me to ask Titus to complete the arrangements for the same gracious contribution among yourselves, as it was he who started it. Now

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then, you are to the front in everything, in faith, in utterance, in knowledge, in all zeal, and in love for us—do come to the front in this gracious enterprise as well. I am not issuing any to prove how sterling your own love is. (You know how gracious our Lord Jesus Christ was; rich though he was, he became poor for the sake of you, that by his poverty you might be rich.) But I will tell you what I think about it; it is to your interest to go on with this enterprise, for you started it last year, you were the first not merely to do anything but to want to do anything. Now, carry it through, so that your readiness to take it up may be equaled by the way you carry it through—so far as your means allow. If only one is ready to give, according to his means, it is acceptable; he is not asked to give what he has not got. This does not mean that other people are to be relieved and you to suffer; it is a matter of give and take; at the present moment your surplus goes to make up what they lack, in order that their surplus may go to make up what you lack. Thus it is to be give and take—as it is written, He who got much had nothing over, and he who got little had not too little. . . . I want it to be forthcoming as a generous gift, not as money wrung out of you. Mark this: he who sows sparingly will reap sparingly, and he who sows generously will reap a generous harvest. Everyone is to give what he has made up his mind to give; there is to be no grudging or compulsion about it, for God loves the giver who gives cheerfully. God is able to bless you with ample means, so that you may always have quite enough for any emergency of your own and amply besides for any kind act to others; as it is written, He scatters his gifts to the poor broadcast, his charity lasts forever. He who furnishes the sower with seed and with bread to eat will supply seed for you and multiply it; he will increase the crop of your charities—you will be enriched on all hands, so that you can be generous on all occasions, and your generosity, of which I am the agent, will make men give thanks to God; for the service rendered by this fund does more than supply the wants of the saints, it overflows with many a cry of thanks to God. This service shows what you are, it makes men praise God for the way you have come under the gospel of Christ which you confess, and for the generosity of your contributions to themselves and to all; they are drawn to you and pray for you, on account of the surpassing grace which God has shown to you. Thanks be to God for his unspeakable gift!—Moffatt's Translation of the New Testament.

This giving of our surplus for the benefit of the group challenges the generally accepted idea of current economics, that every person has the right to the product of his labor. This placement of a man's productivity is seriously called in question by some of our most intelligent thinkers, for the following reasons:

(a) The impossibility of equitably determining the amount to be distributed to the laborer as his percentage of the earnings.

(b) The principle is not altruistic. It is individualistic—extremely so. The rights of the group (society) are not recognized. The three factors necessary to create value to any productivity are: the laws of nature (God); the individual; the society. Any partitioning of any productivity that does not fully consider the *right* of these cannot be correct. The divine plan provides for society (the group) to have *all* of a man's surplus. God does not need any of this product for himself. He does ask that the individual should divide his earnings in a certain definite manner, so as to provide for the needs and just wants of every worthy child of his. "Having food and shelter therewith, let us be content."—Paul.

The whole literature of social democracy goes to prove one thing only, that it is possible for the share allotted to labor to be driven down to starvation wage, and that it is but a fair and justifiable demand that this share should not be allowed to fall below the level of the absolute needs of life. It is not only not proved, it is absolutely unprovable, that a distribution measured by the quantum of social labor-time given by each would represent distribution in proportion to the measure of product value contributed by each. We must have the courage to call the child by its right name; to effect a fair distribution of the product among the laborers we must not attempt an exact individual agreement between the income of each and the product value of his work, but we must rather endeavor that all in proportion to their efforts should receive enough not merely to exist in poverty and need, but to live and work as strong and well-equipped members in the service of the community, and to be able to lead a contented life without mercenary aims or idea. This would not be assured to him by giving him the product of his social labor-time, not even nearly so much assured as it is in the capitalistic industrial system by competition of prices, wages, and rents, or as it may in the future still more effectually be secured by carrying on the conflict respecting wage-agreements between adequate class organization. Not that unrestrained capitalism would allow of a perfect system of distribution: but neither would a democratic organization of collective production be at all likely to effect a fair distribution according to labor-time without discouraging the industrious and favoring the lazy. The use-value of labor, its social meritoriousness, would in a system of reward according to a mere theory of cost, be entirely overlooked.—Impossibility of Social Democracy, by Schaffle.

There appears to be no means of equitably apportioning the returns from industrial production among the members of the community—owing to the impossibility of determining the share to which each is entitled—on any base of merit or effort. An equal division of products, therefore, appears to be demanded on ethical grounds.—Strength and Weakness of Socialism, by Ely.

(To be continued.)

Brother James A. Thomas writes most encouragingly of the progress of the work in Tulsa, Oklahoma. Brother Thomas is accomplishing a work for which he will be long and lovingly remembered.

From word recently received it would seem our missionary force is on the increase. A letter from Elder Prescott Foo, in Honolulu, informs us that a baby girl, named Gertrude En Oi took up her permanent residence in his home on May 8.

The Orient is a world of latent possibilities. We may have good reason to feel gratified that it is gradually accepting the gospel. Brother Foo writes that in the past few weeks he has baptized five more Chinese girls.

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Reaping the Result of Choice

BY J. E. VANDERWOOD

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? —Luke 16: 10, 11.

It is somewhere recorded that "there must needs be an opposition in all things," and I am also convinced that there must also be a choice in all things. Every individual has the privilege to choose between two or more things, and the uses that a man makes of this sacred privilege shall determine for him either his happiness or misery. It will also determine his efficiency or lack of efficiency; his influence for good or evil. It is a strange thing that mankind has not given this matter more serious thought and used the right of choice to a far greater advantage for good than they have. It is man's failure to think right that leads him into error and causes him to fail of the higher purpose. He is what he is by reason of the choices he has made, and if he would be something else, he must choose to be something else. "For as he thinketh in his heart, so is he."

If man would reach the highest and best, he must learn to be absolutely true to the highest and best there is in him; for no one can be untrue to the trust that is imposed in him and ever succeed in rising to a higher condition in life. But he who is true and faithful to the trust that is imposed in him will also be true to higher trusts and will therefore be raised to higher positions. The further statement of our Lord: "Unto him that hath, to him it shall be given; and from him that hath not shall be taken that which he hath," is suggestive of the same idea. To what extent we have discovered the truths that are embodied in these texts remains yet to be determined, but I urge that we are not fitted for life, either here or hereafter, until we come to see that our entire destiny is largely if not wholly determined by our choices. If we would gain that which is of greater value, we must use well that which we now have. He that does this will surely gain more until he shall have an abundance; but he who does not use that which has been committed to his keeping shall lose what has been committed to him. As nature will not permit living organisms to retain members that they do not use, but takes them away, so God will not permit us to long possess that which we do not use properly. Come to think of it, I am not entitled to that which I do not use; but if I have increased and enlarged my capacity by using well the things that have been intrusted to me, I am worthy of more. Surely we have food for thought here, and I trust we will meditate upon it until it stirs within us the higher ideals of our manhood.

The history of the past contains many valuable lessons for us; but too frequently we read them and receive nothing because we fail to give them the attention they rightly deserve. One of these lessons that comes to me is the story of the sons of Isaac and Rebekah. Many people I find who have read this story, but few I find who have grasped the lesson it contains. May we not with profit consider it for a few minutes?

It was Saint Paul who said: "Whatsoever things were written aforetime were written for our profit and learning." Have we profited by much of this history as we should have done? These two sons, it is true, were born of common parents and ought to have been endowed with the same natural conditions, but under the then prevailing customs Esau had every natural advantage. Being the first-born, he was entitled to a double portion of his father's goods, and also to be the ruler of the patriarchal family. The natural conditions were all in his favor, and he had every reason in the world to make good.

Jacob, on the other hand, had the natural conditions against him. Being the younger, he was cut off from the right of the firstborn. No possible chance for him to possess a double portion of the goods, nor yet to become ruler of the patriarchal family unless by sheer determination he raised himself to this worthy rank by using wisely the things that were within his reach. These two sons represent for us two types of character that we may see in the earth; they represent the people we mingle with; yes, more than that they represent ourselves. What uses are we making of our opportunities? Suppose we study the lives of these two brothers a little, and it may aid us in better understanding what we are doing with our opportunities; what uses we are making of them.

Esau was one of the type who cared but little how things went so long as his physical appetites were satisfied; he made no effort to develop his powers or usefulness. He was fond of sport and delighted himself in hunting. When hunting was good, he lived on the fat of the land, but he made no effort to organize his efforts, hence had no plan or program for life. It was just a hit and miss proposition with him. He lacked in strength of character, because he lacked in system and organization. His physical appetites dominated him; he was, therefore, a moral weakling. His type is still extant in the world and is to be reckoned with.

Jacob, on the other hand, was a wide-awake man who realized that the natural conditions were against him and that it was necessary to exert the best there was in him if he ever conquered the handicap that was placed upon him. He was, however, a man of faith, and he realized that if he ever

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triumphed in life he must utilize every latent power and never know such a thing as defeat. He was of the type of courageous men who say: "I will find a way or make one." He therefore organized and systematized his plans; he studied well the forces about him; he said within his heart, I will be what I will to be. He knew that thoughts are forces, so he began to think. It is true that obstacles and difficulties confronted him, but he was one of the determined men who say, I will not permit such things as these to impede my progress; I shall not yield to such things. While his brother was hunting, that is, pursuing a game of chance, Jacob was busily engaged with the pursuits of life; he was studying the peculiar characteristics of other men. He said in his soul, If I had the privileges that are my brother's, I would use them to a much better advantage than he does; I would enlarge my opportunities and enlarge my soul. He then reasoned in his heart, There is no one but self who can hinder, and there is no one but self who can insure the victory. It is to those who try that God gives the blessing. I will therefore never cease trying until I have gained the victory; I will not slacken my effort until I have conquered and subdued every obstacle that is in my way. He then reasoned, My brother does not appreciate the heritage that is his, so some day, when he is especially inappreciative of that which he fails to properly evaluate, I will purchase from him at my own price the thing that would mean everything to me; so he further organized his plans. He not only used the things within his reach, but he planned for the future. He said in his heart, I will not wait for the opportunity to come; I will make ready for it. Yes, I will create opportunity. He knew that Esau was a slave to his physical appetite, and somehow he seemed to have a premonition that Esau would come home from his hunting discouraged and impatient because he had failed to have a good find. He did not wait, therefore, for his brother to come home; he got the pottage ready, for he somehow felt that his hour had come. You see he anticipated the attitude of Esau.

Sure enough, when Esau came in he was hungry and weary of his fruitless chase and, inhaling the savory odor of his brother's pottage, said, "I am about to perish; give me of your pottage or I will die." Now he wasn't so near death as he thought he was; he was just anxious to gratify his physical appetite. Jacob then reasoned with him on this wise: Is is right for me to toil and labor and provide food and then give it to you for nothing? You seem to care little about your heritage; will you give me your birthright for food? Esau answers, I will die if I don't get it, and therefore the birthright is of no value to me. Bring on the pottage, and the birthright is yours. Whereupon Jacob said, Will you give me an oath to that effect? and Esau gave him an oath. The pottage was brought on, and Esau satisfied his natural appetite.

It was only a few hours until he was hungry again and had need that some one provide him again with pottage, but he was bereft of the most sacred thing, his God-given heritage—he had sold his birthright for one mess of pottage. This is what the Esau type have been doing ever since. Saint Paul says of him that afterwards when he would have received it he could not obtain it. He further says that he found no place for repentance, though he sought it bitterly through tears. The moral is simply this: There are many things that the Esaus sacrifice which cannot be regained, however bitterly they pass through the valley of repentance. Esau had a privilege to start where he was and to profit by his mistake and make the best possible out of himself, but he had forever forfeited the birthright.

Jacob did not say, I have arrived; I am the possessor of the birthright now; and will, therefore, take it easy. Verily no; he continued to fight the battles of life with system and with undaunted courage. When Laban changed his wages, Jacob simply said, I will master the situation; I shall not know defeat, for I am determined to triumph. It was the undaunted courage and the untiring efforts of Jacob that caused him to triumph, and he returned from the land of Haran with great substance. One other thing that was in his favor: he had made a covenant with God that, if God would be with him and bless the work of his hands and give him food to eat and raiment to put on, he would give the tithe unto him. (See Genesis 28: 20, 22.) His achievements were not merely for the gratifying of his natural appetites; he was acquiring wealth that he might be able to do good with it, and he was willing to honor the Lord with his substance. Is there not a worthy lesson here for us also?

Later, when he came to Peniel, he grappled with the problems that confronted him alone. He there said to the angel of energy, I will not let you go until you bless me; and it was there that his name was changed from Jacob, which means *supplanted,* to that of Israel, which means, *a prince of God.* This name was given to him because as a prince he had prevailed with God and man. Let us therefore hold on to the angel of energy and determination until we also receive the blessing and are able to prevail with God and man. Surely there is a noble heritage for those who will keep on struggling for the right until they triumph.

Esau, we are told in the New Testament, despised his birthright. It is evident that he did not appreciate it; neither did he evaluate it, for he parted

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with it for one mess of pottage. He did not use that which he possessed, therefore it was taken from him. He was not faithful to his high calling, therefore he could not be expected to retain the precious gift. Jacob, on the other hand, applied himself, and though he labored against odds he forged ahead with untiring and undaunted courage. He had faith that somehow God would bless his labor if he did his level best. With this idea in mind he moved out, and the Lord blessed his labors.

It is well for us to here remember that if we would gain the best we must be willing to pay the price that is necessary to enable us to obtain it. The only reason in the world why we are in possession of the inferior, is because we are unwilling to pay the price that must be paid before we can possess the superior things of life. He who surrenders to the messenger of doubt or complaint will never be able to be of assistance in the redemption of Zion. The program of the church requires the best there is in us. We can reach the goal in no other way.

What Is Gospel Stewardship?

BY BISHOP ELLIS SHORT

Gospel stewardship is not primarily the making of wealth, but is rather the right disbursement of that which has already been and may yet be made. It may be designated as a means to an end, designed to apply to humanity at large, but especially to gospel believers.

God began his preparatory work by the setting up of divine government and authority. The doctrine and necessity of stewardship was revealed in no uncertain sound. It provided for the welfare of man. The whole social philosophy of the church is resident therein, and its elimination in part, or altogether, would bring moral decay and spiritual disaster upon the church. The Lord has said to the people, referring to the law of stewardship: "None are exempt from this law who belong to the church of the living God."—Doctrine and Covenants 70: 3. And also Doctrine and Covenants 118 states: "Let no one deceive himself that he shall not account for his stewardship unto me."

The Saints generally have confidence in this very important gospel fundamental, which is so abundantly given in the revealed word. A further citation of the law may not now be necessary, but we would rather view the manner by which the law may become operative in harmony with divine purposes. The Lord has said to his people that he desired the heart and a willing mind, and the willing and obedient should inherit the land of Zion.

No one can intelligently hope for Zion's redemption except by the appointed way; that is, through the process of faithful adherence to the law by which this very important Zionic condition is to be obtained. From the earliest dawn of our organization, stewardship is that which inspired and cheered the onward march of the true votaries of this church, although their hope has not met with that success longed for.

With the onward rush of the momentous conditions that surround us, the concentration of wealth and the tendency toward oppression, is not the wisdom of God observed in establishing a means through which heavenly cooperation and divine affiliation as to our social destiny may be realized?

The gathering, building Zion, consecration of surplus, tithing, the storehouse, and stewardship are God given and so closely interrelated as to be inseparable in establishing Zionic conditions.

An evasion of the establishment of stewardship complicates the designs and intents of our work, causing frustration, and causing the church to become fragmentary and to fail to function as designed by the Giver of the law. The apostle says where one member of the body suffers, all will suffer; hence if this strong link in the gospel chain is not honored, confusion and disappointment will result.

The Lord has said to his people, Doctrine and Covenants 101, that he has set his hand to provide for his Saints in these, the last days, but that it must be done in his own way, and the way referred to is through the channel of solidarity of the laws given to the church, touching the procedure of the people; our safety, peace, and salvation are to be enjoyed only by a godly continuance therein. The hastening time is upon us. Earnest inquiry is now being made as to the making of our work operative, as provided in the law. Some are contending that our social system can only fail as vagaries, and it has not and cannot be demonstrated successfully to the people.

Now it may be well to refer briefly to like opposition in the past. Patrick Henry gave it as a truism that in no way could the future be so well determined as by the past. The old world said that Noah could not build an ark; that Abraham would fail if he moved out from the land of the Chaldeans; that the Abrahamic covenant which God made with him would fail; that Nehemiah would never be successful in rebuilding the walls of Jerusalem. Nephi's brethren said he could not build a ship with which to cross the great waters; that their going out from Jerusalem was folly and would fail. The spies sent from the camp of Israel to the land of Canaan said in their majority report that the land was great, but that there were walled cities, and great giants that made the spies look like grasshoppers in their

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sight; and the land could not be taken. In the days of Christ his philosophy was rejected by the masses as unworkable.

And in our day many did not believe the great truth, when the Lord spoke from heaven and said, "Knowing the calamities which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr.," and also spoke to others that they should proclaim these things to the world.

Why should we hesitate, doubt, and fail? Did the great men of the past linger upon the threshold of dissatisfaction and doubt, or did they honor the Lord by doing that which was required of them? They were true to this trust. And in this day there are many called of God, clad with the same priesthood as those ancient worthies, who will be faithful to that required of them. Holy men of God, just as true as ever graced the earth, are now standing ready to say, "Speak, Lord, thy servant heareth."

We are aware that many are now seeking to know their duty, privilege, and obligation in relation to stewardship. I hesitate to offer even a few brief suggestions on this most important theme, more especially as I know that the Presiding Bishopric are men who have made this all-important subject a life study, which has qualified them to give the Saints meat in due season. In 1831, Doctrine and Covenants 45, the Saints were commanded to "Gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be a place of refuge, a place of safety for the saints of the most high God." Surroundings indicate that places of safety and refuge are in order now.

The gathering is on; thousands are asking the men of the church, "What next?" "What is our duty, obligation, and privilege under the law?"

I shall not attempt to enter into technicalities, as the proposition in all its bearings will demand time to solve, but the Lord requires nothing at the hands of his people that he does not prepare a means for accomplishing.

A willing heart and mind; then the filing of inventories with the Presiding Bishopric is the first step before the appointing of stewardships. As to the property so appointed, it will be based on one's wants and necessities, coupled with adaptability.

All persons in good standing are entitled to individual or group stewardship appointment, as may be determined between the bishopric and the applicant.

Group stewardship will apply to any honorable occupation that may seem feasible. At present, agriculture, horticulture, dairying, and gardening seem the more necessary, and Jackson County and the adjoining counties are highly adapted localities, having excellent hard roads, good markets, and best of soil; and the lands are cheap, when the surroundings are considered.

The organizing of groups devolves upon the administrative and executive departments, or the Presidency and Presiding Bishopric. "What is to be gained by the appointment of stewardship?" This important inquiry is often made. In answer will say, The keeping of the law, which has been and is highly essential to spiritual development and progress, and brings the people where they become colaborers with God, so that his purposes may be accomplished in them; that the prosperous and the worthy poor, of whom it is said they will never be destitute, may receive stewardship appointments.

This heaven-given law makes provision that the surplus of the more fortunate should be transferred from the columns of prosperity to those of adversity, and God be honored, and his people found in the path of those who keep his counsel. A people which will hesitate and not move further than led by the natural man, is cultivating in a field of uncertainty.

It is written, "When you do what I say, I am bound." The Lord has also said to his people, the law as given in section 42 of the Book of Doctrine and Covenants is the same as if it were given to-day.

The storehouse, tithing, consecration, and stewardship are Zionic, and Zion's redemption will await their being made effectual. How long, O Lord, holy and true?

Items of Interest

Michigan has again shown herself to be progressive and conservative by passing "House Act No. 51" which reads: "Whenever, in the opinion of the State Administrative Board, the safety of the public demands the stopping of every vehicle, whether motor, horse drawn, or otherwise, upon approaching and before passing over any crossing at grade of railroads, interurban, and suburban railways with public streets, highways, alleys, private roads, private ways and crossings, the said State Administrative Board shall designate such crossing a 'Stop Crossing.'"

The Milwaukee Railroad has stated that its records show that more than one third of the auto accidents on railway crossings are due to drivers running into trains. Surely the proper administration of the new law will be able to do away with this class of accident almost entirely. Of course, in addition the observance of the new law will eliminate many other accidents. Let us congratulate Michigan for crystallizing into law the sentiment of a large number of people everywhere.

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NEWS AND LETTERS

Two Young Men Ordained Priests

ORCHARDVILLE, ILLINOIS, June 14.—Our district conference that was held at the Skillet Fork Branch is over and is now history. We had an entertainment on Friday evening at which the Spirit was present all the way through. A splendid sermon was given by Brother Jesse Paxton.

At the Sunday morning prayer service two promising young men, Brethren Johnnie Simmons and Arthur Henson, were ordained to the office of priest. We know they will help to carry on this work to its final consummation if they remain faithful.

The next district conference will convene at the Dry Fork Branch the first Sunday in December. All are invited to attend. Brother Paxton went from here to Mount Vernon, Illinois, to hold meetings, where he is having good attendance and attention.

We are looking forward to the district reunion which will convene at Brush Creek August 21 to 30. It had been set for an earlier date, but as the farmers could not attend at that time the date has been changed. We hope to gain strength at this reunion which will help us in the work here and in the redemption of Zion. CLARA FLEEHARTY.

Good Work by Young People and Women

INDIANAPOLIS, INDIANA, June 10.—The Saints here are still trying to push ahead. Pastor O. J. Hawn has a new Star coach and last Sunday made good use of it, driving to a point some thirty-seven miles distant to hold special services in the afternoon.

The Department of Women is doing good work, especially along the line of raising money for the new church. There is a friendly contest on between this department and the Gleaner Club, as to which shall raise the most money for the branch in a given time.

"The Young People's Club" was organized in November, 1924, by a dozen young people of the branch, hoping to earn some extra money to assist in building the new church, which has just been completed. They sold candy, had parties, and assisted in any way they could. In January, 1925, death called the business manager and adviser of the club, Sister Jessie Mast, and these young people were like a ship without a rudder, and in their grief and loneliness they became inactive for a few weeks. They then reorganized under the name "The Gleaners' Club," a name she always favored, and all have been doing their utmost since that time. The district conference on May 10 voted to have the following "Resolutions of condolence" printed in the HERALD:

"Whereas, In the wisdom and providence of almighty God, our beloved sister, Jessie B. Mast, was called to depart this life January 26, 1925; and

"Whereas, In the death of our beloved sister this district has lost a faithful, efficient officer and worker; therefore, be it

"Resolved, That we, the Southern Indiana District, in conference assembled, do hereby bow our heads in sorrow at the loss of our colaborer in the Lord's work; and be it further

"Resolved, That we extend to the family of our sister, our sincere sympathy in this our mutual loss, praying that our heavenly Father will console their grief and sustain them in their loss; and be it further

"Resolved, That a copy of these resolutions be spread on our minutes; a copy presented to the family, and a copy published in the SAINTS' HERALD."

The Gleaners' first venture in earning money was selling candy, and about $25 was cleared. This work was so hard on the business manager that this project was discontinued. Two box socials were then given, the first bringing $25.70 and the second $15. Then a group of young men from another church who had given a minstrel show several times agreed to give the show if we would sell the tickets, the proceeds to be equally divided. This brought $35. A few parties have netted $7 to $10. One of the members makes organdie flowers, for which there has proved to be a ready sale.

The club meets on Monday evenings at the same house, where they sew and plan. There is a good attendance, and all are enthused over their work. The club colors are rose and green, and they have pins bearing the word *Gleaners.* Their motto is: "Do all the good you can, to all the people you can, in every way you can, as often as you can, and as long as you can." They are doing their best to live up to their motto.

The Sunday school also has a contest on between the girls and the boys as to which side shall bring the most visitors to the school before June 30. The members are working with a will and determination that is commendable.

As we view the labors of our members we realize it is good to be zealously engaged in a good cause. May their labors continue to be wisely and effectively directed.

Pittsburg, Kansas

June 1.—The branch is progressing. Four services are held on Sunday, and midweek prayer meeting. The Department of Women meets in a study class every Thursday afternoon, and the "Gleaners," also of the Department of Women, meet once a month to arrange for plays, socials, etc., which are put on to increase the local church fund. So far they have been successful in their endeavors. We are anxiously looking forward to the time when we may realize our ambition for a church. We have about two hundred members and believe the membership would increase if we had a more suitable place in which to worship.

Some changes were made at a recent business meeting. Brother Blackmore resigned his pastorate and the branch presidency as he is leaving this vicinity, and Brother E. E. Gilbert was elected in his stead. Brother Gilbert was for years the president of the branch, and we feel sure it will prosper under his administration. Sister Blackmore resigned her work in the junior department for the same reason, and Sister Wilson was chosen to act in her place. We are sure the junior department will progress under her supervision, as she is an experienced teacher and has always been successful in her work with young people and children. Sister Cheeseman resigned as head of the local Department of Women as school studies have again claimed her attention. Sister Boone was elected to fill that office. She has acted in this office before and is fully competent. As Brother Luke has left us, it was necessary to elect some one to act as superintendent of the Department of Recreation and Expression, and Brother Cheeseman was chosen to that office.

Brother and Sister Blackmore are leaving this day. They have done a great deal of fine work, and they will be missed. We hope that wherever they may labor God's Spirit will attend and bless them. While here they attended the Kansas State Teachers' College, graduating this year and receiving their B. S. degrees. Being thus equipped, they are prepared for long lives of useful service to God and humanity. There are others of our young people graduating this year from the

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same school: Brother and Sister W. W. Manning, Raymond Booker, and Ruby Motti. These young people will soon be going out into the world, where we hope to hear good reports from them. Several of our young people are still attending the college, and more are entering this year who will in time graduate and take up the great latter-day work.

A few of our young people are planning to attend Young People's Convention. We hope they will have a pleasant and profitable time. Sister Booker, on her way to the convention, stopped off to see Raymond. She gave a talk on some of her missionary experiences, which was very much enjoyed. We were glad to have her with us and hope she may come again.

At the district conference held the second week in May, Brother Higdon was elected to fill the office of district president. He has been missionary in this district for several years, and we are glad to have him as our president. We hope he will come to visit us soon and often. Brother S. Farrington was ordained an elder at the conference. This leaves only two priests, Brothers Manning and Cheeseman, and with Brother Manning's near departure it will leave us one. We hope the Lord's voice will soon be heard calling some one to assist, as there is much work that should be done by the priests, and we believe there is good material in the branch for that office. Brother Farrington will be missed from the priests' quorum, but we hope the elders will find him helpful in his new office. We wish him success.

Increased Christmas Offering Apparent

BLOOMSBURG, PENNSYLVANIA, June 14.—This spring, Mr. Paul Barger, the owner of the Bloomsburg Hosiery Mill, donated a privet hedge to go all around the church lot.

The church has increased in value and looks by work on the basement, painting the outside, and a new pavement. A good deal of the work was done by the brethren and sisters.

We did not do so very well last year with our Christmas offering on account of so many local expenses. I believe our last year's Christmas offering was ten dollars. This year our treasurer tells us that already we have in the neighborhood of twenty dollars. It is hoped that the membership in general can and will do more in respect to offerings and tithes.

Sunday, the 14th, we had our Children's Day festivities in the morning. The Sunday school furnished a nice program, the choir rendered a Children's Day number entitled, "Our loving Father." We had in all twenty-four songs, choruses and recitations. Brother Isaac T. Jones and wife were in charge of the musical side. We truly had an encouraging hour.

Two-Day Meeting a Success

GLADSTONE, MICHIGAN.—Although the three automobile loads that drove up from Lower Peninsula had a rainy day for it, Saturday's and Sunday's weather couldn't have been more pleasant. The local Saints' cordial hospitality, together with such fine weather, provided a splendid setting for the meetings held.

The program for the two days was full, which makes it impossible to give an account of each service in detail, although each was flavored with a marked degree of spirituality, which made them profitable indeed.

We were surely fortunate in having with us Apostle E. J. Gleazer. His sermons on "What good things shall I do in order that I may have eternal life?" "The ensign set up in latter days," and "Why the gathering?" will prove of great value to the listeners, providing they put the teachings into practice.

Other speakers were Elders Allen and Dirk Schreur of Gaylord; Elder Hector McKinnon of East Jordan; Elder R. D. Davis of the Soo; and Elder E. N. Burt of Onaway.

We spent an enjoyable Saturday evening listening to a Children's Day program directed by Sister Marie Kimber. She is a young sister who has only recently come into the church, which fact made it still more appreciated.

The Northern Michigan district orchestra was well represented. Their music contributed to the success of the services and seemed very much appreciated.

Gladstone proved to be a very convenient place for meetings, being so centrally located that Saints drove from Munising, Manistique, Whitedale, Grand Marais, Sault Sainte Marie and Iron Mountain to attend. Elder Burt baptized two Sunday afternoon.

We certainly had an enjoyable two days with the Gladstone and Wells Saints, and all look forward to meeting them again.

Pleasantview Branch

TRYON, NEBRASKA, June 16—The branch elected officers the first Sunday in the month.

The publicity department is still moving, with better prospects for the future.

The Sunday school is doing fine. A picnic is to be held July 4, and a program is being provided. Neighbors and friends, and the North Platte Sunday school, have been invited. We wish Elder C. W. Prettyman could be present also. He may be here by that time.

The work is moving on slowly. We have advertisements in our county paper each week announcing the Sunday school work.

Fanning, Kansas

On May 31, Elder T. E. Hale and family visited relatives in this vicinity. Brother Hale occupied the morning hour with a very edifying talk which was enjoyed by all. His daughters, Oma and Alma, played a piano duet.

A rally day was held at Troy June 7, followed by a basket dinner. Saint Joseph Second Branch came over in cars, and the young people, assisted by some not so young, put on a musical and mixed program which was greatly appreciated. Fanning also joined in this gathering.

Miss Vera Twombly, who has been attending the University of Kansas for the last year, was present at the rally. She expects to return for the summer term.

The weather in this vicinity has been very rainy this spring, and in some instances floods have been experienced.

Sunday, June 14, Children's Day exercises were held at Fanning. In the forenoon a nice program was given, the church being beautifully decorated with flowers and ferns. In the evening stereopticon slides were shown by Branch President F. G. Hedrick. The theme was the rise of the church and the finding of the Book of Mormon plates. The pictures, as well as the lecture, were very instructive.

On Thursday, June 11, the ladies of Fanning group met and cleaned the church, and the lawn was mowed by the brethren.

Brother R. L. Tilden was in attendance Sunday night, after a long absence caused by sickness. We were glad to see him able to be out again.

Brother George Hopkins is afflicted at this time with his leg and foot. We hope for his speedy recovery.

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San Antonio, Texas

June 10.—A nice program was given on Mothers' Day by the Sunday school, after a recital of lessons, which was enjoyed by all. Pastor T. J. Jett was the speaker at seven o'clock.

May 26 a musical program was given at the church under the management of Miss Eva Richardson and Miss Mary Barber, which netted $30 for the building fund. We have some splendid talent among our young people and are glad to note their willingness to use it to the benefit of the church.

At a recent business meeting, a locating committee of four sisters was appointed with the pastor as chairman. The committee immediately located a beautiful building site in the southeastern part of the city which could be purchased at a bargain. They reported to the branch, and the body authorized them to purchase. The same committee was then appointed to solicit funds with which to finance the project. The Saints are responding as liberally as their circumstances permit, and some nonmembers have contributed liberally. The Saints feel greatly encouraged at the prospect of having a new church building in the near future. Any contributions toward this fund will be thankfully received.

The financial outlook for the farmers in this part of the State is not very encouraging on account of the drouth. Some have cut their corn down for feed, as there was not enough moisture in the ground to cause it to mature.

There has been quite a bit of illness among the members here recently, and some are still ill. Brother George Galbraith, who fell from a building some time ago, is still suffering from the effects of his fall. Grandmother Jett is still bedfast, but is improving some. Sister Joseph Smith is in the hospital, and they expect to have to operate on her. Brother J. P. Neal, who had a stroke several years ago, is still helpless. We ask the prayers of the Saints for these afflicted ones.

Notwithstanding the fact that some have been sorely afflicted, the Lord is blessing us in a spiritual way. At the last sacramental service, a splendid degree of the Spirit was felt in the prayers and testimonies, which caused our hearts to rejoice. Brother L. L. Henson was the speaker at the evening service, using for his theme, "The signs of Christ's second coming." The branch is fortunate in having such efficient help as Brothers Henson and R. E. Miller are able to render. The latter is only with us occasionally, being called from the city a great deal on account of business. However the Saints appreciate his efforts when he is able to be present.

Wagner, South Dakota

June 16.—The Saints here are wide awake. Brother Stanley Benner and I came here last winter and have felt the necessity of doing our part. By the labor of men in past years, we can see the great work grow.

We were blessed Sunday, June 14, with a very spiritual day, there being a well-prepared program arranged by a young people's committee, after which the visiting Saints were invited to different homes for dinner. In the afternoon a number of automobiles and a truck load drove thirteen miles to Lake Andes, where a spiritual baptismal service was held. Ten fine young people were led into the water. There were many nonmembers to witness the ordinance.

There is a great work to be done here, and we look for a gathering in which will surely be the fruit of the labor of such men as Brothers George M. Vandel and C. J. Smith.

We hope to have a number of young people attend the young people's convention at Missouri Valley.

The Saints are hoping to be organized into a branch in the near future. We are made to rejoice by the promise God has made to the priesthood, that nothing shall stay his hand. May we all feel to move forward as one great family and redeem Zion. AMOS LAMSON.

Sioux City, Iowa

June 18.—Patriarch Frederick A. Smith and Elder Joseph Lane, president of the Little Sioux District, are with us at present, visiting and instructing us. They are here to arouse interest in the district's young people's convention, which will be held in Missouri Valley July 9 to 12. The convention will follow a plan similar to that used at Lamoni.

Out-of-town guests the past month were: Mr. and Mrs. Verne Newberry and daughter June of Independence; Mrs. Bernard Case, Walthill, Nebraska; Archie Walker, Leslie and Lynn White, Cherokee, Iowa; Mr. and Mrs. L. O. Myers, Hornick, Iowa; Mrs. Mertie Edmonson and son Rollie, Mrs. Luce and daughters, Mabel and Ethel, of Anthon, Iowa; and Elder W. A. Smith, missionary supervisor of the Gallands Grove District. Elder Smith preached for us at the evening service on Children's Day.

Sister Al Johnson and children, Marie and Lester, visited in Missouri Valley May 30 and 31. Sister C. Boulden visited in Council Bluffs those dates. Decoration Day was spent in Little Sioux, Iowa, by the D. Morgareidge, Sam Rains, Wayne Dickey, Milo Hall, A. Sherman, and Lou Frost families, and Mrs. Charles J. Smith and children.

Sister May Wilson, of Moorhead, Iowa, has been ill in one of the local hospitals. Sister Mary Rich visited relatives in Cherokee the latter part of May. Brother and Sister Oran J. Barr of Des Moines have come to our city. We are glad to welcome them. Sister Rook and daughter Ocie, of Fort Scott, Kansas, are visiting in the O. B. Rook home. Sister May Wood and daughter Winifred leave for Council Bluffs Saturday. The intermediate class of the Religio gave a farewell party in Winifred's honor.

The young men's training class have swelled their Christmas offerring by ten dollars as a result of an ice cream social held at Brother T. Beauchenne's home, near Stevens, South Dakota. The Sunday school has twenty "blue button" boosters, nineteen "reds," and thirty-two "greens." A number are working for the gold pins.

The Sunday school has eighteen beginners, fifteen primaries, seventeen juniors, and twelve intermediates, according to a special number of the *Saint's Pilot*, which was dedicated to them on Children's Day.

Children's Day was an eventful one here and will long be remembered by a goodly number. The program was enjoyed by nearly two hundred. Eight little children were blessed by the elders during the program hour: Goldie Lucille Keairnes, George Weddle, J. Ronald Brady, Carl Arthur Leckband, Neoma Lucille Connell, Marguerite Elizabeth Connell, Lloyd Nelson Fox, and Myrle Louise Ryder. At three o'clock seven precious souls were added to God's kingdom by baptism in beautiful McCook Lake, Elder Charles J. Smith officiating. Those taking this important step are: Dewey Weddle and wife, Minnie; Mrs. Clifford Welch, Norman Newkirk, Juanita and Hazel Bower, and Dorothy DeHarty. The Sioux City Branch welcomes them with the hand of fellowship.

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Independence

Stone Church

Sunday was rather warm, but the attendance throughout the day was good. Over one thousand were present at Sunday school, and the orchestra rendered pleasing numbers. At eleven o'clock the choir gave its farewell songs, for it takes a vacation of two months during July and August. There was also a clarinet solo by Charles Church, jr., of Lamoni, Iowa. Brother Ralph W. Farrell was the preacher of the hour and gave a fervent and scholarly address. His message was: Work while it is called to-day, for the night cometh when no man can work. The church's great program to-day is one of action. We should cease quibbling over trifles and minor things.

The afternoon prayer meeting was well attended and spiritual. Patriarch I. N. White presided and addressed the Saints with all the fire and vigor of youth. He said in all his fifty-seven years in this work he had never seen a time so propitious for good as the present. The church is in shape for a glorious work, and there have never been at its head more humble and capable men than at present.

The campus services convened Sunday evening with President F. M. Smith as the speaker. In spite of the threatening weather an audience conservatively estimated at 2,500 was present. The new loud speakers made it possible for everyone in the audience to hear the sweet strains from the orchestra under the direction of Brother R. T. Cooper, and every word uttered by President Smith was carried to those in the audience.

President Smith quoted Acts 2:42-47 and 3:31-33, and took up the account in Acts where the saints sold their possessions and had things common, showing how the doctrine had been grossly misunderstood and misrepresented by people who attempted to emulate it. He showed also that the property which the Saints disposed of was their surplus wealth with which the Lord had blessed them, and the poor among them who received of it were needy, and no doubt worthy, "for they did eat their meat with gladness and singleness of heart, and great grace was upon them all." So distribution was according to their just wants, and the sellings of their surplus was an accounting of their stewardships. No man considered what he possessed as his own—only his to use. The last General Conference put over one great thing at least—it voted to carry out the doctrine of stewardship and the great social program. If they fail in this they voted condemnation to their souls. Following are some of the high lights in the sermon:

The grace of God was the cause which moved the Saints to adopt the principle of stewardship.

A religion of ritualism only is simply lip service. The Saints referred to in the text were moved upon by the grace of God, and it reached deep into their lives and affected all their activities.

Christian, scientific equality is equality of opportunity, of service, and of distribution.

When we understand the custom of the eastern countries referred to in the text we can readily understand what was sold and placed before the church authorities was the surplus. Distribution was on the basis of just needs. Proper distribution of wealth will raise the standard of living as a whole.

As this church is the one in succession of the one Christ established, it must also be filled with the grace of God, and precisely the same results will follow.

We must spiritually prepare a landing place as it were for the New Jerusalem. Team work of the group will do it.

Will anyone dare say the social program adopted by the General Conference is premature?

The spirit of stewardship is to Christianize industry, make it spiritual and sublime. Let this be our slogan for the times: "We dedicate anew our services to God, to the church, to humanity."

Group 17 felt so well over their various achievements, spiritual and financial, that they concluded to celebrate Wednesday evening. They met on the lawn of Bishop Charles Fry on Hayward Street. Elder A. K. Dillee, in charge of the group for a number of years, gave a short historical sketch of the group since it was organized in 1918. The outstanding features of the group are: Old and young attend the meetings, and the priesthood work together in unity and are to be found in attendance at the services. Elder R. J. Lambert, pastor of the Second Church, Bishop J. A. Becker, and C. Ed Miller were among the visitors present.

Second Church

Sunday was Children's Day at the brick church, and it was filled with activities by and for the children. The children were in evidence at the morning prayer service, several under teen age taking active part in the meeting. This was followed by the regular session of Sunday school, but a new touch was given to it because of the beautiful and bountiful floral decorations of the various parts of the building. The work was artistically done and brought a welcome sensation of peace and beauty.

At eleven o'clock several children appeared with short numbers, and Elders P. A. Sherman and R. J. Lambert addressed the good audience.

Half past one saw a large number congregated to witness the baptism of eight candidates. Their confirmation and reception into the church followed at the 2:30 service, and all were interested and delighted by this service which was under the direction of Elder A. K. Dillee.

The children's program was rendered in the evening, closing promptly at nine o'clock, and was practically all by the children of tender years, including the opening prayer, directing of the singing, announcing of the numbers of the program, and the pronouncing of the benediction, besides the singing, declaming, reading, and instrumental musical numbers.

Last Wednesday evening Group 17 held a social on the lawn back of the home of Bishop Charles Fry, planned and executed by the group officers, who gave an hour's program which included an interesting history of the doings of the group since its organization in 1918.

More than one hundred Saints were in attendance at the group prayer meetings of Section 2 on Wednesday evening, and a good interest is reported.

Walnut Park

This community was truly shocked on the morning of the 26th, when it was learned that good old Sister Elizabeth Victory was dead. She and her husband were among the first Saints to locate at Walnut Park, and their faithfulness to their church duties is well known. Brother Victory having died some years ago, Sister Victory has shared her home with two of her aged brothers, one of whom is blind and has received her devoted attention. Though Sister Victory was eighty-six years old, she was very active and seemingly in good health, rising at her usually early hour on Friday morning but was suddenly stricken with a severe pain in her chest and at half past eight had passed away. The funeral was held at the church on Sunday at three o'clock, Brother J. A. Dowker preaching the sermon.

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At the eleven o'clock hour Brother Glaud Smith preached an impromptu sermon, in the absence of the expected speaker. He had splendid liberty in teaching the Saints their duties as homemakers, his observations as pastor making him vitally conscious of the importance of his subject.

East Independence

Brother Harvey Minton was home the last week. He returned from his mission field in Kansas preparatory to moving his family there.

Brother M. F. Gowell was the speaker Sunday morning. His sermon was an appeal to all to be faithful in working out our salvation. At this service, it was decided to dispense with the evening service, that all who can may attend the service at the Campus. This change was not permanent, but was only for the one day.

Vivian, the infant daughter of Brother and Sister Fred Bailey, was blessed Sunday by Brothers Harvey Minton and M. F. Gowell.

At three o'clock Sunday afternoon, Sister Sampson met with the Saints and spoke in regard to the work of the Orioles and Temple Builders. Several Temple Builders from Independence were present, dressed in their uniforms, and as they engaged in their chorus singing and one of them gave a reading, we hoped it might be an inspiration to our girls to do all they can in developing along the lines of service. Brother Charles Koehler gave an interesting and instructive talk in regard to the work of the Harvest Festival. The work of redeeming Zion consists of so many activities we must all be workers together with God. Each line of activity is needed, and we trust all will be ready to donate to the Harvest Festival.

Holden Stake

Holden

The Saints were pleased to have Brother J. M. Terry with them recently and enjoyed his fine sermon.

Brother John Lovell, who has been quite sick from blood poison, is much better. The condition of Sister William Lycan, who has been confined to her bed for months, remains about the same.

The stake presidency and bishopric held a meeting June 26 and canvassed matters pertaining to the work of the church in the stake. The spirit of consultation, coordination, and unanimity prevailed to a degree which was indeed gratifying.

The officers of the stake are united in endeavoring to carry out the church program as adopted at the last General Conference. They ask the cooperation and support of the Saints. We are "workers together" and "all are called" to take part. Let each Saint read the article on "Stewardships" beginning in the HERALD of last week, which is being presented by Bishop A. Carmichael.

The activities of the officers of the stake will be limited for the present, owing to Bishop Koehler's being busy in moving his family from Saint Joseph, Missouri, and his appointment to work at a number of the reunions. Also on account of the illness of Brother Krahl and illness in the family of Brother Macrae.

A call was sent out from the stake office for offerings from the congregations in the stake to assist in the effort to properly establish the work in Jefferson City. These offerings should be turned in to the local solicitor and sent at once to Bishop J. A. Koehler, at Holden, Missouri, so that the work may not be held back. Scattered Saints in the stake may send their offerings direct to Brother Koehler.

Elder E. A. Curtis, one of our missionaries appointed to the stake, is in charge and is on the ground with the stake tent. Elder F. A. Rowe, who is working in the stake, self-sustaining, under arrangements with the First Presidency and stake presidency, is laboring with Brother Curtis. They have secured desirable location for the tent in one of the beautiful parks. Jefferson City is the capital of Missouri. The "land of Missouri" means something to the Latter Day Saints. May we all work together in helping these brethren establish the work at this important point.

Blue Springs

Sunday, June 14, was observed as Children's Day. At the close of the regular morning services, the entire congregation went by auto to the farm of Brother W. P. Mayes where Brother A. E. Campbell, superintendent of the Sunday school, administered the ordinance of baptism to two little girls, daughters of Brother and Sister W. E. Oglevie. A basket lunch was then enjoyed. The children's program was held at the hall at eight o'clock, confirmation of those baptized being a part of the service, Elders F. Nadin and F. J. Lewis officiating. Readings and musical numbers were well rendered and thoroughly enjoyed.

Attendance at the services has been excellent, and the outlook is encouraging.

Lees Summit

Elder R. D. Weaver was the speaker at both services June 14, and his efforts were enjoyed.

Our young people who attended the convention at Lamoni have returned, much enthused and encouraged.

Warrensburg

The summer students in attendance at the college are annually given a reception by their respective churches soon after the opening of the term. Our entertainment consisted of a motor trip to the Holden Home. A long table on the beautiful lawn was supplied with sandwiches, salads, ice cream, and cookies, and a social good time was enjoyed. We gratefully acknowledge assistance from the matron, Sister Edith Carr, and daughters Gladys and Myrtle; also Sisters Ruth McPherson, Grace Daugherty, Gladys Beebe, Winnie Merrick, Daisy Spence, Jess Merrick and Brother Bouchet. A short program was rendered for the old people in the Home chapel.

Sister W. S. Macrae entered the Sanitarium as a patient last week. Brethren C. L. House and C. F. Scarcliff were the speakers here June 28, and their efforts were appreciated.

Study Outline for Stewardships

There has been printed at the Herald Publishing House within the past week a pamphlet containing a "suggestive outline for the study of the social program of the church," of which President Floyd M. McDowell is the author and compiler, President Frederick M. Smith writing a brief foreword.

President Smith states this work has been produced in response to an insistent demand for an outline for study of the subject of stewardships and other social questions, and that the purpose is to place these in the hands of individuals and bodies who desire to introduce the study into various organizations, such as priesthood meetings, study classes, Sunday school classes. His foreword also says: "It is hoped and desired that this suggested outline will be used constructively; not that it is either complete or all that can be desired in arrangement, but it is a start in the right direction. We shall welcome criticisms and suggestions."

The pamphlets are being handled by the office of the First Presidency.

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Lamoni Stake

"Summer messengers" was the name of the pageant given in Lamoni at eleven o'clock, June 28, which day was the Children's Day. This pageant was written by Sister Mabel A. Sanford, of Nauvoo, Illinois. The costumes were pretty, and the program showed that much work had been put upon it both by the children and the committee. The decorating committee had a wonderful part in enhancing the setting. A large rainbow arched the wall space behind the platform, yellow and white vaulted the space above like golden sunshine, the choir loft was hidden with green boughs, and the flowers were white that they might not detract from the children's costumes. A great many helpers made this program a success; certain individuals were given special numbers as a responsibility, and then the last week these helpers, with Sister Louella Wight directing and Sister Lena Prall as pianist, assembled the program.

Baptismal services were held in the lower auditorium at half past two, and thirteen children were baptized and confirmed. They were: Dorothy Arlene Turpen, Vernon Classon, Frederick Brown, George Howard, Rosalie Blair, Eva Braby, Mary Briggs, Loren Howard, Wayve Derry, Rogene Lewis, Rogene Lysinger, June Newcomer, and Hazel Tousley.

Each large baptismal service brings the thought that a new font in some place where all could see would be a pleasure unspeakable.

This evening the Children's Day services are to be continued when the intermediates and the orchestra will participate and Brother Floyd McDowell will deliver a sermonet.

A farewell picnic for Brother and Sister Albert Carmichael was given in Central Park Friday evening. The general church officers, general church appointees, stake officers, including the stake high council, presidents of the branches in the southern part of the stake, and the companions of all these, enjoyed the picnic supper. President McDowell was master of ceremonies. G. W. Blair, mayor of Lamoni, spoke of the civic work of the Carmichaels; Brother Oscar Anderson brought them to light as business people; Brother J. F. Garver spoke of their church work, and President George N. Briggs dwelt upon the work of Brother Carmichael as a members of the college board. A cut glass water set was presented to the departing ones. W. E. Prall, president of Lamoni Stake, offered the prayer.

Brother Stephen Robinson, of Des Moines, one of the attorneys in the State Railway Commission office, was in Lamoni Tuesday of last week consulting with church authorities on some contemplated projects.

Sister Paul Gruver died rather suddenly early Thursday morning. The funeral was from the residence on Saturday afternoon.

Brethren Mifflin and Yarrington are to occupy at the Homes for the aged this evening.

The sacramental services will be held next Sunday, and Brother D. E. Dowker of the Lamoni stake presidency is expected to occupy in the evening.

The choir will begin its work on the reunion music this coming week under the supervision of Brother Evan Fry.

Mrs. Byrdie Magargee, of Howell, Michigan, Route 2, writes that if there are any Saints near there she would like to get in touch with them. The only answer she gets to her inquiries regarding Saints is, "They have all moved to Lansing." She has been used to the association of Saints and feels very lonely in her new home, but feels that if the Lord had a purpose in leading them there they want to do all they can to fulfill their duty.

Nauvoo, Illinois

June 25.—At a recent business meeting, a ways and means committee was appointed to raise funds for a new furnace for the church by fall. Brother August Lee was made chairman of this committee with Sister Clara Lewis and Brother Titus Henderson as assistants. The committee announced that a strawberry and ice cream social would be held on the church lawn, and all worked hard to make this a success. Long tables and seats were erected and a booth where ice cream, strawberries, and homemade candy were dispensed. The church lawn was an ideal place for such an affair; the tables presented an attractive appearance with their white cloths and bouquets of flowers. The Fort Madison band was an added attraction and kindly assisted by rendering some fine music. The townspeople patronized liberally, and $31 was cleared.

The Young People's Christian Association held their regular meeting at the Saints' church. A goodly number were present, and after a short program they retired to the lawn where a very enjoyable time was spent in playing games.

The high school and alumni held a farewell party for Sister Irene Layton, surprising her one evening at her home. She sailed for Europe the 19th of June and will visit England, Scotland, Holland, Switzerland, Belgium, Italy, and France, returning in time to take up her teaching again at Graceland.

Sanford Fisher, of Boston, Massachusetts, visited Nauvoo on his way home from Graceland. Brother Gomer T. Griffiths and his bride are also visiting Nauvoo and the Saints are hoping they can be persuaded to make this their permanent home. Brother Griffiths has many wonderful experiences to relate, and these things are very strengthening to the faith of the Saints. We marvel at the miraculous experiences of the apostles in the early days, and yet our men of to-day are having just as wonderful experiences, and if a record was kept would be amazing to read. Brother Griffiths is writing his autobiography, and we feel sure it will prove very interesting to the Saints, as well as strengthening to their faith.

Children's Day was appropriately observed. Brother Griffiths talked to the children at the morning hour, relating some of the remarkable experiences of his boyhood. Brother and Sister Fisher presented their baby girl to be blessed. A song of welcome was sung, and an original poem given by Sister Lewis. In the evening a concert in charge of A. L. Sanford was given by the children of the Sunday school, which everyone declared was the best yet.

The district conference was held at Rock Creek and was a time of spiritual uplift. We had with us Patriarch Gomer T. Griffiths, Apostle F. Henry Edwards, Elder Amos Berve, Charles F. Putnam, and G. S. Daniel. Brother Putnam gave an illustrated lecture on the Book of Mormon, Brother Daniel spoke on church policy, Brother Edwards on equality, and Brother Berve on discipline in the home and church. These topics were handled in a way that was enjoyed by all present. At the ordination meeting held Sunday afternoon, the Spirit was present to a marked degree while the following were ordained to office: Those of Rock Creek were Brother Elmer Sherman to the office of elder; Elbert Lambert, priest; and William Thomas, teacher. Of Fort Madison, Edwin Wright and Harold Smith to the office of priest, and Robert Brown, deacon. These three boys are still in high school.

At the noon hour a bountiful feast, for which Rock Creek is famous, was spread on the lawn, and all formed in line and passed around the long table, plate in hand, and helped

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themselves to the many good things temptingly displayed. The Fort Madison band was present and entertained the guests on the lawn with some very fine music.

Bishop Lambert, who was pastor of the Rock Creek Branch for so many years, was sadly missed, but his presence seemed to be near, and we wondered if he was rejoicing at the wonderful ordination of his son Elbert.

The occasion will long be remembered, the drive in the early morning past the great fields of waving grain and the ideal conditions under which we met in the little white church by the side of the road that was erected in 1875. It was here that Bishop Mark H. Siegfried worshiped as a boy.

Evangelist F. G. Pitt Improves

From a letter to the First Presidency

Dear Brother Smith: Elder Pitt continues to improve, the doctor saying he is making good progress. It will, of course, require some time to gain strength, but all being well we plan leaving by July 4, proceeding to Kirtland. We had thought it possible that I could care for the Temple work, with the assistance of local help such as we have had in the past, until he would be sufficiently strong to assist. We are only anxious to do what we can to help. If you have other plans or desire other arrangements, please do not hesitate in telling us, for we realize the necessity of the occasion and want to do that which is best, We are going to Kirtland anyhow, as some of our belongings are there, and we will remain there a month or six weeks regardless of what other arrangements may be made, and shall be happy to do our bit in the work of the Temple, if desired. It is a great disappointment to us, as you realize I am sure, in not being able for once to be at the post of duty. We are happy though in the thought that Elder Pitt will soon be well again and ready for service. With this understanding we shall be glad to hear from you as to what you desire and think best in the matter. ROSA P. PITT.

BATTLE CREEK, MICHIGAN, June 23.

Flint, Michigan

June 20.—The late General Conference took one of our able workers from our midst and planted him in Port Huron, with that city as his pastorate and the Eastern Michigan District as his field of labor in the capacity of district president. A farewell party was held in honor of Brother Matthew Liston, and while we in this district shall miss him, yet all join in wishing him success in his new sphere of activity.

On May 16 and 17 the Detroit district conference was held at Pontiac, at which time Brother Liston tendered his resignation as district president. Elder W. L. Bennett, of Detroit, was chosen as his successor, with Elders J. Charles Mottashed and Arthur H. DuRose as his counselors.

Brother E. J. Gleazer addressed a representative body of the local priesthood on May 19, giving a very inspiring address.

A mother and daughter banquet was held May 12 with about one hundred and forty in attendance. The men were the chief cooks and dishwashers for the occasion.

Children's Day, June 14, a pleasing program was presented by the children of the Newall Street Church Sunday school. A large crowd was in attendance, many of them nonmembers. Pastor B. F. Anspaugh gave a talk on the scriptural foundation for the blessing of children and its significance, after which six babies were blessed. Brother Silas C. Robertson, the father of one of the babies, left the next day for Miami, Florida, where he will go into dentistry.

Elder James D. Duncan, of this city, passed to his reward at the home of his daughter June 7, aged seventy-five years. Burial was at West Branch, Michigan, Elder Anspaugh officiating.

We are looking forward to a great field day and convention July 4 and 5, to be sponsored by the young people of the Detroit District. One of the local parks has been secured for the sports on Saturday, and the auditorium of the new high school is the meeting place for Sunday. It is expected that Mayor Transus will deliver the opening address on Saturday. The speakers Sunday will be J. Charles Mottashed and John F. Martin.

Successful Three-Week Meeting Ends With Baptisms

VALES MILLS, OHIO.—A three-week meeting closed at this place Tuesday evening, June 16. The last week of May Elders Bishop and May, from Southern Ohio District, arrived here for a series of meetings. Brother Bishop was here a few days and was then called to Columbus. However, he returned for June 7 when an all-day meeting was held, including Sunday school, preaching, picnic dinner on the lawn, baptizing of eight people, confirmation, sacrament service, and preaching again in the evening.

Those who have been here know of the beautiful location of the church. It is surrounded by trees, and is on the bank of a stream, an ideal place for baptizing. Just above where they baptize is a long bridge, also a mill dam all together giving ample room for all to see the service.

Later in the week two more were baptized, and the last evening four more, making a total of fourteen—four married people and ten young people. We feel that our forces have been strengthened and that the meetings have been a great benefit. Sometimes the attendance at Sunday school and prayer meetings has been very small, yet we only pray more earnestly that our labors will yet bear fruit.

On June 21 we had thirty-one at Sunday school, twenty-one of them being members. About the same number were present at Religio in the evening.

The evening of July 3 an ice cream social will be given on the church lawn. Proceeds will be given to buy a bookcase for the library. The general library is financed by the birthday offering. Also those who wish to donate books for the library.

We are hoping that the work may grow and this year prove successful in other places as well as here.

Sioux City, Iowa

June 24.—Seven of those interested in the branch's welfare met at the church last evening and enjoyed a spiritual occasion, it being the regular mid-monthly priesthood meeting postponed from last Tuesday. It seemed to be the opinion of all that the membership should be visited often. In fact, requests come daily for visitations from the priesthood, not alone for those who look after the spiritual affairs, but for those who are caring for the temporal or monetary considerations.

It is felt that the preconvention services here have been very instructive and inspiring. The Sunday services were very well attended and the instructions received kindly. A number received their patriarchal blessings under the hands of Patriarch F. A. Smith. The Sioux City Branch wishes

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Brethren Smith and Lane Godspeed on their mission of love. A purse of over twenty dollars was given them Sunday evening which partly showed the Saints appreciation.

Last Sunday morning at eleven o'clock a new Sunday school was organized at the home of Sister Mary Boulden, 1302 Plymouth Street. For the present it will be known as the Kelly Park Sunday School. Twenty-one persons were present for the organization meeting. Officers were elected, and teachers appointed for three classes as follows: Superintendent, Mrs. Laura Case; assistant superintendent, Mrs. Mary Boulden; secretary-treasurer, Lucinda Baber; librarian, Mrs. Chlorina Kirby; teacher of primaries, Alma Bryant; teacher of juniors, Mrs. Hazel Keairnes. For the present Sister Boulden will be chorister and pianist, and Sister Case will teach the seniors. The offering was ninety-two cents. Next Sunday this Sunday school will meet at the same time and place.—From *The Saints' Pilot.*

Children's Day at Logan, Iowa

June 27.—We had set June 14 for our Children's Day program, but it was a stormy day, raining almost all the forenoon, and as a number of our Saints live in the country it was thought best to postpone the meeting until June 21.

This was a beautiful day, and a houseful enjoyed a nice program at the eleven o'clock hour. One splendid feature of the day was the baptismal service in the afternoon in the font at the chapel. Five of our Sunday school boys and girls took the sacred step and bravely entered the watery grave, dedicating their little lives to the service of God.

At the opening of this service, the junior choir sang, and prayer was offered by a thirteen-year-old lad, Carl McDonald, of Runnells, Iowa, who is visiting here. The names of the brave little soldiers who have enlisted are, Ralph Laughunn, Earl Carlile, Helen Niles, Maxene Mann, and Dorothy Carlile. During the baptizing the junior choir led in singing the songs of Zion.

In the evening they were confirmed, and a goodly portion of the spirit of the Master was present, witnessing that it was a blessed hour in the service of the Master. We earnestly pray that God may truly care for and bless these boys and girls, that in his own due time they may be helpers in his great kingdom.

At the following week's prayer service we were glad to hear mingled with those of the older ones the voice of one of these little ones in testimony, thanking God for the many good things he does for us all, and that he was truly glad he had been baptized. It does us all good to see the earnestness manifested by the young.

We are trying to keep the banner afloat in this part of the Master's vineyard, and we are looking forward with pleasure to the young people's convention to be held at Missouri Valley, Iowa, July 8 to 12, inclusive. A cordial invitation is extended to all the young of our neighboring districts to come and meet with us.

We hope and pray for a spiritual feast to all who come.

Elder A. H. Parsons writes from New Port Richy, Pasco County, Florida, that this place will be his post office address. He will be glad to answer letters of those who will inclose postage for reply, for he has no resource but the church funds, and he thinks he should not write for the information or profit of others while the church stands the expense. He needs prayers of the Saints that he may be enabled to do his work. In concluding he says, "May peace come to the Zion of God as a fountain of fresh water filling the souls of God's children with undying love that makes for the ensign of God to a dying world."

Mallard, Iowa

June 23.—The Saints here are still striving to move forward. No services were held June 7 because of the conference being held at Cherokee. The Saints all enjoyed the conference and were blessed by going.

Brother and Sister Edwards and son were with us May 24, and Brother Edwards preached both morning and evening. The morning subject was "Life," and was to the young people, being full of good thoughts for all. We feel that Brother Edwards is indeed trying to do all he can for the Lord's work.

Brother and Sister Smith of Independence, Missouri, were present at the evening service and favored us with a vocal duet which was very much enjoyed.

On June 14 only an hour was given to the Sunday school, after which each one gave reports on what they learned at conference. All gained some knowledge, and we want to improve in the Lord's work.

The prayer meeting last Wednesday was good. The children always bear their testimonies, and we are much pleased with their efforts. Truly a little child shall lead, and they are an inspiration to us with their example.

The evening of June 19 the children gave a dramatization of Joseph, showing how his cruel brothers treated him. The older ones enjoyed the entertainment very much.

Alexander, Kansas

June 22.—The Saints here are busy at present harvesting the "golden grain." The crop here is much lighter than last year, due to insufficient rain and so much hot wind, but the farmers are thankful for what crop there is.

The gospel work is brightening. Attendance has increased from thirty to nearly fifty, and we are praying that all will put oil in their lamps and let their light shine so that Alexander and vicinity may know of the restored gospel.

June 21 was a happy day for those attending services. We had a lively Sunday school, followed by preaching by Brother John Teeters, who had good liberty, and at the close of the service little Archie Stephens was baptized by Brother Teeters and confirmed by Brothers Reed and Teeters. We had with us at this service Brother and Sister Francis, who are working for the Farmers Union in Kansas. These Saints love the work and drove from Wakeeney, a distance of fifty-five miles, to enjoy the worship of God here. Brother and Sister Francis and Brother and Sister Teeters and family then went home with Brother and Sister Alva Reed, who had prepared a bounteous repast. The rest of the time was filled with talking and singing the songs of Zion. The crowd broke up in the evening feeling it is good to be Saints of latter days.

Sister Chrystal Teeters and Wanda Schaben are attending Hays City College, a branch of the Emporia State Normal School. They spend each week-end with home folks. They are enjoying their work very much.

A cyclone struck eleven miles south of Alexander the evening of June 16, destroying all the property except the house of Sister Gladys Schadel. As she was shutting the door of the henhouse, the storm took it "out of her hands" and smashed it to pieces. She went to the house and found the windmill blown down, and feels lucky that no life was lost.

Let us all strive to live so that we may be approved of God. Some of the Saints are not very well. Pray for the work here.

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Radio Programs

K L D S

TUESDAY, JULY 7, 1925

8.00 P. M., From the New L. D. S. Radio Studio

The music will be furnished by the K L D S Orchestra; and by the K L D S Ladies' Quartet composed of Miss Mary Fields, Mrs. J. A. Curtis, Mrs. Frank Good, and Miss Gladys Good.

THURSDAY, JULY 9, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Program arranged by Miss Amy E. Winning, of Kansas City.

Soprano Solo:
(a) "Dawn," Curran.
(b) "Trees," Rasbach.
By Miss Charlotte Kaufmann.
Violin Solo:
(a) "Larghetto," Handel-Hubay.
(b) "Dance of Sorcerers," Drdla.
By Elma Eaton Karr.
Contralto Solo:
(a) "Homing," Del Riego.
(b) "April, my April," Milligan.
By Mrs. Otto Grasse.
Piano Solo: "Turkey in the straw," Guion.
By Miss Amy E. Winning.
Address.
Soprano Solo:
(a) "Where go the boats," Peel.
(b) "Wings," Johnson.
By Miss Kaufmann.
Violin Solo: "Spanish dance," Sarasote.
By Elma Eaton Karr.
Contralto Solo:
(a) "Take joy home," Bassett.
(b) "You, dear, and I," Clarke.
By Mrs. Grasse.
Amy E. Winning, accompanist.

SUNDAY, JULY 12, 1925

11.00 A. M., From the First Independence L. D. S. Church

Organ music by Mr. Robert Miller.
Mr. Harry Kaufmann, violinist from Kansas City, will play "The old refrain," by Kreisler, and "Songs my mother taught me," Dvorak, accompanied on the piano by Miss Irene Burroughs.

VESPER SERVICE

6.30 P. M., From the New L. D. S. Radio Studio

A ladies' quartet, Mrs. R. D. Weaver, Mrs. Minnie Scott Dobson, Mrs. W. C. Norman, and Miss Margaret Gard, will furnish the hymn music.
Miss Gard will sing a solo.
Orlando Nace will play a violin solo, "Romanza," by Tourjee.

9.15 P. M., From the New L. D. S. Radio Studio

Program arranged by Miss Amy E. Winning.

Organ: "April," Gaul.
By Miss Amy E. Winning.
Contralto Solo: "O rest in the Lord," from Mendelssohn's "Elijah."
By Nora La Mar Moss.
Organ: "Ave Maria," Schubert.
By Miss Winning.
Tenor Solo: "The penitent," Vandewater.
By Torleis Youngs.
Contralto Solo: "The Lord is mindful of his own," from Mendelssohn's "Saint Paul."
By Nora La Mar Moss.
Tenor Solo: "Shadows," Bird.
By Torleis Youngs.
Organ: "Spring," Hyde.
By Miss Winning.
Sermon by R. W. Farrell.

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MISCELLANEOUS

Dedication Services

Nelsonville, Ohio, July 19. District President James E. Bishop will be present, also other good speakers. All neighboring Saints are cordially invited. A basket dinner will be held at the church at noon. Mrs. Gard Kirkendall, publicity agent.

Conference Notices

Northeastern Missouri, at Macon, July 11 and 12. Election of district officers and other usual business. Send all reports to William Chapman at Higbee, Missouri, Route 3, not later than July 8. We trust all who possibly can will attend. Opening session July 11, at 10 a. m. Gomer R. Wells, district president; William C. Chapman, district secretary.

Northeastern Illinois, at Mission Branch, July 10 to 12. It is desired that every member of the priesthood and all departmental workers, as well as members, be present. The secretary requests the ministerial reports up to June 15. Let us be responsive to this proper call and report. It is highly important that all who expect to go by train notify Doctor C. T. Hayer as to time and place of arrival at station. The nearest point is Marseilles, Illinois. Please cooperate by notifying Brother Hayer, and thus help those who are so willing to serve. J. L. Cooper, district president.

Reunion Notices

Western Nebraska, at North Platte, Willow and Twelfth Street, July 24 to August 2. All desiring tents notify E. R. Sivits, 1220 North Locust, North Platte, Nebraska, at once. Any coming by train will be met by Brother Sivits. Harry Pell, of Maxwell, Nebraska, is treasurer, and any desiring to assist financially may send offerings to him. We are expecting Elder Ed Curtis and Patriarch Carlyle to assist. We desire all Saints to bring tents and camp. There is a good camp ground with good water and shade, convenient to all city accommodations. Lillie M. Richards, secretary, 1123 West Sixth Street, North Platte, Nebraska.

All-Day and Two-Day Meetings

Southern Nebraska, dates and places as follows: All-day meeting at Nebraska City, July 12, at which we hope to have one of the Presidency or other leading quorum present. All-day meeting at Wilbur, July 26. All-day meeting at Plattsmouth August 2. At these places we hope to see as many of the Saints as live within driving distance bring their baskets and stay for picnic dinner and be prepared to spend wonderful days. Two-day meeting at Fairfield August 15 and 16; at Kearney August 29 and 30. We will do our best to secure able speakers for these meetings and to make them profitable to the church and to the Saints. E. F. Robertson, district president.

Two-Day Priesthood Meeting

Youngstown-Sharon, at Youngstown, Ohio, Saturday and Sunday, July 11 and 12. First meeting at 7.30 p. m. Everyone welcome. Let us have a large attendance and make these meetings worth while. David H. Jones, district president.

Addresses

E. R. Davis, 117 Division Street, Galesburg, Illinois.

E. B. Hull, 336 South Fourth East Street, Salt Lake City, Utah.

Des Moines District Picnic July 4

Des Moines District will hold an all-district picnic at Grand View Park, Des Moines, on July 4. Grand View Park is located at Thirty-second and Easton Boulevard, in northeast Des Moines, about one mile north of the Iowa State Fair Grounds.

The picnic will start at 9.30 a. m., and one of the first big events of the day will be a double volley ball contest between Des Moines and Pershing. At 10 o'clock sharp the Des Moines

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boys will play the Pershing boys and the Des Moines girls will play the Pershing girls. After the volley ball games, a few short races for boys under nine and another set of races for those under fourteen will be held.

At 11 o'clock sharp Elder C. E. Wight, of Kansas City, Missouri, will be the Fourth of July orator. His subject is timely and inspirational, and will demand the best of everyone in Des Moines District. The address by Brother Wight will be preceded by a short, snappy song service under the direction of Elder Higgins of Des Moines.

At 12.15 we will open our baskets and eat. Everyone is requested to bring his own basket. Ice cream, furnished by Des Moines, will be served at the noon hour.

Shortly after the noon meal, the afternoon recreational program will get under way. There will be volley ball, indoor ball (played on a regular baseball diamond), horseshoes, racing, ball throwing contest for ladies, tug of war, special games (full of pep), and stunts. It will be the best recreational program ever offered. Something for all ages. In the evening a number of good, snappy songs under the leadership of Elder Higgins.

A very large crowd is expected. Pershing will be present in full force, and a large delegation from Hiteman, Newton, Boone, Perry, Rhodes, Nevada, Woodward, Sandyville, Dunreath, Ames, Knoxville, Runnells, and Des Moines will be on hand to make the day a success.

There will also be five-minute speeches by Elder Tordoff, Elder Higgins, and Henry Castings.

Everyone in Des Moines District is expected to be present, and we extend a welcome hand to all members of the church. Bring a full basket. Come early; stay late. We will be on the ground just east of the baseball diamond, Grand View Park, Des Moines, Iowa. A number will be playing tennis at 5.30 a. m. STEPHEN ROBINSON, *Chairman.*

1812 East Thirty-second Street Court.

Two-Day Meeting

The two-day meeting announced to meet at Marengo, Indiana, July 11 and 12 is canceled, and a two-day meeting is appointed at Derby, Indiana, for the same dates. Everyone is welcome. Charles H. Fish, president Southern Indiana District.

A tent meeting will be held in Houchins Park, Jefferson City, Missouri, July 4 and 5. A basket dinner will be served on the ground July 4 by our people. Come and stay over Sunday and make the two-day meeting yours. E. A. Curtis.

Reunion Calendar

North Dakota, June 26 to July 5, Burlington.
Northern Wisconsin, June 26 to July 5, Chetek.
Northeastern Illinois, July 2 to 12, Elmhurst.
Minnesota, July 3 to 12, Minneapolis.
Central Texas, July 3 to 12, Hearne.
Eastern Montana, July 8 to 12, Glasgow.
Central Illinois, July 10 to 19, Springfield.
Central Nebraska, July 10 to 19, Inman.
Kentucky and Tennessee, July 18 to 26, Puryear, Tennessee.
Florida, July 18 to 25, Dixonville, Alabama.
Portland, July 18 to 27, Portland, Oregon.
Spokane, July 24 to August 2, Sawyer, Idaho.
Alabama, July 24 to August 2, Pleasant Hill.
Western Nebraska, July 24 to August 3, North Platte.
Northern California, July 24 to August 3, Irvington.
Central Oklahoma, July 25 to August 2, Skiatook.
Toronto, July 25 to August 9, Woodbridge.
New York and Philadelphia, ——, Deer Park, Pennsylvania.
Southern New England, July 25 to August 9, Onset, Massachusetts.
Eastern Michigan, July 25 to August 2, Port Huron.
Chatham, July 31 to August 10, Erie Beach, Ontario.
Southeastern Illinois, July 31 to August 9, Brush Creek.
Mobile, August 1 to 9, Gautier, Mississippi.
Western Oklahoma, August 1 to 10, Eagle City.
Northeastern Kansas, August 1 to 9, Netawaka.
Western Colorado, August 1 to 10, Durango.
Lamoni, August 5 to 16, Lamoni.
Eastern Oklahoma, August 6 to 16, Winthrop, Arkansas.
Eastern Colorado, August 7 to 16, Colorado Springs.
Southern California, August 7 to 14, Hermosa Beach.
Northern Michigan, August 7 to 16, Boyne City.
Eastern Iowa, August 7 to 16, Maquoketa.
Seattle and British Columbia, August 7 to 16, Seattle, Washington.
Kirtland, August 13 to 23, Kirtland.
Idaho, August 14 to 23, Hagerman.
Des Moines, August 14 to 23, Des Moines.
Nauvoo, August 14 to 23, Nauvoo.
Kewanee, August 14 to 23, Galva.
Central Michigan, August 14 to 23, Midland.
Maine, August 14 to 24, Brooksville.
Pottawattomie, August 14 to 24, Council Bluffs, Iowa.
Southwestern Kansas, August 14 to 24, Winfield.
Clinton, August 21 to 30, Eldorado Springs, Missouri.
Little Sioux, August 21 to 30, Woodbine, Iowa.

THE SAINTS' HERALD

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

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Southern Michigan and Northern Indiana, August 21 to 30, Indian Lake.
Southern Wisconsin, August 21 to 31, Madison.
Western Montana, August 21 to 30, Race Track.
Northwestern Kansas, August 21 to 30, Studley.
Spring River, August 21 to 30, Miami, Oklahoma.
Far West Stake, August 27 to September 6, Stewartsville, Missouri.

Our Departed Ones

LONG.—Lyman Emanuel Long was born in Gallia County, Ohio, July 1, 1853. His father died suddenly when Lyman was ten months old, leaving the family in indigent circumstances. The mother, with the help of the older children, provided for the family by weaving and spinning, giving all a common school education. Married Miss Esther Geer March 20, 1873, and to them six children were born, one boy and five girls, two of whom died in early childhood. Baptized February 23, 1900, and was a member of the church many years. Died firm in the faith, April 7, 1925, leaving his wife and four children: Elmer E., Lamoni, Iowa; Mrs. Bertha Brown, McArthur, Ohio; Mrs. Kate Collins and Mrs. Forest Hansel, Logan, Ohio; and fourteen grandchildren. Funeral services in charge of A. B. Kirkendall. Interment at Oak Grove Cemetery.

COLLINS.—Newton Collins was born June 8, 1861, in Mercer County, Illinois. Married Miss Sarah Kinnaman January 1, 1890. Baptized January 1, 1890, by J. M. Terry. Died March 1, 1925, of apoplexy. Leaves his wife, one brother, three sisters, and other more distant relatives, besides many friends made by his jolly nature. Funeral services from First Saint Joseph church, with sermon by V. M. Goodrich, assisted by O. Salisbury.

OLSON.—Sarah Elizabeth Hayer was born February 22, 1858, in Miller Township, Illinois. Married Jacob Olson October 14, 1880, to which union six children were born. Baptized July 14, 1867, by T. A. Hougas. Died May 15, 1925, at her home in Sheridan, Illinois. Leaves three children and her husband, thirteen grandchildren, two sisters, one brother. Sermon by J. L. Cooper, associated with W. A. McDowell. Interment in Saints' Cemetery near Mission Church.

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 72 *Independence, Missouri, July 8, 1925* *Number 27*

EDITORIAL

The Spirit of the Young People's Convention

Is it too late to comment on the Young People's Convention? I trust not. As has been reported, the attendance was not so great as last year. Various factors contributed to this. In other ways the convention was one of the biggest and best ever held.

Others have reported in either HERALD or *Autumn Leaves* the various features, class work, recreation, preaching and prayer services. I will comment only on the *spirit* of the convention. I was privileged to deliver four sermons in which I endeavored to set forth the old-time spiritual inheritance of the church: her doctrines, organization, gifts and blessings, and her program, both missionary and Zionic. I was also privileged to attend the regular morning prayer services. The spirit of those meetings was exactly the spirit that was with the fathers and grandfathers of these young people in years gone by.

Naturally, as men grow older they begin to inquire, Are the young people who are springing up around me, and who with such astonishing rapidity grow to manhood and womanhood and begin to express their own ideas and take over the work of life, are they true to the old ideals of the church? Have they the true spirit of the church? Judged by the atmosphere of the convention, both of these questions may and should be answered in the affirmative.

At the convention one hears much about the spirit of Graceland. This because so many students and former students are in attendance. President Briggs speaking for the college summed up this phrase in a testimony at one prayer service when he said:

"The spirit of Graceland is the spirit of the church, the spirit of Zion, the Spirit of Christ. Graceland has no reason to exist except as it has with it the Spirit of Christ."

As exemplifying the spirit of Graceland students he related how one college president visited Graceland and after going through the various buildings, meeting with the students, etc., remarked, "Professor Briggs, you have no problems of discipline." This may have been an exaggerated statement, because there are some problems of discipline; there were, even in heaven. But he recognized that the great majority of Graceland students are imbued with gospel principles and are trying to conform thereto; hence Graceland's problems of discipline are reduced almost to a minimum.

One instructor who is not a church member has continued in the college for several years despite better financial offers from other places, and she remarked that she considered the midweek prayer meeting as part of her pay check. This spirit, intensified, was carried over into the convention. The gospel has actually worked out in the lives of the young people at school, and so naturally it worked at the convention. Our young Brother Mesley of Australia bore a typical testimony: "The thing I have learned here is to stand on my own feet; to be sure of my grounds, and then go ahead, trusting in God and exercising charity toward others." Another young man testified, "The lessons I have learned here are not especially the lessons from the textbooks. They are lessons in life—lessons in right living."

It was especially interesting to me to note the reaction of some of the elderly men who attended the convention prayer services. The veteran missionary, M. M. Turpen, testified: "The Spirit I feel here makes me young again. If I cannot do anything more, I will stand back of these young men and women and say, Go forward; God speed you. I believe the work will grow more rapidly than ever before." Another aged missionary, J. M. Stubbart, testified, "The same spirit and zeal which you young people now have I had away back in the 80's. I am glad to see the work moving more rapidly, as it has done of late years."

Years ago when I was a young missionary I preached a sermon at one of our reunions which for some reason was favorably received. After the sermon I was in my tent and could not fail to overhear the remarks of some older men who gathered in the neighborhood. One of them "jollied" Brother James Moler, remarking, "You old men will have to step lively or these young ones will be getting ahead of

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you." Brother Moler replied, "I do not care how many young men get ahead of me, I will get behind them and help push."

I honored James Moler for that statement. It warmed my heart. It gave me courage as a young and inexperienced minister. The utter absence of jealousy was fine and good. To-day I can express the same sentiment. I found with these young people the very spirit of the latter-day work. I bid them God speed.

The annual convention is becoming an important and exceedingly valuable feature of the work of the church among the young people. President McDowell is thus early planning for next year. Comparatively little preparation was made this year until almost the last moment. With adequate, yearlong preparation and publicity the attendance should steadily increase from year to year and the character of the convention improve.

ELBERT A. SMITH.

How Man May Reach God

This problem of how to get in touch with the living, ruling Power of the universe comes into every man's life at some period and demands solution. Every man strikes a time when his powers are puny in the presence of a task which he regards as of transcendant importance, and one of the most convincing evidences of the existence of God is the fact that at such moments men turn to him and try to make the contact which they deem necessary.

It is interesting to note the different methods of approach in these times of crises, for they bare the nature and training of those who try to find the connecting point. A susceptible and tractable man gets lessons at such times which direct the remainder of mortal life, or at least greatly influence it. Willful and selfish and dishonest men often break at this point—they are not able to abandon the methods or the habits which they have taken to themselves, the nature of which form a barrier to communion with God.

An interesting account of how one man met this hour is given in the *American Magazine* for July under the burning title, "I believe in shooting square with man and God," which is an account of an interview with the successful oil operator and business man of Tulsa and Sand Springs, Oklahoma, Mr. Charles Page, which emphasizes some of the fundamentals.

He had been reared in a Christian home. His parents had believed in the payment of a tithe to the Lord, and one seems to sense clearly that they also believed in the power and willingness of God to heal the human body. He came to the time when the wife he dearly loved and cherished lay at the point of death in a hospital, and he tried to pray God that she be spared to him. He sensed the fact that his petition had not reached its objective, and immediately there came to him the self-accusation, What have I done for God, that he should hear my voice? "I couldn't expect God to help me. I ain't been shootin' square with him." But he didn't mark himself with littleness, or lack of courage or integrity by asking forgiveness and making promises of loyalty and service. *He went to work* that very night to keep the laws he recognized but had not been keeping. He began paying his tithing, as he comprehended it, bestowing a tenth of all that came into his hands upon the poor and the needy. Then he again tried to pray for the desire of his heart.

Here is a significant and fundamental thought which brought the contact: "I ain't makin' a bargain with you, God. I'm doin' this because it's the *right thing* for me to do." He had found the desired connection, and he tells that contrary to expectations of others, his wife improved in health and was soon well. Striking a bargain with God is a very common method which grows out of wrong training and littleness of men—they measure God by men and judge that he is to be purchased at a paltry price. God's terms are stated and specific, and they read after this manner: "When ye do what I say, then I am bound; but if ye do not what I say *ye have no promise.*"

But the contact made that night when Charles Page began to keep the laws he recognized as the laws of God was made closer and more strong year by year as he kept the laws scrupulously, instituting a set of books for the purpose of checking up on himself. This first contact was not his life's work, but through it he finally found his work.

Since that time he has been privileged to give much to needy people, chief among them being orphaned children, and has established and endowed bountifully a home for them at Sand Springs, of which he is the head, it being conducted by a board of directors of which he is chairman.

The members of this home are taught the simple rules of honorable family life—good habits and prayer and devotion and virtue, but no set code of rules. And the system gives returns. Unruly children and discouraged and possibly rebellious adults are renewed again in the faith of God.

The fact that since his income became large he has increased his works of love marks him as one of the men who have an understanding of the laws of stewardship. First, he increased the proportion of his gifts to twenty-five per cent of his income, later to fifty per cent, and now he reserves for himself only what he needs for living expenses, and he

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says that since he began this system he has been happier than ever before.

One more rule this honorable man of the world recognizes and keeps is that what he does for his wards is done forever. He cannot reclaim any of the property which has been set aside for the support of the homes, though the aggregate reaches a possible value of twenty million dollars. He has arranged his affairs so as to dispose of his entire estate at death in the line of his work during life, and if his wife survives him, she will retain only their residence and a proper maintenance during her life.

Charles Page has sought God, not alone when he had need for his power, but when he wanted to find joy and peace in his activities, and he has found him just where men always find him. Man may reach him there to-day, to-morrow, evermore. His rules are fixed, but they are just and without respect of person. R. J. L.

Brother and Sister Chase in Honolulu

A letter from Brother A. M. Chase dated at Honolulu, Hawaii, June 24, states that he and Sister Chase were permitted to disembark about nine o'clock that morning. They were met at the wharf by Brothers Gilbert J. Waller and Prescott Foo, the appearance of those friendly faces being very welcome to them. He further says: "We are domiciled at the Mission House for the few days we shall spend in Honolulu. We expect Brother and Sister Williams [D. J.] in from Hilo Friday morning, and think we shall go on to that place some time next week. We were not troubled with much seasickness, and are glad to report that this leaves us in quite good health. I believe our mission address will be: Hilo, Hawaii, Box 922."

Norway Missionary at Work

Word from Elder V. D. Ruch, written June 18 at Porsgrund, Norway, is full of good cheer and Christian courage. He says, "I have never enjoyed so much light and liberty in my preaching as I have thus far during 1925. This, in connection with other things, indicates to me that God is still at the helm, directing and blessing his church." He describes the activities of himself and Brother E. Y. Hunker, and speaks of the visit to Norway of Brother Peter Andersen, our missionary to Denmark, and the good he accomplished in the two weeks of his stay. Other baptisms are reported at Grimstad.

He reports the probable embarkation of Brother Hunker for America, who comes because of failing health, expecting to undergo surgical treatment at the Independence Sanitarium. He was expecting to sail June 26. Brother Ruch speaks highly of the companionship and influence of Brother Hunker and his family.

His full letter is inserted in the letter column of *Zion's Ensign*.

OFFICIAL

Graceland College Students

Where Are You?

The old college is still on the hill, but where are you—the thousands whose names are on the records? Plans of great interest to the college are being matured, and it is of vital importance to get in touch with you. All former Graceland College students are asked to send their name and address to the college at once.

THERE IS GOOD NEWS WAITING TO BE TOLD, and you are sure to be delighted when you secure our letter which is ready to be mailed.

WHY NOT DO IT NOW?

To Whom Shall We Direct Answer?

The Presiding Bishop received a letter from Benzonia, Michigan, R. F. D. 2, under date of June 16, which was unsigned. The writer asks some questions which we would be pleased to answer. If the writer will please send us his name, we will be glad to answer the questions submitted to us.

THE PRESIDING BISHOPRIC,
By J. A. BECKER.

"Journal of History" Discontinued

On May 21, 1925, the Board of Publication decided to discontinue the publication of the *Journal of History* at the end of the present volume. The reasons assigned are the expense of publication. They also suggested that much of the material which ordinarily would appear in the *Journal* could well be published in the HERALD.

If the subscriptions of any extend beyond the end of the present calendar year, 1925, the business manager of the Herald Office, O. W. Parker, will make proper adjustment to apply on other periodicals, or as the subscriber may desire.

Brother Amos Berve writes that the number of visitors to points of historical interest in Nauvoo are increasing from month to month.

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ORIGINAL ARTICLES

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

Original Powers and Social Factors in the Creation of Personality

BY JAMES E. BISHOP

Personality includes those factors which make a person; such as a conscious separate existence as an intelligent voluntary being. The term *personality* is usually applied to one who has won renown in a given field of activity. According to some estimates which are based on intelligence tests conducted by the United States Army, only 15 per cent of the population of the United States are exceptionally bright, while about 40 per cent possess the intelligence of children fourteen years old, and 45 per cent are hopelessly dull. This would restrict personality to very few. However, there are those that believe every normal individual is born with a margin of difference and that the development of this margin would mean the expression of personality. One of the elements of our social philosophy is the belief that every person has the power to excel in some one thing, and that society is responsible to give the opportunity for the development of that power. This makes personality accessible to all normal beings.

This subject indicates that the two great molding factors in the formation of personality are heredity and experience. Heredity is what we start off with in life, and while we will not attempt any detailed discussion of this question, it is well known that some modifications, physical and mental, result from our ancestors. However, it seems to be the law of nature to hold specie to the normal. We cannot alter what has been done in the past. We have to take things as they are. We can, however, apply the lesson of eugenics and make less handicaps and greater possibilities for future generations. Experience is what happens to us and what we do in reaction. The roots of character are heredity, the general social environment, and personal education.

Exactly what we start off with in life is a problem. The attempts to solve this problem may be classed as religious and mystical, philosophic and psychological. The psychological field has offered two main ideas; first, that consciousness is built up of sensational elements; and second, the rudiments of life are the instincts.

The school that has claimed that consciousness and mind are a synthesis of sensational elements is called structuralist. They attempt an analysis of consciousness, and finding certain elements, just as the chemist finds such elements as hydrogen and oxygen in water, conclude that consciousness is the result. Following Mary Whiton Calkins, who says the first business of a psychologist is the accurate analysis of consciousness. For the purpose of such introspection any experience may be seized upon. I am looking from my window on Gloucester harbor and the open sea beyond, conscious of the wooded shore, rippling blue waves, cloudy horizon, white sails, and salty breeze. In this experience I at once recognize blueness, grayness, greenness, brownness, saltiness, and rippling sounds. Closer scrutiny will add to the list, distance and form. But the analysis is far from complete and is simply preliminary to the accurate analysis of the psychologist. These are only apparent elements, and each has to be studied experimentally with the hope of discovering a further analysis.

While there is not strict agreement on the number of sensational qualities, the following will illustrate the great amount of work that has been done in this direction:

Qualities of sensation:

From the skin, 4: heat, cold, pressure, pain.
From taste, 4: sweet, sour, salt, bitter.
From smell, 9: ethereal, aromatic, fragrant, ambrosiac, alliaceous, empyreumatic, hircine, virulent, nauseating.
From hearing, 11,000 (?).
From sight, 6 (?): red, green, blue, yellow, black, white.
Kinæsthetic, 1 or 2.
Organic, 10 or 12.

Here we have a list of some 11,047 qualities of sensation. Others have listed 42,000. These elements, together with the feeling of pleasantness and unpleasantness, is the complete story of consciousness from the structuralist point of view and gives the *coup de grace* to immortality. While it is evident that the structural doctrine shows a drift in the direction of unbelief in the permanence of personality, it does not speak the final word. From such doctrine has come the glib saying: "Nothing in the senses, nothing in the mind." It is at least equally true to say the obverse: Nothing in the mind, nothing in the senses. Mind existed before the discovery of the numerous and rich sensational elements. It was mind that used them intuitively. It was mind that made the analysis. If there is nothing but these elements, there would have been no mind. When we speak of the fusing of these elements, or their synthesis, we bring in a notion that may be used to cloud the issue. Just what do we mean by the fusing or synthesis of sensational elements?

It is well to say that this doctrine of the structuralists has made a contribution to child life, for it has insisted that the development of personality demands a rich environment. Rich in personal example, in color, and in sound, etc. It was thought that by making the life of the child as rich as pos-

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sible in these elements of sensation, in some way there would be a fusion into intelligence. Of this John Dewey speaks as follows:

> The philosophy of learning has been unduly dominated by a false psychology. It is frequently stated that a person learns by merely having the qualities of things impressed upon his mind through the gateway of the senses. Having received a store of sensory impressions, association or some mental synthesis is supposed to fuse them into ideas, into things with a meaning. An object, stone, orange, tree, chair, is supposed to convey different impressions of color, shape, size, hardness, smell, taste, etc., which aggregated together constitute the characteristic meaning of each thing. But as a matter of fact, it is the characteristic use to which the thing is put, because of its specific qualities, which supplies the meaning with which it is identified.—Democracy and Education, pp. 34, 35.

Wiggam, in his The New Decalogue of Science, pp. 247, 248, touches upon the structuralists' idea and has the following to offer:

> First, philosophy has changed as to its theory of knowledge—the very nature of the knowing processes of the mind. Biology has made this contribution. From the old notion that knowledge was built up out of independent sensations, that is, that the senses were the gateways to knowledge, biology has contributed the new conception that knowledge is behavior, the reaction, the "hitting back" of a living organism upon its environment. Knowledge thus becomes the active, operative experience of an organism carrying out the rich possibilities of its inherent structure. Not to go into technical jargon, all the old psychology that underlaid both the rationalism of the rationalist and the empiricism of the empiricist is thus so completely exploded that we can hardly realize what has become of it.

Both these statements are strong against the structuralists' notion, but there is another feature equally interesting and quite logical, and that is, that the analysis of the structuralists is incomplete: that there are some things they have overlooked. This matter that they overlooked was presented by William James, and his view was supported by Miss Calkins in her Introduction to Psychology. The factor that this brilliant psychologist directed attention to is called by Miss Calkins "Relation elements of consciousness."

> What James calls the feelings of "and" and of "but," that is, the consciousness of connection and of opposition, and the feelings of "like" and of "different" and of "more" and of "less" are certainly relational experiences and are probably also elemental.

Any experience has these relational elements. One winter I picked up a little book, The Ways of the Planets. I read about Jupiter and found him in that part of the sky mapped out in the book. Read also about Mercury, that he was rarely seen with the naked eye and was only visible for a few minutes when the atmosphere was clear. After watching Jupiter for some time, I looked in the west, and just above the horizon I saw a small, dark-red object which I concluded corresponded to the description of Mercury. In this experience, besides the sensational and affective elements, relational elements appear. The feeling of "and," the combination of the description in the book with what I saw; the feeling of expectancy—"if" the conditions are right, I will see Mercury. The feeling of "clearness" and "familiarity" developed with each view.

Many workers have felt that the great amount of time and energy that was spent in the analysis of structural elements and in endeavoring to find arguments to support the theory was leading to a blind alley, and so the viewpoint that behavior was the significant thing to study was adopted. From this point of departure, instinct, habit, and volition were the significant factors in human life.

The number of instincts have been listed variously from two to over one hundred in number, and they have been classified variously. The exact number and classification of instincts is not exceedingly important. The fact is that we are born with native tendencies, which have a driving power, and are modifiable into habits. Chief among these instincts may be listed sex, fear, religious, social, feeding, fighting, collecting, manipulating, play, imitation, migratory, curiosity. These are the main strains of character, and it is the work of education to take these instincts and help the owner to bring about right habits. Truly man is richly endowed. The richness of his native endowment makes it possible for him to reach high, and that very richness makes it possible to have such fearful wrecks. Speaking of the child, some one said "Heaven and hell are there potentially, waiting to be called forth."

The study of instinct shows there are excesses, defects, and perversions. One born with excess of appetite needs to be disciplined to control it. One born with defect needs to be encouraged to increase and strengthen the defective quality. Both defects and excesses may result from learning wrongly and may not have been born with the native equipment. But perversions are always learned. A perverse use of energy or instincts is called sin in Bible language. And all of the figures of speech used in the Bible referring to the awful consequences of sin are fully sustained in the science of psychology in its study of the perversions of instincts. The writer will never forget his experience in Fort Porter, Buffalo, when Doctor G. L. Harrington took him through the mentally sick wards and we saw the different types. He was interested because of hearing lectures and having read along that line. He saw one where the social disease was attacking the brain fibers. Hell in its very bottoms could not offer a more horrible sight. And all this because of the perversion of the sex instinct.

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The attempt to account for the origin of these instincts is beset with difficulties. James Harvey Robinson speaks of four historical layers of mind: the animal mind, the child mind, the savage mind, and the traditional mind. It is from this point of view that he argues against the importance of the moral factor in man.

Herbert Spencer and others have made famous the theory that human instincts are built up from the reflexes used in simple forms of life and having no connection with intelligence. This theory cannot be sustained and is swept aside by the statement of James Ward, who says, "Starting from mechanism, it is impossible to account for mind, but starting from mind it is easy to account for mechanism."

Professor Baldwin realized this difficulty and maintained that intelligence was connected in some way with instinct. This theory is known as organic selection, and it maintains that consciousness is probably present and significant even in very low organisms. This theory does not set forth the idea of acquired characteristics being transmitted. It urges that only spontaneous variations are ever preserved and transmitted by heredity.

The theory of lapsed intelligence was set forth by Wundt. This means that organisms were guided by intelligence in working out activities that had survival value. Some of these acts were found to be extremely useful and were repeated frequently and were established firmly as habits. These habits were transmitted to offspring and so appear in the younger generation as innate.

Each of these theories is based upon the theory of a biological evolution. Two of them do suggest the guidance of intelligence in formulating the ground work of personality and would therefore be consistent with the view of a Great Personality as cause and guidance in the development of other personality. The notion that instincts are developed out of reflexes being mechanistic, rules out the idea of intelligence or personality having anything to do with origins. Psychology does not speak with authority on this problem, and some tell us that this is not a purely psychological problem. It is a question to some whether or not such a problem is susceptible of scientific research. It seems, however, that Mr. Myers made a heroic attempt on the general question of immortality in his work, Human Personality and Its Survival of Bodily Death.

Poets have touched on this question and have indicated faith in personality as an enduring quality, and also skepticism.

It seems to me that Robert Southey comes near the teaching of the standard books of the church on this question in the following words:

> Our birth is but a sleep and a forgetting.
> The soul that rises with us our life's star,
> Hath had elsewhere its setting
> And cometh from afar,
> Not in entire forgetfulness and not in utter nakedness,
> But trailing clouds of glory, from God
> Who is our home.

Some philosophers have suggested a need of post-existence to fulfill the demands of justice and also to give opportunity to fulfill human aspiration. It would seem to me just as logical to assert that pre-existence can account for the various conditions, within certain limits, under which people have lived. Each of the books teaches preexistence. Alma, in the Book of Mormon, pages 348, 349, teaches that in the beginning all were on an equal footing, that some stood for the right and others did otherwise, and that such activity has had a modifying effect on the future existence. The Book of Doctrine and Covenants teaches the uncreatability of intelligence—that man is spirit and the embodiment of intelligence. Even though we may not be able to say with precision exactly what a child starts off with in life, so far as mind is concerned we can at least say that birth means a wonderful opportunity and that there are great potentialities that were intended to be nurtured and molded by social contacts.

There are forces in operation which destroy confidence in personality. We might mention religions that are Christian in name but Pagan in content. The chief trouble in such religions would be the perpetuation of the institution as such, without any reference to the well-being of the individual. Jesus said that man was not made for the Sabbath but that the Sabbath was made for man. Shall we not say that all organizations are made for man and, further, that a perfect organization is the result of a perfect understanding of the nature of man? The highest appreciation ever expressed of man is expressed by Jesus. Is it too much to say that he made personality and its development the chief end of all of his activities? And we have in mind the thought that personality involves the complete development of the social nature of man. The fact is, personality cannot be developed without the influence of other persons. Another factor that is destroying confidence in personality is the low estimate of marriage and family life. No other institution is suffering so greatly as the family. The family is the foundation of society. It is the greatest nurturing and molding influence of personality. If iniquity is ripening in one institution more than another, it is in family life. The marriage covenant is treated lightly in present times, and we are told that if the increasing divorce rate continues in 1950 one fourth of all marriages will be terminated in divorce and in 1990 one

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half of all marriages. Charles A. Ellwood, commenting on this, says:

> Thus we are apparently within measurable distance of a time when, if present tendencies continue, the family, as a permanent union between husband and wife, lasting until death, shall cease to be. . . . We cannot imagine such a state of affairs without the existence alongside of it of widespread promiscuity, neglect of childhood, and general social demoralization.

The forces that are tending to destroy faith in monogamy and the teachings of Christ on the family are among the most sinister and destructive that have ever operated in the world, and one of the big jobs of this church is to teach by precept and example the law of God on the question of monogamy and ideal family life, and also to control all of the factors that influence family life. Modern industry tends to destroy faith in personality. There are some few concerns that seem to have respect for soul qualities, but, generally speaking, modern industry is more concerned with produce and production than with soul qualities. Men are so many tools and machines. Before the industrial revolutions, men made a complete article and had the joy of creation and the touch of personality in labor. For instance, a man in those days made a complete shoe. To-day a man stands before a machine and makes the lift that goes into the heel of the shoe. Such a job is enervating and impersonal. One of the tasks of Zion will be to revolutionize modern industry so that tasks shall give the joy of life and conserve the personal element.

Modern politics, insofar as they consider a given group or community a bundle of votes, tend to destroy faith in personality.

Thinkers have always been trying to discover the great molding principle of life. The thing that makes for success and the thing that destroys has always been sought. Buckle tells that the greatest molding principles are geographic and climatic conditions. Marx tells us that the most significant things in life are the economic activities by which a people get their living. Tarde asserts that the principle of imitation is the most potent molding factor. Giddings tell us that psycho-physical similarities which lead to similarity of response to stimulus is the controlling factor in social life. Simmel sets forth leadership, superiority, and subordination. Ross speaks of the molding of individuals by the gradually developing activities of the mass. Ward emphasizes the inborn traits of human nature. Gumplowicg speaks of conflicts within groups. Hayes emphasizes association, and Dewey speaks of a sharing of purposes and a communication of interests as the greatest principle of control.

Without attempting to be critical, we may say that there is some truth in all of these ideas, and they are all more or less involved in the scheme of life. Perhaps the fullest statement is made by Professors Hayes and Dewey, which seems to be based on the similarity, in fundamentals, in persons, and that personality is the product of a sharing of life or of mutualism.

The most important social factors in the creation of personality are the religion of Jesus, the monogamic family, industrial conditions, and educational systems. The fundamentals of family life and industrial conditions are clearly taught in the revelation of the religion of Jesus, and when these institutions are actuated by the revealed truth and the Spirit of Jesus we shall have in operation the ideal social factors that will give equal opportunity to every man for the development of his original or native powers into personality. Such personality in turn will enrich social conditions.

Professor Ellwood tells us that the heart of the social problem is individual character, and then raises the question, What kind of a character do we need? He refers to Comte's notion that if we should have character in which reason and altruism prevail, we should have the solution of the social problem. He also tells us that Novicow found the solution of the social problem in mutualism—rendering each other mutual service. Then Ellwood tells us that the character we shall aim at will be one in which intelligence prevails over impulse, or instinct and the predominance of altruistic impulses over egoistic impulses. He further tells us that, in order to make possible the development of such character, we need a transformation of our mores. We are told that slavery has gone, as also fixed social classes and political autocracy, but that we still have militarism, class exploitation, national and racial egoism, and predatoriness in business, politics, and personal relations. The question is then raised, How can our mores be transformed? The answer is, through learning. To make this learning possible, he tells us we need a sufficient number of trained social leaders.

Each of the social scientists in proclaiming the need of altruism, mutualism, reason, and intelligence is only repeating a part of the program set forth by Jesus. Ellwood goes a little further in saying that we need a transformation of our mores and reminds us of the statement of Paul, "And be ye not conformed to this world: but be ye transformed. . . ." Again Ellwood tells us that this transformation must be established by a group of trained social workers.

So far as the statement of Ellwood is concerned, the group is the source of the power. Now this is the great question, Is there any source of intelligence

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prior to and greater than the group? Jesus proclaimed that there is, and invited men to partake thereof. And Paul tells us that the transformation is possible by the renewing of your mind. This touches on the principle of redemption; that is, of some power doing something for us that we cannot do for ourselves. The fact that individuals and groups have gone to the extremes on this as well as on other questions does not disprove the principle. It has become a custom with us to open our General Conferences with a hymn that has for its first word, "Redeemer." We must also insist that there is in the religion of Jesus the principle of attainment—of a man doing for himself what he can and ought. The principles of redemption and attainment are spoken of together in the following:

For behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves.—Doctrine and Covenants 58: 6.

The world is in bondage, and the only salvation lies in the gospel of redemption that will initiate freedom and make possible that attainment that will be successful and eternal.

The Elements of Stewardships and Our Social Program

BY ALBERT CARMICHAEL

(Continued from HERALD, page 697, July 1.)

These ethical grounds are without a doubt a man's needs and just wants; no more, no less.

True equality consists in giving to everyone the right and the possibility of developing his individuality to its full measure. In this recognition and development of each lies the true and only possible equality. This involves the equal right of all to develop their own individuality in that particular line of service for the community which suits them best. The accessibility of all posts to those who show peculiar adaptabilities for each, the avoidance so far as is possible of exploitation of the part of employers and of systems of service which specially lend themselves to exploitation,—these conditions carried out with all and on behalf of all, make up the essence of true capacity in so far as this is obtainable. Not that *all* should have *everything* (which would soon lead to no one's having anything), nor yet that all should rule and none should serve; this does not constitute an equality conducive to happiness. But that each should be able to develop in the service of the community the talents that are peculiar to him, and that he should be apportioned so much out of the general share as is necessary for this purpose. This does not preclude great differences of property and income, nor even the contrast between those who have and those who have not a share in the instruments of production. It is only necessary that those who are preeminent even in the lowest grades may be able to find their way upwards, to the high levels of place and power."—The Impossibility of Social Democracy, by Schaffle.

That every person may have the opportunities herein mentioned, society must be so reformed as to allow each his opportunity to make good. This will take means, and these means come through the common use of the surplus, to be apportioned to every man according to his needs—not given, but loaned. No self-respecting person asks for a gift. He does desire to be given a fair opportunity to make good.

The great nation is again the nation in which the man of *great natural* or *financial ability* finds contentment in a small amount of possession for himself, and the larger contentment and satisfaction and joy in using unusual ability in the service of, for the benefit of, his city, his state, the nation.

The wonder is that more are not doing this already. What an influence a few such men could have, what results they could accomplish, what real riches they could bring into their lives through the riches they would bring into the lives of multitudes—what gratitude would go to them! What names! What memories!

As men continue to see the small satisfaction there is in the possession of great ability of this nature, and in the possession of great wealth, when divorced from adequate or even from an abundant connection with the interests and welfare of their fellow men, and as they catch the undying truth of the great law of life as enunciated by One who though he had not even where to lay his head was greater than them all: He that is greatest among you shall be your servant—then they in company with all men will be the gainers. Think what could be accomplished in the nation along the lines we have been considering in this little volume by a company of such men devoted to such ends. A change is coming and very rapidly. The time has already arrived when we will no longer look upon the possession of mere wealth or the ability to get it as deserving of any special distinction, *and especially when the means adopted in its acquirement are other than those of absolute honor and rectitude.*

How significant are the following observations from the New York *Outlook:*

"Those who have fallen most completely under the spell of fortune-hunting, and have been consumed by the fever of a pursuit which dries up the very sources of spiritual life, can no longer be blind to the fact that when great wealth ceases to be associated with character, honor, genius, or public respect, it is a very shabby substitute for the thing men once held it to be. There are hosts of honorable men of wealth, and there are large fortunes which have been honorably made; but so much brutal indifference to the rights of others, so much arbitrary employment of privilege without a touch of genius, so much cynical indifference to human ties of all kinds, so much vulgar greed, have come to light . . . that the luster has very largely gone, and wealth as a supreme price of life, has immensely lost in attractive power. There are hosts of young men who are ambitious to be rich, but who are not willing to accept wealth on such terms; the price is too great, the bargain too hard."

Men of exceptional executive and financial ability, raise yourselves to the standing point of real great men and use these abilities to noble purposes and to undying ends instead of piling heaps of things together that you'll soon have to leave and that will do those to whom they will go more harm than good.

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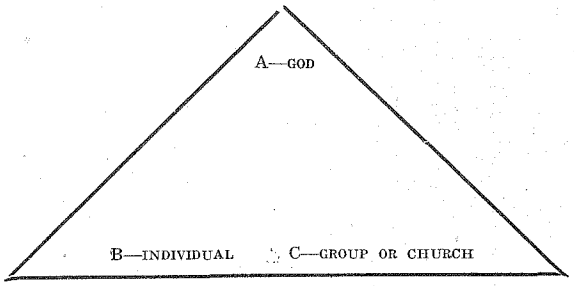
The times are changing, mankind is advancing and ascending to higher standing places, and it will be but a short time when your position if maintained as at present will be a very ordinary one, or even a very low one in the public esteem—and so will be your memories.—The Land of Living Men, by R. W. True.

That the reader may more clearly grasp this wonderful basic economic law of the commonalty of the surplus, we represent the factors of production as a triangle.



The result of B's effort in individual production is clearly dependent on the cooperation of both A and C. This is so of the productivity of C. Even A is dependent on B and C for certain results.

A's share, as stated above, is the tenth of the increase, not to be used by himself, but as a guarantee that the human family may be properly enlightened through the efforts of a group of society whose responsibility will be to "teach all nations." Having enlightened the individual by preaching the word, the said individual is now more fully ready to do his part intelligently as a member of the group (society).

The individual B, having recognized his responsibility to A for what A has done for him by cooperation with him, furnishing B the land, heat, moisture, etc., now must also recognize his responsibility —his debt—towards C, or society. Here is where the "brotherhood of man" is recognized. Here is where God intends to operate so as to produce true equality. The divine rule of a man having or retaining his "needs and just wants only" out of his production, places all on an equality. All above a man's "needs and just wants" by divine decree goes into the "common treasury" for the good of all. If B, the individual, should place his surplus in the common treasury, so should two or more individuals working together as an association. One of the accusations the Lord had against old Israel was that "ye . . . exact *all* your labors." (Isaiah 58: 3.) This, with other wrongs, drove Israel away from God.

Let us remember that the group C is divided into two groups, that of the priesthood and the secular group; or in other words, the group engaged in spiritual matters and the group engaged in temporal affairs. Every individual comprising each group is supposed to have his inheritance, or enough for his needs and just wants. The spiritual group, the priesthood, have for their inheritance the tithe or tenth; the temporal group have for their inheritance their "needs and just wants" provided for out of their own property or from the "surplus" which has been placed in the hands of the group.

Third, the Offering.

The payment of a *debt* is not an offering. The Pharisee prayed, "I *give* tithes of all I possess." (Luke 18: 12.) But the Master thought differently. Listen to him: "Ye *pay* tithes." There are too many people like the Pharisee. They think that when they "pay" the tithe it is a gift. "The tithe is the Lord's." We may ease our conscience by saying we make an "offering" of our tithe, but strictly speaking it is not so. We are but paying our just obligation. The tithe belongs to our fellow man of the priesthood.

The same is true of the "surplus"; that portion of which we have no "need." It is not ours, but belongs to our fellow man who has need.

After we have paid our God-given obligations, *then* we may have something to "offer"; a present if you please, a real sacrifice, a part of our needs and just wants.

First. The tithe (tenth of our increase) is clearly a debt which must be paid. We have no say about the amount. God has told us that the tenth of the interest (increase) (Doctrine and Covenants 106: 1) is his. We should pay the tithe the same as we pay any other just debt. The amount of this debt is determined by the Lord. It is always the tenth of the increase.

Second. The payment of the surplus, which comes after our tithe or tenth is paid, is a fuller compliance with the financial law of God. It is in a sense a higher as well as a fuller compliance. We *now have a say as to the amount to be paid. The law requires us to take the initiative in determining the amount to be paid by us as surplus.* This initiative responsibility rests upon the individual. God has told us to *pay* our surplus, but has not told us the exact amount. He leaves this for us to determine, each for himself. "Let each one of you lay by him in store as he may prosper." (The surplus.) (1 Corinthians 16: 2.) Then God, through his representative, the church, meets us half way and confers with us as to the correctness of our individual judgment.

Third. The offering comes *after* the tithe and the surplus are paid. This is the logical, as well as the ethical, step to take. *Note this:* The *amount* of the offering is to be *wholly* determined by the individual paying. Here the initiative responsibility falls wholly on the steward. Neither the tithe nor the surplus comes out of our "needs and just wants." The offering should come out of our needs and just

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wants. It is the real sacrifice. The widow paying her mite gave an offering—a real sacrifice. The rest paid out of their abundance (surplus); she out of her dire needs. No wonder the Master commended her the most. She was living in a higher ethical atmosphere than the others. She gave of her deficiency, proving her love for God was full to overflowing. "Speak unto the children of Israel . . . If any man of you bring an offering unto the Lord . . . he shall offer it of his own voluntary will."—Leviticus 1: 2, 3.

How These Funds Are to Be Used

The Order of Bishops has interpreted the law relating to the *use* of these various funds as follows:

The Tithe—Tenth.—The tithe or tenth should be used primarily for the support of the families of the church appointees and also the needy. By the "needy" is meant those directly dependent upon the church for support. Secondarily, the tithe is to be used for carrying on any other legitimate church work. (Doctrine and Covenants 42: 19.)

Surplus.—The surplus is to be used for the establishment of Zionic conditions. (Doctrine and Covenants 42: 10.)

If only one is ready to give, according to his means, it is acceptable; he is not asked to give what he has not got. This does not mean that other people are to be relieved and you are to suffer; it is a matter of give and take; at the present moment your surplus goes to make up what they lack, in order that their surplus may go to make up what you lack. —Doctor Moffatt's Translation of the New Testament from the Greek, 2 Corinthians 8.

The Tithe—How Used.

And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them; I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. . . . the Levite shall do the service of the tabernacle of the congregation. . . . it shall be a statute forever throughout your generations, that among the children of Israel they have no inheritance. But the tithes of the children of Israel, which they offer as a peace offering unto the Lord, I have given to the Levites to inherit; therefore I have said unto them, Among the children of Israel they shall have no inheritance."—Numbers 18: 20-24, I. T. (See also Nehemiah 10: 37, 38, and Hebrews 7: 9; all these citations sustaining the thought that the tithe is to be used for the priesthood [Levites].)

The Lord in latter-day revelation says the same thing:

And this shall be the beginning of the tithing of my people; and after that, those who have been thus tithed shall pay one tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.—Doctrine and Covenants 106: 1.

It may be used to aid the needy.

Thou shalt truly tithe all the increase of thy seed . . . and the Levite (because he hath no part nor inheritance with thee), *and the stranger and the fatherless, and the widow,* which are within thy gate shall come and eat and be satisfied. —Deuteronomy 14: 22-29.

Ownership

God Owns Everything

1. TIME: God set apart certain of our time for rest and also for work. This recognizes the fact that all time is God's.

2. SILVER AND GOLD: "The silver is mine and the gold is mine, saith the Lord."—Haggai 2: 8.

3. ALL LIVING CREATURES: "For every beast of the forest is mine, and the cattle on a thousand hills . . . all the fowls of the mountains; and the wild beasts of the fields are mine . . . the world is mine and the fullness thereof."—Psalms 50: 10-12.

4. SOULS: "Behold, all souls are mine."—Ezekiel 18: 4.

5. BODIES AND SPIRITS: "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."—1 Corinthians 6: 20.

6. LAND: "The land shall not be sold forever: for the land is mine; for ye are strangers and sojourners with me." —Leviticus 25: 23.

7. ALL THINGS IN HEAVEN AND EARTH: "I, the Lord, stretched out the heavens and builded the earth as a very handy work; and ALL THINGS THEREIN ARE MINE; and it is my purpose to provide for my saints, FOR ALL THINGS ARE MINE."—Doctrine and Covenants 101: 2.

"Behold, all these properties are mine."—Doctrine and Covenants 101: 10.

"It must NEEDS be that the riches of the earth are mine to give."—Doctrine and Covenants 38: 9.

"Let not any man among you say that it is his own."—Doctrine and Covenants 101: 12.

These texts prove beyond controversy that ownership of everything resides in God. While under the enlightening influence of the Holy Ghost, the saints understood who was the real owner. We find the record reading as follows:

Neither said any of them that aught of the things which he possessed was HIS OWN.—Acts 4: 32.

WHAT then is our relationship to things and values?

What has God committed to us?

Nowhere does he say that we "own" anything.

He has time after time stated that he has given the land unto us to possess it.

Possession Without Ownership Makes Us Stewards

Ye shall inherit the land, and I will give it unto you to possess it.—Leviticus 20: 24.

And ye shall dispossess the inhabitants of the land, and dwell therein; for I have given you the land to possess it.—Numbers 33: 53.

The fullness of the earth is yours: the beasts of the fields, and the fowls of the air, and that which climbeth upon the trees, and walketh upon the earth; yea, and the herb, and the good things which cometh of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards; yea, all things which cometh of the earth, in the season thereof, are made for the benefit

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and the use of man, both to please the eye and to gladden the heart; yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul. And it pleaseth God that *he hath given all these things unto man; for unto this end were they made, to be used with judgment, not to excess, neither by extortion;* and in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things and obey not his commandments. Behold, this is according to the law and the prophets.—Doctrine and Covenants 59: 4, 5.

Behold, the Lord hath created the earth that it should be inhabited; and he hath created his children, *that they should possess it.*—1 Nephi 5: 126, 127.

By hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet; *and the earth is given unto the saints,* to possess it forever and ever.—Doctrine and Covenants 100: 2.

Inheritances

The inheritance consists of property in our possession and for which we hold a title or deed.

Inheritances are divided into two classes:

(a) Real estate.
(b) Personal property.

The investment of the title to this real estate and personal property depends upon

(a) Its service.
(b) The needs.

(a) *The Service.*

If the *service* of the property is such that the welfare of the group (the public) depends directly upon its proper use, the public or group should hold the title, or at least should regulate and control. We cite water works, telephones, etc., as examples. The person who assumes the responsibility of managing these utilities will have a *managerial* stewardship.

If the welfare of the public or group does not directly, but only remotely depend upon the service of the thing, then the title may be held by the individual. Among such we may mention houses, lands, various kinds of businesses, etc. This class includes by far the greater number of inheritances. Such an inheritance will be a private inheritance.

While an inheritance is always part of our stewardship, our stewardship always includes our inheritance and may include more. There necessarily will be some that are what may be determined as quasi-public. Such inheritances may be held "in trust" for the group. Holding "in trust" means that the title or deed to the property may be held and managed by the individual or individuals. The group is to be the beneficiary of the net profits.

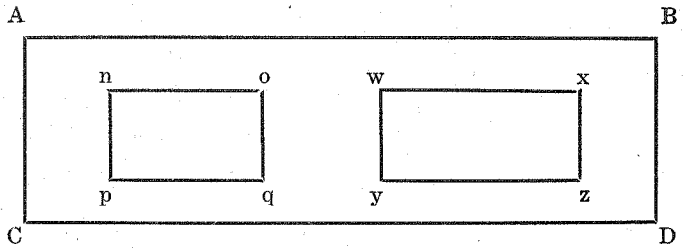
As the social group evolves, that is, becomes more compact and thus more complex, it follows that what has heretofore been considered individual rights will cease to be so and will become the rights of the group; consequently in the growth of our Zionic ideal the rights of the group will more and more predominate. Consummate wisdom will be needed in making this transition. The conservative element will seek to hold on to the old form of holding property, while the radical element will be overanxious to adopt new forms before the group is really prepared to govern.

The Needs.—The "needs and just wants" of an individual are also a factor in determining just who shall hold the title to property. Every person who is not mentally incapacitated to manage the same, may have property enough to provide for his "needs and just wants," and generally the best welfare of the group (society) places the title to this amount of property in the individual. Every inheritance carried with it a stewardship or responsibility.

Inheritance.—The Thing Over Which We Exercise a Stewardship.

The inheritance is of secondary importance. Stewardship is the big thing.

Doctrine and Covenants 101: 3: Let my servant, Sidney Rigdon, have appointed unto him the place where he now resides, and the lot of the tannery for his stewardship for his support.



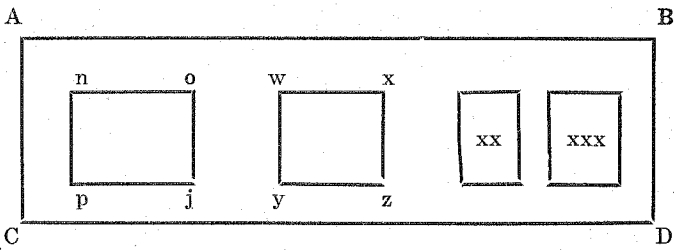
Responsibility of managing, ABCD, equals stewardship.

n o p q equals his residence (home).

w x y z equals tannery (the business property).

Here the "stewardship" included the management of both the home property and the business property, for which Sidney Rigdon was to account.

Doctrine and Covenants 101: 6: Let my servant, John Johnson, have the house in which he lives and the inheritance . . . and this is the beginning of the stewardship which I have appointed unto him.



n o p j equals house (home).
w x y z equals inheritance (land).
xx and xxx equal other lots.
Therefore A B C D equals stewardship.

Doctrine and Covenants 101: 7: Let my servant Newel K. Whitney have appointed unto him, the houses and lot where he now resides, and the lot and building on which the store-

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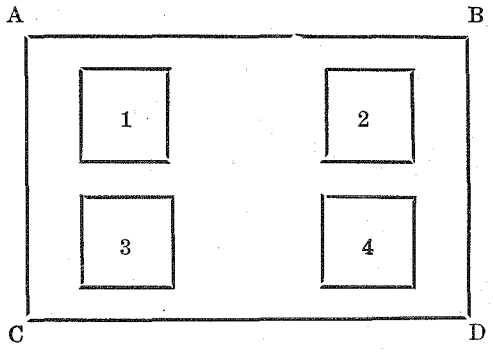
house stands; and also the lot which is on the corner south of the storehouse; and also the lot on which the Shule is situated; and all this I have appointed unto my servant Newel K. Whitney, for his stewardship.



1 equals houses and lot—residence.

2 equals lot and store (ozondah).

3 equals lot south of ozondah.

4 equals lot and shule (school.)

A B C D equals Whitney's stewardship.

These included Bishop Whitney's stewardship; that is, the responsibility of managing—taking care of—property, using and accounting for the same.

Numbers 33: 53, 54: For I have given you the land to possess it. And ye shall divide the land by lot for an inheritance among your families; and to the more ye shall give the more inheritance; and to the fewer ye shall give the less inheritance; every man's inheritance shall be in the place where his lot falleth; according to the tribe of your fathers ye shall inherit. (See also Deuteronomy 15: 4; Joshua 24: 32 [a burial lot], Proverbs 19: 14 [houses and riches].)

We submit herewith a brief statement as to how the early church interpreted the law of inheritances and stewardships by their *acts*. This does not necessarily mean that they were right in their method of so doing. They lived in a time when society was simple compared to what it is now. Changing social status may require a change in manner of procedure.

In Doctrine and Covenants 101: 6, John Johnson was to have a house and "the inheritance." This "inheritance" was a farm. Doctrine and Covenants 101: 8 gives Joseph Smith certain things which were designated as "the beginning of the stewardship which I have appointed unto him." Among these things are mentioned "the lot which is laid off for the building of my house [Kirtland Temple] . . . and also the inheritance upon which his father now resides." The Lord further says, "Behold I have reserved an inheritance for his father, for his support." Note that here an inheritance is called a stewardship and also an inheritance is given as a *support*. The following citations show what was considered by the leading authorities of the church in the 30's to be an inheritance.

Church History, volume 1, page 308 (land); Doctrine and Covenants 57 (land); Doctrine and Covenants 58: 11 (land); inheritances not to be *given* but *purchased*.

Church History, volume 1, page 308, we read, "The disciples of Christ blessed with immediate revelations from him, should be wise and not take the way of the world nor build air castles, but consider that when they have been gathered to Zion, means will be needed to purchase their 'inheritance.' "

Doctrine and Covenants 63: 13: He that sendeth up treasures unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him; . . .

Doctrine and Covenants 45: 12: Gather up your riches that ye may *purchase* an *inheritance* which shall hereafter be appointed unto you.

Doctrine and Covenants 48: 2: It must needs be necessary, that ye save all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to purchase lands for an inheritance, . . .

Time after time the Lord has told us that we should pay for what we get. (See Doctrine and Covenants 101: 13; 72: 3; 87: 6; 125: 16; 18: 5; etc.) This payment does not necessarily have to be in cash; it may be paid in service, labor. (Doctrine and Covenants 72: 3.)

Jeremiah 32: 6-11: The word of the Lord came unto me, saying, Behold, Hanameel . . . shall come unto thee, saying, Buy thee my field . . . for the right of redemption is thine to buy it. . . . for the right of inheritance is thine, . . . buy it for thyself. Then I knew that this was the word of the Lord.

Stewards to hold title to individual stewardship. (Church History, vol. 2, p. 116.)

The same day, August 5, the Presidency, High Council, and all the authorities of the church in Missouri, assembled in council at Far West, and unanimously resolved to go on moderately and build a house unto the name of the Lord in Far West, as they had means, and appointed Edward Partridge treasurer, to receive all the donations and subscriptions for the erection of the house of the Lord; Isaac Morley to be his secretary. Also voted that the committee; viz, Jacob Whitmer, Elisha H. Groves, and George M. Hinkle, stand until President David Whitmer goes to and returns from Kirtland; also that the building committee of the house of the Lord have no store connected with building the house but that every firm or individual that embarks in that business, have, own, and claim such property as their own private individual property and stewardship.—*Millennial Star*, vol. 16, pp. 54, 55.

(To be continued.)

Nothing stops the advance of truth and righteousness. Brother J. T. Riley, preaching near Des Gloise, Louisiana, in the swamp country, writes of going to services nightly in a rowboat. The schoolhouse where his services are held is built on piling over the water. The audience comes in boats, hears the message, and departs likewise. The Spirit has been with Brother Riley, so what does he care for a little inconvenience like swamps and rowboats, and perhaps rubber boots?

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"Let Your Light Shine"

BY MRS. GARD KIRKENDALL

In Romans 12: 1 we find these words:

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

How can we present holy bodies if we do not learn how to care for them from a physical standpoint? Again in 1 Corinthians 6: 19 we are told:

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

When we have been made to realize this wonderful discovery, which is our innermost true self, we have started a new growth, and we are on our way to a radiant personality. Sincerity—a great, deep, genuine sincerity—is the keynote to self-discovery; an honest facing of ourselves as we are, and a determined effort to shine out into what we ought to be, is the starting point. Do we not owe it to ourselves and to the future generation to seek the best possible way to care for our physical beings? Why be satisfied with half health when we can have whole health? What we want is to radiate light and life and a contagious cheerfulness wherever we go. If we are not doing this, we are not getting the best out of life, and the reason is that we are not putting in our whole selves.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matthew 5: 16.

Positive health, happiness, and beauty can be had at any age. There are God-implanted personal qualities which we have within ourselves, that can be drawn out and put to use by individual effort and responsibility. Our whole self is an energy made up of joyous activities which we may bring out into beautiful living.

One of the most important and inspiring principles of life is the power of the inner spirit to respond absolutely to every need, desire, or demand of the outer life. Does this mean anything to you? Let the body be an aid, not a handicap, to the spirit. This blazing power is the mystery of growth, and where we poke the hardest is where the growth begins.

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.—1 Thessalonians 5: 5.

We each have a nature—physical, intellectual, social, moral, religious, and business proclivities; these make up personality. They must function through an instrument, and that instrument is the body. What is your body doing for you? Is it telling the truth about you? You feel yourself to be a wholesome, well-intentioned, neighborly, right-loving sort of person; but what impression is your body giving out? Perhaps the very opposite, because you never thought to lift up your chest, breathe deeply, and let your true self expand at the center; flow and shine through your face and carriage, your walk and manners—you have never let your real self out. We are made up of inward, joyous activities, the health and beauty that belong to any age; but possibly we have fallen into the old-age rut and have settled into an unyielding sort of a whalebone-looking person, nerve racking to ourselves and repellant to others. We wonder why we are relegated to the chimney corner, for we are really quite gentle inside, but no one in this busy world has time to dig out the gold hidden in other people, and we must learn to wear our attractiveness on the outside as well as on the inside. We have everything that is needed to give and are not called upon to run into debt, but we can draw on what we have stored up, and by the exercise of giving, we expand our lives, and make of ourselves more powerful instruments of expression and influence in expanding the lives of others, and of beautifying ourselves. Zion Builders: do we realize what is required of a Zion Builder? We talk of the "more abundant life"; we pray about it and preach about it, and we seem to know little about it or how to acquire it.

The body is the most willing, responsive, and teachable servant in the world; but it will talk back and be stubborn and make us uncomfortable if we do not treat it naturally and honestly.

The law of the physical life is replenishment. We must put back in what we take out or lose balance; and to be wholesome, we must put our whole selves in. The disease of worry is destructive to the body. It is like a cider press, squeezing out all the sweet and nourishing juice and leaving only the pulp; and constant emotional strain mars the beauty of expression, saps the nerve food, and leaves the nerves jangling and irritable from starvation.

There are certain essentials to the building of physical health: the right use of air, water, food, muscular exercise, sleep, relaxation, and cleanliness. "Cleanliness is next to godliness," says one writer. The cells are the body builders; they build wholesomely or unwholesomely, according to the quality of nourishment supplied. The mind is the architect and makes the pattern of the building; exercise is the hod carrier, and takes the material where it is needed.

We cannot "let our lights shine" unless we have a healthy, well-developed, graceful, and responsive body, and to do this we must put joy into our physical habits; joy in standing erect and poised; joy in

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our muscles, in putting them into right action; joy in cleanliness, inside and out, that keeps our eyes shining and our complexions clear; joy in the food that will get the best of fatigue and keep us young; joy in the rest and relaxation that is inspiring and recreative; and above all, the feeling of deep reverence for the body as a temple of the Holy Spirit.

When we realize that we contain in our bodies all the elements which go to make up earth, and in our spirits the likeness of God, and we recognize the perfect physical instrument we have for expression, then we begin to understand the meaning of the words, "Ye are the light of the world."

The body beautiful is one that expresses health, intelligence, and grace; we must think of these qualities, not as something that must be made, but something we already have within ourselves.

We all have bodies, but most of us wear them as masks, or as shutters to conceal or to lock in our real abilities.

A healthy, happy spirit will not be content to drag a complaining awkward body around for long, but will cure it by making it behave itself—righteously.

The first step towards good bodily behavior is to get good bodily poise; and the way to do this is to straighten up the spine with the thought of strength and courage, lift the head with the thought that there is no reason why you should be afraid to look out upon the world fearlessly, and put down your feet firmly, determined to do your best.

Lean forward, with the thought that this is a friendly world that will give you back what you give to it, and after you have adjusted your muscles to these thoughts, look in your mirror and see if you have not already made an improvement in your personal appearance. But how much light do you suppose you are shedding; how much of your real, innermost, God-made selves are you letting shine and radiate into expression?

We may well remember for example such men as Lincoln, Roosevelt, Edison, Steinmetz, and their wonderful personalities, the last being a cripple from birth but not failing to let his light shine. And above all, Jesus, the Chrst, who is our perfect example, and, finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things.

Brother Bruce E. Brown is carrying the banner forward in a most commendable way in his field of activity around La Junta, Colorado. He reports June 21 to have been a most successful day spiritually.

NEWS AND LETTERS

Little Journeys With the Editor

(A letter from President Frederick M. Smith to HERALD readers.)

It has been suggested to me that news of my movements as a general officer of the church would be of interest. Perhaps I have been delinquent in writing such letters to the HERALD, but I have never cared to parade my "doings" or to appear much in print. I have, however, been criticized for not writing more "news," so I'll try to tell the HERALD family somewhat of the movements of the editor in chief while he is away from his desk.

It is July 1 (the beginning of a new fiscal year) as I pencil these items, and I'm in a Grand Trunk train speeding towards Canada, but neither absconding nor looking for Canadian 2.75 per cent brew. What I'm going for, I'll tell later.

A Call at Council Bluffs

Last Friday, June 26, after an extraordinarily busy week at the desk, I boarded a Burlington train near midnight, bound for Council Bluffs, weary in mind and body, feeling not at all like going to fulfill a promise made some days before, to meet district and branch officers to discuss church affairs and problems. An hour's reading of light literature got my mind off "problems," and I slept soundly till the porter shook me with the words, *"Council Bluffs next stop."*

Fifteen minutes of seven is a bit early to reach a station, but it was not too early for Brother M. A. Smith to meet me smilingly, and in his car take me to his hospitable home, where by the skilled hands of his companion we were served a breakfast. Shortly afterwards Brother John A. Hanson, the district president, came in, and the time till noon was spent in consultation. Then, joined by "Jack" Harding, we were most efficiently entertained for lunch by Sister Smith.

Following lunch, in Brother Smith's car, Brother Hanson, Brother Smith, and I visited the various church properties in Council Bluffs and saw several points of interest, among others being the new radio station K O I L being erected there. At about three o'clock I was "dropped down" at the city hall, where I was taken in hand by Mayor "Jack" Harding and Superintendent of Waterworks Mr. Ettneier, and, starting at the intake on the Missouri River, was shown and had explained to me the entire waterworks system, one of the most efficiently managed municipally owned waterworks in the country. This interesting inspection tour ended when Mayor "Jack" and his efficient superintendent left me at Brother Smith's home.

After supper a number of Saints, in response to invitations, came, perhaps twenty or twenty-five, and till a late hour some of the problems of the work in Council Bluffs were discussed.

At midnight I left Council Bluffs, not so weary as I had been on leaving Kansas City, despite the busy day, and feeling that a better understanding exists between the general officers and the local officers at Council Bluffs and of the Pottawattamie District. May it persist!

Arriving home early Sunday morning, the 28th, another busy day was passed, as Mrs. Smith was leaving at six o'clock for Chicago and I had a sermon to prepare for evening on the Campus.

Sermon Delivered at Campus

Mrs. Smith and her sister, Mrs. Johnson, off for Chicago, the girls, Alice and Lois, and I drove our aged Columbia Six

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to Independence and went to the Campus. I was delighted to see "Rob" Cooper and his band of musicians on the rostrum, for with this band-orchestra combination and Paul Craig's baton I felt sure the music was safe.

Despite the lowering and threatening skies, a splendid audience greeted me, and with voice in good condition, and two new amplifiers (installed by the radio boys) working fine, I found no difficulty in making the estimated twenty-five hundred hear; and the splendid attention given me throughout as I spoke on "Zion" and "stewardships" testified of the deep interest the Saints have in this part of our belief.

The Campus meeting over, a drive home for my baggage was followed by a trip to the Union Station, where I left the girls to get the decrepit "Columbia Six" home, while I boarded a midnight C. & A. train for Saint Louis.

On time (7.55 a. m.) at Saint Louis Monday, I had opportunity to secure transportation to Chicago, eat a light breakfast, and board another C. & A. train for Chicago. Getting a table from the porter, I went to work, and until about four in the afternoon worked steadily at my mail and papers, mailing several large packages of manuscript and letters at Springfield, and more at Chicago.

Arriving at the Union Station, Chicago, at half past four, a suburban train soon landed me in LaGrange, where at the home of Brother and Sister J. H. Johnson I rejoined Mrs. Smith. A pleasant evening ride into the country rested me from the day's work and journey.

A good night's rest was followed by a forenoon's work on the mail, and at one o'clock, with Brother Fred Johnson at the wheel of his new Jewett "coach," and Mrs. Johnson, Mrs. Smith, and Byron in the rear seat, I beside the driver, we began one of the most pleasant drives I have had. It was nearly one hundred and twenty miles through one of the finest agricultural countries in the world, and one abounding in industries as well. West from LaGrange, through Naperville and Aurora, over a new concrete road as smooth as a floor, past hundreds of well-improved farms on which splendid crops abounded, we reached Plano.

A Drive to Linger in Memory

Plano! What memories it arouses! Headquarters of the church for many years, and home of its president. The Joseph Smith home is pointed out to tourists. Plano is the town of my birth. The house in which I was born has long ago disappeared, and the spot on which it stood is known only approximately to me, but the folks seemed interested in having me point it out. And the house where the family lived for several years just before we left for Lamoni in 1881! How "runned down" it looks! But what a flood of memories it aroused! Of brothers and sisters, and mother, and father, dead and scattered. Of boyish pranks long since they were recalled. Of the barn, which in memory was very large but which in fact is small. Yet it housed (or barned) "Tottie," the famous mare father drove for so many years; and it was also a part of our playground. A drive to the old swimming hole aroused other memories, and we recalled the names of playmates we had forgotten. A visit to the "stone church" brought still other memories and recalled still other names.

Then we came back to the present and looked for the home of Brother Eli Wildermuth. He had gone, but the home was occupied by Brother and Sister Moore, and Sister Barnes and daughter were visiting there.

A call at the home of Brother F. M. Cooper found it unoccupied, and on inquiry we found he was at DeKalb at the home of his daughter, Sister Carter, very ill, and we regretted that we could not see him.

A short visit with Doctor Lord, an old citizen of Plano, recalled other playmate names.

Our visit to Plano was over, but memory ran riot for a while, till once more the beauty of the changing scenery caught our attention and held us to the present as we journeyed to Joliet, thence via Lockport and Lemont back to LaGrange for a late supper, leaving behind us a journey which will live long in memory.

Visits Harry Passman Home and Elmhurst

To-day, July 1, has been a busy one. Up early, writing demanded attention till about nine o'clock, when Brother Harry Passman called, and we talked till about eleven. He took Sister Smith and me to the Grand Central Station, where we placed Sister Smith on the train for Grand Rapids and then drove to the home of Brother Passman, where Sister Passman had a lunch awaiting us. What memories were again aroused, for the last time we had eaten together was in the Floyd House in Jerusalem, Palestine! Do you imagine we lacked for topics of conversation?

After lunch we three enjoyed a drive around the newer parts of Chicago, and to the Northeastern Illinois District's reunion grounds, though I fear the "points of interest" were frequently overlooked while we earnestly discussed church problems.

At Elmhurst Reunion Grounds, thirty-three miles from Chicago, with ticket in my pocket for Owen Sound, five minutes past four, and the train due out of the Dearborn Street Station at half past five, and the big city of Chicago to traverse! But Harry made it, and with fourteen minutes to spare.

It is bedtime, and the train is due at London at five in the morning (it is now four by my watch). From there by two changes I go to Owen Sound, due at five minutes after one to-morrow afternoon. I stop, to drop this letter off at Battle Creek to start its journey back to the Herald Office.

Good Conference in Gallands Grove District

CHEROKEE, IOWA, June 23.—Two of our members, Elsie Chiles and Mary Yarrington, were graduated from the high school this year. The evening service was dismissed the evening of May 24 so that all might attend the union services in the high school auditorium.

The district conference met here June 6 and 7 and will be remembered as a conference of progress and good fellowship.

The evening of June 5 the Sunday school here, assisted by the Mallard, Denison, and Gallands Grove schools, gave a fine program to a church full of people. "Row us over the tide," a beautiful song, was sung by Lois and Fern Hahn, eight and ten years of age, and was much appreciated by the audience. The men's trio from Gallands Grove and the children's choir from Cherokee assisted greatly with the program.

All sessions of the conference were in charge of the district presidency and passed pleasantly. The social services were a great help and blessing to all who attended. The gift of prophecy was with us both Saturday and Sunday mornings. One boy sixteen years of age was exhorted to prepare for the priesthood and told that he would be called to an important work in the church. Brothers Vernon Spence and Fred Baber, who were ordained priests, were also given instructions in regard to their work and calling.

Sermons were by C. E. Butterworth, W. A. Smith, and F. T. Mussell, and were full of instruction for the Saints.

At the business session it was decided to see about the purchase of a car for missionary work, also to proceed to-

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wards the holding of reunion next year. All district officers were reelected with the exception of Vernon Spence, who will be the new Sunday school superintendent, and Sister Guy Johnson, district chorister.

A storm on Sunday afternoon hurried some in their start for home, while others were detained until Monday morning. We are glad the Saints met with us and will welcome them again.

Albert Haynes, teacher, has returned from Young People's Convention and reports a wonderful meeting. He gave a fine talk Sunday morning and told about the convention.

Brother and Sister Frank Sheldon and Sister Eleanor Sheldon and son Willard will start July 1 for Long Beach, California. They are planning to drive overland and expect to be gone at least one year. The Saints here will miss them, but we realize that our loss will be the gain of Long Beach Saints.

Brother and Sister Sheets and family, of Sioux City, came to hear Brother W. A. Smith and Brother Mussell in their meetings held following the conference. Brother Smith went home with them for a short visit.

Brother Vernon Spence expects to spend every other Sunday visiting the schools of the district. Brother A. R. Crippen filled the appointment at Storm Lake May 24.

Sister Elsie Chiles and Brother Theodore Webb were married June 1 at the home of the presiding minister, Brother A. R. Crippen. A reception was given for them at the home of the groom's mother, Sister Evans, the evening of June 9. A large number of Saints and friends were present to extend best wishes to the young couple. Ice cream and cake were served by the hostess. The guests left many useful gifts as an expression of their good will.

Sister Celia Jones died June 10 after a short illness. She was baptized by Brother Pendleton about four years ago.

Harold Reeder will succeed Sister Eleanor Sheldon as secretary of the Department of Recreation and Expression, and E. M. Chiles as treasurer will succeed Brother Frank Sheldon in both Sunday school and the Department of Recreation and Expression.

London Saints Interested in Their Work

LONDON, ENGLAND, June 16.—A few of the Saints here are endeavoring to keep interested by carrying on the work of the Religio. We do not yet have a place for meetings, so we are thankful to be able to carry on the Religio work in the home of our branch president, Brother J. W. Worth. This is the only means we have of meeting together. We meet every Friday evening and have an average attendance of nine. Other members do not attend because of the distance.

Every first Friday in the month, sacramental service is held instead of the usual class work, so the members are given the opportunity to partake. We have all been asked to attend Enfield Branch at least once a month, for it is the nearest meeting place while the branch is unorganized. It is not always possible for all to attend, so it was thought best to drop class work once a month and give all an opportunity to partake of the sacrament.

We desire an interest in the prayers of all the Saints, that our heavenly Father will hasten the day when we will be privileged to meet together once more. It is hard to keep interested when one has not the opportunity of meeting with the Saints, for when you mingle with people who do not want to know anything about religion and feel you are alone, you are apt to lose faith.

We look forward to meeting with the Saints, people who understand and desire to serve God. In this way we are helped along. We are in sympathy with the isolated Saints and remember them in our prayers, asking God to bless and help them day by day. Our prayers are for God's people everywhere, and especially for those responsible for the directing of the church; also the missionaries, that God will help them in performing their duties.

We started a Christmas offering three weeks ago. God has surely blessed us in the effort we have put forward. We hope to have a nice little amount to send in by the end of the year.

May God bless and help one and all.

ARTHUR H. WICKS.

18 Lions Hats, Mandaville Street, Clapton Park.

Two-Day Meeting on Irvington Reunion Grounds

SAN FRANCISCO, CALIFORNIA, June 24.—Quite a number of the San Francisco Saints attended the two-day meeting held at Irvington, the Northern California reunion grounds, on May 30 and 31. This was the second two-day meeting held, and the attendance and interest was all that could be desired. Everyone was agreeably surprised and pleased at the wonderful improvements to the grounds.

Our Sunday school rendered a pleasing program on Children's Day. We were indeed favored on this day, for in the morning Elders A. M. Chase and Hiram Holt addressed us, and in the evening Elder H. W. Savage. We enjoyed having these brothers with us, though there was a feeling of sorrow when we thought of the fact that we would not see them for a little while. Brother Chase left during the week for his field at Hilo, Hawaii, while Brother Savage left for Tahiti.

During this week Brother and Sister Hull left for Salt Lake City, their new field. These good people have been with us for a year and a half, and it was with a feeling of regret that we were obliged to let them go, though the comforting thought is that our loss is Salt Lake City's gain.

We have been favored with sermons by Elders George S. Lincoln, V. B. Etzenhouser, L. B. Shippy, and John A. Saxe.

Our committee on building the assembly hall is actively engaged in preparing plans to start building in the very near future. We are much in need of this assembly hall, as, heretofore, we have been obliged to rely on the hospitality of our good sisters or go to the expense of renting a hall for our social activities. A suitable hall available at all times will be an incentive for frequent gatherings, and also will give us more room for Sunday school and Religio.

J. W. Peterson's Presence a Welcome Feature

OWEN SOUND, ONTARIO, June 17.—June 7 marked a day of special activities in this branch. Visiting Saints were present from Wiarton, Port Elgin, Southampton, and Grand Valley. Patriarch John Shields, District President D. B. Perkins, and Missionary J. W. Peterson were among those present. Brother Shields had charge of the sacramental service at ten in the morning, and Elder Peterson gave an interesting discourse at two o'clock. "Uncle John" had charge of the evening service.

At the opening of Brother Peterson's talk he sang a number in the Hawaiian tongue. A kindly expressed desire of his was that we might retain its words in memory. We are sorry he had to leave immediately after the service for

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Grand Valley, where he was to open a series of meetings that evening.

One of the pleasant events of the day was the ordination of Brother W. C. Elliott to the office of elder. Brother Shields and Brother Peterson officiated, the former being spokesman. Brother Elliott expects to leave for his field in New York District about June 26. He will be greatly missed in the branch, as he has always been an earnest and energetic worker. As he leaves us, we wish him Godspeed and every success in his missionary activities.

It seemed like old times to note Sister J. L. Mortimer's pleasant smile last Sunday. She has been confined to her home for some months, and we are glad to report her condition as somewhat improved. She left for Toronto this morning, where she intends to take treatment for a few days. All join in wishing her speedy and complete recovery.

District conference convenes at Providence Bay, Manitoulin Island, July 4 and 5. We leave for that place by boat July 2, returning to Owen Sound July 6. All are awaiting with anticipation the meeting with President F. M. Smith, who is expecting to be present.

Brothers D. B. Perkins and G. C. Tomlinson, sr., leave for Providence Bay on Friday this week.

Little Compton Loses a Devoted Saint

FALL RIVER, MASSACHUSETTS, June 22.—The attendance at the June sacramental service was fair. After the service Pastor James W. Heap and Elder John Rogerson went to Little Compton to administer to Sister Alice Simmons. She passed away June 9 in the early evening. She leaves a husband and three children. Funeral services were held Friday afternoon in charge of Elder Rogerson, with prayer by Alma M. Coombs and singing by Margaret Henderson and Alma M. Coombs. All who are familiar with this district know what a good work Sister Simmons has done at Little Compton.

Children's Day was observed June 21. Charles H. Pillsbury, eight years old, was baptized by Elder James W. Heap, and confirmed by Elder John E. Rogerson and Elder Heap. The children gave their recitations and songs, then listened to a sermon by the pastor. Preaching in the evening was by Alma M. Coombs. Elder Rogerson was the speaker last Sunday evening.

Elder Frederick Roberts, of Hope, Rhode Island, was the speaker the morning of June 14. His subject was "Obedience." He recalled how there were in the beginning twelve members in Fall River, and judging by the empty seats, the number has not increased much. Of course the membership has increased, but some have moved to other branches or are indifferent, while others have been lost through death. There are over one hundred members in the branch, but the attendance is always small.

There will be no Fourth of July picnic as so many will be at Onset. The Rogerson family leaves soon for the summer.

The Temple Builders will have a boat ride to Rocky Point July 11.

The Temple Builders and their friends had a ride by automobile June 13 to the home of Margaret Henderson's brother in the country. A good time was had around the bonfire, roasting wieners, singing, and telling stories.

Elder Jasper O. Dutton reports an interesting clash while doing missionary work at Petersburg, in southern Wisconsin. Twelve have been baptized by him there, and prospects are that more will follow. He writes an interesting letter to the *Ensign*, giving a full account of the experience.

Independence

Independence celebrated the Fourth on the Campus. The Chamber of Commerce sponsored the program, which was a sufficient guaranty that it would be done right. Mayor Roger Sermon appointed Colonel E. M. Stayton to head the committees and selected the speaker for the evening, Honorable George H. Combs, jr. He also arranged with the American Legion Band to give a concert in the evening. The secretary of the Chamber of Commerce and two other prominent members had complete charge of the purchasing and setting off of the fireworks.

The Campus Committee took charge of the policing of the grounds, the parking of cars, concession stands, etc. The Laurel Club did their bit with a "fish pond" for the children —one of the most popular attractions on the ground.

The day opened cloudy and delightfully cool. In fact, the weather looked much like rain. However, the baseball game between the Knights of Pythias and the Standard Oil teams was played as scheduled and resulted in a score of 14 to 10 in favor of the Standard Oil team.

There were so few people on the grounds at one o'clock, when the games and races were scheduled, that this feature was omitted from the program.

At half past two our Bar-Gar Sunday school team met the National Lead Battery team of Kansas City in one of the best baseball games ever played on the Campus diamond. The two teams were about as evenly matched as two teams could be, and it took ten innings to decide which was best. The Bar-Gars finally tallied the winning run, and the game was over, the score being 5 to 4. Both teams played with gameness, and the visitors especially are to be congratulated on the manner in which they took the usual "kidding" incident to playing on a hostile ground. A feature of the play of our boys was the pitching of Curtis, who was in great form.

The band, under the leadership of Earl Cox, rendered a pleasing program at six o'clock, followed immediately by the address of the evening by Honorable Mr. Combs. Mr. Combs has spoken a number of times from the Campus platform and always has something worth while to say. He has a very pleasing personality and is well liked.

At eight o'clock the fireworks committee began to get busy with their end of the program, and fulfilled the fondest expectations of both children and grown-ups. The display this year was one of the best ever seen in this vicinity.

Immediately after the fireworks, a Harold Lloyd picture, "Girl shy," was shown on the big screen, which held the vast audience until 10.45 o'clock.

The concession stand, in charge of Mansel T. Williams, was the busiest place on the grounds all day, and especially in the late afternoon and evening. The people seemed to realize that all profit went to the upkeep of the grounds, and spent their money accordingly.

No serious accidents were reported, and only a few slight injuries were sustained. Perhaps one reason for this was that an attempt was made to segregate those who wished to celebrate with noise-makers. These were asked to fire explosives within an area marked out by posts.

At night the parking places on the Campus overflowed early, and some two hundred automobiles were parked on the open space just west of the ball diamond. It has been estimated that between ten and twelve thousand people were on the grounds during the shooting of the fireworks and the showing of the picture.

It was an occasion of which we may be proud. We are glad that we can offer to the people of Independence such an

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ideal place for holiday recreation, and we are also glad that the people of Independence have been made to feel that our interests are theirs, and that they are willing to share with us the burden of maintenance.

President Elbert A. Smith left Friday for the West. His first stop was to be at Ogden, where he was to spend the day with the Saints of the Utah District. A special program and rally had been arranged for the day.

President Frederick M. Smith was with the Owen Sound Saints over the week-end, attending a district conference. The district authorities had made some interesting plans for the occasion which no doubt will be reported later.

Group 19, presided over by Elder S. O. Smith, had an unusual experience Wednesday evening. There were 14 present, 14 praying and 14 testifying, a 100 per cent affair.

Superintendent of the Sunday school, C. B. Hartshorn, and family have left Independence on an extended auto trip, going west to Montana, through Yellowstone Park, returning via Canada and Chicago.

There was an attendance of 850 in the upper auditorium at the sacramental service. The emblems were also administered in the lower auditorium and in the dining hall.

Elder W. I. Fligg was the speaker at the Campus to an audience of about 1,300.

There was a very fair attendance at the Sunday priesthood meet at half past two, at the Institute Building.

The regular meeting of the Department of Women will be held Friday afternoon at the Stone Church, at half past two. Patriarch Ammon White will be the speaker.

Second Church

Sunday morning a company of young people assembled at the church very early, led by Elder John Miller. The baptismal font had been filled, and one young man and six young women were brought into the church, Elder Miller baptizing and Elders Dillee, Miller, Andes, and D. A. Whiting confirming, which occupied a portion of the prayer meeting time. The spirit of encouragement, light, peace, and prophecy pervaded the ordinances and indicates the future usefulness of the new members.

The church was filled at eleven o'clock to partake of the Lord's Supper, and Elder William H. Kelley took a leading part in the testimony time, directing the thought of the assembly in a wholesome way, to their edification.

Sunday evening the pastor made the first of the warm weather short talks, or sermonets. Next Sunday evening Brother Glen Davies will be the speaker.

Brother and Sister John T. Curtis, Alfred, Clara, and their sons Kenneth and Chester Roy left this morning on an auto trip to their old Illinois home, and possibly further into the East, to be gone two weeks or more.

Walnut Park

The new community playground at the corner of Main and Alton seems to have changed hands on the Fourth of July. While the young people went elsewhere, a congregation of the older Saints from throughout Zion gathered there for an old-fashioned picnic and sociable time. A long table held an abundance of food, but nobody "served." Each one took a plate and helped himself to anything and everything he liked. A goodly number of speakers were chosen from the crowd, who gave patriotic addresses or told tales of missionary life or other church experiences. Did they sing? They surely did. Only one book was on hand, but one was enough. They sang from their hearts—the old songs their fathers sang, while they recalled the good old days "away back in Michigan," in the wildwoods of Minnesota, the prairies of Canada, etc.

Recent marriages among the young people of the community are Mildred Griffin to Joseph Shupe and Orpha Parrish to Lawrence Wolfe.

The Sunday school picnic promised to the children on Children's Day was held June 26 on the Crackerneck Road, a fine, shady location being granted for the day by a good Catholic family, the Jacobsons, who ate dinner with the picnickers. A hundred or more were there, and everything went off pleasantly.

Little Jessie Anderson was baptized at the close of Sunday school Sunday by her grand-uncle, B. J. Scott. The font being in the primary room, the little folks were invited to gather about it to watch one of their number inducted into the kingdom. Brother Scott and Brother C. K. Green confirmed her at the sacrament meeting following.

Liberty Street

Monday night was the party night for the Temple Builders, and they entertained for Mrs. V. W. Gunsolley and her daughter Bertha. Sister Gunsolley told the girls, all of whom had considered Brother Gunsolley as a very dear friend, of his peaceful passing and of a very comforting dream he had two nights before his death. Later Sister Loretta Wiggins, who recently took her master's degree at Columbia University, New York City, gave quite an extensive talk on what she had learned about New York, illustrating her talk with newspaper pictures and railroad guides. Ice cream, cake, and punch were served.

Tuesday night a mass meeting was held to determine whether the Liberty Street Saints cared to join in the union services at the Campus Sunday evenings. They voted by a large majority to go to the Campus for the summer.

The Temple Builders had a home-coming gathering at the Campus for supper the evening of July 4, which included the Temple Builders of this congregation and their families.

A little son was born to Kenneth and Mabel Paschall June 24, named Kenneth, jr.

Enoch Hill

Last Sunday the Saints of this congregation had the pleasure of having Bishop M. H. Siegfried with them. He occupied the evening preaching hour, and his sermon was well received.

Tuesday, June 20, we held a "trip around the world," in which about two hundred and fifty took part. The proceeds went to the local church building fund, a substantial amount being collected. The thermometer which registers how much has been paid went up perceptibly, and it is hoped it will continue to climb.

Another social will be arranged this month to further reduce the encumbrance locally. We have a membership of approximately three hundred and twenty-five in this district, but the seating capacity of the church building is only about two hundred and twenty-five. We need a larger building and are working to that end.

Earnest E. Crownover writes from Calumet, Oklahoma, under date of July 1 giving an account of a Book of Mormon student organization. It has been operating a little less than one year, has trebled its membership, and is numbering among its members those who are not of the faith. Besides the study of the Book of Mormon, they are giving some attention to programs and find that these create interest also among the people of other denominations. The organization is controlled almost altogether by the young people of the church.

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Kansas City Stake

Central Church

The members of the stake were called together Monday evening to a special business meeting, called by the stake presidency and bishopric, to give their consent by vote to release the Central Church property in the sale recently consummated, proceeds to apply on the new church just purchased at Thirtieth and Tracy Avenue. This was to satisfy title companies through whose hands all legal papers pass in the transaction. This probably finishes the detail in the transfer. We hope to occupy by the first of August.

The speakers announced for to-day are the pastor, J. A. Tanner, at eleven and Elder A. R. White at a quarter of eight.

Malvern Church

Several of our young folks who attended the Young People's Convention at Lamoni have returned with their notebooks full of information, truths concerning the splendid affair. Those who had to stay at home are looking forward to a series of talks from those who were privileged to be present there.

Stake Missionary W. I. Fligg was speaker the 21st at eleven o'clock and was welcomed and his message appreciated. Stake Chorister Bernice Griffith sang, supported by their newly developed choir. The same evening the pastor, Elder W. O. Hands, with the help of the local church put on a father's day program, in which a number of our young people participated. It was successful, as it "broke the ice" for several who had never taken active part before.

Lamoni Stake

The local Religios in and near Lamoni decided to join in an all-day celebration on the reunion camp grounds a mile south of Lamoni on July 4. For this occasion each Religio was to prepare a patriotic program number. A drenching rain on the night of July 3 put a damper on everything, for country roads were almost impassable, and the rural Religios were having a hard time to reach town.

Besides this, the South Woods were too wet for picnic purposes, and the clouds hung heavy most of the morning. Finally the gloom gave way enough to allow the program to be presented at Central Park about eleven o'clock. Picnic parties feasted in various groups, the Religios treated the crowd with lemonade; then recreational games, races, etc., made the afternoon happy. The splendid playground apparatus with which Central Park is provided amused the smaller children throughout the day. Everyone reports an excellent time.

Two auto loads of young people departed for Onset, Massachusetts, this last week. In this party were: Olive and Fern Elefson, Tess Morgan, Ethel Brooner, Alice Kendall, Mrs. Verna Brackenbury and son Robert, Eugene Closson, Kelley Anderson, and George Lewis. A. M. Carmichael will join them later. Their work at Onset will be experimental along the study of child nature to aid them in literature which they are preparing for Sunday school and reunion work.

These same young people have been holding an experimental observation camp in the woods west of Lamoni, taking certain groups of children to study, first beginners, then primaries, juniors, and intermediates.

Forest Roberts, one of the Graceland instructors, was married June 27, to Sister Esther Salter, in DuPere, Wisconsin. They will make their home in Lamoni next school year.

Brother Charles Church, jr., of Lamoni, is to be married July 10 to Frances Van Fleet in Cucamonga, California.

The sacramental services took place at the usual time Sunday morning. Brother Wilber Prall and his new assistant, Brother David E. Dowker, with Brother A. J. Yarrington, were in charge. The meeting was of high order.

Brother Dowker preached in the evening, and the summer choir, under the direction of Evan Fry, gave the monthly concert preceding the sermon.

The young people who attend the midweek prayer services are invited to a lawn party at the home of Brother and Sister Wilber Prall on Friday evening, July 10. This is the beginning of a planned series of get-acquainted meetings for the prayer-meeting attendants among the young.

Central Chicago

Sixty-sixth and Honore Streets

CHICAGO, ILLINOIS.—If, as is sometimes said, the prayer meeting indicates the general condition of the branch, ours is on the upward trend, for the attendance at these meetings has materially increased.

We had Brother Gomer T. Griffiths with us the 14th, and his influence was deeply felt. In the morning we had three baptisms, Dorothy Kimball, Robert Roehm, and James Speace. The little son of Brother and Sister Arthur Pement, and the little daughters of Brother and Sister Lillis and Brother and Sister Willet were blessed.

A few days ago Sister Willet was hit by a street car and is in a very critical condition. The Saints have been asked to pray for her.

The Religio has had several special programs, one at Ogden Park, and one last Thursday under the direction of Miss Veral Smith and Miss Zena Walborn.

About twenty-seven dollars was added to the building fund as a result of the apron social given by the Department of Women recently. The fund is slowly but steadily increasing, and we are looking forward to the future.

Saints Aroused as From Deep Sleep

LUCASVILLE, OHIO, June 16.—We were very glad to have with us on June 8 and the week following Elder E. D. Finken, of Valley Center. He left the 16th for Hiland Branch, where he will preach two nights. From there he expects to go to the vicinity of Columbus to begin tent meetings.

Prayer and sacramental services have been well attended, and the spirit of the Master has been present to a marked degree.

There was a good crowd at Sunday school on the 14th, and the Spirit of the Master was in our midst at the prayer service.

We are thankful that the Saints in this branch are aroused as from a deep sleep to activity in the work of the master. Priest Mark Crabtree preaches every Saturday and Sunday night, and some are likely to join the church soon.

The Saints have been busy raising money to insure the church building for three years.

Quite a number of the Saints from McDermott came to attend the meetings Brother Finken held here.

We feel that the Lord has blessed us, for his Holy Spirit has made itself felt in our midst. We feel that if we live the way the Lord would have us he will bless us more than ever before. May the Saints everywhere be faithful in the service of the Lord.

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Elder Williams Leaves Hilo

(A letter from Hilo, Hawaii, dated June 4, 1925, written by Elder D. J. Williams to the First Presidency.)

Dear Brethren: This will, perhaps, be our last report from Hilo, especially so if Sister Williams is strong enough to make the trip to Honolulu ere long. The doctor advised her yesterday to be very careful lest overexertion cause further trouble.

We are glad to say that the Hilo Branch is in the best spiritual condition it has been since our coming here. Though it is not all we have desired, we recognize that they are only in their infancy as a people in the knowledge of Christ. And when compared with other religious bodies we are happy to say that our people stand much higher in spirituality than any other. Reports coming from outsiders of late have confirmed this opinion.

A system of visiting has been arranged for the priesthood which seems to be satisfactory to them, as well as effectual in its purpose.

The attendance as well as interest is increasing in branch and also services of the departments. Just recently one of the brethren, noticing this, remarked that we would soon need a new church. We are very sorry, however, that Sister Williams's work among the sisters has been hindered by her illness during the past three months. The first meeting of the Department of Women in that time will be held to-morrow.

The Hilo Branch will enjoy the services of another elder soon. The ordination of Brother Henry Mahi will take place next Sunday at our sacramental service, and we are sure his work will be greatly beneficial to the Saints and enjoyed by them.

Sends Large Delegation to Young People's Convention

MOORHEAD, IOWA, June 30.—This branch was fairly well represented at the Young People's Convention at Lamoni. Those attending all or part of the time were: Misses Fern Wilson and Frances Strand, Arnold Adams, Lloyd McIntyre, C. R. Hield and wife, Harold and Laton Mann, and Mrs. Mark Jensen and daughters Aurilee, Alice, and Aleta.

Sister Audrie Strand returned recently from Denver, Colorado, where she has been employed as instructor of physical education in the schools of that city. We understand she will fill the same position next year.

Evangelist F. A. Smith of Independence has been holding a series of meetings in our branch the past week. His sermons have been edifying, and those who were permitted to attend regularly have appreciated their opportunity. Owing to the funeral service of Mrs. Fred Pomeroy, an old-time resident of this community, being held in the Christian Church Sunday morning, our service was dismissed. Brother Smith again occupied in the afternoon and evening. Moorhead Saints are always glad to welcome Brother Smith, and we hope his next visit will not be far in the future.

Brother Hield of Orson and Sister Lena Wells of Lamoni were in attendance at the weekly prayer service June 18.

Saints of this territory were made sad to learn of the death of Brother L. E. Hills, as he had made many friends among us during his visits in past years.

District President Joseph Lane was called away from the series of meetings in which he was assisting Brother F. A. Smith, to the bedside of an afflicted sister at Independence.

Sisters Clara McDonald and May Wilson, who have recently been patients in hospitals, are both able to attend services again. All the Saints were pleased to welcome them.

Brother and Sister D. Blair Jensen have been spending the last two weeks with his home folks. Blair has taught in the Lamoni High School for the last three years, and his wife was one of the recent Graceland graduates. They departed for Gaylord, Michigan, the home of Sister Jensen's parents, on June 30.

At eight o'clock Sunday morning, June 21, a quiet wedding was solemnized at the home of Brother and Sister Mark Jensen, when their eldest daughter, Aurilee, was united in marriage to the eldest son of Brother and Sister John Adams. Elder Jensen, father of the bride, officiated. Only the immediate families were present. Following the ceremony a wedding breakfast was served, after which the young people departed for an auto trip in the northern part of the State. Their first stop was to be at the home of Doctor Minthorn, in Castana, where a two o'clock dinner had been prepared in their honor. A reception was prepared by the parents of the young people and held at the John Adams home on Thursday evening, which was attended by about two hundred relatives and friends. They will make their home near Moorhead on the Adams farm.

The home of Brother and Sister Fred Pellisier was also the scene of a home wedding June 24, when their only daughter, Pauline, became the wife of Jennings Coffman of Omaha. Elder William Wilson, uncle of the bride, officiated. The ceremony was attended by several near relatives of the bride. A bountiful wedding dinner was provided by the parents of the bride, and a few days later the young people left for Omaha, where Brother Jennings is private secretary for a furnace company and where they will make their home. Moorhead Branch is sorry to lose Pauline, as she has been a faithful worker. We hope for frequent visits and trust that the lives of all these young people may be full of happiness and crowned with success.

Stockton, California

The annual Sunday school picnic which was to have been held on May 30 was postponed, owing to a call from District President J. D. White to all in the district to assemble on the reunion grounds at Irvington to participate in planting a memorial plot. These grounds are fast growing more beautiful. In all, thirty-two went from Stockton and enjoyed the two-day gathering, partaking of the Spirit which was manifest throughout.

Sunday, May 31, Elder L. W. Hayes and wife, of Kansas City, Kansas, were visitors at church. He was prevailed upon to remain over and preach on Monday night. All enjoyed the splendid sermon he gave.

The matter of building a parsonage has been postponed. The committee found the cost of material high, and the lowest estimate was thought to be too great an undertaking for the present.

Children's Day was observed June 14. Part of the Sunday school hour was given over to a program by the children, and Brother W. H. Dawson of Sacramento preached a sermon to the children, which was enjoyed by all. Other visitors of the day were Brother A. E. Frazier and family, of Modesto. One pretty feature was the blessing of the infant son of Mr. and Mrs. Chriss Nicols. This is the first grandchild of Brother and Sister L. J. Searcy, and Grandpa Searcy is so proud of his new title he wears a smile that will not wear off.

We are experiencing the warmest weather of the season, but since it is needful to bring about better crops we do not mind it.

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Woodbine, Iowa

July 1.—Patriarch F. A. Smith visited us recently, occupying the pulpit four evenings and dispensing the word to the edification of many.

We miss some of our young people who are away attending summer school, and they strongly testify that they miss the church privileges and association with the Saints at home. This is as it should be, and we can say from the heart, "Blest be the tie that binds our hearts in Christian love."

The Children's Day program, which included children from three years old to high school age, was well rendered, and as we observe the many childlike, unwise things we do daily, we are sensibly reminded that all are but "children of a larger growth."

The Department of Women planned a picnic on June 25 in the city park in which both Woodbine and Dunlap Saints participated. Many expressed themselves as having had an enjoyable afternoon. Supper was in no way slighted, for in reality the crowd pressed it so closely that it was actually swallowed up, after which the Orioles presented a "peppy" program. These girls can always be depended on for extemperaneous entertainment.

We very much regret the ill health that has befallen the companion of Brother Joseph Seddon. She is now in the hospital at Rochester, Minnesota. For months past she has faithfully performed the part of a true wife to her afflicted husband, and we trust she may soon be permitted to return to her home and friends.

Union church services will be held next Sunday in the Chautauqua tent that is in our city. Elder Fred A. Fry will be the speaker at eleven o'clock.

Ottumwa, Iowa

July 5.—The Saints here are still endeavoring to hold their own. We were privileged to have with us at the sacramental service in June District President Amos Berve and his assistant, Elder W. H. Gunn, pastor of Fort Madison Branch. The Spirit of the Master was present, and our district president addressed us under the inspiration of the Spirit, giving words of instruction and advice. The evening of the same day Brother Berve preached a wonderful sermon. All remarked on the wonderful way it was presented.

We also had with us on June 29 Bishop M. H. Siegfried, who was here on church business. He preached two sermons which were noted for their plain and pointed presentation. His ability for handling church business is to be admired. Success is bound to be ours with such men as our leaders are.

Brother Berve ordained Brother Oris LaPoint to the office of deacon, in whom we feel we have a live-wire man

Among the local force, Brother Baker has preached some good sermons.

The Department of Women spent a half day with our aged Sister Shockley, who has been unable to meet with the Saints for years. She is in her eighty-eighth year and is still firm in the faith. She makes rugs for her livelihood on an old-fashioned weaving machine. A happy time was spent and refreshments served, after which they left the sister feeling happy. The sisters also had a party at the home of Sister H. Howells, and a good time was spent.

Brother D. T. Williams, sr., is back at work for a while, and his faithful wife is doing all she can to keep the home fires burning.

The tithing is coming in fairly good, according to the report of Bishop Agent E. H. Lewis.

The pastor has been to Minneapolis, where he enjoyed a visit with Saints and relatives.

Radio Programs

K L D S

TUESDAY, JULY 14, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Tuning in number.
Soprano Solo: "Until," Sanderson.
By Mrs. Arthur Riddols.
Saxophone Solo: "Love's hope," Victor Arnold.
By Wesley Brocaw.
Contralto and tenor duet by Mr. and Mrs. W. C. Norman.
Soprano Solo:
(a) "Just that one hour," Eville.
(b) "Don't hurry."
By Mrs. Clarence Koenig.
Address.
Soprano Solo: "O promise me," De Koven.
By Mrs. Riddols.
Contralto and tenor duet by Mr. and Mrs. Norman.
Saxophone Solo: "Valse Hilda," Clyde Boerr.
By Wesley Brocaw.
Soprano Solo:
(a) "Angelus," Lieurance.
(b) "The night wind," Ball.
By Mrs. Koenig.

THURSDAY, JULY 16, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Soprano Solo:
(a) "Trees," Rasbach.
(b) "Selected.
By Mabel Ireland.
Soprano solo by Regina McRae.
Soprano and Alto Duet: "Out of the dusk to you," Lee.
By Margaret Tuckfield.
Mrs. Cleo Salisbury.
Baritone Solo:
(a) "When," Benham.
(b) "Lolita," Buzzi-Peccia.
By Herbert Fraher.
Cello Solo:
(a) "La Cinquantaine," Marie.
(b) "Waltz pathetique," F. Henri Celickman.
By Ada Griffice.
Address.
Lyric Soprano:
(a) Selected.
(b) "Last rose of summer," Page.
By Margaret Beam.
Baritone Solo:
(a) "West of the great divide," Ball.
(b) "Smilin' through."
By Elvert Himes.
Soprano and Alto Duet: "Sing me to sleep."
By Mabel and Kathaleen Ireland.
Contralto Solo:
(a) "The four-leaf clover," Brownell.
(b) "At the end of the road."
By Mrs. Cleo Salisbury.

SUNDAY, JULY 19, 1925

11.00 A. M., From the Stone Church

Organ: "Offertoire," Batiste.
By Mrs. Pauline Becker Etzenhouser.
Tenor solo by Mr. George Anway.
Instrumental Quartet: "My faith looks up to Thee," Schnecker.
Miss Emma Snead, violin.
Miss Lillian Green, violin.
Mrs. Etzenhouser, organ.
Mrs. Paul N. Craig, piano.
Sermon.
Postlude: "Prelude and Fugue in F Major," Bach.
By Mrs. Etzenhouser.

VESPER SERVICE

6.30 P. M., From the New L. D. S. Radio Studio

A mixed quartet composed of George E. Anway, F. A. Russell, Mrs. I. A. Smith, and Mrs. S. A. Burgess, will furnish the music.

9.15 P. M., From the New L. D. S. Radio Studio

Music by the Walnut Park Orchestra.

Medley of gospel hymns.
"Morceau Facile," Carl Bohm.
By the Orchestra.
Soprano Solo: "O Lord, be merciful," Bartlett.
By Mrs. Marion Campbell.
Hulda Hatch, accompanist.
"Trinity bells march," R. B. Hall.
"Melody of hope," F. B. DeLeona.
By the Orchestra.
Sermon by R. W. Farrell.
Orlando Nace, director.
Iris Burdick Burnes, accompanist.

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MISCELLANEOUS

One-Day Meetings

Ionia, Michigan, July 19, in the I. O. O. F. Hall. Everyone is cordially invited, as there is plenty of room. Basket lunch at noon. J. J. Rusnell.

Reunion Notices

Spring River, at Miami City Park, Miami, Oklahoma, August 21 to 30 inclusive. The following speakers will be present: Apostle F. Henry Edwards, Patriarch U. W. Greene, District President Amos T. Higdon. Prices of camp tents: 8 by 10, 3-foot wall, $2.50; 10 by 12, 3-foot wall, $3; 12 by 14, 3-foot wall, $5.00; 12 by 14, 6-foot wall, $8.25; 12 by 20, 6-foot wall, $9.75; canvas cots, each 75 cents. No dining hall will be provided this year, so all visitors must come prepared to accommodate themselves. Your order for tents and cots should be in our hands by August 1. Address all orders to S. G. Carrow, 634 Wall Street, Joplin, Missouri. If any desire sleeping rooms in private homes, write Ben Bassett, Miami, Oklahoma, for information. The reunion committee would be glad to get a card from you if you are expecting to attend, even if you do not wish tents or cots. Amos T. Higdon, president; S. G. Carrow, secretary.

Notice of Appointment

R. J. Farthing, Papeete, Tahiti, is hereby appointed as Bishop's agent for the Society Island Mission, the appointment to take effect at once, subject to the ratification of the next mission conference.

We can heartily recommend Brother Farthing to the Saints of the Society Islands Mission, and bespeak for him their hearty support in the work of agency thus assigned to him.

THE PRESIDING BISHOPRIC.

Approved by the First Presidency.

(Continued on next page.)

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Instrumental
Public School

Public Speaking
Physical Training

For Information, write to:

The President, Graceland College, Lamoni, Iowa

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Conference Notices

Kentucky and Tennessee, at Foundry Hill Branch, near Puryear, Tennessee, Saturday, July 25, in connection with the reunion. All persons intending to attend either the reunion or conference may communicate with the undersigned. C. B. Gallimore, district secretary, Puryear, Tennessee.

Reunion Calendar

Northeastern Illinois, July 2 to 12, Elmhurst.
Minnesota, July 3 to 12, Minneapolis.
Central Texas, July 3 to 12, Hearne.
Eastern Montana, July 8 to 12, Glasgow.
Central Illinois, July 10 to 19, Springfield.
Central Nebraska, July 10 to 19, Inman.
Kentucky and Tennessee, July 18 to 26, Puryear, Tennessee.
Florida, July 18 to 25, Dixonville, Alabama.
Portland, July 18 to 27, Portland, Oregon.
Spokane, July 24 to August 2, Sawyer, Idaho.
Alabama, July 24 to August 2, Pleasant Hill.
Western Nebraska, July 24 to August 3, North Platte,
Northern California, July 24 to August 3, Irvington.
Central Oklahoma, July 25 to August 2, Skiatook.
Toronto, July 25 to August 9, Woodbridge.
New York and Philadelphia, ——, Deer Park, Pennsylvania.
Southern New England, July 25 to August 9, Onset, Massachusetts.
Eastern Michigan, July 25 to August 2, Port Huron.
Chatham, July 31 to August 10, Erie Beach, Ontario.
Southeastern Illinois, July 31 to August 9, Brush Creek.
Mobile, August 1 to 9, Gautier, Mississippi.
Western Oklahoma, August 1 to 10, Eagle City.
Northeastern Kansas, August 1 to 9, Netawaka.
Western Colorado, August 1 to 10, Durango.
Lamoni, August 5 to 16, Lamoni.
Eastern Oklahoma, August 6 to 16, Winthrop, Arkansas.
Eastern Colorado, August 7 to 16, Colorado Springs.
Southern California, August 7 to 14, Hermosa Beach.
Northern Michigan, August 7 to 16, Boyne City.
Eastern Iowa, August 7 to 16, Maquoketa.
Seattle and British Columbia, August 7 to 16, Seattle, Washington.
Kirtland, August 13 to 23, Kirtland.
Idaho, August 14 to 23, Hagerman.
Des Moines, August 14 to 23, Des Moines.
Nauvoo, August 14 to 23, Nauvoo.
Kewanee, August 14 to 23, Galva.
Central Michigan, August 14 to 23, Midland.
Maine, August 14 to 24, Brooksville.
Pottawattomie, August 14 to 24, Council Bluffs, Iowa.
Southwestern Kansas, August 14 to 24, Winfield.
Clinton, August 21 to 30, Eldorado Springs, Missouri.
Little Sioux, August 21 to 30, Woodbine, Iowa.
Southern Michigan and Northern Indiana, August 21 to 30, Indian Lake.
Southern Wisconsin, August 21 to 31, Madison.
Western Montana, August 21 to 30, Race Track.
Northwestern Kansas, August 21 to 30, Studley.
Spring River, August 21 to 30, Miami, Oklahoma.
Far West Stake, August 27 to September 6, Stewartsville, Missouri.

Our Departed Ones

CURTIS.—Caroline Wood was born September 9, 1837, at Honey Lake Springs, New York. Married Thomas Curtis in 1857, and five children were born to them. Moved to Iowa in 1867 and lived on a farm near Maquoketa. Her husband died in 1891, leaving the family to her care. Since five years ago she has lived with her daughter in Maquoketa. She was a member of the Baptist Church until she heard the gospel, which she obeyed, living a devoted and consecrated life. Died May 24, 1925. Leaves her daughter and son, both of whom were present at the funeral; one brother, eight grandchildren, and seven great-grandchildren. Prayer at the home by the Baptist minister. Sermon by John Heide, assisted by the Baptist minister. Interment in Mount Hope Cemetery at Maquoketa, Iowa.

HASTINGS.—Huldah Wilhelmina Hastings was born in Sweden, but came to America in infancy with her parents, residing in Crookston, Minnesota, where she attended common school and graduated from Saint Cloud normal. Taught in the city schools of Two Harbors. Married Robert E. Hastings in November, 1912. Died May 31, leaving her husband, a seven-year-old daughter, mother, two sisters, and two brothers. Baptized by William Sparling who also preached the funeral sermon June 3, 1925.

COCHRAN.—Thirza Chapman was born March 22, 1899. Baptized June 14, 1908. Married J. Scott Cochran March 14, 1920, to which union three sons were born. Died April 7, 1925, at Independence, Missouri, leaving her husband, three sons, seven brothers, two sisters, and two nephews. Funeral service from the home of her brother, J. W. Chapman, April 9, with sermon by President Elbert A. Smith. Interment in Mound Grove Cemetery.

McEWEN.—William Walus McEwen was born in Scotland March 22, 1844. Married Jean Lumsden in 1865, to which union fourteen children were born. Seven preceded him. Came to America in 1865. Baptized August 23, 1892. Died in Fort Dodge, Iowa, May 20, 1925. Leaves wife and seven children, all of whom were present at the funeral; twenty-seven grandchildren and twelve great-grandchildren. His grandsons acted as pall bearers. Funeral in charge of John Jordison, with sermon by Richard Jordison. Interment in Otho Cemetery.

MOORE.—J. C. Moore was born July 3, 1843, near Crab Orchard, Kentucky. Moved to Schuyler County, Illinois, in 1851, and in 1866 came to Fremont County, where he has since lived. Baptized October 11, 1870. Married Verlindia Roberts February 2, 1873, to which union one daughter was born, causing the death of the mother two days later. Married Eliza J. Roberts in 1876, to which union a daughter was born. Ordained a teacher by Henry Kemp and J. R. Lambert October 21, 1894, and an elder by Henry Kemp and T. A. Hougas. Died May 4, 1925, after an illness of seven days. Leaves his wife, two daughters, fifteen grandchildren, four great-grandchildren, and two brothers. Funeral services from the church east of Thurman, May 6, in charge of H. N. Pierce, assisted by A. M. Chase. Interment in the Dawsonburg Cemetery.

BURTON.—Fred Burton, of Ribstone, Alberta, died May 29, 1925, at the age of twenty-three years. The popularity of this brother was manifest by the great crowd of friends and fellow citizens who paid their last tribute to his memory May 31, at the church, where services were conducted in charge of Elder Beckley, who spoke of the fine qualities of the young man both in business and private life. The floral offerings were many and beautiful. Leaves his wife, father, mother, and three sisters. Interment in Ribstone Cemetery.

THE SAINTS' HERALD

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

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 72 *Independence, Missouri, July 15, 1925* *Number 28*

EDITORIAL

The Care of Our Youth

"Train a child up in the way he should go and when he is old he will not depart from it."

Brother G. J. Waller recently sent us a copy of the *Honolulu Advertiser,* issue of May 31, from which we quote the following editorial:

Where Is It Leading To?

Respectability in debauch! Twentieth century jazz. Young girls drinking—and smoking—and swearing!

Impossible? Not at all. It's happening nowadays. Behind closed doors? No, right out in public—conspicuously and promiscuously.

"Well, I don't believe it," says a so-called oldtimer.

It's because he doesn't attend masque balls and things like that, that he doesn't believe it.

If seeing is believing, then one must believe that something is radically different in this day and age from what it was a decade or a score of years ago, for one has only to look and then see.

Ultra social events are frequently given in Honolulu that end in a riot of drunkenness, with the town's most respectable people the participants.

And the sad part of it—if there is sadness in it—is that such parties reach out and engulf young girls.

If there is anything more pitiable or miserable or disgusting than to see a young girl intoxicated, smoking, and swearing, we would like for you to produce it. Even the hardened old sinners of the world—men who have seen life in all its sordid vividness—pause and shudder at such exhibitions.

Liquor flowing freely. Where does it come from? Men and women drinking in public places—copiously, noisily, brazenly! How do they get away with it?

In other days drinking women were shunned as though they were an abomination. Even drunken men found cool welcome if they carried on to excess.

This is not a sermon. Just a few observations anent what is happening daily before our own eyes. All of us see it, unless we are blind. Where is it leading to? Is it a new code of moral conduct, a new regime in social sanctity, a new standard in what constitutes respectability.

Whatever it is, it is tolerated—even welcomed, apparently. Probably the modern-age father and mother believe it is a distinct social asset and advantage for their daughters to drink promiscuously and carry on flamboyantly. One can only stand by and wonder.

The editor of the *Advertiser* thus gives evidence that he is alert to some of the undesirable conditions existing, and at the risk of being termed pessimistic, or sour, has expressed warning of some social dangers threatening us.

The remedy for these things lies in education in morals, education of the youth. Who will stand for and foster this education if the church does not? What society needs now is to be thoroughly inoculated with religion.

FREDERICK M. SMITH.

"Democracy" in Government

In much of our discussions of government, the words *republic, democracy, monarchy* appear with more or less frequency, and the connotation is sometimes indefinite. From an article in a recent number of *The Forum* on "Constitution versus declaration," A. Washington Pezet says:

A moment's consideration will reveal the fact that there are at least two quite distinct forms which democracy may take. There is that form of government, by the people and for the people, in which the sovereign power is vested directly in the people, retained at all times by them, and exercised by them either directly or indirectly through the agency of elected delegates subservient to their will. And there is the form of government in which the sovereign powers of the people are diffused among the several organs of the government in accordance with the provisions of a constitution, and in which these powers are exercised by representatives, executives, and judges who are by temperament, intelligence, and training especially fitted to carry on the business of government so that the government may be more efficient and the people more free to follow their own pursuits.

This succinct and expressive paragraph is food for thought for those who are studying the forms of government. In fact, the whole of Mr. Pezet's article can be read with profit.

FREDERICK M. SMITH.

Truly the gospel story is carried forth under varying conditions, and sometimes extreme circumstances. While S. S. Smith is preaching in the vicinity of Marlin, Texas, where the temperature has gone as high as 111 during the past few days, Apostles Paul M. Hanson and R. S. Budd, in Jonesport, Maine, have been wishing for overcoats and rubbers.

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Vineyard Gleanings

Services at Ogden and Salt Lake City

There was a time when to spend the Fourth of July on an overland train would have appealed to me as a wild adventure. The experience came too late to thrill. But a small boy across the aisle from me made the most of it. Tossing lighted fire crackers from the window, he left a popping trail across the plains and mountains of Colorado and Wyoming; and the Negro porter was of great help to him.

The boy might have typified young America, with the aid of a great locomotive and a modern express train taking his joyous way over the mountains far beyond the uttermost barrier that the fathers set for the new republic. In a vague way he may have known that a great war had been waged to guarantee his freedom. And the Negro may have been conscious in an equally vague way that another great war had been fought to set him free so that he might travel on the Union Pacific, make up the white man's bed, take his tip, and say, "Yes, sir! Thank you, sir." But probably neither boy nor Negro had much conception of "this citizenship," like that of the Roman captain who said, "With a great sum obtained I this citizenship." How many who celebrated that day thought more than the Negro and the boy about the thing celebrated?

At Ogden I was met by Brother G. P. Levitt, missionary and president of the Utah District. It was Sunday, and at eleven o'clock we celebrated another independence day at the sacramental service. Jesus said, "If the Son of Man shall set any man free, he shall be free indeed."

A young man said to me, "I know what I ought to do, but I can't do it. And I know what I ought not to do, but I cannot refrain from doing it." He was young, an athlete, wealthy, cultured after worldly standards, had traveled far and wide; he lived in America, the land of the free and the home of the brave, the Army and Navy guaranteed his freedom, yet he was not free. His bonds were invisible, yet real—their scars quite visible. "If the Son of Man shall set any man free *he* shall be free *indeed*." He will have the substance; the other had but the shadow of liberty.

At half past two in the afternoon I was privileged to speak to the Saints. The church was well filled, it being necessary to bring in chairs from the parsonage. Numbers of Saints drove from Malad, Idaho, to join the Ogden Saints for the occasion, the distance being about seventy-five miles. And there was present a good representation of Mormon friends who listened very attentively. Ogden is decidedly Mormon (though Congregationalists and other denominations are gaining a stronger foothold) and there one hears the old-time terms, "*Josephite*" and "*Brighamite*," or "*Mormon*." One little boy being called a "Josephite" thought he had been dubbed a "Joseph-fight" and prepared to act accordingly.

At Ogden we have a church which is a frame structure, with parsonage attached at the rear. Brother and Sister Levitt occupy the parsonage. Brother Levitt endeavors to cover the district with his ministrations; but there is some rivalry among the branches, as he is very well liked throughout the district.

Fifty years or more ago my father was a missionary to Utah, one of the pioneer missionaries. On Sunday a brother gave to me a Book of Mormon which he had left in Ogden at the time. As I turned to the flyleaf and read, in the familiar handwriting, "David H. Smith," strange feelings stirred my soul. As a little boy I received a spiritual impression, clear and abiding, that when I grew up I should preach the same gospel and do the same work that had been my father's. And now, silently, out of the dim and tragic past, came this memento, which seemed to say, "Son, witness, now, that your boyish revelation was true. Where I planted fifty years ago you now come to water and to cultivate."

After the preaching service Brother Levitt drove me to Salt Lake City, thirty-nine miles distant. Here it is said Gentile influences are more pronounced than in Ogden; though the church controls the daily secular press.

I spoke in our church building at half past seven. Here, as at Ogden, there was a good attendance, among those in attendance being a number of Mormons. They were friendly and courteous and seemed interested listeners. Also our Provo Saints were present with a surprisingly large delegation.

In Salt Lake City we have a very presentable brick church building, with a large parsonage in the rear. Brother E. B. Hull is pastor, having recently moved there, pursuant to his appointment. He was duly elected by the branch, and he and Sister Hull are comfortably installed in the parsonage. They have labored in Philadelphia, Brooklyn, Attleboro, and Honolulu, and more recently in the Northern California District. They enter with a great deal of enthusiasm upon this new task, and we trust may be successful in building up the branch at that place.

In some ways Utah is a hard field, and great honor belongs to the brave pioneer missionaries and the stanch members who planted and have nurtured the work in that field. ELBERT A. SMITH.

Word from Elder William Bath mentions the damage recent storms have done in his field of activity around Crescent, Iowa.

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Francis M. Cooper Passes

Elder Francis Marion Cooper, of Plano, Illinois, died at the home of his daughter, Sister C. D. Carter, in DeKalb, Illinois, July 9, thus ending a life which began on October 10, 1850, and the active years of which had been largely spent in preaching the doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints.

He was baptized July 19, 1869, and was ordained an elder January 31, 1870, just a little over six months after baptism. At the General Conference of 1890 he was ordained to the office of seventy, and for many years was known as a powerful preacher of the gospel and exemplary missionary.

For some time he has been under the affliction which caused his death, and spent many weeks in Independence this spring trying to regain his health and strength.

The funeral service was at Plano, Illinois, Sunday, July 12, at 2.30 in the afternoon, Elder T. W. Williams speaking, being assisted by the Methodist minister. The Methodist people proffered the use of their commodious church for the occasion, and it was gratefully accepted, being needed for the accommodation of the very large attendance.

We noted the passing of Elder Louis E. Hills, of Independence, which occurred June 19, as the result of an automobile skidding on a wet street and striking him down upon the pavement. These veteran missionaries go under widely differing circumstances, but both leave much work to cause their being remembered by the church. Each leaves a companion, and the church mourns with the bereaved families.

The family of Brother Cooper consists of wife, son, two daughters, foster son and foster daughter; that of Brother Hills of wife and daughter.

Graceland College Students

Where Are You?

The old college is still on the hill, but where are you—the thousands whose names are on the records? Plans of great interest to the college are being matured, and it is of vital importance to get in touch with you. All former Graceland College students are asked to send their name and address to the college at once.

THERE IS GOOD NEWS WAITING TO BE TOLD, and you are sure to be delighted when you secure our letter which is ready to be mailed.

Brother William Bath closed a series of services Sunday, June 21, at Crescent, Iowa, with three baptisms resulting.

OFFICIAL

Address for Your Remittances to Church

Inquiry has reached us from Saints, asking for directions how to send their remittances.

Send your tithes, surplus, and offerings to the follow address:

The Reorganized Church of Jesus Christ
of Latter Day Saints,
Independence,
The Bishopric Department. Missouri.

Make out your checks or money order in favor of A. Carmichael, Bishop.

THE PRESIDING BISHOPRIC.

How to Boost K L D S Broadcasting

C. R. Lane, of Sac City, Iowa, is setting a good example for live Latter Day Saints who want to help make our church broadcasting more effectual. He has requested advance programs which are being published in the *Sac City Bulletin* and the *Sac Sun*. The K L D S programs are thus brought to the attention of hundreds or perhaps thousands of people who might otherwise know nothing about them.

Follow Brother Lane's example and have your local newspapers print the K L D S programs. If the detailed programs published in the HERALD and *Ensign* do not reach you in time for publication in your local papers write or be placed on the mailing list for condensed advance programs. Condensed programs are mailed each Saturday for the second week following; thus, on July 18 programs for the week beginning August 2 are furnished.

Arrange with your local papers to print the K L D S programs, and ask the editors if they would like a "story" of the history of K L D S. Our church was the first in the world to own and operate a radio communication system, and is a pioneer in church broadcasting. Our new 1000-watt station is one of the finest, if not the best, present-day church-owned radiocaster.

To assist in the dissemination of K L D S publicity and programs, write K L D S, Independence, Missouri. ARTHUR B. CHURCH.

President Frederick M. Smith leaves Independence to-night for the north and east, to be absent from Independence for several weeks, ending his visits among the Saints by attendance at the Massachusetts reunion. Bishop M. H. Siegfried, accompanied by his wife, son, and daughter, left Sunday for points in Ohio, Pennsylvania, New York, and Massachusetts, going by auto.

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ORIGINAL ARTICLES

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

The Elements of Stewardships and Our Social Program

BY ALBERT CARMICHAEL

(Continued from HERALD, page 724, July 8.)

Deeds Given for an Inheritance

Doctrine and Covenants 51: 1: Appoint unto this people their portion, . . . when he shall appoint unto a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance . . . but shall only have claim on that portion that is deeded unto him. And thus all things shall be made sure according to the laws of the land.

Jeremiah 32: 18: For the right of inheritance is thine . . . and I subscribed the evidence and sealed it, and took witnesses, and weighed him the money. . . . So I took the evidence of the purchase, both that which was sealed according to the law and custom.

Church History, volume 1, page 381 (letter of Joseph Smith to Edward Partridge): As respects giving deeds; I would advise you to give deeds as far as the brethren have legal and just claims for them, and then let every man answer to God for the disposal of them.

Church History, volume 1, page 593, Joseph Smith writes: Mr. Francis Porter, from Jefferson County, New York, a member of the Methodist Church, called to make some inquiry about lands in this place [Kirtland], whether there were any valuable farms for sale, and whether a member of our church could move into this vicinity and purchase lands, and enjoy his own possessions and property, without making them common stock. He had been requested to do so by some brethren who live in the town of Leroy, New York. I replied that I had a valuable farm joining the Temple Lot I would sell, . . . and that we had no common stock business among us; that every man enjoys his own property, or can, if he is disposed, consecrate liberally or illiberally to the support of the poor and needy, or the building up of Zion.

Doctrine and Covenants 101 was given to those who had entered into the stewardship relationship and contains instruction giving "counsel and commandment, concerning all the properties which belong to the order." (Paragraph 1.) The legal records of Cayuga County, New York, show that when this "counsel and commandment" to "organize yourselves and appoint every man his stewardship" was obeyed the property divided was paid for by the steward receiving, and the title for the same was in the name of the steward. The records of Jackson County, Missouri, show the same facts—that all the land held by the stewards was held legally by them and was paid for by the one that received the property.

So far as the records go, nowhere have we been able to find property held except in fee simple, or the legal title being held by the steward, with the exception of the lots at Kirtland and Independence; these were held in trust for the church.

Doctrine and Covenants 64: 4: Frederick G. Williams had a farm and received instructions what to do with it. "I willeth not that my servant Frederick G. Williams shall sell his farm, for I, the Lord, willeth to retain a stronghold in the land of Kirtland for the space of five years."

Also of Newel K. Whitney the Lord said (Doctrine and Covenants 64: 5), "And it is not meet that my servants, Newel K. Whitney and Sidney Rigdon, should sell their store, and their possessions here. . . ." This was the church storehouse, and these two brethren held the title to this property.

Doctrine and Covenants 107: 19 shows that the Lord approves of (a) paying for what we get, and (b) holding title to the same, and (c) if needs be this property may descend to our heirs. Note: This stock was for the building of the Nauvoo House, which was to be the home of Joseph Smith and his family, and not the homes of these men buying stock; hence, they were to hold title to something more than their "houses in which they lived."

Inheritance—The Size or Amount

Doctrine and Covenants 18: 5; revelation given to Martin Harris: "Impart a portion of thy property; yea, even part of thy lands, and *all save the support of thy family* [inheritance].

This is an example to all.

Doctrine and Covenants 58: 7: My servant Martin Harris should be an example unto the church, in laying his moneys before the bishop of the church. And, also, *this is a law unto every man that cometh unto this land, to receive an inheritance.*

Doctrine and Covenants 42: 9: . . . every man shall be made accountable unto me, a steward over his own property, [inheritance] . . . *inasmuch as is sufficient for himself and family.*

Doctrine and Covenants 51: 1: Appoint unto this people *their portion* [inheritance], *every man equal according to their families, according to their circumstances, and their wants and needs; . . . even this inheritance.*

Deuteronomy 15: 7, 8: If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt *surely lend him sufficient for his need, in that which he wanteth.*

Inheritances—The Purchase and Management of Necessary to Accomplish the Redemption of Zion

Church History, volume 2, pages 502, 503: Having been instrumental in the hands of our heavenly Father in laying a foundation for the gathering of Zion, we would say, Let all those who appreciate the blessings of the gospel and realize the importance of obeying the commandments of heaven, who have been blessed of heaven with the possession of this world's goods, first prepare for the general gathering. Let them dispose of their effects as fast as circumstances will

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possibly admit, without making too great sacrifices, and remove to our city and county—establish and build up manufactories in the city, purchase and cultivate farms in the county. This will secure our permanent inheritance, and prepare the way for the gathering of the poor. This is agreeable to the order of heaven, and the only principle on which the gathering can be effected. Let the rich, then, and all who can assist in establishing this place, make every preparation to come on without delay, and strengthen our hands, and assist in promoting the happiness of the saints. This cannot be too forcibly impressed on the minds of all; and the elders are hereby instructed to proclaim this word in all places where the saints reside, in their public administrations, for this is according to the instructions we have received from the Lord.

Inheritances—How Long to Hold

Doctrine and Covenants 107: 19: And if any pay stock into their hands, it shall be for stock in that house, for himself, and for his generation after him, *from generation to generation, so long as he and his heirs shall hold that stock, and do not sell or convey the stock away out of their hands by their own free will and act.* (See also paragraphs 22, and 27.

Doctrine and Covenants 38: 4: And I have made the earth rich, . . . and I hold forth and deign to give unto you greater riches, even a land of promise; a land flowing with milk and honey, . . . and I will give it unto you for the land of your inheritance, . . . *Ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand; and ye shall possess it again in eternity, no more to pass away.*

Stewards

God calls us stewards.

The Lord of the vineyard saith unto his steward.—Matthew 20: 8. This is a committed trust.

Who then is that faithful and wise steward.—Luke 12: 42.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.—1 Corinthians 4: 1, 2.

A bishop must be blameless, as the steward.—Titus 1: 7.

Behold, all these properties are mine, . . . then ye are stewards.—Doctrine and Covenants 101: 10.

For it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures.—Doctrine and Covenants 101: 2.

A steward then is one on whom is placed responsibility of using, managing, and accounting for any gift or blessing in his possession.

Steps to Be Taken to Become an Active Steward

Every person who enters formally into the condition known as an active steward *must* comply with the law governing. It makes no difference whether the person is to be made an active steward over "his own property," or over property "consecrated to the church." The leveling process of the gospel of Christ requires that every person, rich or poor, give full compliance to the law of temporalities.

Behold, this is the way, that I, the Lord, have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare.—Doctrine and Covenants 101: 2.

Stewardships

We shall now very briefly discuss stewardship, with the meaning of the same as given before.

The attitude of one's mind in which he assumes the responsibility incurred in the proper use, management, and accounting to the church authorities of any material or immaterial thing in his possession.

This responsibility follows the steward no matter how his possessions are held, whether in fee simple, in fee tail, in trust, or as an agent. If the steward has certain abilities, or there come to him certain opportunities, he should be held for an accounting of these, both "in time" (annually) and "in eternity" (at the judgment bar of God).

Classified

The steward must catch the significance of the following statement, given by God to us, to enable him to properly evaluate his stewardship—to lift it from the sordid things of earth and put it on the spiritual plain, where God put it.

Wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man, nor the children of men; neither Adam your father, whom I created; behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but *no temporal commandment gave I unto him; for my commandments are spiritual; they are not natural, nor temporal, neither carnal nor sensual.*—Doctrine and Covenants 28: 9.

In the preceding paragraph the Lord tells us why he uses such terms as *temporal* and *spiritual*, "speaking unto you that you may naturally understand. . . . it is given unto you that ye may understand."

When we speak of the law of temporalities, we do so with the thought always in our mind that it is a spiritual law and as such has its necessary part to play in the formation of character, the same as any other law. Keeping in mind, we classify stewardships as follows:

- A. Material
  - "Men of work" Doctrine and Covenants 119: 8.
    - Miners
    - Carpenters
    - Machinists
    - Farmers, etc.
- B. Immaterial
  - Spiritual—Ministerial
  - Professional "Men of business" Doctrine and Covenants 119: 8.
    - Editors
    - Lawyers
    - Doctors
    - Teachers
    - Artists, etc., etc.
  - Managerial "Men of business" Doctrine and Covenants 119: 8.

All of these, excepting the spiritual class, may be classified as "temporal." (Doctrine and Covenants 28: 8, 9.) Temporal stewardships are again divided into two classes: (a) men of business and (b) men of work.

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(a) *Spiritual.*

Behold, this is what the Lord requires of every man in his stewardship, . . . And, behold, none are exempt from this law who belong to the church of the living God; yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse; . . . he who is appointed to administer *spiritual things*, the same is worthy of his hire.—Doctrine and Covenants 70: 3.

All are called according to the gift of God unto them . . . *let him that laboreth in the ministry* . . . labor together with God.—Doctrine and Covenants 119: 8.

(b) *Temporal.*

None are exempt from this law . . . neither *he who is appointed in a stewardship over temporal things;* . . . even as those who are *appointed to a stewardship, to administer in temporal things.*—Doctrine and Covenants 70: 3.

All are called according to the gifts of God unto them; . . . let him that . . . toileth in the *affairs of the men of business and of work labor together with God.*—Doctrine and Covenants 119: 8.

The Creation of Stewardships

Who to allot.

But the liberal deviseth liberal things; and by liberal things shall he stand.—Isaiah 32: 8.

We now come directly to one of the most perplexing, as well as vexing problems of the whole economic program, that of the distribution of wealth. Who shall do it and how, so as to produce the so much desired state of equality or equal opportunity.

The proper distribution of wealth is essential to bring humanity to that state of perfection intended by his Creator for him to attain. It is a means, not an end, the end being character.

We cannot wait until perfection or the end to be attained comes, before we use the means. To do so spells failure. We must use imperfect man as the active agent to bring about the consummation—perfection.

From the dawn of history mankind has longingly and inspirationally looked forward to the

> Golden age, whose light is of the dawn
> And not of the sunset, forward, not behind.

The wreckage of failure after failure marks the stream of time, but "the divinity within us," though faltering, has never slept; and though the "light of morning" has been almost eclipsed and "darkness has covered the earth, and gross darkness the people," we have still potentially believed the story that

> Seer has told of when in trance and dream
> They saw the happy Isles of Prophecy.

The ringing challenge of the Psalmist, still pregnant with its virility, is about to be answered:

But thou, O Lord, shalt endure forever; and thy remembrance unto all generations. Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time has come.

Human agents must do this work for the Master and mistakes may occur, for humanity is fallible. Yet we may expect to find this very important work of the allotment of stewardships surrounded by as many safeguards as possible.

This power and grave responsibility to distribute wealth so as to aid in the creation of stewardships must necessarily be lodged in somebody. Who is it?

We find the Lord declaring that he is the one who will do this work.

I, the Lord, have appointed them, and ordained them to be stewards over the revelations and commandments.—Doctrine and Covenants 70: 1.

The Lord then may appoint stewardships directly by revelation, naming the persons who are to receive their stewardship, also designating what shall comprise said stewardship. This has been done in several cases, as found in Doctrine and Covenants 101; also Matthew 25, etc.

If then the necessity occurs, if there should needs be the appointment of a steward or stewards in temporal affairs requiring wisdom beyond the human ken, the Lord, as always in the past, can speak and make this allotment in temporal affairs as well as he does in spiritual matters. In this the Lord works in harmony with himself and delegates authority to his servants to do this work.

The word has been already given in agreement with revelations long since delivered to the church, that the temporalities of the church were to be under the charge and care of the bishopric, men holding the office of bishop under a presiding head acting for the church in the gathering, caring for, and disbursing the contributions gathered from the saints of moneys and properties under the terms of tithing, surplus, free will offerings, and consecrations.—Doctrine and Covenants 129: 8.

The constitutional law as reflected in the Bible, Book of Mormon, and Doctrine and Covenants, as well as General Conference enactments makes the First Presidency of our social group (the church) the quorum to see that the laws governing the body are properly executed. We may then properly look to this quorum for direction to allot stewardships.

The Order of Bishops have been named as the body of men upon whom rests directly the responsibility to perform this work, under the direction of the First Presidency.

Doctrine and Covenants 42: 9 provides for the allotment of two distinct classes of property:

First; of property belonging to the person; and

Second; of property belonging to the church.

Property Belonging to the Church

Every man shall be made accountable unto me, a steward over . . . that which he has received by consecration.—Doctrine and Covenants 42: 9.

Verily I say unto you, that it is meet in mine eyes that

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. . . *and receive an inheritance from the hand of the bishop.* —Doctrine and Covenants 87: 7.

Wherefore let my servant *Edward Partridge, and those whom he has chosen* [the presiding bishop and his counselors], in whom I am well pleased, appoint unto this people their portion.—Doctrine and Covenants 51: 1. (See also 57: 3, 6.)

And let my servant Edward Partridge, stand in the office which I have appointed him, to divide the saints their inheritance, even as I have commanded; and also those whom he has appointed to assist him.—Doctrine and Covenants 57: 3.

Here the Lord states plainly the work of the office of the Presiding Bishop. It is "to divide the saints their inheritances." This responsibility is also placed on "those whom he has appointed to assist him." The Saints are to receive their inheritance from the "hand of the bishop."

When we keep in mind that all the directional or executive forces of our church are under the First Presidency, we can readily comprehend that the above quotations have to do with the Presiding Bishop in the performance of his duty as the *legal* custodian of the church.

Wherefore the office of a bishop is not equal unto it [Presidency of the high priesthood], for the office of a bishop is in administering all temporal things: . . . and also to be a judge in Israel, to do the business of the church.—Doctrine and Covenants 104: 32.

The First Presidency and the Presiding Bishopric are the ones to allot stewardships formally from property consecrated to the church. The assigning of stewardships out of church property may mean the passing of the title of the property in fee simple, as soon as paid for, or it may be held in trust either by the individual or group, this legal title having been held by the Presiding Bishop as trustee in trust under our present corporate laws as found in our Articles of Incorporation.

Let the reader remember that "the formal allotment of stewardships" has a twofold aspect, i. e., the moral and the legal. Just so long as the Presiding Bishop is the legal custodian of the properties of the church, he is the one to legally allot stewardships from property over which he has been made trustee.

The spiritual allotment is directly under the Presidency of the church, and this part of the giving of stewardships is the most important.

Before any bishop attempts to function in his office in any case in which the placing of stewardships is involved, he should know that the candidate for a stewardship is of the right attitude of mind—is spiritually born—for without this absolutely needed prerequisite, no person can become a successful steward. This task falls on those at the head of the spiritual activities of our church—the First Presidency and those directly under him, such as stake presidents, district presidents, and branch presidents.

This means then that every candidate for a stewardship should *first* be certified to as to his spiritual condition by these spiritual authorities and this knowledge be given the Bishop, and then the person so certified takes the *second* step, i. e., comes to the Bishop for counsel and direction as to his financial or temporal affairs.

If the final result of these two activities is satisfactory, then the person makes a solemn obligation publicly to fulfill his part as a steward, this part of the ceremony to be directly under the spiritual and temporal authorities.

To be in accord with the laws of the land, then, every steward receiving a stewardship from church property must receive it legally (formally) through the Bishop, either in fee simple, in fee tail, in trust, or as an agent.

It will simplify matters if we call the attention of the reader to this fact that all property received by the church must be so received through the bishop, and that all property disbursed by the church must be through the bishop, because the bishop is the legal representative of the church—the trustee in trust.

Property Belonging to the Individual

Stewardships may be recognized and entered into by saints using property which belongs to themselves.

Every man shall be made accountable unto me, a steward over his own property.—Doctrine and Covenants 42: 9.

In this case the title does not have to pass from the church to the steward, the title being lodged already in the steward.

The individual should as stated above, be certified to as to the state of his spiritual life by those directly over him in his spiritual activities. This certification should be made known to the bishop concerned and then the bishop should know the financial standing of the individual. If both spiritual and financial conditions are satisfactory, then the individual should enter into his stewardship over his own property in a formal way by publicly making a solemn covenant to do his part faithfully.

The reason for this formal recognition of the "right" of the steward is to emphasize the importance and sacredness of the union between the steward and the church, or between the individual and the group. Further, this action of the authorities having this work to do will no doubt be recognized in the future by the Master, and will be the equivalent of a possessory right. (Isaiah 61: 5; Malachi 4: 4; Doctrine and Covenants 38: 4.)

We are told that the saints shall retain the posses-

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sion of their inheritances "forever." "Whatsoever ye bind on earth shall be bound in heaven" is as true in matters pertaining to the temporal affairs of our church as to the spiritual affairs.

The giving of stewardships requires the very best judgment possible. The Lord long ago said, "In the multitude of counselors there is wisdom."

When we remember that there will be thousands of stewardships to be given—that this financial system, providing for the proper distribution of wealth is the one that shall ultimately prevail, our interpretation of the law of procedure should be broad enough to provide for this necessary growth, yet not so latitudinous as to alienate us from God.

We lack nothing except willingness. The Lord has not only provided the necessary organization to accomplish his work, but has also given us broad but comprehensive instructions, enabling us to proceed in appointing of stewardships with a goodly degree of certainty.

Advisory Aid

The Lord has further hedged this important work with bars of safety. Doctrine and Covenants 42: 10 places the grave and onerous responsibility for the proper distribution of property accumulated in the church on "the high council of the church, and the bishop and his council."

Doctrine and Covenants 122: 6 gives added instruction as to how this should be done by these different bodies.

> Nevertheless, that portion of that commandment which made it the duty of the high council to assist in looking after the poor and needy of the church, was not intended to put the high council over the bishop in the administration of the affairs of his office and calling, *except as they might do so in an advisory manner*, and in such way that no one of the poor and needy should be neglected; nor was it designed that the high council should dictate in the matter of purchasing lands, building houses of worship, building up the New Jerusalem, and the gathering of the people, these last named being within the province of the presidency, the twelve as a quorum, the councils or other officers of the branches or stakes where houses of worship are to be built, the conferences and the general assembly of the church, and the direction of the Lord by revelation.

Other groups of quorums in the church who have the responsibility of aiding the First Presidency and the Bishopric in the distribution of church means, are here mentioned:

(a) The High Council.
(b) The Twelve as a quorum.
(c) The councils, or other officers of the branches or stakes where houses of worship are to be built.
(d) The Conference.
(e) The General Assembly.

And above and over all is:

(f) The Lord by revelation.

Should the Lord speak and give direction with reference to the creation of a stewardship or stewardships, the direction would become a law to the church through the regular process—by receiving the indorsement of the various quorums, and finally that of the body. There would remain nothing for the First Presidency and the Bishopric to do but comply with this authoritative command; failing to do so, the First Presidency and the Bishopric would be cited before the Standing High Council for trial.

The same mode of procedure would obtain should the General Assembly authorize the expenditure of any money or the giving of stewardships.

Should the General Conference so authorize by resolution, the First Presidency and the Bishopric would be required to comply or be questioned before the High Council.

All other bodies or quorums, excepting the legislative bodies, are to assist the First Presidency and the Bishopric in giving stewardships out of property belonging to the church, in an "advisory manner" only, as noted in the following:

> The bishop should be directed and authorized to proceed as soon as it shall be found practicable by consultation with the general authorities of the church who are made the proper counselors in spiritual and temporal things to carry out the provisions of the law of organization which are by the law made the duty of the bishop.—Doctrine and Covenants 128: 9.
>
> And let my servant Edward Partridge . . . to divide the saints their inheritance, . . . and also *those whom he has appointed to assist him.*—Doctrine and Covenants 57: 3.
>
> Let my servant Edward Partridge, and those whom he has chosen, . . . appoint unto this people their portion.—Doctrine and Covenants 51: 1.

In the three cases mentioned above by revelation, General Assembly and conference, the instruction coming to the Bishopric comes as law, as the will of the people. The Bishopric, being the servant of the people, complies with the request.

(a) In case the High Council should undertake to assist in the disbursing of the church funds, it could be done only in an advisory manner.

> The duty of the bishop shall be made known by the commandments which have been given, and the voice of the conference.—Doctrine and Covenants 72: 1.

(To be continued.)

The cause is being pressed forward by Brother Charles E. Harpe in the region of Atchison, Kansas.

Brother E. A. Davis reports that the conference of the Eastern Iowa District held June 6 and 7 was one of the best in the history of the district.

Those present at the Nauvoo conference held recently report it to have been one of the most successful in history.

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Harmony

BY J. E. VANDERWOOD

When I was younger I thought if one were able to make an argument in support of certain principles he was able to properly represent the church of Christ. In more recent years I have changed my mind, for I am now able to understand some deeper things connected with the church of Christ and find that while ability to make argument is a most excellent thing, it is yet very impotent if it is not backed up by the inner harmonies of life, that reveal the life and character of the Just One. I once thought the most important thing was to be able to get into the place we call heaven, but I have lived to discover that place means but little if condition is not properly provided. So, without any extended preliminary arguments, I will state that the one great thing to be learned by the human race is *harmony*.

In the use of the term *harmony*, I wish to convey the idea of proper relationships. Before one can represent the church as he should, he must have proper relationships developed within his life; he must find the proper balance; he must be properly related to his fellow men; and he must be properly related to God. It is quite out of reason to expect one to properly represent that which he has not come to evaluate; therefore, I insist that no one is able to represent Christ among men as he should be represented until he has come to evaluate the privilege thus extended. It is sometimes difficult to get the world of mankind to see that the Christian religion means more than going to church on Sunday, and going to heaven when they die. I hope, however, to be able to open a line of reasoning here that may stimulate other thought.

We are confronted with a somewhat difficult problem, because of the general tendency to confuse ideas and terms; but we can reach a proper understanding if we will keep our minds open and weigh carefully the matter presented. One of the first things a logical reasoner is concerned about is to be able to have his reasons harmonize. He shows the relative correspondence in his proofs, and argues that the harmony existing between this and that is evidence that his premise is well laid. It is not a very difficult matter for us to agree perfectly in this matter, but somehow we often fail to see how the argument is weakened when there is a lack of harmony between the profession and the actions of the individual. Let it be remembered that I live what I am. The thing I make flesh, that is, the thing I vitalize, is the thing I actually am, regardless of the professions that may or may not be made by me.

Then I am quite sure we are justified in saying the best argument that can be made for the Christian religion is the living of a life that reveals the harmony of truth and love. He who argues theoretically the doctrines of the church, but who does not exemplify them in his life does not represent, but misrepresents the church of Christ, and hence many shortsighted people say there is nothing to the Christian religion. This is due to the fact that people have not stopped to properly consider the nature of the case. The one who thus professes probably has deluded himself in believing that religion is an argument only; and the one who condemns the religion of Christ on this ground has permitted himself to suppose that a mere profession ought to change the life of man, and since it has not done so he says the Christian religion has failed. In the first place, the man professing did not have the thing he was professing to have, and the other person condemned that which is true simply because a certain one did not have it. Both are out of harmony with the truth.

Perhaps we are now able to develop the next phase so as to see what harmony really means. To properly represent the church of Christ I must be in perfect harmony with the truth, both in theory and practice. I must learn to live the truth, and when this is accomplished I will have no trouble whatsoever in speaking the truth. My life, then, let me say it again, must harmonize with truth before I am qualified to represent the church of Christ. We will not get this at first as we should, but if we will dwell in thought upon it, meditate upon it, it will begin to unfold to us and we will see that complete harmony is the thing needed to fit us for the duties and responsibilities of life. Not long since I asked a young person the following questions: "Were you at church this morning?" The answer was in the affirmative. I then asked, "Did you get the sermon?" and again I was answered in the affirmative. The expression was: "Yes, I got it all." I am drawing attention to this because it involves a matter I would like to have people consider with more concern than they do. No doubt the thing this young person really intended to say was: I heard the sound of the speaker's voice. I asked about the matter for a very prudential reason. I considered the sermon one of the deepest and most instructive sermons I had ever heard, and I wanted to see what answer I might get from this young person. I doubt seriously that there was a person present who got a tithe of the good that sermon contained, and yet the person interrogated said, "Yes, I got it all." Now to be consistent with ourselves and with the young person referred to, we must understand what the person intended to say, and without question it was this: I got all I understood. That is all any of us can do,

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and I must enlarge my understanding if I would get more out of a thing.

At one time I taught a Sunday school class that was taking its lessons from the Bible without any outlines or helps. The pupils had been covering a whole chapter each Sunday without difficulty. I was two consecutive Sundays on one short paragraph. What caused the difference? I might profitably have spent two months with them on the matter contained in the paragraph, but I want to use this as a means of conveying the idea I want to advance in unfolding the need of harmoninzing our lives with the harmonies of the Universe. I shall never be able to reach a harmonious condition in this life or in the life to come until my life is made to correspond with God. There can be no heaven for me until I am attuned to the divine harmonies! Now the big problem is to be able to make the necessary adjustments without losing our balance. I can only harmonize my life with God in so far as I am able to understand God, and I will find both peace and harmony in life so long as I do this. But if I am progressing there is going to come a time when I will be required to readjust and reconstruct some of my most fondly cherished ideas, because I have developed to the place where I see God in a new light.

But what are we going to do? That idea did very well for yesterday, but to-day I must do one of two things, either reconstruct it or be out of harmony with the added light that has come to me. Here is where the religious people of the world find one of their greatest difficulties, for they think to be required to readjust their ideas would be to forsake the pathway of truth, and so they cling tenaciously to the custom of yesterday and discard the light that has come to them to enable them to more nearly approach the harmony of life that is necessary to fit them for a dwelling place with God. The very moment one refuses to be true to the highest within him, that moment he begins to die spiritually. Shakespeare was right when he said: "This above all, to thine own self be true; and it must follow as the night the day; thou canst not then be false to any man." Jesus expressed it when he said: "Walk while you have the light, lest darkness come upon you." Let man learn to be true to himself, true to God, and true to his fellow men, and he will find the harmonies of heaven while he is here upon the earth. His soul will be enlarged, and he will have peace within his own heart, pleasantness in association with men, and a constant communion with the infinite God.

The only way to insure heaven is for us to develop within our lives the necessary harmony to fit us for a dwelling place with the God of harmony and truth. Surely there is room for us to expand and grow into the harmony of life, and this is the very thing the Christian religion will enable us to do. I would therefore urge that we avail ourselves of our opportunities, and unfold our lives so as to have them reveal the infinite harmonies. In this way we will not only insure peace and tranquility to our own souls, but we will be helping to make this world a fitter place in which to live; we may help to make it a fit abode for man, and a suitable place for the return of the Lord of glory.

The experiences of the past will aid us in adjusting ourselves to the needs of to-day. After having read the essay of Emerson on history I wrote this paragraph at the bottom of the page:

> Through our knowledge and understanding of the history of the past are we able to adjust ourselves to the needs of to-day, and rightly interpret the prophesies of the future. History is valuable to us in so far as we vitalize it, and make it a part of our actual experience. The achievements of the past reveal to us the possibilities of the future; while the follies of past ages reveal to us our own weaknesses, and bid us look well to our course in life, lest we perish through ignorance.

May the light of truth dawn upon each soul, and may we have the courage to walk in that light and unfold our lives and harmonize them with the life of the Just One! There is every reason why we should make an effort along this line. Are we not willing to do our best to make life all it was intended to be? We are going to be required to receive just that for which we are willing to fit and prepare.

Knisley's Caravan Car in Saskatchewan

Brother J. R. Dickson writes a few words and attaches a cutting from the *Weyburn Review*, of Weyburn, Saskatchewan. We reproduce it for the interest it holds to HERALD readers:

> From Independence, a suburb of Kansas City, Missouri, to Weyburn in less than three weeks, during which period a number of delays were experienced owing to adverse weather and consequent heavy roads, in a big, powerful, steam-driven motor car, is the achievement of Mr. Alvin Knisley, the man who preached the first Latter Day Saint sermon in the Weyburn Plains District some twenty-three years ago. He drove into the city shortly after noon on Monday, staying only a few minutes before proceeding on his way to visit his brother in the Mervin District, sixty miles north of North Battleford, for a month. He had his wife and family with him.
>
> The big car, with a heavy, roomy caravan top, was, in fact, a miniature home—everything required for the daily round of housekeeping being provided, including comfortable sleeping accommodation for the six members of the party. The top, and several parts of the big car, were built by the owner himself, who is a mechanical adept as well as being a preacher of the gospel. The cost of running from Kansas City to Weyburn averaged two cents per mile, Mr. Knisley stated to *The Review*. The car has neither electrical current, drive shaft, fly wheel, spark plugs, nor carburetor—being propelled by steam under a continuous pressure of between five hundred and six hundred pounds.

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NEWS AND LETTERS

Interesting Conference in Wales

The Wales district conference, Great Britain, was held during the week-end, May 30 to June 1, 1925, at Gilfach Goch, Wales.

Brethren Abel Hall (seventy and supervisor of the British Isles) and J. W. Foster (representative of the Bishopric of the British Isles) were present.

The business session opened at half past six Saturday evening when Elder Abel Hall was elected to be associated with the district presidency during conference.

Elder H. R. Price was unanimously reelected district president. Elder T. Davies, vice president; T. R. Jenkins, secretary; T. Price, treasurer; T. R. Jenkins, historian; Rees Jenkins, chorister; all of whom were elected unanimously. The choosing of auditors was left in the hands of the district presidency.

It was resolved that in future two conferences be held each year, and that arrangements for the next one be left in the hands of the district presidency.

Elder Abel Hall gave notice that at the next conference he will move that district rule number 3 be deleted and that the district work in harmony with the Doctrine and Covenants 17: 13, i. e., conferences to be elders' conferences, as provided for by the Lord, and membership to be represented by delegation.

Brother Fred Mason was elected, subject to his consent, to be supervisor of the Sunday School Department for the Wales District.

Elder J. W. Foster was the speaker for the Sunday morning preaching service which commenced at half past ten. Brother Foster took for his text part of Isaiah 54: 2 and emphasized the impossibility of any Saint ever being a steward in Zion unless he kept the financial law here. The sermon was much appreciated by all present.

The prayer and testimony meeting opened at half past two. A remarkable feature of this service was a boy of five years, John James Jenkins, who knelt and repeated the Lord's prayer. This seemed to open the way for a spiritual feast, and surely all felt the power of God. Truly, as the chairman remarked, "A little child shall lead them." A number of testimonies were borne, and among the hymns sung were two rendered in the Welsh tongue. As one brother remarked, it was as good as hearing a "gift of tongues."

Surely the Sunday evening service will be one ever to be remembered by the Saints in Wales, when Elder Abel Hall, the supervisor of the British Isles, preached, and for his subject chose "Justification, consecration, sanctification, and glorification." He showed to us how we must live above the law if we ever hope to live and reign with Christ in celestial glory. We wish our brother every success in his work.

On Sunday afternoon two candidates were to be inducted into the fold, but the baptism could not be attended to owing to some slight mishap occurring—blockage in the water pipe. The baptismal service was left over until Monday forenoon, with Elder J. W. Foster in charge. After the candidates had been baptized by the district president, Elder H. R. Price, Brother Hall was invited to speak on "Zion, the ideal of the church." Some very useful information was given, and if put into practice would go far towards advancing the cause of Christ and uplifting the Saints.

The confirmation of the two newly baptized members was then taken care of by Elders Abel Hall, H. R. Price, and J. W. Foster. One outstanding feature of the conference was the spirit manifested by the district president, wherein he exemplified the Spirit of Christ in "preferring his brethren to himself." May God bless him in his labors.

The good Spirit of the Master was present throughout the whole conference services and appreciated.

Brethren Hall and Foster left for London at noon and were accompanied by Brother F. Simmonds and his son as far as Tonyrefail. Brother Simmonds, who lives in Cardiff, had not been attending for some years, but through the efforts of Brother H. R. Price and Brother Hall he is now back in the fold. Another brother, T. Davies, has been brought back into the church during the past few months. These men are indeed "men of God" and full of the spirit of this latter-day work. May God bless them and all the Saints of Wales.

LLANNELLY, SOUTH WALES, June 15.

Special Meeting at Simcoe, Ontario

A large number of the Saints journeyed from Hamilton, London, Delhi, Brantford, Stratford, Saint Marys, Saint Thomas, Tillsonburg, Waterford, Vanessa, and other points to meet with the Saints of the Simcoe Branch at their special one-day meeting on Sunday, June 28.

The services opened with a prayer, testimony, and song service at nine o'clock with the district president, G. C. Tomlinson, jr., Elders H. A. Koehler, James Winegarden, John Shields, and Bishop J. L. Burger in charge. It surely was a good service, many fervent prayers being offered for the onward progress and success of the work, and the testimonies evidenced a sincere desire on the part of the membership to come up higher and make sacrifices to assist in the work.

The preaching service at eleven was in charge of Elders Frank Gray and Clarence Weeks, and at this hour Elder G. C. Tomlinson delivered an eloquent address to the Saints on his solution of many of the problems confronting the people of the church. Brother Tomlinson, though young, is a talented and able speaker, and since being elected president of the London District has been working hard, and with good success, to bring the district up to a higher standard of efficiency. The Saints are justly proud of him, and he is gaining the confidence of the people very fast.

Immediately after the morning service, the Saints adjourned to the beautiful park in the center of the town, where a delightful lunch was served to all in the good old-fashioned picnic style.

The open-air service at half past two was in charge of Elders James Winegarden and John Shields, Bishop J. L. Burger being the speaker. He delivered a forceful appeal to the Saints to rally to the needs of the work and consecrate of their abilities, talents, and possessions to its onward progress.

The evening preaching service at seven o'clock was held in the town theater, Branch President H. Dickhout being in charge. Elder H. A. Koehler made a splendid missionary effort to the large crowd of Saints and nonmembers that assembled.

The Simcoe Saints have every reason to feel gratified at the good success attending their special meetings, as they were well attended and were of a high order. Many of the visiting Saints expressed themselves as being much helped and encouraged by the splendid and uplifting spiritual experiences of the day.

The one- and two-day meetings throughout the London District, which were inaugurated a few years ago, have surely been a wonderful success each year, and by the way they

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are starting out this year, bid fair to surpass even last year's meetings, which were a series of spiritual uplifts to the branches where they were held.

The next special meeting is to be held with the Saint Marys Branch on July 11 and 12, and a large number of the Saints are looking forward to it for another time of spiritual encouragement.

Successful Home-Coming at Hibbard

HIBBARD, INDIANA, June 30.—Home-coming services at Hibbard June 28 are now part of local history. The effort was a success from many angles. The day was ideal, and the grove was very inviting. The services were well represented, not only by local Saints, but Hammond, Gary, Laporte, South Bend, Mishawaka, Fort Wayne, Monteray, Culver, Ora, Burr Oak, and some other points contributed to increase the attendance.

The first service, at half past ten, was presided over by Brother Claude Garnet, formerly of Coldwater and Grand Rapids, but now of Fort Wayne, and the sermon was by Elder S. W. L. Scott, who used Matthew 20 as his text, emphasizing the "eleventh hour" of the world's history and the kingdom of God. The music was under the direction of Brother Levi Fries, supported by an orchestra of four pieces.

Dinner was served from a table over thirty-six feet long, and cafeteria style was observed in serving. The Hibbard Saints do not do things by halves, and the table was a veritable cornucopia of good things to eat.

At half past two Brother Smith of Hammond opened the meeting, and the writer spoke on the possibilities of doing for the latter-day work in isolated places. Brother Garnet followed, speaking on "Gifts, charity, and organization." After this service a fine audience repaired to "Bishop's Landing," Yellow River, and Brother S. W. L. Scott baptized four people—all of them married. They were from the Presbyterian, Methodist, and Christian Churches. All were confirmed at the evening session, which was held in the auditorium.

Every annual recurrence of these meetings at Hibbard, the writer has baptized from four to eight people the last three years. The group rejoices at the opening prospects.

We must not omit mentioning the beautiful duets furnished by Mr. and Mrs. Aley from Poplar Grove. The renditions were rich and impressive. They furnished their own accompaniment.

This get-together meeting will long be treasured in memory. The Holy Spirit was mindful, and social features were on a high and happy plane, while hope arose sublime over dark spots in life. S. W. L. SCOTT.

Wiley, Colorado

The work here has not been doing as well as it might; however, the Sunday school has been having regular sessions with good attendance and splendid interest. Church services have not been held regularly, but when some visiting elder happens along, services are held. Sacramental services are held every month with one or two exceptions.

Elder I. N. Delong goes to Eads once a month to preach.

Last Sunday was a day of unusual interest, as Elder Bruce Brown, district president, was here, also a goodly number of visiting Saints from Eads, Colorado. The Sunday school reached the high mark of ninety-two in attendance. Elder Brown preached in the morning.

A bounteous basket dinner occupied the noon hour, after which a round table discussion was held that proved very interesting and instructive. The sacramental service was administered, and a prayer service of a high spiritual order was enjoyed. Brother Brown spoke Sunday evening, also Monday evening, but owing to the Chautauqua program on in Wiley, further meetings there were discontinued for the week. Services were held in homes in and near Lamar till the latter part of the week, when the speaker goes to Utleyville over the week-end. His visit has been much enjoyed by the Saints.

Sister Edith Hughes and son Joe were the only representatives from Wiley to the Young People's Convention. They report a very profitable experience and bring back many helpful and inspiring thoughts.

The Wiley and Utleyville Sunday schools are holding an attendance contest which is proving quite interesting. The scores are going entirely too much in favor of the neighbor on the south, but that is only a spur to more energetic efforts on the part of the other side. A big picnic in some nice place midway between the two branches is being planned after the contest closes September 1.

A number of Christmas offering buttons are being distributed and are quite popular with the little folks. Several are planning for the yellow ones. Little Ava Dodd was the first one to save up enough for a green button.

Lincoln, Nebraska

June 20—Since General Conference, which we were glad to have the privilege of attending, many things have happened in Lincoln.

Brother and Sister Rabideaux were called to give up their infant daughter of three months. It was a trial hard to bear, and they have the sympathy of the Saints.

Sisters Hawley and Derry were both badly injured in an automobile accident, and they had to be put in casts. Both are much improved, but Sister Hawley, whose spine was injured, may have to wear her cast for some time. She has been removed to Omaha, where her son is practicing law.

Wedding bells rang loud and clear June 6, when a double wedding occurred at the home of Brother and Sister T. J. Chapple. Their daughter Ruth was married to Lyle McFarlane of Independence, Missouri, and her sister Mary to George Gee of Lincoln, Elder C. H. Porter officiating. We wish the young people all happiness. We will miss Sister Ruth, but our loss will be Independence's gain. Brother and Sister Gee are to remain with us. The girls were "showered" by their friends, and some happy times were had together before the wedding.

Brother Marcus Bilyne, branch president, left us for some time, but we understand he has returned and will locate permanently among us. That is good news to the Saints here.

The following brethren have been with us for a Sunday since conference: Carl Self, M. H. Cook, C. H. Porter, and E. F. Robertson. Attendance is at low ebb.

The writer is a shut-in for the summer—in bed by doctors' orders—in hopes that a rest may bring renewed strength to a heart greatly enlarged and overworked. Our daughter is here from Los Angeles to be with her mother while she is confined to her bed.

Blanch Farrar attended the Young People's Convention at Lamoni for a few days and came home greatly enthused. W. S. Farrar is in northern California at present, thinking he may possibly locate there if conditions seem favorable.

BLANCHE I. ANDREWS.

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Stewardships Interest Saints

(From a letter to the Presidency and Twelve.)

Since my last report I have secured the use of the district tent. Am now holding meetings in it near Grand Valley where I was preaching in the Saints' church at last report.

This is in the neighborhood of the Clarks, one of whom (Ada) became the last wife of the late President Joseph Smith, and here the wedding occurred.

The weather has been rather against tent work, as it is cold and damp. Frost two nights this week, but no damage to crops. There have been seven or eight frosts this month. To-day they have a fire in the furnace at Brother R. G. Thompson's, where I am domiciled. The season is very unusual, I am told. Crops are good, but late. Grass is especially fine. Orchards are loaded, and berries are abundant. Strawberries are now getting ripe.

Preached two sermons Sunday in the Cedar Valley Branch. Only a few came to church, twelve in the forenoon and thirteen in the afternoon. This was once a large and flourishing branch, but most of them have moved elsewhere. It was kind of a mother branch for several near-by ones.

Have preached twenty-four sermons so far this month. Seems like old times. Enjoy good liberty on both the spiritual and financial interests of the church. Stewardships is an old and favorite subject with me. It will take some time to get many to put it in practice. But it seems to me that all who do should be organized at once. Or if individuals accept, some kind of recognition should be extended to them. Perhaps a certificate, as in baptism. I wish the Presidency and Bishopric would get out a booklet of instructions for both the ministry and members. I could place a number of such where they would do good. I have been looking for some effort along that line from headquarters. My next address will be Owen Sound, Ontario, 566 Alpha Street.

J. W. PETERSON.

GRAND VALLEY, ONTARIO, June 24.

Topeka, Kansas

July 1.—There have been some very good sermons preached the past few Sundays. An enjoyable Children's Day program was given at the eleven o'clock hour June 14. Although we have not very many children in Sunday school at this time, all exerted themselves to assist in the program which was enjoyed. Brother Ross and family, of Pomona, Kansas, attended the program, and afterwards their little daughter was confirmed a member of the church by Elders I. G. Whipple and A. P. Crooker. It is beautiful to see children of this early age uniting with the church, thus placing themselves in a position to partake of all the benefits of the gospel, from an early age upward.

Most of us can look backward and wish we had come in close contact with this gospel earlier than we did. The past cannot be remedied, however, and the future is in the hands of God. But each of us has the present to improve as we will. May we make the most of it.

The Department of Women here held a carnival Saturday evening, June 27, at the home of Mr. and Sister Alfrey, five miles north of Topeka. Quite a crowd was present, including several outsiders, and had an enjoyable time. The L. D. S. Dramatic Club, recently organized, put on a humorous playlet among other numbers presented. And last, but not least, perhaps, the Department of Women claims to have cleared quite a little sum from the sale of refreshments, and other things.

We are planning a Sunday school picnic in the near future, as none has been held yet this summer.

Branch business meeting was held at half past two June 28. Quarterly reports were read and acted upon, and some new business also came up.

District President Samuel Twombly, of Fanning, Kansas, was in Topeka June 29 and 30 making a few visits with the Saints, on his way home from Scranton, Kansas.

June 30 Pastor A. P. Crooker and family left on a three-week automobile tour through the East, visiting relatives and touching at various points of interest en route, especially in Michigan, which is their old home, and also in New York and Toronto, Canada.

Several of the Topeka Saints expect to camp at Netawaka for the district's annual reunion, arrangements for which are now being made. It will begin August 1.

Superannuated But Still Works

SPRINGFIELD, MISSOURI, June 30.—Since I learned that I was superannuated I felt a relief from the strain of responsibility to a certain degree, as I had discovered that my health was giving way and I had shown signs of nervous breakdown, as many of the Saints know. But I did not like to take the responsibility of giving up the field.

I had fully determined to take the field assigned me, although I knew I was not able. On learning of the change, we fixed up our little bungalow and furnished it, bought a Chevrolet, and expect it to help in the missionary work. Brother A. M. Baker came along and preached three splendid sermons for us and was the first missionary to ride in our missionary car. He was also the first to occupy our spare bedroom. Three years ago when we built our house we dedicated this room to missionary use and called it our missionary room.

The Saints at Springfield appear to be in unity and have started a fund to enlarge the church, which is very much needed both for the fast-growing Sunday school and the congregations.

I will be glad to help out all my strength will permit, in this and adjoining districts. I am sure Sister Sparling will also join with me and help in Sunday school and women's work.

HENRY SPARLING.

Santa Ana, California

Our little Margaret Thurston is now gradually recovering from her long, serious illness, due, we think, more to the Lord's goodness in answer to the prayers of the Saints than to the doctors' conflicting treatment.

Our genial missionary, Brother P. R. Burton, has arrived and is active in the district, as Long Beach can testify, where he is holding what is reported to be a very well attended series of meetings. Monday evening, June 8, was Santa Ana night, when nine of our young people, including the pastor and his wife, attended his service. Some attended again from here to hear another of his interesting sermons. Brother Burton appears to be a good fisher of men and a fisher of good fish, since we met him at Newport Beach early the other morning enjoying the latter sport with wife and Brother and Sister Wilford Burton.

On June 6 we had the honor of officiating at a very pretty wedding at the quaint little chapel at Mission Inn, Riverside. Miss Catherine Cubbon, daughter of Sister Lillian Cubbon of Newport Beach, was the bride, radiating beauty and sweetness; and John Siegel was the smiling and happy

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bridegroom. Gerald Mitchell and Marguerite Parks were best man and bridesmaid. Only relatives and a few close friends attended. After a two-day honeymoon trip in the mountains, Mr. and Mrs. Siegel began homekeeping at their own pretty home in Costa Mesa. All their friends wish them hapipness and God's abundant blessings, both temporal and spiritual.

Last Sunday, June 14, many Saints, upon arriving at the church, exclaimed how beautifully the church was decorated. This was the pleasing background for Children's Day exercises and a short Children's Day sermon by the pastor. The work of decorating and preparing the program was done by the superintendent, Sister Phylis Carmichael, and her willing helpers.

The same evening our preaching service was omitted that all might attend the high school baccalaureate sermon. Among the many graduates is Sister Marie Mitchell, whom everyone loves because she is always radiating happiness and smiles.

We have noticed that Saints who are the most optimistic and smiling are usually the most steadfast in both prosperity and adversity.

Scranton Entertains Northeastern Kansas

SCRANTON, KANSAS.—The branch here is making some progress, and we feel hopeful for the future development of the work here.

The Northeastern Kansas district conference was held here May 9 and 10, and although it rained heavily and the roads were bad, we had a fair attendance, and some forward steps were taken. District President Samuel Twombly and Apostle E. J. Gleazer presided over the conference, and on Sunday Brother Gleazer gave some sound advice to the Saints in the two forceful sermons he delivered.

The young people from Topeka and Sister Vivian Gillespie from Atchison, rendered some very appropriate Mothers' Day musical numbers that day, which were much appreciated. The Topeka Saints were out in a body on Sunday, and many of them braved the rain and mud to be present on Saturday.

The next conference will be held at the reunion at Netawaka in August.

E. L. BULLARD, *Conference Secretary.*

Fargo, North Dakota

June 30.—Omer McKinnon, the eleven-year-old son of C. H. McKinnon, underwent a serious operation at the Charlevoix Hospital. The appendix had burst before the operation, and no hope were given by the doctors for three days. He is now doing nicely, and the Saints feel that their prayers were answered.

A miscellaneous shower was given for Miss Beryl Whiteford Tuesday evening, June 16, at which nearly seventy-five guests were present. She was the recipient of many useful and beautiful gifts. She became Mrs. Theo Scott on June 20.

Miss Dorothy McKinnon just returned from a two-week visit at Gladstone. She was accompanied by Miss Jessie Welsh, who will visit a few days.

The Oriole Girls are having a stand in front of C. H. McKinnon's restaurant on the Fourth of July.

The branch and the Sunday school elected officers for the coming year June 29, and the results were very favorable. We look forward to a good year.

Our organist has been doing duty here most of the time for over twenty years. Also our Sunday school treasurer has held office for almost fifteen years. There are some other very faithful officers and teachers working in various places in the branch.

Mrs. Addie McKeage was called to Bay Port by the death of her daughter. MRS. JOHN MCKINNON.

Los Angeles, Central Church

The usual activities of the Central Church have gone forward with gradually increasing interest and attendance. Besides these there have been many happy and interesting occasions when we have arisen to higher planes. Among these are the two sacramental services since General Conference. In May Brother A. W. Teel, M. D., was ordained to the office of high priest, according to the appointment of the General Conference; and at the June sacramental service Brother Ray Knowlton was ordained to the same office by the same authority. Apostle J. Arthur Gillen was present at the last named service, and was spokesman in the ordination. Brethren Knowlton and Teel are assistant pastors, and the added shepherding and presiding guidance which they will doubtless receive through their ordinations will be of daily assistance to them. They are both men who are loved and honored by the Saints of Los Angeles for their devoted ministrations, and the Saints here are grateful that their worthiness has been recognized of God, and greater efficiency made possible for them. The ordination services were impressive and spiritual. Brother N. T. Chapman, president of the district, was present on both occasions.

Brother Gillen tarried with us but a short time, and went from here to other points of the district in the interest of the work. Brother P. R. Burton, appointed missionary to Southern California District, arrived several weeks ago and has been busy conducting meetings at various points. His next work will be a series of meetings in the district tent at Watts, where there is a mission fostered by the Central Church. Early in April a Sunday school of about fifty members was organized there by Sister Laura Burton, which has since grown considerably. This Sunday school was the direct outgrowth of services conducted and work done by Brother W. L. Vail and the pastor. Friends of the church provided a small building for services, and now the Sunday school has outgrown the building. Several there are ready for baptism, and it is expected that the meetings will bring more.

Children's Day was observed at Central all day on the 14th of June. The church was beautifully decorated, as indeed it always is, by Sisters Yendis and Mastin, both of whom manage to procure flowers which they arrange with fine taste to augment the beauty of our auditorium. Sunday school on that day was increased by about forty visitors. The eleven o'clock service was opened by a short talk on baptism to the candidates about to be baptized, after which fourteen were baptized, among them eight children. Baptism was followed by sacred hymns by the beginner and primary departments of the Sunday school, also individual solos and readings. The closing number was an allegory by intermediate girls, recommending the gospel as the greatest means of happiness.

The evening service consisted of hymns by a chorus of intermediate and junior girls, solos, and readings. The Biblical drama, "Simon's wife's mother," was presented by the class in religious drama from the University of Southern California, under the direction of Miss Lydia Glover, instructor and author of the play. Sister Eunice Winn Smith, member of the class, had the privilege of presenting the title role. The church was filled all day. The evening presentation was made in the Sunday school auditorium, and there was not room enough to seat all who came. The drama pro-

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duced a lovely feeling of the presence and help of God, and Christ his Son.

The annual Sunday school picnic was held at Exposition Park June 20.

One of the happy occasions at the Central Church was a beautiful wedding, when Brother Wallace Farley, leader of the East Los Angeles Church Choir, and Miss Edna Crayne, took the sacred vows of marriage, administered by Brother N. T. Chapman, assisted by the pastor. Sister Bessie Farley and Brother Frank Staats were the attendants. The wedding music was played by Sister Margaret Wickes, and solos were sung by Sister Stella Kelley. The choir gave a reception and shower for these young people two weeks later. Sister Mary Wilson and Mr. Pritchard were married at the parsonage in May, by the pastor.

The choir gave a musical comedy for the benefit of the pipe organ fund in May, and later repeated it at the Long Beach church. The Good Times Club gave a musicale tea in May, at which a number of beautiful solos and readings were rendered, and a small play was presented, after which officers for the next year were elected. Their next good time is July 11, when they will have a plunge party at Redondo Beach. The attendance at these affairs is about one hundred and fifty.

June brought with it the great Shriner's Convention, with thousands of marching men in brilliant uniforms, accompanied by playing bands and flying banners. Los Angeles did its best to welcome these guests and entertain them. A wonderful parade, put on by the public schools of the city, exceeded everything else in beauty. Over a hundred floats, covered with flowers, portraying scenes in the history of California, and participated in by thousands of school children, made a scene never to be forgotten. Some of our children took part in these parades, helped prepare the floats, and rode on them. Sister Hermina Badham was responsible for one of them.

Brother Ralph Mather, younger son of Doctor and Sister Joseph Mather, graduated from the Los Angeles high school. He and his brother Lawrence, with Brother Ronald Smith, are now visiting in Independence.

Sister Olive Lytle is absent from her post as chorister of the Sunday school on a visit to Washington, District of Columbia, with her husband.

Sister Laura Ball represented this branch at the Young People's Convention.

There has been some illness, but most of our sick have recovered. However, we regret to record the death of Sister Rose Ware in April. Her daughter, Sister E. S. Oathout, came from Omaha and met with the Saints often during her stay. Also Sister Ada Wales passed on a short time ago, leaving her son and daughter to mourn for her.

The pastor's family have moved next door to the church, which is vastly more convenient for the family and the congregation. The house number is now 3843 South Grand Avenue.

Dudley Smith left in early June for Skyland Camp, Lake Tahoe, California, where he is councilor. R. Wayne Smith, who has been teaching in San Diego, is attending summer school, doing post-graduate work at the University of Southern California.

Brother and Sister W. W. Smith enjoyed the pleasure of entertaining her sister, Sister Eva Winn Cox and husband, Brother Charles Cox of Independence, and showing them the beauties of California.

There have been a number of visitors at the church, among them Sister Rose Bozarth Buschau and children, Adolph and Doris, and Sister Alice Bozarth, of Wichita, Kansas; and Sisters Marcine Smith and Fern Gould of Independence. Sister Ella Cargyle, who has been teaching near Independence, has joined her family here.

The church here has a number of events scheduled for the future. First is the Fourth of July fete, to be held at Hermosa Beach under the direction of Presiding Deacon O. C. White and the Department of Women. All are invited to come, without their lunches, for there will be everything that one could desire, for sale, and the proceeds will aid the building fund.

The reunion of Southern California District convenes the 7th of August, and it is being planned, prepared for, and advertised now. We are looking for a good crowd and a spiritual and helpful experience together.

The semiannuel branch business meeting meets August 8.

A telephone message assures us that the pipe organ has arrived and will be set up in a few weeks. The morning mail brings us news that President Elbert A. Smith will be with us on Sunday, July 19, so we have another bright day in prospect.

The work is forward in Los Angeles; there is a great deal to do, but we are thankful to say that workers are coming forward to do the work, and God is blessing them.

Tulsa Church to Have Baptismal Font

(From letter of James A. Thomas, Tulsa, Oklahoma, June 29, 1925, to the First Presidency.)

Our Children's Day exercises were held the 21st. I was much pleased with the work our people did for that day. After the regular Sunday school session we had a real children's meeting: A tableau of the youngest, wearing flowers and standing under an arch of artificial flowers, backed by a quartet of four girls who sang, made a fitting introduction for a short talk on the blessing of babies. Then followed the blessing of six little ones. The audience sang appropriate songs while we prepared for the baptismal service, which was held in an improvised font, a small stock tank, filled by carrying water on the running board of my car from my own home. (The work I did seemed to have a good effect, for men urged me to take steps to get a font put in, they offering to find material and artisans.) After more songs and a short talk on the meaning of confirmation, we confirmed the four children that had been baptized. This was all woven together to form the eleven o'clock service.

The evening was occupied by the giving of our church program, "The language of the flowers." All worked well, and some of the parents remarked that it had been the most impressive Children's Day they had ever seen.

Friday evening I baptized another boy who could not make up his mind to be baptized Sunday.

I also had a funeral Friday afternoon, service for an old lady not of our faith, but mother of a member. That was a rather strenuous day as the service was held near Sapulpa, and interment near Bixby. Home to the baptism, and to Religio after that.

This evening I go to Jenks to baptize another of Brother Case's converts.

While yesterday was the hottest day of the year thus far, our attendance at church was up to the average or better. Several nonmembers were out at night, and I enjoyed good liberty in preaching to them. The increasing power that I feel in declaring the truth causes me to marvel at the thought of what may be when we are really functioning as God's church.

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Department of Women in Zion

The Department of Women in Independence is holding monthly meetings to which all women are invited. The programs are varied in nature each month, the subjects including "Child welfare," "Home economics," "Health," "Social hygiene," "Citizenship," "Temperance," and in fact all phases of everyday religion.

The last program was held June 5, and was planned by the superintendent of the Home Economics Department, Mrs. Bertha Donaldson Mader, who gave an excellent talk on the subject, "Practical things a mother may teach her girls during vacation." A brief outline is given below. The meeting was in the nature of a mothers' conference. An interesting discussion was opened by Mrs. Charles Cox, who gave suggestions as to what mothers may teach their boys.

The meetings usually are on the first Friday of each month at half past two, in the lower auditorium of the Stone Church.

Practical Things a Mother May Teach Her Daughters During Vacation

The only excuse for presenting the matter in hand is to freshen memories and give an opportunity for helpful discussion later on. The subject is known to you.

The practical things our daughters may learn are all included under the head: Household management, arts, sciences, and may be enumerated as follows:

1. Housekeeping, meaning the furnishing, upkeep, cleaning, and repairing of the house.

2. Sewing, to include all sewing of the household linens, the making of the garments for various members of the family, and millinery.

3. Cooking, which should mean not only the actual preparation of food for use, but also a knowledge of food values and the ability to purchase good materials at fair prices.

By the time the child has reached school age, she should have acquired sufficient skill in house duties to save her mother many steps. From now on she will have but little time to learn new household tasks that require continuous effort, except in vacation. Vacation time, then, is the mother's golden opportunity to teach her girls the accomplishment of the household duties. In her attitude towards home work the daughter usually reflects the mother's feeling.

The upkeep of the home affords its simplest lessons, because easily divided into units that do not require continuous application. Besides, they are quite easily looked after, while the mother is up and about her own tasks.

Sewing lessons should be begun about the seventh year of age. Some may begin sooner, according to the muscle control. The very nature of the first sewing lessons makes them slow of accomplishment, so they should be undertaken before the adolescent period.

The lessons in cookery may well be scattered over a number of years, increasing in difficulty and scope of allied subject matter as the girls grow older.

The secret of how successfully each mother can teach her girls depends upon her liking for the work of her home and her enjoyment of the companionship of her daughters.

While the value to each girl of a knowledge of how to manage her own household cannot be estimated, yet the greater value in these lessons with mother lies in the opportunity they give to form a bond of confidence that gives opportunity to the mother to guide and direct in the formative years and to look forward and upward to the bigger, better life.

Sioux City Gains in Membership

SIOUX CITY, IOWA, July 12.—Close to one hundred picnicked at Riverside Park July Fourth. Tickets valued at thirty cents were given to each person, which entitled him to ice cream and pop. It was the Religio's "surprise package" that was enjoyed by everybody. Much credit is due Brethren Hall, Kroesen, W. J. Smith, and Sheetz for the method they used and the hard work they did for the pleasure of us all. It was not a pleasant task to turn away the many friends who wished to buy from the "boys." What's the matter with the Religio? Everybody says its all right!!!

During the month of June seven were baptized and eight were transferred into the Sioux City Branch. One was transferred elsewhere, making a gain of fourteen. There are two hundred and fifty-two enrolled, all of whom are accounted for.

Brother and Sister Mintun Bower have expressed their willingness to help the Kelly Park Sunday School with their services. Sister Mabel will act as chorister and pianist. Sacrament was served to nine at half past ten last Sunday. It is expected that the chapel will be used by the Sunday school about July 19.

The Charles J. Smith family returned to the city from Wagner Monday. Elder Smith preached to the Saints and friends there for about ten days. Sacrament was administered last Sunday. Brother Charles Hair brought the family home, returning home the same day.

The D. Morgareidge family motored to Concord, Nebraska, last Sunday; the Ned Calhoon family, Mrs. A. M. Calhoon, and Nettie, to Wagner, South Dakota; Mrs. D. Smith also accompanied Brother Ned Calhoon.—From *The Saints' Pilot.*

New London, Connecticut

July 6.—Brother Charles Clark, priest, from Barnum-Bailey and Ringling Brothers Circus was the speaker here Sunday, June 21, at both morning and evening preaching services. He told some very interesting things about circus life and travels. The Saints were pleased to meet him and hope to welcome him again when he can come.

The Department of Recreation and Expression has been very active during the month of June. A box social and strawberry festival were given and the proceeds reserved for the building fund. A wiener roast is scheduled for July 7, and a large number of nonmembers are expected to attend, as well as Saints.

Elder Raymond Bradshaw, from Attleboro, Massachusetts, delivered a sermon here Sunday morning, June 28, which was both encouraging and instructive to right living. He was accompanied by his family. The Saints enjoyed their visit very much.

Sister Ila Mae Griffith of the junior class was awarded the prize as winner in a recent Sunday school contest. The prize was the book, Little Women.

Break Ground for Des Moines Church

(From letter of H. A. Higgins to the First Presidency, dated Des Moines, Iowa, June 29, 1925.)

We will commence excavating for the new church to-morrow (Tuesday) morning. In our services yesterday we raised sufficient funds to make our holdings, including the $3,000 held by the Bishop, $10,000. We figure that this will care for our needs for possibly the next ninety days. It is our plan to discount all our bills excepting those for labor, which cannot be discounted.

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Independence

Stone Church

The Sunday school misses Brother Cooper's orchestra. They have been rendering service on the Campus Sunday evenings until the band is organized.

Elder Cyril E. Wight, son of the late J. W. Wight, was the speaker Sunday morning at the Stone Church, and his effort was highly commended.

Around six o'clock a thunder storm developed and the rain came. It looked as if there would be no Campus services, but the skies eventually cleared and it is estimated twenty-three hundred people took chances on the weather and greeted President Smith.

Miss Amy Winning of Kansas City furnished a splendid musical program.

President Smith continued his subject of two weeks previous, on stewardships and Zion. He took up the program adopted by the late General Conference. The speaker said, among other things, that the program was Christian in the highest sense. Its object is to teach the Saints to live the gospel of Christ in a practical way. We have been teaching stewardships nearly one hundred years. Now we must make the application. Fear always takes place when there is any change of thought and mode of living, etc. There is pioneer work to do for this church. We must blaze the way. It is not going to be an easy task. Can it be done by human strength? NO! With Divinity leading? Yes! It is not a matter of numbers but of consecrated efforts. President Smith said, "My deepest interest, my sole interest, for a quarter of a century, has been to try to persuade our people to Christianize their money, their talents, their energies." Stewardship is not an individual affair, but must be cooperative. Christianity is not only individual, but cooperative. This program will sift out those who are willing to go on a divine basis. We must pool our interests. Competition is characteristic of the present system, which is selfish. Stewardship means cooperation and unselfishness. What is necessary to make our program successful? Talent; willingness; capacity. We must know what the manpower of the church is. That is the object of the inventory. It is to obtain the proper information to enable us to understand what our resources are. We must more fully adopt the budget plan. The Government of the United States has found this is necessary. The government of God should work on this basis to get the best results. A willingness to go on the stewardship basis means not being actuated by selfishness. The ruling motive must be the desire to better man's spiritual and temporal condition. The business men of the church must be so organized that the church will obtain the benefit of their practical experience. We shall not tear up the foundation laid by our fathers and re-lay it. We expect to continue the work where they left off. We have a great task before us, but with the Lord's help, we shall succeed.

Pastor C. Ed. Miller made a hurried trip to Cameron last week in his Ford. He says bad roads result in broken springs, but otherwise the trip was quite enjoyable. He leaves Tuesday noon to spend a week or so in Pittsburgh, Pennsylvania.

Hot weather may spend itself, but the good work goes forward. The thermometer stood at 98 degrees in the Presidency's office and at 100 in the editorial rooms at the Herald Office one day last week in spite of open windows, extended awnings, and electric fans, yet every one was at his post as usual, drinking a little more ice water than usual, but keeping the wheels turning just the same.

Bishop James F. Keir and Sister Floyd Hamilton were in attendance at the funeral of their father, Elder F. M. Cooper, at Plano, Illinois, on Sunday. Sister J. L. Benson, another daughter, was not in health which would permit her making the trip.

Second Church

Group 16 has been compelled to relinquish the services of their presiding elder, E. E. Willard, who has been over them for several years and has done a good work. In his place they are to have Elder H. J. Kress, recently moved to Independence from Minneapolis, Minnesota, and who bears a good reputation for ambitious endeavor and good work performed.

The young people will go to the home of Brother P. A. Sherman Sunday morning at a quarter to eight to hold their prayer meeting in his grove at eight o'clock. Conveyances are provided for them which will leave the church as near a quarter to eight as possible.

Bishop B. J. Scott was a much appreciated visitor and speaker at eleven o'clock Sunday morning. The people are always pleased with his thought, energy, and spirit.

The afternoon prayer meetings are from two to three o'clock on Sunday afternoons during the heated term of the summer.

Sunday evening Priest Glen Davies preached his first sermon at the church to a very attentive and sympathetic audience. He made a studious and spiritual effort, and bids fair to develop into a useful preacher. The Sunday evening services are expected to be very short during the hot weather, occupying less than an hour altogether.

Walnut Park

Sunday morning an excellent sermon was delivered by Patriarch Ammon White on the much-discussed subject of evolution.

Walnut Park Saints were pleased to hear that Patriarch John F. Martin will begin a series of meetings here on July 19. Brother Martin established his reputation as a most excellent speaker in his series before General Conference, and we will gladly welcome him back in our midst.

The community playground on the corner of Alton and Main Streets, which is in charge of the young people of Walnut Park, is open every Thursday evening from half past six to half past nine, at which time there is supervised play for all, both old and young. Come out and help make this a success.

Brother David Harbaugh, who has been very ill for some time, is improved, and it is hoped he will soon be able to meet with the Saints again.

We also missed Sister Hallie Gould from our services Sunday and upon inquiry learned that she is ill at her home on King's Highway. Sister Gould is one of our best workers, and we hope she will soon recover.

Liberty Street

The speaker Sunday morning at Liberty Street was Moroni Traxler, of Lamoni, Iowa, who spoke on the redemption of Zion.

About half past five in the morning four carloads of Saints from this congregation started for Warrensburg, Missouri. They had some car trouble on the way but arrived just as Sunday school was closing. Brother E. T. Atwell spoke at eleven o'clock, and the Liberty Street Temple Builder Quartet furnished the music for the service. Those singing in the quartet are: Susie Adkins, Mabel and Ruth Tignor, and Irma Peak. Besides these girls there were in the party the family of Brother Philip Turner, Brother and Sister Richard Wilkie and daughter, and Mr. and Mrs. H. A. Moriarty. They returned by way of Holden, arriving there at four o'clock. Here Brother Atwell addressed the old people at the

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Holden Home, and the girls sang; also Brother Atwell sang the "Holy City."

The stay in Holden was not long and they arrived in Independence in time for the evening meeting on the Campus, where President F. M. Smith was the speaker.

Enoch Hill

In spite of the hot weather, a full house greeted Pastor C. Ed. Miller Sunday morning. His sermon to the young people was excellent, and the Saints felt that the effort to attend had been well repaid.

The choir held a social last Thursday evening at the home of Sister Nellie Kramer, at which time it was decided to disband the general choir work for the summer. For each week that the choir is on its vacation, two people have been appointed to arrange for the Sunday music. Some good programs are being looked forward to.

Quite a bit of interest is being manifest in volley ball. Next Thursday night the Enoch Hill team will meat the team from Walnut Park in a match game on the Enoch Hill court.

East Independence

Elder Ralph W. Farrell was the speaker Sunday morning on "Stewardship," and Elder J. J. Teeters occupied in the evening. There was a very small audience in the evening, as a good many of the Saints from here went to the Campus for evening service.

The Willing Workers had an ice cream social Tuesday evening on the lawn of Mr. Alick. A large crowd was present, and a neat little sum was taken in.

Kansas City Stake

Fourth Church

Sunday, June 28, was Girls' Day. The morning talk was by Sister Lulu Sandy, and in the evening Mrs. Evelyn Cope addressed the audience on the subject of "Character building." Those who were in charge and those who participated, not including the two first mentioned, were the girls of the congregation, and it was thought to be a great success by those regularly in charge. Brother E. T. Atwell of Independence was the speaker on the evening of the 5th, and his effort was much appreciated. The little mimeographed sheet, the *Ivanhoe Pilot,* is still issued and is full of good, pithy suggestions, as well as announcing the order of services each week.

Grandview Church

Children's Day was June 21. A program of readings, exercises, and music was given by the children of the primary department at 11 o'clock. The baby of Sister Thelma Sterrate was blessed at this service, after which nine children were baptized by Elder Daniel Tucker, three boys and six girls, and confirmation was at the half past six service. On July 2 the Department of Women gave a chicken supper and bazaar during the evening, at which a neat sum of money was cleared. Volley ball games were held on the Grandview court Thursday evening, between the Quindaro and Grandview Girls, Quindaro and Rock Island men, and Grandview and Rock Island men.

The following are on vacations: Brother and Sister Leo Lewis, to Portland, Oregon; Brother and Sister Swearingen motored to Colorado; Brother and Sister C. D. Jellings to Waterloo, Iowa; and a number of others are taking week-end trips to near-by summer resorts. We wish them a hearty good time, but will welcome them back in the same way, as the work is nearly at a standstill. Grandview picnicked with the Chelsea organization on July 4.

Malvern Church

Social activities have been rather slack lately, but since our young people's class has been reorganized we expect some good lively times. Elder Cyril E. Wight, Lamoni, Iowa, was the morning speaker June 28. We were pleased to have him occupy, as he always presents a message that stirs us into action. The same evening the new choir sang and there were other musical numbers rendered, after which Brother W. I. Fligg occupied the sacred desk.

Lamoni Stake

July 13.—There were conflicting attractions in Lamoni Tuesday evening, a Latter Day Saint branch business meeting and a free picture show. Needless to say the latter proved the greater. There was little business to be transacted, except of a routine nature, so it was handled by the few who attended. A change in the time of holding branch business meetings was ordered. Instead of being held quarterly, as heretofore, they will be held only once a year, and such intermediate sessions as shall be deemed necessary be subject to a special call from the presidency.

Brother C. E. Wight, our former president, stopped off in Lamoni Monday long enough to say "Hello" to his many friends. He was on his return trip to Kansas City from Des Moines, where he had delivered the Fourth of July address at a picnic held by the Saints of the district. Mrs. Wight accompanied him to Des Moines and also to Kansas City, where Elder Wight is employed and where they expect to locate soon.

One of the leading events in Lamoni this week was a meeting held on the church lawn Friday evening, when forty parents answered invitations sent out by Scoutmaster George Mesley to meet him and his Scouts and Wolf Cubs, in an effort to establish a better understanding of the work he has undertaken and encourage a closer cooperation between these organizations and the home. Each group of boys put on a demonstration of the work they are doing, after which Mr. Mesley explained the object and benefits of the work in detail.

"Scouting," he said, "is making real men out of real boys by a real program. It is a game with high stakes—the development of good citizenship."

The Wolf Cubs is an organization of boys from eight to twelve years, the work of which is preliminary to scouting. It is not a national organization as yet, but is of European origin, organized out of a definite realization on the part of Boy Scout originators that group training should start before a boy reaches Scout age. Lamoni had the first Wolf Cub organization in America, started last winter. Since that time two others have been organized, one in Oklahoma, the other in California.

The Cubs will be in camp during the stake reunion, and the Scouts will go into camp for ten days following the reunion. They hope to have their uniforms by that time. Brother Mesley has had thorough training for his work and is accomplishing much with the young boys of Lamoni. The meeting held Friday night was conducive of much good.

The social held on the lawn at the home of Stake President W. E. Prall and wife Friday evening, when Brother and Sister Prall and Brother E. Dewey White and wife were hosts and hostesses to a group of young people who are regular attendants at the weekly prayer meeting, was well attended. Games were played and refreshments served. A closer acquaintance between these young people and their leaders is the object of the gatherings, which will be held once each month during the summer.

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The Bloomington Branch north of Lamoni is progressing nicely. They are holding regular services, including Religio every Sunday and prayer services Wednesday. There have been five baptisms recently: Donald and Dorothy Ford, Dick Outhouse, Arnold Peterson, all children of Saints, and Mrs. Belle Riley, who has been investigating for some time.

The combined northern stake choirs, including Chariton, Hiteman, Lucas, and Centerville, are holding regular rehearsals under the direction of Evan Fry. A group of singers from Lamoni always accompanies him to aid the northern choir in the preparation of reunion music. They usually return after the rehearsal, but last time the ten singers were rained in and obliged to stay all night in Chariton. They were entertained at the homes of Saints.

Miss Mabel Carlile, the leader of the Lamoni-Graceland Oratorical Society, in company with Miss Lula Porter, home economics teacher of Graceland, is spending a delightful summer in Estes Park, Colorado. Both ladies were successful in securing employment in the park to finance their trip.

Elder H. H. Gold was the speaker at the church yesterday morning, and Elder Peter Muceus at night. Brother Muceus preached his farewell sermon, as he expects to leave Lamoni July 20, sailing from New York July 25 for his foreign mission field in Norway. The high school orchestra furnished music at this service.

Holden Stake

Brother and Sister I. M. Ross are moving to Maryville, Missouri, where Brother Ross will engage in business connected with the distribution of oil, paint, etc. They have been active in the stake work since its organization, he in the bishopric and she connected with the Department of Women. Their son Chilton has also been active and helpful in the work here.

Bishop J. A. Koehler is entering upon the duties of his office in the stake and is making a good impression. He was the speaker July 5 at 8 p. m. The selection of Brother C. F. Scarcliff as his counselor is giving general satisfaction in the stake.

The many friends of Brother and Sister Krahl were pleased to meet them last week and to note the improvement in the health of Brother Krahl. A council meeting was held by the presidency and bishopric. An active campaign is planned for moving the work in the stake.

The stake will operate the Square Deal Dining Hall during the State Fair, August 15-22, and will appreciate an early response to their call for help. They furnish meals, sleeping quarters, and a pass to the grounds for those who wish to attend the Fair and donate a few days' work. For further particulars write W. S. Macrae, Box 125, Holden, Missouri.

Reports from Brethren Curtis and Rowe, who are holding a series of services at Jefferson City in the tent, say they are meeting with a very friendly people and are having a good hearing. The tent is in the Eastern part of Houchin Park, on the street car line. They will be pleased to have any of the Saints coming to the city on the excursion Sunday, July 19, visit them. Take street car near Missouri Pacific depot and go east to Houchin Park.

Elder Hale W. Smith, for several years in the mission field, was a visitor here recently, calling on acquaintances at the Home. His talk to the old people was appreciated. The elders' quorum will hold an all-day meeting at Holden July 26, and all elders in the stake are requested to attend.

Warrensburg

Elder G. W. Hancock was the speaker July 5 and gave some timely advice on the proper athletics for an article mentioned in James 3:56. Look it up. Elder E. T. Atwell and wife accompanied by two car loads of Saints from Independence worshiped with us Sunday, July 12, and Brother Atwell gave us a splendid sermon at eleven a. m. A quartet composed of Ruth and Mabel Tignor, Irma Peek, and Susie Adkins from the Liberty Street Church sang two selections which were very much appreciated. They were accompanied by Sister H. A. Moriarty, superintendent of the young women.

Lees Summit

The Saints were very much pleased with the sermon of Brother John Garver, who stopped on his way from the Sedalia conference. Our Homecoming Day, June 28, was a success. A splendid prayer service occupied the usual Sunday school hour and Brother Miller spoke at eleven o'clock. A splendid dinner was served cafeteria way at half past twelve. Brother Elbert A. Smith preached a fine sermon at half past two and Bishop J. A. Becker finished up the days activities with a good sermon at eight o'clock. All the services were held in the City Park, due to the painting and decorating of the church. Elder E. E. Long was with us sacrament day. The Children's Day program was given at night, including a talk to the children by Brother Lewis.

Brother Fligg's talk Wednesday night contained food for thought and helped us to classify ourselves according to Christ's teachings.

Lexington

The continued blessing and presence of our heavenly Father June 14 was a source of encouragement. D. R. Carmichael gave encouragement to the Saints in his visit with us on the above date. Sister Sadie Shickles, recently baptized, has gone to the Sanitarium for an operation. A good representation of our members was in attendance at the Sedalia conference and report a very spiritual meeting. A wonderful spirit was present at our Children's Day exercises the 28th. James A. Brendel spoke at night on "Preparation for Zion."

Sedalia

We enjoyed very much the visit June 28 of Brother Scarcliff, but he did not get to occupy much time as Reverend Forman, of the Anti-Saloon League, occupied part of the hour. Brother A. A. Weaver spoke at night on the "Signs of the time." Brother C. B. Hartshorn was also a visitor and worshiped with us. The recent stake conference was a source of encouragement to the Saints, and we feel to press on with greater zeal in putting over the program of the church. We enjoyed entertaining the conference. Sunday dinner was served in the basement of the church to a large crowd.

Holden Stake conference convened at Sedalia, Saturday, June 20, at 10 a. m., with prayer meeting in charge of R. E. Burgess and George Hancock. Business session followed at 11 a. m. with F. A. McWethy of the stake presidency in charge. Brother J. F. Garver of the Quorum of Twelve was associated with the stake presidency in making provisions for all further activities of the conference. Sister Lola A. Johnson, stake musical director, had charge over all the music and song service. Reports were read from the stake presidency, stake bishop, stake recorder, superintendent of the Department of Women, and stake Sunday school superintendent.

All visiting members in the stake were given the right of voice on the conference floor. Sister I. M. Ross, expecting to soon move from the stake resigned as superintendent of the Department of Women. Her resignation was accepted,

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and a very cordial vote of thanks and appreciation was extended to her for faithful and diligent service performed in this capacity for a number of years. Sister Ross will truly be missed from our stake. The stake presidency was authorized to appoint her successor. The resignation of Brother D. R. Carmichael from the office of superintendent of Recreation and Expression was not accepted, but left in the hands of the stake presidency, as it was thought that it would be likely Brother Carmichael could continue his work in the stake.

At 2.30 in the afternoon regular business was again taken up under the direction of the conference presidency. The resignation of Brother A. B. Phillips as bishop of the stake was accepted. The appointment of Brother Phillips to work in the Lamoni Stake made this resignation necessary. A vote of thanks was extended to Brother Phillips and his counselors, Brethren I. M. Ross and B. C. Harder, for their past services. The appointment of Brother J. A. Koehler as bishop of the Holden Stake was approved. He chose as one of his counselors, Brother C. F. Scarcliff, who was heartily endorsed by the conference. A committee of three consisting of Brothers W. S. Macrae, C. F. Scarcliff, and Sister Lola Johnson, were chosen to draft an appropriate message of love and respect from the conference to Brother D. J. Krahl, who was unable to attend this conference because of illness. The following ordinations were recommended by the high council and indorsed by the conference: Floyd Mortimore to the office of elder and Isaac M. Mathis to the office of priest.

It was voted to reaffirm the action of the conference relative to making the stake the unit of organization as adopted in June, 1921, at Lexington, Missouri. A recommendation from the stake presidency asking that a committee of three be appointed, consisting of one member from the High Council, one from the stake presidency and from the bishopric (each department choosing its own representative) to compile and present to the groups the rules under which they will work, was approved by the conference.

Elder E. A. Curtis, missionary of Holden Stake, occupied at eight o'clock Saturday evening. His sermon was highly edifying, setting forth the necessity of our demonstrating a practical Christianity, if we expect to accomplish results in this work.

The Saints came fasting to the eight o'clock prayer meeting Sunday morning. J. F. Garver and George Hancock were in charge. A spiritual meeting was experienced. At the close of the prayer services the following ordinations were performed: J. A. Koehler was blessed as bishop of the Holden Stake, and C. F. Scarcliff was ordained as counselor to the Holden Stake Bishop. Sunday school convened at 9.45 in charge of local superintendent, Roscoe B. Moorman, and Brother Scarcliff, stake superintendent.

The sermon at the eleven o'clock hour was delivered by Apostle J. F. Garver. This was another one of Brother Garver's heart to heart talks with the Saints, which was greatly appreciated.

Those who did good work in assisting the conference with their musical talents were Roscoe B. Moorman, Sisters Garvia Mayer, Margaret Simmons, and Brother J. A. Koehler.

At the noon hour all conference attendants were hospitably served with a sumptuous dinner in the basement of the church, prepared by the Sedalia sisters. Bishop J. A. Koehler spoke in the afternoon. At three o'clock conference adjourned to meet at Grandview, Missouri, subject to the call of the stake presidency. A splendid spirit pervaded through the conference, and all felt to rejoice with the Sedalia Saints that they were able to meet in their newly completed church building.

Knobnoster

Elder John T. Nutt, of Selden, Kansas, has purchased a farm here and will take up his residence here in the fall. Sister Brown, of Independence, and Sister Motter, of Oklahoma, are visiting Sister W. J. Weston. Grandma Simmons, of Johnson City, Illinois, who has been visiting her daughter, Sister E. E. Petre, returned to her home; she was accompanied by her granddaughter, Helen Scarlett. The change of time of the Religio from Sunday to Friday evening, has marked an increase in attendance. Sister E. L. Moorman is the newly elected superintendent. Fern and Wayne Burgess are spending their vacation with friends at Lexington. Our sacramental service July 5 was a great spiritual uplift. Brother and Sister Brendel and Sister Lola A. Johnson of Lexington, Brother W. S. Macrae of the stake presidency, Brother and Sister R. F. Moorman, Brother and Sister Marvil Weaver of Sedalia and Sister Ella Wood of Kansas City, worshiped with us. Brother Floyd N. Mortimore was ordained to the office of elder as provided for at the stake conference by Elders R. E. Burgess, Petre, Brendel, and Macrae. Elder C. L. House, of Houstonia, was the morning speaker recently.

Courtney

The Children's Day exercises of the Courtney school were held June 21, occupying the morning hour. Sister Schofield gave an interesting talk on Junior work. Brethren Schofield and J. A. Bozarth also addressed the gathering. At the noon hour the audience repaired to the home of Brother and Sister C. F. Belkham, where a basket dinner was enjoyed.

At three o'clock the two daughters of Brother Charles Hamm were baptized by Brother J. A. Bozarth. Brother Bozarth spoke on baptism prior to the confirmation service and those baptized were confirmed by C. E. Belkham and J. A. Bozarth. The attendance at the first services held here was light. A gradual gain has been made and the Saints are much encouraged.

Mount Vernon's New Church Cornerstone Ceremonies

MOUNT VERNON, ILLINOIS, June 29.—June 28 was an eventful day for the Saints at this place, for it marked the laying of the cornerstone for the new church now being built in the city. A large tent was stretched on a lot next to the church lot, which was made as comfortable as possible for the happy Saints and their friends who came to witness the laying of the cornerstone and hear the speeches made in honor of the event.

The orchestra from East Saint Louis was there, and the beautiful music they gave was very much appreciated. Elder John W. Rushton, pastor of Saint Louis Branch, delivered an educational and interesting sermon at eleven o'clock, and it was most favorably received, especially by those of our faith.

At the noon hour a bounteous lunch was served, a sight to behold, which was greatly relished by an orderly concourse of people.

The great event of the day—the laying of the cornerstone—took place at half past two. The service was presided over by Elder R. H. Henson, president of Southeastern Illinois District, and Elder John W. Rushton delivered a short but very impressive address. He was followed by Elder J.

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W. Paxton, who gave a timely speech; then a noted gentleman who is acting secretary of the Chamber of Commerce, a man who has to do with work in our State, delivered a most interesting address that was much appreciated by all present. The cornerstone was donated by the Stone and Marble Company of Mount Vernon, and on it was inscribed in gold letters, "The Reorganized Church of Jesus Christ of Latter Day Saints, 1925."

The services of the day were marked by the presence of the Holy Spirit, which brought joy and gladness to those who humbly assisted in the work. The church site is in a prominent and pleasant territory on the corner of Twentieth and Casey Streets, one block south of West Broadway, a beautiful location.

Elder O. C. Henson is president of the branch of about seventy people, and these Saints and their friends are making willing sacrifices that the building may be erected and occupied as soon as possible. Any wishing to help may send their donations to O. C. Henson, Route 7, Mount Vernon, Illinois.

Mount Vernon is a wonderful city for doing real missionary work, and the erection and completion of the building will be a wonderful incentive to encourage the people to investigate the claims we offer.

Elder J. W. Paxton has been holding open air services each night before large audiences, and some have already given their names for baptism. F. L. SAWLEY.

Thurman, Iowa

July 7.—I have been much interested in reading the reports from the different branches of the progress they are making, and the thought came to me that perhaps there might be some who would be interested in a report from the old Thurman Branch.

We have only a little over one fourth the number of members here that we once had, several large families having moved away, and there are only three or four families that attend regularly. However, we have our regular Sunday school with Mark Leeka as superintendent, and regular preaching services each Sunday at eleven o'clock, except the first Sunday of the month, when we have our sacramental service.

Children's Day was observed here the 7th of June. We had Sunday school at ten o'clock and the program at eleven o'clock. Basket dinner was served at noon with a treat of ice cream and cake for all. Four children offered themselves for baptism; Morrell Cottew, Mary and Joseph Wight, and Sue Louise Leeka. They were baptized by District President N. L. Mortimore.

The confirmation was held at the church at half past three and was followed by the sacramental service, which was in charge of two of the district presidency, Elders N. L. Mortimore and H. N. Pierce.

Our priesthood strength has been greatly diminished in the past year from death and exodus to other branches, but we feel that we have some excellent material for replenishing our force among our young men. And perhaps before another year we will have the pleasure of presenting to our district conference some for ordination into the priesthood.

We are by no means discouraged, but are trying to keep up the work here and enjoy the Spirit in our labors. We are ever hopeful of better conditions and of the ultimate triumph of God's work.

C. W. FORNEY, *President.*

K L D S

TUESDAY, JULY 21, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Duet:
(a) "When life is brightest," Pinsuti.
(b) "White wings," Banks Winter.
By Mrs. H. C. Burgess, soprano.
Mrs. S. A. Burgess, contralto.
Contralto Solos:
(a) "Boat song," Ware.
(b) "Night and Day," Hawley.
By Mrs. S. A. Burgess.
Reading by Mrs. Dorothy Cobb Murphy.
Soprano Solos:
(a) "The great awakening," Kramer.
(b) "Cunnin' little thing," Hageman.
By Mrs. H. C. Burgess.
Piano Solo: "Nocturne," Chopin.
By Miss Bertha Gunsolley.
Address.
Contralto Solos:
(a) "Old-fashioned town," Squire.
(b) "O wert thou in the cauld blast," Mendelssohn.
By Mrs. S. A. Burgess.
Reading by Mrs. Dorothy Cobb Murphy.
Soprano Solos:
(a) "Roses of Picardy," Wood.
(b) "Come down laughing streamlet," Spross.
By Mrs. H. C. Burgess.
Duet:
(a) "Hark to the mandoline," Parker.
(b) "Indian love call," from "Rose Marie," Friml and Stothart.
By Mrs. H. C. Burgess.
Mrs. S. A. Burgess.

THURSDAY, JULY 23, 1925

8.00 P. M., From the New L. D. S. Radio Studio

The program will be furnished by pupils of Concannon School of Music of Kansas City.

SUNDAY, JULY 26, 1925

11.00 A. M., From the First Independence L. D. S. Church

Organ Offertory by Mr. Robert Miller.
Anthem by the Walnut Park Choir under direction of Mrs. Minnie Scott Dobson.
Soprano Solo: "The plains of peace," Bernard.
By Mrs. Marian Campbell.
Sermon by Patriarch John F. Martin.

VESPER SERVICE

6.30 P. M., From the New Radio Studio

Music by the K L D S Ladies' Quartet consisting of Mary Fields, Mrs. Clara Curtis, Mrs. Frank Good, and Miss Gladys Good.
Sermon by John F. Martin.

9.15 P. M., From the New L. D. S. Radio Studio

Program by Hazel Cook, organist; Selma Ohmann, soprano; and Lillian Green, violinist.
Sermon by R. W. Farrell.

A short letter from Mrs. Jessie Richardson, Chase, Michigan, says the Saints there are still alive and have much for which to be thankful. They are now enjoying preaching services the first Sunday of each month by James Sutherland, of Luther, Michigan. On July 5 they had Brother S. M. Long of Reed City and Brother B. Shelley of Freesoil, who preached for them. They are always glad to hear the gospel story from any brother who comes their way.

Elder J. A. Thomas writes from his post at the reunion at Hearne, Texas, of the splendid spiritual times all are enjoying. The young people are playing a very active part in making the reunion a success. Their campaign song is "We're marching to Zion," and according to Brother Thomas's report they are singing it with real zest.

Word from Sister Rosa P. Pitt under date of July 8 at Battle Creek Sanitarium, Battle Creek, Michigan, states that while the recovery of Brother Pitt from the surgical operation has been slower than expected, it is progressing, and they expect to be at work before long, possibly making a start at Kirtland reunion.

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MISCELLANEOUS

Reunion Notices

Pottawattamie and Fremont, at Prospect Park, Council Bluffs, Iowa, August 14 to 24. Arrangements have been made for tents to be rented as follows: wall tent, 9 by 9, $3.50; 10 by 12, $4; 12 by 14, $5.50; 14 by 16, $8. Please notify undersigned as early as possible, and not later than August 5, of the size and kind of tent you wish. Meals will not be served on the grounds this year, but there will be a supply tent. Apostle E. J. Gleazer and Bishop J. A. Becker, as well as the regular missionary force, will be the principal speakers. M. A. Smith, 242 South Seventh Street, Council Bluffs, Iowa.

Eastern Iowa, at Maquoketa, August 7 to 16. Place your order for tents now with the undersigned: 10 by 12, $5.00; 12 by 14, $6.00. Furnished rooms can be had for $2.50 to $4.00 per bed, per week. Meals: Breakfast, 20 cents; dinner, 30 cents, supper, 25 cents; children five to ten years, half price; under five, free. We are planning for a splendid time. Are you going to help? Send your order as soon as possible, so we can be sure to get your tents or rooms. Clarence Heide, secretary reunion committee, Fulton, Iowa.

Northwestern Kansas, at Studley, August 21 to 30. Those desiring tents please notify John T. Nutt, Selden, Kansas, at once. We are expecting E. A. Curtis, B. E. Brown and wife, and the district missionary to furnish food for thought and meditation. The grounds are located one half mile west of Studley in a fine cottonwood grove with abundance of fine water. Lunch stand under church control on the ground which will serve cold drinks, ice cream, and short orders only. Come prepared to cook your own meals for ten days, for this is to be a reunion of the Saints. Don't be afraid to send your children, as they will be carefully looked after. Those desiring to send financial offerings may send them to John T. Nutt, Selden, Kansas. Walter E. Ratcliffe, reunion secretary.

Mobile, at Gautier, Mississippi, August 1 to 9. Everyone cordially invited to attend. Free meals will be served, and tents will be furnished for $6 each. Preaching will be of special order by N. L. Booker, J. C. May, James A. Thomas, H. O. Smith, T. C. Kelley, A. E. Warr. Francis C. Booker is in charge of recreation. A. G. Miller, for the committee.

Address

E. B. Hull, 336 South Fourth East Street, Salt Lake City, Utah.

One-Day Meeting

At Bentley, Michigan, Sunday, July 19, 1925. Matthew Umphrey.

At Clarksburg, West Virginia, Sunday, July 26. Sunday school at 9.30 a. m.; preaching at 11; Sunday school institute at 2 p. m.; preaching at 8. Everyone in the district is earnestly invited to be present. Thomas Newton, district president.

Home-Coming

At Grandview, Missouri, July 19. All Saints who have ever lived at Grandview are especially invited to join in an all-day meeting. Basket dinner in the basement at 12.30. A general invitation is extended to the Saints in the stake, and we hope all who are able will join us. C. V. Hopkins, pastor.

Conference Notices

Southwestern Texas, at Pipe Creek, August 28 to 30. The reunion has been called off on account of continued drought. Thomas Jett, jr., president, 306 Pruitt Avenue, San Antonio, Texas.

Arkansas, at Jonesboro, August 1 and 2. This will be a delegate conference, and every branch should elect and send as many delegates as possible. Send all reports at an early date to Lida Ziegenhorn, district secretary, Weiner, Arkansas.

West Virginia, at Clarksburg, September 12 and 13. Business session at 10 a. m. Saturday. Afternoon program in charge of the Sunday school and the Department of Women. Everyone come prepared for a good spiritual feast. Thomas Newton, district president.

Reunion and Conference

Seattle and British Columbia, at Silver Lake, Washington, August 7 to 16 inclusive, 6 miles south of Everett, on Pacific Highway and Seattle-Everett Interurban, in the west grove at south end of lake. Autos turn in on new road, which goes around the lake, just south of large square house on rise of ground on west side of highway. Tents: 8 by 10, $3.50; 10 by 12, $4.50; 12 by 14, $6.00. Springs will rent for a nominal fee. There will be plenty of straw to use, but every one is urged to bring ticks. Meals will be served for 15 and 25 cents for breakfast, 35 cents for dinner, and 30 cents supper. There will be free fuel for all who may wish to cook for themselves, but it is earnestly requested that all who possibly can will patronize the restaurant, as we shall endeavor to make improvements in the service. It is intended to have a provision and refreshment stand in operation on the ground. There will be opportunities each day for those who desire and are willing, to put in a couple of hours or so in clearing and improving the ground.

We have been assured that Presiding Patriarch Frederick A. Smith, Apostle Clyde F. Ellis, and Brother and Sister M. A. Etzenhouser, departmental workers, will be our speakers, as well as our district missionaries, Brethren M. H. Cook and A. C. Martin. It is expected, as usual, a program will be given on Friday evening, the 14th. First conference session will convene in the afternoon of Tuesday, the 11th. It is urgently requested that all who have performed missionary work within the district during the six months ending June 30, will send report immediately after said date to the undersigned. Branch clerks also report upon blanks that will be furnished them, for same period. Frederick W. Holman, Secretary, 406 North Thirty-sixth Street, Seattle, Washington.

Port Huron Reunion Annulled

Eastern Michigan and Detroit Districts: The reunion committee of the two districts met at Port Huron, Sunday, June 14, and by motion cancelled the reunion to be held at Port Huron, Michigan, July 25 to August 2. The speakers assigned to this reunion will be at the service of the districts for two-day meetings. Eastern Michigan District will hold its two-day meeting at the Owendale Branch, Saturday and Sunday, July 25 and 26, at the Canboro Baptist Church, located one half mile east of Canboro, Michigan, ten miles north of Cass City, five miles south of Elkton.

The first meeting is Saturday morning at 10. Special institute work in the afternoon at 2, and the Department of Women in charge at 7.30. Sunday services: Prayer meeting at 9. Special young people's service at 11. Preaching at 2.30 and 7.30. Apostle D. T. Williams, Bishop C. J. Hunt, and Miss Blanche Edwards of the Department of Women are expected to be present. Bring your baskets filled with good things to eat, and the Master will give us a spiritual feast, if we come prepared. Matthew W. Liston, district president, care of Y. M. C. A., Port Huron, Michigan.

Requests for Prayers

Brothers Whidden and Burridge request the prayers of the Saints that God will bless them with some sort of employment soon. If any Saints in England know of any likely employment, would they please write A. Wicks, 18 Lion's Flats, Mandeville Street, Clapton Park E. S., London.

Reunion Calendar

Central Illinois, July 10 to 19, Springfield.
Central Nebraska, July 10 to 19, Inman.
Kentucky and Tennessee, July 18 to 26, Puryear, Tennessee.
Florida, July 18 to 25, Dixonville, Alabama.
Portland, July 18 to 27, Portland, Oregon.
Spokane, July 24 to August 2, Sawyer, Idaho.
Alabama, July 24 to August 2, Pleasant Hill.
Western Nebraska, July 24 to August 3, North Platte,
Northern California, July 24 to August 3, Irvington.
Central Oklahoma, July 25 to August 2, Skiatook.
Toronto, July 25 to August 9, Woodbridge.
New York and Philadelphia, ——, Deer Park, Pennsylvania.
Southern New England, July 25 to August 9, Onset, Massachusetts.

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Eastern Michigan, July 25 to August 2, Port Huron.
Chatham, July 31 to August 10, Erie Beach, Ontario.
Southeastern Illinois, August 21 to 31, Brush Creek.
Mobile, August 1 to 9, Gautier, Mississippi.
Western Oklahoma, August 1 to 10, Eagle City.
Northeastern Kansas, August 1 to 9, Netawaka.
Western Colorado, August 1 to 10, Durango.
Lamoni, August 5 to 16, Lamoni.
Eastern Oklahoma, August 6 to 16, Winthrop, Arkansas.
Eastern Colorado, August 7 to 16, Colorado Springs.
Southern California, August 7 to 14, Hermosa Beach.
Northern Michigan, August 7 to 16, Boyne City.
Eastern Iowa, August 7 to 16, Maquoketa.
Seattle and British Columbia, August 7 to 16, Seattle, Washington.
Kirtland, August 13 to 23, Kirtland.
Idaho, August 14 to 23, Hagerman.
Des Moines, August 14 to 23, Runnells, Iowa.
Nauvoo, August 14 to 23, Nauvoo.
Kewanee, August 14 to 23, Galva.
Central Michigan, August 14 to 23, Midland.
Maine, August 14 to 24, Brooksville.
Pottawattomie, August 14 to 24, Council Bluffs, Iowa.
Southwestern Kansas, August 14 to 24, Winfield.
Clinton, August 21 to 30, Eldorado Springs, Missouri.
Little Sioux, August 21 to 30, Woodbine, Iowa.
Southern Michigan and Northern Indiana, August 21 to 30, Indian Lake.
Southern Wisconsin, August 21 to 31, Madison.
Western Montana, August 21 to 30, Race Track.
Northwestern Kansas, August 21 to 30, Studley.
Spring River, August 21 to 30, Miami, Oklahoma.
Far West Stake, August 27 to September 6, Stewartsville, Missouri.

Marriage Notices

ROGERS-WINSLOW.—The marriage of Miss Helen Rogers, of Jonesport, Maine, to Dale Winslow, of Kansas City, Missouri, took place July 1 at the home of Mr. and Mrs. Nash Rogers, 11 Heath Street, Somerville, Massachusetts, E. L. Traver, president of Boston Branch, officiating. The bride was given in marriage by her uncle, and was attended by Arletta M. Rogers. Harold Lamson, of Medford, attended the groom. Mr. and Mrs. Winslow left on a trip to Maine and will be at home after September 1 in Kansas City.

Our Departed Ones

BOYD.—Velma Fay Boyd, daughter of Newton W. and Almeda Newlin Boyd, was born November 25, 1894, in Jasper County, Illinois. Moved to near Lees Summit, Missouri, with her parents in 1907. Baptized May 31, 1908, by George E. Harrington, confirmed by I. N. White and Joseph Arber, and remained faithful in her life's work. Began training for nursing profession in 1915, but was arrested by ill health, undergoing several surgical operations, and being bedfast the last two years almost entirely. Died June 30, 1925. Leaves five sisters, four brothers, father and mother, Grandfather and Grandmother Boyd, several relatives in and near Independence, and a large acquaintance, one brother and one sister preceding her in early childhood. Funeral services at the Stone Church, July 2, at 11 a. m., in charge of R. J. Lambert, D. A. Whiting, and C. E. DuPuy.

KNAFLA.—Iva Odell was born near Joy, Illinois, May 28, 1896. Married William Knafla April 22, 1924. Was taken sick about five weeks before her death and was taken to Saint Louis City Hospital, where she passed away June 2. Besides a little daughter by a former marriage, she leaves her husband, mother, father, a sister, and a nephew. Funeral service at the Meyer Parlors, J. W. Rushton officiating. The body was taken to New Boston, Illinois, for burial.

THE SAINTS' HERALD

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

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

Stewardship and Managerial Ability

In the doctrine of stewardships the factor of management looms large. The parable of the talents sets this out nicely. It is presumed that stewards shall be managing businesses or enterprises in which they have an accurate and efficient knowledge. And it is understood further that where in individual cases ability is short, these individuals shall be placed under supervisory direction of those possessing this ability.

On the importance of good management emphasis has always been placed by economists and students of good business; but recently Mr. R. W. Babson has been calling attention to it anew by pointing out that with money cheap, labor troubles few, and opportunities good, there is yet a slowness in general business. In attempting to seek the reasons he assigns the cause to inadequate growth and improvement in management. Among other things he said recently:

> The greatest values are created neither by capital nor by labor, but by good management, and this good management is made up of character, judgment, vision, and courage. . . . One thing, however, is certain, that however large the corporation and however many officials it may have, some one man is usually responsible for the management.
>
> Moreover, corporations without such a "boss" are well-nigh hopeless. Certain railroads and industrials which are not doing well to-day are either lacking a boss or need a new one.
>
> After a successful battle Napoleon always gave the credit to his "brave generals." He stated that they really had done all the work and were entitled to the praise. Whatever Napoleon really thought, we shall never know. History, however, teaches that after Napoleon was taken to Saint Helena all the "brave generals" went to farming. If they were all so important, it seems as if one of them would have made good without Napoleon to lean on.
>
> All of which makes me believe that the trouble with some corporations to-day is that the "old man" is either dead or else is not tending to his job. The "brave generals" are doing the best they can, but they are helpless without their leader, however large their salaries may be.
>
> I wish there were some way by which management could be satisfactorily listed in every balance sheet. Of course, the balance sheet reflects management but does not actually list it as a liability or as an asset. Yet in most corporations the management is the greatest asset or liability which the corporation has.

He goes on to set out the value of management in the building up of great fortunes. Of course throughout his discussion he is handling his subject from the standpoint of present industrial conditions and methods. However, this question of management is of prime importance to stewardship. For in every case the successful conduct of the stewardship is presumed. It means fitting the job to the man and the man to the job. The larger the job the bigger the man. And this carries over into group stewardships, so that in the case of the largest and hence rarest of stewardships there must be found those of rarer ability to manage and conduct.

How shall we find these managers of greater ability?

FREDERICK M. SMITH.

The Annual Reunion of Saints

In the early history of the Reorganization the General Conferences of the body were held semiannually, in April and at uncertain fall dates. When the conferences were made annual, discontinuing the fall date and continuing to meet April 6, the habit of getting together in the fall had become fixed, and the breaking up of that habit would have left an aching void.

Many of the semiannual conferences were held in western Iowa, and here developed the reunion which now almost covers the church. The last semiannual date was 1882, and at the next April conference the following report was adopted:

> The committee to whom was committed the papers in respect to reunion meetings by the church, beg leave to report that they respectfully recommend that this conference advise that mission and district authorities arrange for such reunions for religious services, when and where it may by them be deemed best.

The first reunion was convened in Shelby County, Iowa, at Leland's Grove, September 15 to 23, 1883. This grew to be a very large annual meeting and was known for many years as the world's reunion. Now is has been divided and subdivided and has spread into almost all sections of the church, covering a sea-

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son of about three months in the various quarters, embracing June, July, and August.

Permanent grounds are maintained by a number of districts, and a few have permanent buildings erected and many improvements supplying amusements, sanitation, eating houses, shade, pavilion, and streets.

Saints have come to visit these places during their annual vacations from the farms, the shops, and the offices where they work and study, and it is a wholesome thing. Children accompany the parents and are provided organized and supervised play; youths are there and help in the musical and literary and spiritual activities, and enjoy wholesome amusements and entertainment; the adults also bring their unquestionable games and their engrossing books, their musical instruments, their fancywork, and altogether these gatherings are coming to be the breathing spells of the Saints, and the times when they mingle and gather encouragement for the remainder of the year by counseling with their fellow Saints on vexing questions.

If you have not given the annual reunion of your district a trial at vacation time, do it this year. Our program is dependent upon our getting acquainted. To delay making this acquaintance is to retard the church's program. R. J. L.

Questions and Answers

Question: It is being rumored that the present Presiding Bishopric since coming into office have heavily mortgaged many pieces of church property. Is this true?

Answer: Up to July 1, 1925, the present Presiding Bishopric had placed no mortgages on any of the church properties. One mortgage for $6,000 on the Blue Springs farm was recorded after the adjournment of General Conference, but the note was signed by Bishop B. R. McGuire. This was a renewal. Since July 1, there have been two mortgages given to secure money placed with the church eight years ago.

Question: I have read a statement which seems to carry the idea that men employed in the office of the Presiding Bishopric are addicted to tobacco. Is that so?

Answer: It is not correct. One of the men now employed in the accounting department did formerly use tobacco. Before beginning work in the Bishop's office, he pledged himself to quit the habit permanently; he tested himself out for a time to assure himself that he could keep his pledge, before he took the assignment. He is an honorable and dependable man and is keeping his word. The use of tobacco is not countenanced in the church offices.

Radio Communicates With New Zealand and Argentina

The short-wave experimental radio station, located in the little building formerly used to house the broadcasting equipment, has recently succeeded in communicating with similar experimental short-wave stations in New Zealand and in Argentina, South America. Communication is carried on between 9 F F (call letters of the church station) and stations on both coasts of the United States almost daily. 9 F F is being operated by Brother Roy Beck, who is also one of the assistant operators of the new church broadcasting station.

Experiments by 9 F F to date have been with radio telegraphy, not telephony. The vacuum tube system is used, however, and can be adapted nicely to telephone experiments. Telephone modulation is not nearly as efficient for long distance communication as telegraph interruption, and to cover such distances by telephony as have been recently covered by telegraphy would require probably six to ten times the present power output (250 watts).

Short-wave broadcasting opens up a very interesting and important field, and it is hoped that those in charge of the church radio work can obtain financial assistance to keep abreast of the very important developments in this new work.

ARTHUR B. CHURCH.

A Bishop Added

Tuesday, June 14, 1925, in the Council Chamber at the Battery Block occurred the ordination of Milo Burnett, of Saint Joseph, Missouri, to the office of bishop. President Frederick M. Smith and Bishop Albert Carmichael attended to the ordination, President Smith being spokesman. Those present were President Smith, Bishops Carmichael and Becker; Elders C. Ed. Miller, G. W. Eastwood, O. W. Newton, P. G. Fairbanks, Ticy Ann Moler, Albert McCullough, and K. L. Kelley.

Missouri State Fair August 15 to 22

The Silver Anniversary of the Missouri State Fair will be celebrated this year, the fair extending from August 15 to 22, and the present prospects being for the most successful year in its history. From Sedalia there are continually going out news bulletins announcing large exhibits and attractions. Among these we note the news that $35,000 is offered in premiums for the various types and breeds of live stock, 6,357.50 being offered in the dairy cattle division.

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ORIGINAL ARTICLES

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

The College Endowment

BY GEORGE N. BRIGGS

Colleges, universities, and other philanthropic institutions are never self-supporting in this country. It is the theory of a democracy that everyone is entitled to an education and the state takes care of the education of its children up to a certain age. In fact, compulsory attendance laws are the rule, and they are very generally well enforced. The expense for this educational program through the high school is met by the state through taxes. Beyond the high school period, the state provides a limited number of higher institutions of learning, where certain of its young people can secure the advantages of a college and professional training. These state institutions can, however, take care of only a small percentage of those desiring a college education, and they do not offer many of the courses and many of the opportunities which the young must have if they are to fill their mission in the church and in the state.

The result is that a large percentage of young people attending college go to church or privately endowed institutions. There is no question about the place of the church college in our general educational program in this country. Its place has been so well recognized in educational circles for more than a century, not only by the leading church men themselves, but by the state educational institutions also, that it is no longer a matter for serious argument.

The bulk of the funds to support higher education in this country comes from four sources:

1. Taxes.
2. Tuition and other fees.
3. Appropriations and subscriptions from church conferences, boards, and members.
4. Interest from endowment funds.

The first item, taxes, of course goes to the support of public institutions.

Tuition and fees are charged and vary in amount depending on location, cost of instruction, and course pursued. In no case are they sufficient to maintain the institution.

Church schools, in addition to the tuition, depend upon the third and fourth items, appropriations and subscriptions by church conferences, boards, and members, and on interest from permanent endowment.

It has been the policy of the Reorganization to support its college, sanitarium, and homes largely through annual appropriations and subscriptions by its membership. This policy has resulted in the development of a high grade junior college at Graceland, a most efficient sanitarium, and some good homes.

The policy has many advantages and has met our needs quite adequately so far.

Colleges in the United States are standardized and classified by certain regional accrediting associations, among these being the North Central Association, having supervision over twenty States extending from Ohio to Colorado and from Canada to New Mexico. These accrediting associations have adopted certain standards having to do with admission requirements; preparation of faculty members; quantity and quality of library and laboratory equipment; number, character, and serviceability of buildings; and financial support.

For many years Graceland has met all of the standards adopted and has been recognized as a fully accredited junior college not only by the North Central Association but by the Iowa Accrediting Commission, the Iowa State Board of Educational Examiners, and the National Association of Junior Colleges.

Recently, however, one of the standards of the North Central Association relating to financial support has been changed, requiring that a junior college receive a certain portion of its income from the interest on permanent endowment.

An endowment for a college means that a certain sum of money is invested in income producing properties such as stocks, bonds, lands, industrial plants, office buildings, and the amount received as income from these properties is used for the running expenses of the college. The principal is always kept intact, is never spent, only the interest on the income being used. If this were not done, it would not be endowment. The endowment must be invested in some income-producing securities or properties as a permanent fund.

The expense of maintaining Graceland under the endowment plan will be no greater than under the plan pursued up to date. If the $200,000 endowment required to continue Graceland as an accredited college is so invested in stocks, bonds, lands, or industrial plants as to produce an interest of 5 per cent, the income thus derived would be $10,000, which would reduce by that amount the sum annually appropriated by the General Conference for college expenses.

The total expense is no greater under one plan than the other, the only difference being that part of the amount needed for maintaining the college will come from the interest on its permanent endowment

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and not from annual appropriations by the General Conference.

All church colleges and universities now recognized and accredited have already provided endowments or are in the process of raising them through subscriptions by the church membership. Some of the well-known small church colleges in the Middle West have endowments as follows:

College	Endowment	Students
Park	$1,302,576	437
William Jewell	853,062	459
Simpson	2,325,000	715
Parsons	1,000,000	487
Dubuque	505,059	228
Graceland	200,000 (required)	350

Some of the larger institutions have enormous sums invested in the form of permanent endowment:

Chicago	$32,057,643
Columbia	41,300,909
Harvard	52,958,336
Yale	35,764,883

Babson, one of the most distinguished statisticians and philanthropists in the country, in discussing the matter of enduring investments says:

The important thing is so to dispose of them that they will endure over a long, long period, and if possible, through eternity. The length of life of investment varies from those that endure only a few minutes to those that endure many years or even generations.

Money invested in character building, and educational work endures forever. Winning souls to Jesus is the most enduring investment of all. There is nothing which develops the spiritual side of man as an whole-hearted, unselfish giving. The man who leaves pure charity out of his life misses a tremendous lot of fun. God made this world on peculiar plans. One of these plans is that while he put into the hands of men almost everything they want, he asks that we turn back or dedicate a certain part of it distinctly to him. Why? The reason is simple if we but look and see how much happier and fuller is the life of the one who gives than of the one who does not.

The crying need of this hour is not more factories or materials, or more railroads or steamships, or more navies, or more armies, but rather more religious education. The prosperity of our country depends on the nature and purposes of the people. *With the forces of evil backed by men and money, systematically organized to destroy, we should back with men and money campaigns for religious education.*

Few are too poor to give something to what they believe is God's work. I have known a great many "tithers," but I have yet to find one who felt he had lost anything by dedicating a definite part of his income to God. To everyone, rich and poor, the statement of the Wise Man regarding "bread on the waters," has a very real application in this matter. There is no more enduring investment than in the building up of our church educational institutions. Their work lasts for eternity.

The social program of the church as adopted by the last General Conference provides for the effective operation of the stewardship plan long recognized as one of the most forward-looking steps ever undertaken by the church.

The hastening time is here and the Lord fully expects each to make his contribution toward the establishment of the program.

One of the fine features of the plan is that both the endowment of the college and the operation of the stewardship program can be made effective with the same money. The $200,000 required for the college endowment cannot be spent, otherwise it will not be an endowment. It can only be invested. For purposes of the church it can be invested in lands, industrial plants, etc., and used for the putting into effect of the stewardship program. Thus every dollar subscribed to the college endowment will serve a double purpose:

1. Save the college so that her standards and accrediting can be maintained.
2. Make effective the stewardship program of the church.

Of course it is understood that the operation of the law of stewardships in connection with the college endowment will be under the general church officers.

What better opportunity is there before the membership of the church to-day?

The Elements of Stewardships and Our Social Program

BY ALBERT CARMICHAEL

(Continued from HERALD, page 744, July 15.)

Summing up the giving of stewardships, we find that the Bishopric, being the legal custodian of church property, is the one to give the stewardship, so far as its legal aspect is concerned.

Who to Have.

Every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration.—Doctrine and Covenants 42: 9.

A commandment I give unto you, that ye shall organize yourselves, and appoint every man his stewardship.—Doctrine and Covenants 101: 2.

All are called according to the gifts of God unto them; . . . let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.—Doctrine and Covenants 119: 8.

In Doctrine and Covenants 51: 1, Edward Partridge is told to "appoint unto this people their portion." In paragraph 5, we learn "this shall be an example unto my servant Edward Partridge, in other places, in all churches."

And, behold, none are exempt from this law who belong to the church of the living God.—Doctrine and Covenants 70: 3.

These authoritative texts give us to know without a doubt who it is that is to have stewardships. "Every man," "all are called," "none are exempt," are expressions that need no explanation.

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Qualifications Necessary to Receive

A belief in and a full compliance with the laws governing initiation into the church, known as spiritual laws. These are faith, repentance, baptism, laying on of hands, resurrection, eternal judgment, etc. (As this article has to do more particularly with the law of temporalities, we do not enter into this phase of the question.)

A belief in and full compliance with the law of temporalities as revealed in the three standard books of the church, namely, the Bible, Book of Mormon, and Doctrine and Covenants.

If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken; . . . and they shall be laid before the bishop of my church.—Doctrine and Covenants 42: 8.

Impart a portion of thy property; yea, even part of thy lands, and all save the support of thy family.—Doctrine and Covenants 18: 5.

They have not learned to be obedient to the things which I require at their hands, . . . and do not impart of their substance, as becometh saints, to the poor and afflicted among them.—Doctrine and Covenants 102: 2.

It is wisdom in me that my servant Martin Harris should be an example unto the church, in laying his moneys before the bishop of the church. And, also, this is a law unto every man that cometh unto this land, to receive an inheritance, and he shall do with his moneys according as the law directs. —Doctrine and Covenants 58: 7.

I require all their surplus property to put into the hands of the bishop . . . It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.—Doctrine and Covenants 106: 1, 2.

A certificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward and as a faithful laborer; otherwise he shall not be accepted of the bishop in Zion. . . . A few words in addition to the laws of the kingdom, respecting the members of the church; they that are appointed by the Holy Spirit to go up unto Zion, and they who are privileged to go up unto Zion. Let them carry up unto the bishop a certificate from three elders of the church, or a certificate from the bishop, otherwise he who shall go up unto the land of Zion shall not be accounted as a wise steward.—Doctrine and Covenants 72: 4, 5.

For according to the law every man that cometh up to Zion must lay all things before the bishop in Zion.—Doctrine and Covenants 72: 3.

Notice briefly: "Keep all my commandments," among which are the following:

Lay your moneys (this is a comprehensive word, including all kinds of property) before the bishop of the church. This is done by making a financial statement (called testimony in 42: 9) and placing it in the hands of the bishop. This statement to show the total assets, or what the person has, and the total liabilities, or what the person owes. If this statement shows that you have more than your needs and just wants, then

"Impart a portion of thy property; yea, even . . . all save the support of thy family." (Doctrine and Covenants 18: 5.) This support being your needs and just wants. This portion to be imparted is your "supreme properties." (Doctrine and Covenants 106: 1.) You are now doing with your moneys "as the law directs." (Doctrine and Covenants 58: 7.) This portion imparted or given to the bishop is to be done "with a covenant and deed which cannot be broken." (Doctrine and Covenants 42: 8.)

"Your interest" (Doctrine and Covenants 106: 1); "your increase" (Proverbs 3: 9); "the abundance" (101: 2); "a portion" (18: 5 and 101: 2); "all save the support of thy family" (18: 5); and all synonymous expressions meaning the same thing as surplus. (Also see Church History, vol. 1, pp. 259, 260, 300.)

When and Where Allotted.

Recognizing the fatherhood of God logically compels us to admit that divine sonship and brotherhood of man. Every man being, as Paul says, "the offspring of God" (Romans 17: 28), it follows that every man is a steward of God. (Doctrine and Covenants 98: 12; 118: 4.)

Some men may be entirely ignorant of this wonderful fact, but their ignorance does not vitiate the truth. Others may understand their relationship to God, but fail to assume the responsibility. There are still others who understand their sacred calling as stewards, and desire to enter therein and occupy for the Master.

When can this be done? Does the person have to live in Zion or her stakes to be entitled to occupy as a steward?

In Doctrine and Covenants 51: 1, we find stewardships being allotted to Saints in Kirtland, Ohio, which was not in Zion at that time. (See also Doctrine and Covenants 61: 4; 64: 4; 83: 18.)

In paragraph 5, "This shall be an example unto my servant Edward Partridge, in other places, in all churches."

This shows that stewardships may be given in all the churches (branches) wherever there is a branch. As stated before, every Saint is a steward of God. His complying with the law of temporalities and receiving the acknowledgment of the church through the proper authority, is what formally makes and recognizes him as a steward. This formal acknowledgment by the church can be done in Zion or outside, and when the Saints so desire, providing the person so desiring has complied with the laws governing stewardships. In fact, every Saint should both in theory and deed become an acknowledged

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steward, no matter where they reside. The sooner the better.

Doctrine and Covenants 106: 2 states emphatically when the time for procrastination must cease—when we "gather unto the land of Zion." If they do not, "they shall not be found worthy to abide among you."

All Saints now living in the confines of Zion should hasten to comply with the law of temporalities; failing to do so knowingly, they cannot claim the blessings of God.

Capital to Create, From Where.

Every man shall be made accountable unto me, a steward *over his own property, or that which he has received by consecration,* inasmuch as is sufficient for himself and family.—Doctrine and Covenants 42: 9.

This clearly answers the question as to what property is to be used to create stewardships. Every person is to consecrate his surplus, if he has any, to the bishop, and retain enough of his own property to supply his needs and just wants, which is his stewardship or inheritance. Over the property retained the party is to exercise the full privilege of a steward, and, of course, does not need to pay for it, as it is his already.

Over that part which he consecrates, the party so consecrating has no more claims. This property consecrated to the bishop is used to aid any worthy Saint to a stewardship.

Here, as in all transactions, the party receiving properties from the Bishop should pay an equivalent. Every man must "pay for that which he gets." No person able to pay for an inheritance or stewardship should expect to get it for nothing, or even for less than it is worth. This equivalent must be either in money or service.

Exceptions may be made to this general rule, providing worthy parties are handicapped from giving an equivalent by physical or mental disabilities, or by reason of being spiritual stewards.

The Amount to Be Invested in a Stewardship.

Every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.—Doctrine and Covenants 42: 9.

Here is the general law governing as to the amount to be invested in a stewardship; namely, "inasmuch as is sufficient for himself and family."

And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just.—Doctrine and Covenants 81: 4.

Our just wants and needs are expressions here used to designate the amount of our stewardship. No doubt both expressions, "sufficient for himself and family," and "needs and just wants," mean the same thing.

Let my servant . . . appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs.—Doctrine and Covenants 51: 1.

And that there might not be any doubt as to whether the above statement was to be taken as the general law governing the amount of stewardships, we find the following given:

Behold, this shall be an example unto my servant Edward Partridge [the presiding bishop], in other places, in all churches.—Doctrine and Covenants 51: 5.

That the reader may get a clearer distinction between needs and wants, we make the following comments:

Needs are always just. Wants may be just, or they may not be just.

Needs

To *need* means to be without that which is essential for our existence or our purpose.

What we need is considered natural and indispensable, such as food and clothing. That which is needed by one is in like circumstances needed by all; for example: All persons need warm clothing and a warm house in winter.

What we mean by our

Wants

What we want is artificial. What one man wants is a superfluity to another; for example: Tender people may want a fire when others may be glad not to have it.

To want is to be without that which contributes to our comfort, or is an object of our desires.

The Law of the "Need"

(a) *The Unchangeability of God.*

For I am the Lord, I change not.—Malachi 3: 6.

With whom is no variableness, neither shadow of turning.—James 1: 17.

Jesus Christ the same yesterday, and to-day, and forever.—Hebrews 13: 8.

(b) *The Law of the "Equivalent."*

In the sweat of thy face shalt thou eat bread.—Genesis 3: 19.

The wicked borroweth, and payeth not again.—Psalms 37: 21.

For even when we were with you, this we commanded you, that if any would not work, neither should he eat, . . . for we hear that there are some . . . working not at all, . . . Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.—2 Thessalonians 3: 10-12.

Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer.—Doctrine and Covenants 42: 12.

(c) *Our Portion.*

And will give no *bread to eat and raiment to put on* . . . and of all thou hast given me I will give thee a tenth.—Jacob.

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Thou shalt . . . surely lend him *sufficient for his needs*, in *that which* he wanteth.—Moses.

Having *food and raiment, let us be therewith content.*—Paul.

Every man according to *his wants and needs inasmuch as his wants are "just."*—Joseph Smith.

The providing for every man's need and just want, no more, no less, is the divine golden warp threading its way through the entire jurisprudence, and on through and around which the infinite law of finance is woven—the true law of equality, God's provision for equal opportunity.

From the beginning, the "needs" of the human race have occupied the Lord's thoughts.

The poor and the needy are the objects of the Lord's thoughts. (Psalms 40: 17.) He will continue to keep this class always in remembrance.

When the Lord shall have dominion from sea to sea, the poor and the needy shall be his special care. (Psalms 72: 8-13.)

He who does not heed the cry of the "needs" of his fellow man needs to repent.

He who seeks to oppose the needy from his *rights* is numbered among the wicked. (Psalms 37: 14.)

This responsibility is placed upon mankind, for we are commanded to "judge righteously and plead the cause of the poor and needy." (Proverbs 31: 9.) The Lord stands pledged to maintain the rights of the poor. (Psalms 140: 12.) The Lord of hosts has promised that "the needy shall not always be forgotten; the expectation of the poor shall not perish forever." (Psalms 9: 18.)

The Hebrews were taught prophetically through their leader, Moses, "If there be among you a poor man of one of thy brethren within any of thy gates in this land . . . thou shalt not harden thine heart, nor shut thine hand from thy poor brother. But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth." The wise man voiced the same idea when he exclaimed, "Give me neither riches nor poverty." Even in the administering in the sacred edifice—God's house—only that which was needed was to be portioned.

It is significant that the Master of men when teaching his disciples said, "The Father knoweth what things ye have *need*." He was concerned about their needs only. Who will say that the all-wise Father did not in his plan to men include the laws the obedience to which would amply provide for these same needs. Jesus emphasized his belief by his life: He took only what he had need. (Matthew 21: 3.) He taught that a man's need was more sacred than the Sabbath. (Mark 2: 25.) Even in his unbounded love for humanity the Christ limited his blessings to those who "needed" them. (Luke 9: 11.) In his role as a purchaser, he limited his buying to the actual "needs." (John 13: 22.) Under the divine afflatus the Pentecost saints "gave every man as he had need." (Acts 2: 45; 4: 35.)

Paul's panacea was: "Let him labor, working with his hands for the things that are good, that he may have to give to him that needeth." (Ephesians 4: 28.) His "needs" was the reward of the righteous. (Philippians 4: 19.) Even the amount of instruction a person should get is measured by his "needs" for the same. (Hebrews 5: 12.) It set the bounds for God's gift to man for his salvation. (Hebrews 7: 11.) The rescuing of the needy is the Lord's salvation, for "the deliverance of the poor and the needy is the Lord's salvation." (Psalms 35: 1.) It marks the boundaries of the love we have for our fellow man. (1 John 3: 17.) It will continue through the ages as the standard of God's bestowals. (Revelation 21: 23.) It is the touchstone of divinity that obliterates all aristocracy. In its domain "class consciousness" is unthinkable. It answers affirmatively and positively the cry of our race, "Am I my brother's keeper?" The obedience to the "law of the need" safeguards both the poor and the rich.

Basing our asservations on (a) the bulwark of God's unchangeability, (b) the eternal principle of God as reflected in the law of economics, that of giving an equivalent for what one gets, and (c) that the portion of every man has been allotted to him by divine enumeration, this portion being his "needs and just wants," we may with assurance enter into a discussion of the proper creation and distribution of wealth.

Under the Mosaic economy, the schoolmaster, the Lord, made ample provision for man's "needs." We may feel assured that if man's *"needs"* were carefully provided under the "lesser law," the gospel in its fullness would not do less. Note the solicitude of God for the poor—the needy. At the end of every seven years every creditor was to release his debtor if he was poor—needy. Not only was he to be released, but "thou shalt open thine hand wide unto him and shalt surely *lend him sufficient for his needs in that which he wanteth.* . . . Thou shalt furnish him liberally." Here the law of the needy was limited to the "poor brother" only, for of the foreigners it is said "of a foreigner thou mayest exact it again; that which is thine with thy brother thine hands shall release." The reason for this law is obvious. If Israel had thrown open her "storehouses" and "treasury" to everybody, bankruptcy would have inevitably ensued. Israel had no way of determining who was the needy or poor among the strangers or foreigners.

The releasing from debts and at the same time furnishing the released debtor a fresh start economi-

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cally was confined to one class, the poor and needy, for "that which is thine with thy brother thine hand shalt release, *save when there shall be no poor* [needy] *among you.*" Here the sane and necessary law required to develop character is taught. Every man physically and mentally able should pay for what he gets. Any other program would stultify mankind. Inequality of the crassest kind would ensue, for the "greatest inequality is the treatment of unequals as equals."

The *needs* of the poor man was, and is, the law for his release from debt; aye more! the law that provides for his proper sustenance, his board and raiment, whether he can pay for it or not. The Pauline expression briefly put it thus: "Having food and raiment, therewith let us be content." The wise man caught the ideal when he exclaimed, "Give me neither riches nor poverty." The latter-day prophet saw it clearly when he inspirationally penned the words, "amply supplied" and "according to a man's needs and just wants." Let the employer and the employed, the capitalist and the laborer, each make their needs and just wants their only desire for self. Let this desire be only a means unto an end—an altruistic end—and all trouble will vanish into nothingness. Such legislation as "remedial laws," "coercive measures," "child labor laws," etc., will never disgrace our statute books.

Correlated with the law of need stands out in bold relief the law of compensation, the giving of an equivalent, "the earning our bread by the sweat of our face." The two run parallel through the whole fabric of God's economics. They never clash. The one is the complement of the other." Both are absolutely essential to evolve out of man what was involved in man—the image of God. Who wants something for nothing if he has the strength physically and mentally to pay for what he gets? Watch well him who does; with him something is wrong. He is an abnormal person. No normal man asks alms.

Character is never developed in this manner. The man who is really worth aiding is the man who asks for a fighting chance. The law of Jehovah has from the earliest dawn of history thundered against the idler. "The idler shall not eat the bread of the laborer nor wear his garments." He who can supply his own needs is by all the laws of God bound to do so. If he is so unfortunate, through physical or mental defects, as to be unqualified to "earn his bread by the sweat of his face," then his need, if worthy, cries out, and God's law (Deuteronomy 15) becomes his protection. Here is the expounding of the act couched in the language of the apostle, "Let the strong bear the burden of the weak"—the royal law, the law of supplying the "needs and just wants."

(To be continued.)

NEWS AND LETTERS

President Smith Visits Owen Sound District

On Board a Nickel Plate Train in Ohio, homeward bound, July 9, 1925.

To Herald Readers: July 1 found me aboard a Grand Trunk train running from Chicago to Montreal and east. I was bound for the Owen Sound district conference, a trip on which I was destined to undergo some new experiences. I looked forward to it with pleasure, for it was my first visit to that district, and entering what to one is new territory is always pleasurable — akin to the joys and thrills of exploration.

My first change of cars was to be at London, and I found myself hoping the train would be some late, for five o'clock in the morning is a bit early to get up, and I had worked late at writing. But the schedule was exactly met, and at half past four the porter warned me that London was the next stop.

Up and off, and with an hour to wait for connection, I recalled the address of good-natured "Commodore" John Vasbinder, and risked a telephone call so early; and though roused out of bed, the "Commodore" and his good companion were soon down to the depot for a visit and a chat about London conditions. Thanks, John and Cynthia, for the call.

Off again at six o'clock for Stratford. A short wait, and off on another train for Owen Sound via Palmerstown. At Park Head I met the first of the Owen Sound Saints, Brother J. A. Morrison, who located me on the train and with whom I visited en route to Owen Sound, and at whose home I found a hospitable welcome.

Finds an Oldtime Missionary Acquaintance

Arriving in Owen Sound about one o'clock, I was made to feel a bit more at home by finding John W. Peterson among others on the reception committee.

After lunch, in company with Brethren Morrison and Peterson, a drive around Owen Sound and vicinity, together with calls on some of the "shut-ins" and "stand-bys" occupied the afternoon, and after supper a gathering at the church, where I was the speaker, and being introduced to most if not all of the flock by the veteran, Brother John Shields, filled up the evening.

The town of Providence Bay, the place set for the meeting of the district conference, is on a bay of the same name, situated on the south shore of Manitoulin Island, located in the northern part of Lake Huron, and lies distant from Owen Sound about one hundred and twenty-five miles. To get the visiting Saints from the southern part of the district to Providence Bay and take them back, the district authorities had chartered a boat, and the plan was for the boat to sail from Owen Sound at half past six o'clock on the morning of the 3d. And so the Saints from various parts of the district began gathering early at the dock where the *Laura H. Lee* lay tied to the wharf. But as is often the case, departure was later than the time set, and it was not till about seven o'clock that the *Laura H. Lee* moved out into the bay, with the strains of music from Brother Furniss's "improvised" orchestra floating over the waters. About eighty-five Saints were aboard, who then as well as throughout the trip cheerfully made the most they could out of accommodations a bit cramped.

The *Laura H. Lee* has been converted from a sailing pleas-

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ure yacht (said to have been built for Sir Thomas Lipton) into a tramp packet, equipped with Diessel oil engine of sufficient power development to drive the boat from seven to nine miles per hour, according to conditions. A short bit of calculation indicates the probable time for the journey.

A Beautiful Voyage

The morning was beautiful, the water smooth, and the journey was begun auspiciously; and with songs and laughter and general good feeling the groups passed the time away, while the *Laura H. Lee*, old but seaworthy, pushed her slow way through the blue waters of the lake.

There is a majestic beauty in the summer scenes of these northern waters, for usually in some directions, and quite frequently in all, the open vista of the limpid water is backed by the rich northern green of a wooded island, or the craggy rocks of a shore line the uplands of which are crowned with the wooded expanse of the beautiful hardwood forests. The changing vistas of between-island views are modified by distant or close-up jutting headlands, all shifting under the changing light of sunshine and shadows cast by fleecy cloud or black storm cloud. One never tires of just looking. So the journey out from Owen Sound into beautiful Georgian Bay, past Griffin's Island, and the many others large and small dotting the mouth of Colpoy's Bay, past Cape Croker and along the craggy wooded shores of Bruce County, the northern part of which is a picturesque peninsula jutting far into Georgian Bay terminated by Cape Hurd and set off by Cove Island as a jewel, around Cabot's Head and past the Flower Pot and the Cove Light, on through the Gap into Lake Huron, past the many islands and along the southern shores of Manitoulin to Providence Bay, is a trip full of rare beauty under any condition, a beauty which is likely to stir one's artistic senses and make him long for camera or brush to catch portions of the changing panorama.

Those who planned the trip seemed to have made ample provision for the hungry, and the hurried breakfasts seemed to urge an early resort to lunch baskets.

Some forty or forty-five miles from Owen Sound, also on Georgian Bay, lies the little town of Lion's Head, and there another group of Saints gathered for the trip, Saints from Wiarton, Guelph, and other branches in that part of the district. The *Laura H. Lee* docked at Lion's Head near noon, and there found about thirty Saints waiting to come aboard. All aboard, the boat was off on what was supposed to be the last lap of the journey to Providence Bay. But the sky became overcast, and as the weather thickened, rain soon began to fall; and soon after passing Cove Island Light, when only a short distance into the Gap, with roughened water and thickening fog, the captain put about, deciding not to risk the shoals off Providence Bay, entrance into which is difficult enough in daylight with clear sky, but decidedly dangerous at night and in a fog. So back past Coney Island Light we went, and for a time the boat lay to under the lee shore of The Flower Pot, waiting to see what the weather would do. This was about seven or eight o'clock.

Services on the Laura H. Lee

The Saints gathered on deck, protected partially by canvas curtains and old sail cloths put on the side of the boat, and, seated on the chairs taken to "seat the conference," gathered around the organ on board, an "impromptu" meeting was begun. Brother Peterson "introduced" me to the audience (all of whom I had by this time met) and I spoke for a half hour or so, then permitted questions. Well, the questions came, indicating that Dame Rumor had been busy there as well as some other places.

While the meeting was in progress the boat was got under way again, and after a while the sounds of docking were heard, and we learned the captain had decided not to risk the trip under the conditions of the fog and had run into Tobermory, a port near the head of the peninsula. The meeting continued for nearly two hours, all told, then about thirty of the party went ashore and found lodgings in the homes of the citizens, but with instructions to return in time for the boat to leave at five o'clock in the morning. I found a comfortable bed at the home of Mr. Vail, and was soon asleep. It seemed only a moment till the landlady called to me, saying they wanted me "at the boat." Hastily dressing, a brisk walk through the crisp, clear air to the dock found most of the Saints there, and on time the boat left.

Encounter Rough Seas

Once more past Cove Island Light, through the Gap and into Lake Huron. With a clear sky on leaving Tobermory, the sun came up clear; but it was not long till clouds began to gather. And with rising wind and settling fog, there came a change of conditions. As the boat began to roll over the swells and pitch into the quarreling seas, the "seamanship" of the Saints was soon put to a test, and misery was seen written in the faces of many, though even this was taken good-naturedly. Suffice it to say, with rain and fog and swells, the trip was a bit uncomfortable. For nearly an hour the *Lee* stood off the mouth of Providence Bay waiting for the fog to lift. By "dead reckoning" Captain Reid had put the boat so close to the Providence Bay Light that when the fog suddenly lifted, the lighthouse seemed within easy gunshot of us. Soon we were on the smooth waters of the bay, and the seasick persons began to feel better as the boat steadied.

At the island we found Brother D. B. Perkins, the district president, with a corps of willing workers who had been busy for some days in preparation for the conference; a preparation which resulted in the visitors being comfortably cared for during their stay.

The Conference Begins

Of course the Saints at Providence Bay had experienced much anxiety about us, for we had been expected the evening before, and we had been unable to send them word. But their anxiety was relieved by our arrival, and all were happy.

The delay had upset the program a bit, but after lunch, enjoyed by all but a very few still under the effects of seasickness, the business of the conference was entered into, the meeting lasting till about six o'clock. The meeting was orderly, and the business done with dispatch. The district presidency was chosen to preside, with power to appoint assistants. Brother Perkins appointed Brother Peterson and myself as such assistants.

The entertainment at night drew a packed house and was enjoyed by all. I filled in a part by a talk on "Music in Zion," and Brother Peterson did his part by presiding.

Sunday, a beautiful day, was a busy one. The meetings began at half past eight by a sacramental service, with the presidency of the conference presiding. It was a fine meeting and greatly enjoyed by all. Brother John Shields and I attended to the ordination of Brother D. B. Perkins as high priest, authorized by the High Council in the June sessions.

At eleven o'clock, after only a few moments of intermis-

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sion, I preached on Zion and had the close attention of the Saints till noon.

After dinner the Saints assembled again at the hall, and with songs and visiting filled the time till half past two, when Brother G. C. Tomlinson spoke to the Saints till three o'clock. At that time, by request, I again spoke of Zion and her laws, and had the attention of the Saints till about half past four. Then a short intermission and the members of the priesthood met at the call of Brother King Cooper, and I was asked to address them, which I did for about an hour or so.

After supper, at seven o'clock, Brother John W. Peterson was the speaker, and for an hour and a quarter held the attention of the Saints while he discussed the Restoration.

At the afternoon meeting it was reported that the captain advised taking advantage of the fine weather to start the return journey at eleven o'clock. It was voted to do so. So after the close of the evening meeting, there was a gathering of baggage, securing provisions, etc., and at eleven o'clock, after good-byes were said, the *Laura H. Lee* left the dock at Providence Bay, and under a glorious sky, lighted by a full moon, sailed out into Lake Huron on the return trip.

It was really interesting to see the various groups quickly profiting by their short experience as sailors, adapt themselves to the conditions and with "life preservers," bits of canvas, blankets, and what not, improvise temporary bunks, on chairs, in the hold, under the lee of the scuppers, in lifeboats, and where not, to catch such naps as they could. However, quite a number of the Saints in their happiness had gathered around the organ, and until the wee small hours of the morning the songs of Zion resounded o'er the waters.

I spent most of the night in the pilot house, talking with the captain, enjoying the beautiful night, and watching the methods of navigating the boat. I got about an hour's sleep on a bunk in the pilot's house.

Daylight found us near Cove Island Light, and about six o'clock, when we were opposite it, the Saints were all astir and breakfasts were in order. Everyone seemed cheerful, and in smooth waters again most of those who had been seasick quite fully recovered and were again enjoying the trip.

A Visit to Wiarton

About half past ten landing was made at Lion's Head, where about thirty of the Saints left the boat, I with them, to go by truck to Wiarton. As the *Laura H. Lee* left the dock at Lion's Head Brother Furniss on his cornet began, "God be with you till we meet again," and soon Saints on board and ashore were singing the song feelingly, an evidence that friendships had been renewed, or formed anew and Saints had found deep pleasure in saintly association, and were loath to part.

From Lion's head, by truck, under Brother Perkins's direction the group of Saints bound for Wiarton made the trip comfortably, and about noon we were in Brother Perkins's home where we found a needed repast prepared by Sister Perkins awaiting us.

The *Lee*, we were afterwards told, battling head winds, did not reach Owen Sound as soon as expected, but without mishap and no further discomfort the party landed on the dock about six o'clock, happy the trip was over, but all feeling that the conference was one of "the best yet."

It is not easy to tell all which should be told. I enjoyed my experiences and noted with pleasure the thoughtful though arduous preparations for the conference made by Brother Perkins, assisted by Brother G. C. Tomlinson, the fatherly ministrations and visiting of Brother John Shields, the tireless energy of Brother "Os" Moore in looking after the comfort of the Saints, the systematic and efficient way in which Brother Furniss worked the orchestra and kept the Saints singing at the right time, and the uniform good nature of the whole party, even when things looked gloomy and it was uncomfortable. I enjoyed learning to know the Owen Sound Saints, and shall look forward with pleasure to the time when I can again visit the district conference, even if it means a boat trip to Manitoulin Island.

A good bath and a sleep at the home of Brother Perkins Monday afternoon put me in better shape for the services at night in the Wiarton Town Hall, where I again spoke on things pertaining to Zion. A goodly number were in attendance from Wiarton and neighboring branches.

Tuesday forenoon was spent in conversations with the brethren and calling on some of the aged and sick. After lunch, with Brother and Sister Perkins and Brother John Shields, we drove to Owen Sound, where we were domiciled at the home of Brother Oswald Moore.

At night I spoke to a good audience at the church who seemed to enjoy hearing of still other aspects of our Zionic philosophy.

Thus closed my visit to Owen Sound District, for early Wednesday morning, the 8th, after saying good-by to Brother and Sister Moore and Brother Peterson who is staying with them, I was taken by Brother Shields in his car to the train, and when he left I was alone to take up my journey homeward.

I have been glad of this opportunity to visit Owen Sound District, and to meet a few of the many fine Saints we have there, and to learn more of the splendid men and women who have been caring for the work. I cannot mention the names of all I met, but I shall carry pleasant memories of my visit and shall hope it has been good for the Cause.

Blessings upon the Owen Sound Saints! May they "carry on" towards better things and conditions—and Zion.

FREDERICK M. SMITH.

Prominent Saint of Central Illinois Passes Away

The Saints of Illinois have met a heavy loss in the death of Elder Martin George Bolt of Springfield, who died June 23. He was widely known and respected, both in the church and among the workers and officers of his chosen lines of activity.

His funeral services were conducted at the home where Governor Small and President John L. Lewis of the United Mine Workers were in attendance, and finally at Ladd, Illinois, the town where he was reared, Elder John W. Rushton preaching the discourse.

When the gospel produces such characters as that possessed by Brother Bolt, it also knits strong ties of love among the Saints, and those of Central Illinois are grieving because of his seemingly untimely death, as he was in vigorous middle age until very recently.

Elder John W. Rushton, of Saint Louis, Missouri, wrote the following appreciation of our departed brother:

"The passing of Brother Bolt, of Springfield, Illinois, reminds us that among the forces which have made our civilization what it is, democracy has an important place. Our brother, though choosing to engage in the work of a miner at the early age of twelve, filled various important positions in the organization of the miners until in 1907 he was engaged by the State in the Department of Mines and Minerals, where he has since served both the industry he represented

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and the State. In 1923 he was made director of this department by Governor Small, and this appointment was ratified for the second time by the Senate the Saturday before death took him.

"Our brother earned a reputation for justice, peace, fair play, and integrity among the miners and the masters alike, besides enjoying the confidence of the Government in all cases needing arbitration. He belonged to that large and growing group of industrial statesmen who are playing so important a part in our modern governments, especially among the Anglo-Saxon peoples. He won his reputation because he believed that right was the only basis of peace. He could not be bought; he could not be threatened. The church joins with the Government he served and the men he loved and worked for in paying tribute to his memory.

"The truth expressed through democracy, such as our brother represented, is defined by Professor Muirhead in the following: 'It is men and women thinking and speaking for themselves, and respecting the thought and speech of others.'

"This form of government requires the combination of intelligence, orderly discussion, and recognition of mutuality. It provides that all sections of the community shall have opportunity to voice convictions on all matters of public well-being. It is therefore opposed to the only alternative of some form of dictatorship 'in which convictions are stifled, and the thought and feeling of the people driven back upon themselves.'

"Democracy requires those qualities of character in which the knowledge of the truth, and the love for humanity and the will to morality all find expression in the individual activities under the consciousness of responsibility to the group to be and do the very best he can for the benefit of the whole. In this our departed brother proved his worth and rests his hope."

Young People's Convention at Madison

July 3 found Brother and Sister John Blackmore of Des Moines with us for our convention which convened the 3d, 4th, and 5th; also Brother and Sister Christy, our "faithfuls." Four people like that are enough to make *anything* a success. That's why we want to tell you about it.

These are the first strictly young people's meetings held in our district. Brother John Blackmore started off Friday evening with a rousing sermon on, "What do we mean by salvation?" Saturday, July 4, commenced with a prayer service at half past eight, followed by class work the balance of the morning, after the type of those at the Lamoni convention. Brother Christy conducted one in stewardships, while Brother Blackmore discussed the subjects of, "Play on Sunday," and "Religion, what is it?"

The stewardship class proved very interesting, and was attentively entered into by many of the older folk. There seems to be an awakened interest in stewardships and many desire a better understanding of it, looking forward to its speedy application through the family budget. Brother Christy has a good understanding of the subject and presents it clearly and forcefully.

The class, "Play on Sunday," brought forth many different ideas, but served to define our terms and make clearer our concepts of right and wrong. One definition of play is worthy of note. "Action entered into for amusement or entertainment and not directly or indirectly for any monetary value or reward." *Work* was defined as "Action that we like to do, entered into for its monetary value or reward." *Drudgery* as "Work that we do not like to do." The other class conducted by Brother Blackmore also proved very interesting. Religion was defined as "Man's conscious attempt to bring himself into harmony with God and his law." God and his law do not change, but man's religion changes as his concept of God enlarges and unfolds. We need to be ever ready to change our religion to conform with our latest concepts of God and his law, but in these changes let us make sure they are in the direction of truth and not merely following some of men's untried ideas. We are wont to stone the present-day prophets and honor those who are dead. This because many of the people do not appreciate the vision of the present-day prophets and are loath to accept radical changes till such have been proved superior to the old paths. This does not usually take place during the life of the prophet.

Sisters Christy and Blackmore had charge of the small children in the basement of the church during classes, but were disappointed in the small number to care for.

Recreation and games occupied the entire afternoon at Tenny Park. The Madison boys defeated the visitors in playground ball, 13 to 1, and volley ball engaged all others who desired. A basket supper was much appreciated after the strenuous afternoon and prepared for the jolly, "stunt" program of the evening. All gathered in a circle, doing stunts in turn, the final "stunt" being to keep the mosquitoes away. After a bonfire all considered the day properly celebrated.

Half past eight Sunday morning found us again in prayer service, followed by a demonstration junior church in charge of Sisters Christy and Blackmore. A very effective dramatization of Moses in the bulrushes was given by the children, and Brother Blackmore gave the sermonet on prayer.

At the eleven o'clock hour the keynote sermon of the convention was delivered by Brother Blackmore on, "The wealth of the church." Not the material elements, though we need them, but the non-material elements were stressed, such as trained energies consecrated to the Lord, including personality, spirituality, knowledge, faith, wisdom, good judgment, honesty, and greatest of all, love.

The afternoon was occupied with four short talks by Brother and Sister Blackmore and Brother and Sister Christy. Brother Blackmore used his time in an effort to sell seats for Zimmermann Hall at Graceland, and in getting subscriptions for *Autumn Leaves*. Eleven seats were sold, and so far we have ten subscriptions to *Autumn Leaves*. A unanimous vote was taken, favoring holding another convention next year, and the matter referred to the coming district conference.

Sunday evening closed our meetings. As a subject for his sermon Brother Blackmore used, "What shall the world do to be saved?" He emphasized the fact that the world's problems are also the problems of most communities, and that we can help to solve them by living the gospel philosophy.

Altogether it was a very successful convention, considering its being our first attempt and the limited time in which it was arranged. We feel certain the young people's convention has come into our midst to stay.

Phoenix, Arizona

July 3.—The usual quiet of the summer months has begun to settle upon the Phoenix Branch, and at least some of our activities are making the best of the heat for a little relaxation until the cooler weather shall return.

The choir gave a beautiful cantata on Easter Sunday, quite in harmony with the day. The orchestra gave a splendid entertainment in May, and about twenty dollars was collected for the purchase of chairs.

Mothers' Day the morning hour was given over to an entertainment by the cradle roll department, which is in charge

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of Sister Ruby Speer. Some of the homes brightened recently by these little sunbeams are: Elder and Sister Johnson, Mr. and Sister Reardon, Mr. and Sister Audrey Smith, Mr. and Sister Chester Barrington, and Mr. and Sister Ralph Barrington.

Children's Day was observed by a full evening's program by the junior members of the Sunday school, and was enjoyed by all.

In May a pretty wedding took place in the little church here, when Brother Hubert Yates and Sister Lois Townsend (formerly of Beloit, Wisconsin,) were united in marriage, Elder K. H. Rogers officiating. The bride's father and brother motored overland for the occasion and started on their return a few days later, accompanied by Sisters Townsend, Witherew, and Alma Townsend, who have been wintering here.

At a little party given recently for the Cactus Club, the announcement was made of the engagement of two of its members, Sister Evalena Yates to Brother Isaac Owens. Two of the Sunday school classes, the Up-Streamers, and the Cactus Club, have each had some very enjoyable parties, desert lunches, and swims, calculated to afford them entertainment within church circles. This branch has a fine group of young people, and the directing of their activities becomes no small endeavor.

Six of the normal department students have just made excellent grades on Bible examinations.

Among the two hundred and eighty students just graduated from the high school here were three of our girls, Georgia Bender, Myra Stewart, and Elnora Lee. Sister O. A. Bender has faithfully cared for the work of the Department of Women as its president this year, but has resigned recently owing to her return to their ranch at Gila Bend for the summer. Sister Carlotta Davis is her successor.

Brother J. E. Yates made a week's visit in Phoenix recently, driving overland from Oklahoma City. He was accompanied by his nephew, Orvil Yates, and continued his trip to San Bernardino, California, accompanied by Brother Ed McIndoo, our Religio president, who was fortunate in having a two-week vacation at that time. Sister Yates and Evalena returned also, but by train, as Sister Yates's health is a matter of serious consideration.

We recently enjoyed several good sermons by Elder Dearborn, of Bisbee, Arizona, who was visiting here.

Brother and Sister J. W. True and their son have moved here from El Paso, Texas, and have gone into business.

Brother and Sister Jolly have returned to Independence, Missouri. Sister J. W. Young and little Dorothy have just returned from a visit with Sister J. W. Rushton at Hollywood, California. Sister Ruby Speer is spending the summer in Hawaii. Sister Sturges and Elva are in Oakland, California.

Sister Mary A. Putman, who has been confined to her bed with spinal injury, was just able to be up and about with the utmost care, when she had the misfortune to turn and sprain her ankle. Thanks to Providential care, the spinal affliction was none the worse. Heretofore the slightest jar has caused a relapse.

Some excitement was stirred up in May when it was announced that a lecture was to be given against "Mormonism" at the Church of Christ, by Reverend Rice, of Abilene, Texas. Some of our members attended, and not considering that the gentleman was giving us a fair deal, Pastor Coberly, who is always ready to take his stand for the gospel's sake, challenged him to debate. The challenge was accepted and the proposition signed, but the next day Reverend Rice received word of the serious illness of his mother and left at once. The debate was canceled, but recently word has been received that he will be back after September 15, and new propositions have been signed that are more to our liking.

We are hopeful that some one may be sent here to defend this latter-day work and turn the eyes of the people upon the beauty and grandeur of this glorious gospel. Some of the honest in heart whom we have been told should be gathered in this city may be there with eyes to see and ears to hear. Who knows!

Four Members of Branch Die

DULUTH, MINNESOTA, July 1.—The Saints here were made sad when death called four of our members lately, Brother Sylvester Silverthorn, Sister Huldah W. Hastings, Brother Joseph Elms, and Brother Andrew Allen. Brother Elms was buried from the Methodist church of Two Harbors, with W. E. Shakespeare officiating, and Sister Huldah Hastings also was buried from the same church, with Brother William Sparling officiating. The Methodist people of Two Harbors turned their church and choir over to the Saints for their use in both funerals, which shows the esteem in which our people are held.

Brother Allen was buried from the church at Duluth, with C. B. Freeman, pastor of Duluth Branch, officiating. Our hearts go out to those who are left to mourn, but we realize that the ones who have passed are in the hands of a just God who can lead the hearts of his children to realize that now is the time for preparation for the higher life, even the more abundant life.

Brother W. C. Stauty, with his wife and son Cyrus, and two younger children, motored with Brother and Sister A. E. Barber and their son Clarence, and Sister Lula Kopenhaven, of Gordon, Wisconsin, to Two Harbors to meet with the Saints there in sacrament the first Sunday of the month. Many earnest prayers and testimonies were offered to the goodness of God, even some whose hearts were rent with the death of their loved ones. The Spirit was manifested in a marked degree, and many moist eyes were seen. Sister Joseph Elms, of Eagle Bend, Minnesota, and Sister Elizabeth Stocks, of Detroit, Michigan, took in the sacramental service and joined their prayers and testimonies with the Saints of Two Harbors.

On June 14 the Sunday school gave a Children's Day program that was well rendered, after which Pastor C. B. Freeman gave an interesting talk to the children. Sister Lula Dathe, of Barnum, Minnesota, had her two younger children blessed. In the afternoon Brothers Stauty and Zuelsdorf motored to Wight, Minnesota, with Brother Harvey Wight and a friend, and on the way back stopped at Sawyer, Minnesota, and made a short visit with our Lamanite brother, Joseph Northrup, who wished us to go into his home and seek from the Lord help for himself and his wife and family. We ask the prayers of the Saints in his behalf, that in due time he may be an instrument in the hands of God in warning others of the gospel. His lot is hard on account of environment.

The local priesthood is trying to hold the banner of King Immanuel on high, calling for the Saints to go forward and accomplish the work God has called them to do, that they may not be found wanting when the trumpet sounds and the dead in Christ rise first to reign with him for a thousand years.

Brother A. S. Davis and his three sons visited here June 21. Brother W. C. Stauty spoke in the morning on the subject of repentance, and P. G. Schnuckle occupied in the evening.

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June 28 W. C. Stauty was in the pulpit in the morning and C. B. Freeman in the evening. Sister Lula Dathe and husband, also Sisters Opal and Ada Carlson and a friend, all of Barnum, were present at the morning service. The Saints living near church should take a lesson from these isolated members who drive thirty or forty miles to attend a service on Sunday. Brother and Sister Jay Walters and their daughter Ruth of Carlton were present at the evening service.

The Sunday school quarterly contest for attendance ended June 28 with the True Blues, the senior class, again winning. They will carry the banner for another three months. They also will be treated to a picnic near the first of August, when they will be the honored guests.

The Department of Recreation and Expression had a marshmallow and wiener roast the evening of June 26, on Indian Point, one of the tourist camps in the city. There was a good attendance considering the damp weather. The young people enjoyed themselves from start to finish.

We ask the prayers of the Saints that the young people here may awaken to their duty to the Master, that they may not be led astray.

Many of the Saints here are considering ways and means of attending the reunion at Minneapolis and to make it the best ever.

The church building is having a fresh coating of paint and many other repairs, so as to have a beautiful house of worship. We have open house to all tourists and men of the ministry who come our way. If in the city call Calumet 1427-W for information in regard to meeting place and time. Remember this is the place where rail and water meet, where you are never in any danger of losing sleep at night on account of heat, but can rest in peace.

Portland, Oregon

July 1.—The Saints here are preparing for their district reunion which will be held at Portland Auto Park, a short distance south of Portland on the Pacific Highway. The reunion will begin July 17 and will continue until July 27. A good crowd is expected.

Tuesday evening Elders W. H. Barker and P. G. Hager of this city attended a discussion on evolution, a Doctor Cantrell defending the theory and a Reverend Riley opposing. They were favorably impressed with the negative speeches, but noticed many points that could have been brought out by Mr. Riley had he a knowledge of the creation as given in the Inspired Version, the Doctrine and Covenants, and the Book of Mormon. They were also impressed with the grip that this theory is rapidly obtaining on the very foundation of our civilization. It is being taught as a science in our schools and colleges, and from public platforms and pulpits by men learned in colleges. Let us thank God that we have the faith that was "once delivered to the Saints"—a faith in the God of creation. Jesus, looking down to our time said: "When I come will I find faith on the earth?"

Elder Eli Bronson, of the Spokane District, recently arrived with his family and lives at 172 East Seventy-sixth Street North, less than a block from the church. He has been appointed as missionary to this district for the year.

A basket lunch was served Tuesday evening, June 30, in honor of Brother Bronson and his family. About one hundred people were present, and a good time was reported.

Last Friday evening a wiener roast was given by the Religio. That is, they started out to have a wiener roast. A certain park outside the city limits was agreed upon as the place for the party. Automobiles were loaded with young people, and older ones, too, and in due course all arrived safely at the appointed place. But the park was closed, so another place was selected and the party resumed their journey. The car containing the buns arrived, but the one with the wieners did not. After waiting some time for the balance of the lunch, the young folks became too hungry to wait longer and three or four of the party were detailed to find more wieners. After considerable driving, they finally returned with some bologna and marshmallows which proved to be a fair substitute. The car containing the "missing links" overtook the rest of the party the next Sunday at Sunday school.

Good Two-Day Meeting at Bradner

BRADNER, OHIO, July 10.—A two-day meeting of the district was held at the local church June 20 and 21. Among those present at that time were Elder O. J. Hawn and wife, of Indianapolis, Indiana, and Elder E. L. Ulrich, of Casey, Illinois, a local missionary. It was through the efforts of these brothers that this branch was organized, and it is always a pleasure to have them with us. Elders Jacob Halb and J. M. Harden, of Uniopolis, Ohio, were here also.

The services were impressive and well attended.

At the noon hour a basket lunch was enjoyed in a grove adjacent to the church. A tub of ice cream donated by our Brother Harms was much appreciated at that time.

Affairs of the branch are in a prosperous condition and brotherly love prevails. Visiting missionaries comment on the way the local Saints attend our midweek prayer services, and the spirit manifested in song, prayer, and testimony.

We have been privileged to have two series of meetings during the month of June. Elder Halb spoke to us early in the month and Elder Hawn from the 17th to the 21st. Elders Halb and Franklin Slye are preparing to hold meetings in a tent at Fostoria, Ohio. They recently closed a series of meetings at Findlay, Ohio, and enough interest has been shown that they anticipate organizing a branch there soon.

As Brother Slye's time is so taken up materially and spiritually, he has tendered his resignation as president of the local branch, to take effect on July 17. We regret exceedingly that our Brother has found it necessary to do this, yet our loss is another's gain.

The Department of Women has newly carpeted the rostrum and otherwise beautified the interior of the church. They meet each Tuesday evening, and much interest is shown.

Anaconda, Montana

June 19.—On account of the scattered condition of the Saints in this branch we hold Sunday school at one o'clock in the afternoon, which is followed by the other services.

Sacramental service June 14 was spiritual and uplifting, and many strong testimonies and prayers were offered on the theme of going Zionward.

June 21 we had as visitors Sister W. P. Bootman; Sister John Eliason; and Sister George W. Thorburn, district Sunday school superintendent, who gave a splendid talk on Sunday school work. After these services we had preaching by Pastor P. E. Helstrum on "Gathering and Building Zion," which was very encouraging.

The Department of Recreation and Expression had a pie social June 23, which brought $20 to help on the reunion expenses. Reunion is to be held the last part of August.

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Joplin, Missouri

June 25.—On May 8, 9, and 10 we had one of the best conferences in several years. Apostle J. A. Gillen, Elder Amos T. Higdon, and Brother and Sister John Blackmore were with us, giving words of encouragement and cheer.

The 10th being Mothers' Day, a nice program was rendered under the direction of Sister Blackmore.

On June 1 the Saints here were made glad by the coming among them of District President Amos T. Higdon, who held meetings for two weeks, giving much admonition, cheer, and comfort that was kindly received. He was accompanied by his son.

After preaching service on June 4 the young people motored to McClelland Park, about two miles south of the city, for a wiener roast in honor of young Brother Higdon.

The second Sunday in June being Children's Day, a program was rendered and after the exercises all who could went to Fillmore's Bridge, on Shoal Creek, where Elder Higdon baptized seven children. Pastor O. C. Karlstrom was in charge of this service. After the baptizing a basket dinner was served in Cunningham Park. The basket dinner was attended by Elder Charles Dooley and wife, of Mulberry, Kansas, accompanied by two other sisters. Also Brother Gilbert, of Pittsburg, Kansas, was present.

We were again pleased to have with us Elder S. N. Gray and his family, who have located here.

At the present time services in general are not so well attended as they have been. Some of the members have moved to other places for employment and some are visiting in other places. Recently Sister J. A. Graves, supervisor of the Department of Women, returned from a visit at Nevada, Missouri, where her husband has employment. Her son and daughter-in-law are also located there.

Brother and Sister Jason Leslie and children, accompanied by Sister Leslie's mother, Sister G. E. Carter, visited a week with relatives and friends in Texas. Sister Lawrence Wyatt visited a week in Oklahoma. Sister J. S. Mackie will leave Sunday for an extended visit with her daughter and family in California.

The pastor is very busy this season of the year as he is in the ice business, but by the kind assistance of the priesthood the work is carried along nicely.

One of our priests, V. E. Sheppard, is holding services in a schoolhouse at Spring City every Sunday night. He has a very large audience. Another of our priests, Lawrence Wyatt, is wide awake in the work, visiting and encouraging those who are spiritually weak.

Our hearts were made sad June 8 by the death of one of our best members, Sister Bessie Margrave, wife of Dan Margrave and a niece of Elder Lee Quick. Besides her husband she leaves two small sons, her mother, one sister, and many friends. She was a regular attendant, prompt in testimony to the work, and one of the group supervisors of the Department of Women, and will be greatly missed. She was one of our best Book of Mormon students. Her life's work here was short, as she was only twenty-three years old, but we know her works will follow her on the other side. The funeral was in the church, with sermon by Elder Amos T. Higdon.

The groups of the Department of Women are not now meeting in class work, but this activity will be started again in September. Instead of meeting for lesson study, the sisters meet once a month in honor of the birthdays occurring in that month. They meet all day, and each sister contributes something for the dinner. They also give a handkerchief shower for the ones honored, and usually have a little program. Some of the sisters are past seventy-five years of age. These meetings are held to promote sociability among the members and to keep up an interest in the class study which will be resumed this fall.

Some time ago Brother Joseph Simpson was called and ordained to the office of teacher, and he has taken up the work nicely.

Rally Day at Fulton

FULTON, IOWA.—On June 28, the young people of this branch, assisted by a few older ones, put on a splendid rally day program. After Sunday school we had a splendid sermon by District President E. A. Davis; then at noon about seventy-five people enjoyed a nicely prepared basket dinner on the lawn of a nonmember, who invited the Saints over. A literary program was enjoyed from two to half past three, and at eight in the evening, after a short song service, Brother Davis presided at a round-table discussion. The questions and answers were of a high order.

Sister Esther Vickerstoff, sister, and mother, of Clinton, Iowa, were present and were surely welcome. Sister Esther is a talented musician and acted as chorister at the morning and afternoon sessions.

We have been fortunate of late in having district officers visit us occasionally. Brother George McFarlane, of Oelwein, Iowa, superintendent of the Department of Recreation and Expression, and Harold Shippy, who was the district Sunday school superintendent, came one Sunday in May, and as a result about fifteen of our young people are now organized into a Religio.

All plans are laid for the coming reunion at Maquoketa August 7 to 16, and an excellent time is expected. Brother Leonard Houghton, missionary, visits us occasionally and gives some good sermons.

Floods did serious damage to quite a number of the branch here. Eight families lost quite heavily. The Saints here extend their sympathy to those in California suffering as a result of the recent earthquake there.

Some here are planning to enter upon the stewardship plan soon. May God hasten the day when every Saint will see the beauties of that plan.

CLARENCE HEIDE.

Eastern Michigan

PORT HOPE, MICHIGAN, July 7.—The Saints in this part of the Lord's vineyard are still striving to do God's will. They have been blessed wonderfully in the past and realize God has a great work for them to do here. It is their desire to press forward and do their work in a way that will be pleasing in the sight of God.

Some very spiritual meetings have been enjoyed in the little church of the Huron Center Branch. All are thankful for those blessings and hope so to live that they may be worthy of greater blessings in the future.

A two-day meeting was held at this branch July 4 and 5, which was largely attended. A good time was enjoyed. A young people's prayer meeting was held outside early Sunday morning. The sacrament was first served in the church and then to the young people. These young people are striving to do their part and desire God's blessing that they may be faithful.

Young people's prayer meeting is held every other Thursday evening. Recreation and expression is had on Friday evening.

The Saints here ask an interest in the prayers of all that they may ever be found doing God's will.

ELLA CARPENTER.

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Gomer T. Griffiths Writes of Calling of President Smith

I have felt impressed for some weeks that I should write to the HERALD and give my experience in regard to the calling of Frederick M. Smith to the presidency of the Melchisedec priesthood and of the church.

While en route home from Australia to America in the forepart of November, 1914, between the cities of Honolulu and San Francisco, I had the following dream, which at the time made a very great impression upon my mind:

I thought I was in the Stone Church in Independence, and was standing on the floor in front of the platform. On the platform in the rear of the pulpit were two large chairs; sitting in these chairs were the late Joseph Smith and his son, Frederick M. To my great amazement I saw myself standing with my hands upon Brother Joseph's head, and a white cloud came down over the three and enveloped us. I was praying, and when the white cloud had passed away, I had my hands upon Frederick M.'s head, Brother Joseph having vanished. This was repeated. As I stood on the floor Brother R. S. Salyards appeared by my side, and again the two chairs appeared on the platform, the two brothers mentioned occupying them, and I again stood back of them with my hands on Joseph's head, and I called Brother Salyards' attention to it. Then I awoke.

This dream puzzled me very much at times and I wondered how it was that I could see myself standing below the platform on the main floor, and at the same time see myself on the platform with my hands on the brethren's heads. Again, I could not see why Brother Salyards would be present and I calling his attention to what was going on. However, I could interpret the principal part of the dream, that portion that referred to the transferring of the authority which rested in Joseph to his son, Frederick M., but the question in my mind was as to whether or not I would be the instrument through whom this transfer would be made. I was also impressed that the time of Joseph's departure was near at hand.

About two weeks after my arrival home, I received a telegram from Frederick M., announcing the death of his father and requesting me to come to Independence, which I did. I was one of the pallbearers that bore his mortal remains to the silent tomb, which, to me, was a very sad and sorrowful event, as I had always held him in such high esteem and looked upon him as a real father, and in fact, he had been a father to me for many years. I was not the only one who was made sad over his departure, as the ministry as a whole loved him dearly and mourned his passing away.

The question naturally arose as to who would succeed Brother Joseph as president of the Melchisedec priesthood and of the church. Personally, I knew from the dream I had had on board ship that his oldest son, Frederick M. Smith, would succeed him in that high and honorable position. However, this all-important question was to be decided by the General Conference which was to convene at Lamoni, Iowa, April 6, 1915. But to the disappointment of all the people who gathered at said conference, Brother Frederick M. was detained at Worcester, Massachusetts, on account of sickness and could not be present. Nevertheless, the conference decided by unanimous vote that Frederick M. was to succeed his father as president of the church and provided for his ordination.

In the month of May, 1915, the Quorum of Twelve assembled at Independence to arrange for his ordination. We were in session morning and afternoon. It was decided by the council in the afternoon session, just before adjourning, that if agreeable to Brother Smith, the ordination should be attended to that evening in the Stone Church, and it was unanimously decided by the Quorum of Twelve that I should have charge of the ordination meeting and be the mouthpiece. They also authorized me to select whom I desired to assist.

On the way from Chicago to Independence, on the Santa Fe train, the Spirit of the Lord had descended upon me in great power and had made it known to me that I would be the instrument used in the hands of God in setting Frederick M. Smith apart and ordaining him President of the church. The Spirit was upon me so forcibly that tears of joy ran down my cheeks. At this time part of the ordination prayer was also given to me. The Spirit rested upon me for some time; hence, I was positive that I would be the channel through which the authority of the office of the president would be transferred from the father to the son, as made known to me in my dream while on board the ship, as before related. Yet I could not positively know that such would be the case, as Frederick M. had the privilege of choosing the mouthpiece from the Quorum of Twelve, and the Quorum of Twelve would have to take action thereon. However, I was not at all surprised when the Quorum did direct that I should be the mouthpiece and have charge of the ordination service. But there was one part of that dream that did bother me, for the party was not in Independence; namely, Brother R. S. Salyards, who, in my dream, I had called upon to witness that which occurred upon the platform. He not being there, how could that part come true? The ordination was taking place in the Stone Church, as had been indicated in my dream, but where was Brother Salyards?

At the appointed time a large concourse of people had assembled; the Stone Church was crowded, and everything was in readiness to start the meeting. I looked in the direction of the front entrance of the church, and to my happy surprise, who was walking down the aisle toward the front but Brother Salyards! This was another testimony to me, and more than that, it was more forcibly confirmed when Brother Elbert Smith requested him to take a record of the ordination. He sat down in front of us and made a note of all that occurred. Thus all that the Lord had shown me on board ship had come to pass literally.

How could I question or doubt the calling of Brother Frederick M. Smith to occupy in the high and holy office which his father and grandfather had held, in view of all that I have written above? What is more, I certify that as my hands were laid upon his head, the Holy Spirit rested upon me in great and mighty power, and practically all that was spoken while officiating in that holy and sacred ordinance was indited by the Holy Spirit of God. Therefore, I know our Father in heaven called this brother to the presidency of the Melchisedec priesthood and of the Church of Jesus Christ over which he now presides.

Many of the predictions that were made at that time in the ordination prayer under the influence of the Spirit have already had their fulfillment, and the rest will surely come to pass in God's own due time.

I am confident from my extensive association with the great body of the Lord's church, that the great bulk of them do not realize the stupendous responsibility that the Lord has placed upon the President of the church and his counselors. I shall herewith give a few quotations from God's Holy Writ which outline the duties of the President and his counselors, as well as our duty toward them.

In Doctrine and Covenants, section 122: 2, we are told: "The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and those who are called to be his counselors; and they shall

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teach according to the spirit of wisdom and understanding, as they shall be directed by revelation, from time to time."

QUERY? Why should so many of us worry about the burden and care of the church when the Lord has placed it upon other shoulders? Why not let them carry it, as the Lord has directed that they should.

The Lord directs that it is their duty to teach according to the spirit of wisdom and understanding as they shall be directed by revelation from time to time, but if we shall continually protest against the revelations that come through these men and virtually turn them down, how can the Lord continue to teach us through this medium?

In Doctrine and Covenants 19: 2, the Lord says of the church, "Thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive as if from mine own mouth, in all patience and faith." Does it not stand to reason, brethren, that we should give some heed to the words that come from the mouth of him whom the Lord says is his mouthpiece? for he emphasizes as follows: *"For his word ye shall receive as if from mine own mouth, in all patience and faith."*

Are we guilty or not guilty in complying with this latter statement of God? Has there not been much impatience and lack of faith displayed on the part of many of his people in receiving all the words that have come from the prophet during the last two or three years? Is it not possible that we can hamper the Lord's work by rejecting the counsel of God that comes to us through his legal authoritative mouthpiece? Is it not running a great risk to undertake to put forth our hand to stay the ark of God. Some of us might meet the same fate as did Uzzah, who, through the reverence and faith he had in the contents of the ark, put forth his hand to keep it from falling to the ground and met his death. This should be a lesson to us not to interfere with things that God has placed in the hands of others to care for. We should leave the responsibility with God and the men whom he has made responsible for them. Does it not stand to reason that the God of our fathers is as intensely interested in the progress of his church upon earth as we finite beings are? Did Jesus Christ not purchase the church by his intense suffering and the shedding of his blood upon the cross? Is he going to suffer Satan, the enemy of our souls, to destroy his church, for which he paid such a great price? My answer is, "No."

During the past few months there have been revelations in circulation, coming through some of the prominent men of the church, that will not stand careful inspection, as their contents are not in harmony with previous revelations coming to the church through the proper channel, namely the prophet. These so-called revelations, if believed in and carried out, would prove very disastrous to the church. We had better give heed to the word of the Lord as found in Doctrine and Covenants 27: 2 and 42: 1.

Perhaps it would be well for us to refresh our minds with the incident that happened in Moses' time, when the people turned him down because he had married a woman and thereby offended them. They sent Aaron and Miriam to the Lord for information, but he would not recognize them as his mouthpieces to the church, and told them that if they had a prophet among them, he would speak to them through him. It is not wise for us to get on our dignity and turn down God's appointed servants.

In times past I have not always seen eye to eye with some of the policies of the President, but I willingly submitted to them and worked accordingly, as I believed that if any mistakes were made on his part he would be responsible to God and not I.

It is a very poor policy for a man to fall down on his job and go out among the people and use his influence to tear down the confidence of the people in God's anointed. In this we should feel as did the Psalmist David who would not do King Saul any harm because he was God's anointed.

Therefore, brethren, my confidence is that God will keep men at the head of the church to direct its destiny whom he wants there; and until he directs otherwise I am going to stand by those who occupy in these responsible positions and support their every effort with what little talent I possess, with the aid of God's Spirit, and I admonish all others to do likewise.

Hence, let us quit our squabbling and cease to contend with one another, but let us work together in harmony and love and by the help of God bring into existence a real tangible Zion, about which we have been singing for so many years, and let the vision we have had of the future become a reality. If we do this, our Father in heaven will crown our efforts with success.

Your brother in gospel bonds,

GOMER T. GRIFFITHS.

Enumclaw, Washington

July 8.—We feel that we would be like the nine lepers of old, who when they were healed, failed to return thanks to Christ, if we did not mention some of the blessings we have received in this corner of God's vineyard.

Though few in number and quite badly scattered, we are all trying to keep our little meetings going in Puyallup.

Last sacrament Sunday we had planned to get an early start, as we had about twenty-four miles to go. Elder L. W. Bronson and wife called for us about nine o'clock. When we had gone about four miles on our way the car door came open, and our little four-year-old boy fell out. He was not seriously injured, however, and after about thirty minutes in a doctor's office we went on our way again and were only a few minutes late for Sunday school.

Following Sunday school we enjoyed a wonderful sacramental service and outpouring of the Holy Spirit. Elder E. W. Bronson presided, with Brothers C. E. Wheeler and C. M. Wilcox assisting. The Spirit gave utterance through three of God's servants. Though in session over an hour, no time was wasted. There were about forty-five present, four families from Tacoma being represented.

Surely we can sing with heart-felt gratitude, "Rejoice ye Saints of latter days, lift up your heads and sing."

ADA M. WILCOX

A few of the Saints of Waterloo, Iowa, with some nonmember friends, held a picnic July 4, and a pleasant time was enjoyed. Church services are not so well attended during the extremely warm weather, but they hope to do better soon.

Evangelist Willis A. McDowell and wife celebrated their golden wedding anniversary at their home church in Plano, Kendall County, Illinois, on Independence Day. Seventy-five people helped them celebrate, including their four children and several other near relatives. *The Kendall County News* devotes almost an entire column to an account of the celebration, speaking of Brother and Sister McDowell as "two of our oldest and most respected citizens."

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Independence

Stone Church

Sunday, July 19, was a pleasant and profitable day for the First Independence Church. The eight o'clock prayer meetings were both quite well attended. At the young people's meeting especially was a beautiful and comforting spirit, and almost every moment of the service was occupied. Brother D. O. Cato was in charge.

Sunday school had about the usual attendance. In a few classes the Christmas offering collection was somewhat in advance of the usual amount. The beautiful morning may have instilled the spirit of giving where otherwise it might not have been resident.

The schedule of the eleven o'clock service was changed somewhat. The organ offertory played by Mrs. Pauline Becker Etzenhouser was followed by a vocal duet by Mrs. H. C. Burgess and Mrs. S. A. Burgess. The violin duet by Misses Emma Snead and Lillian Green following the opening hymn by the congregation served as an appropriate background for the talk of the hour by Evangelist John F. Martin. Independence audiences are beginning to expect the best that is to be had when Brother Martin is announced to occupy a pulpit. All will agree after Sunday morning's sermon that their expectations, at least on this occasion, were fully justified.

A large audience awaited Brother Martin for the evening worship at the Campus. The crowd approached the three thousand mark ere the service was well begun. The sermon was preceded by several selections by the band, a male quartet, and a well-rendered vocal duet by Misses Thelma and Nida Vincent. The sermon was strictly doctrinal. The invocation and benediction were by Bishop J. A. Becker.

R. L. C. A. Uses Campus

The Missouri State Association of Rural Letter Carriers met in Independence July 17 and 18, in their twenty-third annual convention. Regular business meetings were held in the junior high school. The program consisted of addresses, quartets, election of officers, and social gatherings.

On Friday, July 17, the members were put into one hundred and fourteen motor cars, half of which visited Montgomery Ward and Company, and the other half visited the National Cloak and Suit Company, of Kansas City, Missouri.

One of the big features on the program of the R. L. C. A. was a barbecue banquet on the Campus Friday evening, sponsored by the Independence Chamber of Commerce.

According to A. G. Alleman, president of the Jackson County Association, about one thousand were present. Mr. Alleman, being a resident, was glad to report that the convention expressed itself that Independence was a fine place in which to live, and the treatment they received here was excellent.

"We could not have found a better place to have held our banquet, where we would have been treated as nicely," Mr. Alleman said. The hope is expressed by the Independence people that this convention will open the way for many more such events; that Independence will prosper accordingly.

The next convention of the R. L. C. A. will be held in Willis Springs, Missouri, in 1926.

Second Church

The young people met in prayer meeting at the grove of Elder and Sister P. A. Sherman southwest of Independence early Sunday morning, and were well repaid by a profitable series of testimonies. Brothers Lane Bolt and Samuel Edmunds assisted in presiding. The junior department of Sunday school held its session at the same place.

Church Historian Samuel A. Burgess was the speaker at the church at eleven o'clock, giving the people an unusually entertaining and thoughtful discourse on a timely topic.

Daniel Goodin, son of Brother and Sister Goodin on South McCoy, was baptized at half past one by Brother J. E. Foulks, and confirmed immediately following his baptism.

At half past two the funeral service of Sister Rachel C. Blodgett, the wife of Elder C. E. Blodgett, was conducted in the auditorium of the church by Elder D. A. Whiting, Bishop B. J. Scott being the speaker. The eight children of Brother and Sister Blodgett were all present at the service. They are: Sister Minnie Collins, Sister Mary David, Independence; Sister Daisy Croft, Morrell, Nebraska; Edgar, Longmont, Colorado; William, La Platte, Wisconsin; R. J., Saint Joseph, Missouri; Sister Ella Dennis, Mapleton, Kansas.

Sunday evening, at seven o'clock, R. J. Lambert talked for a few minutes to those who gathered, many of whom went at the close of this meeting to hear the sermon at the Campus by Evangelist John Martin.

August 9 the church will remain closed all day, but the regular hours of service will be observed at the Sherman home in the open air—an all-day meeting and basket dinner. Make your preparations to be with Second Church congregation that day.

Next Sunday morning Elder C. A. Kress, the new elder in charge of Group 16, will be the speaker at eleven o'clock. The speaker at seven in the evening will be Brother Lane Bolt. Do not miss either of these; you never heard either one of them before.

Liberty Street

Doctor Florence Houghton, chiropractor, talked to the Temple Builders the evening of July 13 on how to keep fit during the hot weather. The whole lesson was very instructive and was greatly appreciated by the girls.

Thursday evening, July 16, the cradle roll department gave their baby show, and Doctor Brickhouse Wilson gave the lecture of the evening. The music was furnished by the Lower Circle of Orioles and the Temple Builder quartet. The baby show consisted of pictures of the babies, which had been made into slides, thrown on the screen. The lecture of Doctor Wilson had to do with preserving the health of babies during the hot weather. The large attendance showed that there is great interest in this subject. A collection was taken for the benefit of the baby clinic.

The morning of July 19 Brother George W. Bullard, quite lately moved to Independence from Colorado, was the speaker. He used for his subject, "Individual responsibility."

Several from Liberty Street attended the home-coming celebration at Grandview, Missouri, Sunday afternoon, where Brother E. T. Atwell spoke morning and evening. This service will be reported more fully in the next items from Holden Stake.

Enoch Hill

The speaker at the little white church on Enoch Hill Sunday morning, July 19, was Bishop J. A. Becker, who presented his subject in his usual pleasing style.

Pastor W. J. Brewer was in Holden over Sunday.

Walnut Park

Elder Moroni Traxler, of Lamoni, Iowa, has been visiting with Brother J. Ralph Grenawalt on East Alton during the past week. Brother Traxler taught the young people's class last Sunday and also preached at the eleven o'clock hour.

Mr. Raymond Kepley and son Jewett, of Kankakee, Illinois, are visiting his mother, Sister Ellen Kepley, on East Fair Avenue. Jewett took part on the Religio program on

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Friday evening and rendered two very fine piano numbers which were enjoyed by all.

Patriarch John F. Martin started his series of meetings on a rainy night, but if we are to judge the future attendance by the number who attended on the rainy Monday evening, the series is going to be a great success. He took for his first subject, "Seek ye first the kingdom of God." He is preaching at Walnut Park all this week.

Englewood

Some weeks ago the Department of Women held a country store at the home of Brother and Sister L. W. Fike, for the benefit of the building fund. Although there was not a very large crowd, about $45 was cleared.

A splendid sacrament service was enjoyed the first Sunday in July, and there was a larger attendance than usual.

Attendance at Sunday school is increasing also, which would be encouraging were it not for the fact that the church is now too small for comfort. Several new families have moved into this territory and are attending the Englewood church.

Elder John Ely was the speaker the morning of July 12, and Lyman Fike occupied July 19. The infant daughter of Brother and Sister Jalmer Nelson was blessed July 19. No evening meeting is held while special services are being held at the Campus.

Saint Louis, Missouri

The Passing of Noah N. Cooke

Sunday, July 5, at eleven o'clock we received word that death had touched Noah N. Cooke, and "he was not." Two weeks before his wife passed away, following a long and painful illness of about ten years duration. Our brother had devoted himself to her care and had weakened perceptibly through the years of his loving vigil. So in peace and quietness his long and useful life came to a close, and he was with God.

It is impossible to speak of the real worth of our brother, but his achievements are written upon the hearts of men and women to whom for many years he has ministered. The Saint Louis Branch itself is a monument to the unfailing and sturdy service which he and others of his school rendered so faithfully and valiantly. Brother Cooke nurtured the church and watched it grow from a very small and weak congregation until it is now one of the largest and strongest in the communion.

Our brother represented a rapidly diminishing number, characteristic of the latter-day work. Not many mighty, not many learned, not many of social standing; poor, despised, and rejected of men, yet strong in the power of God: What mighty exploits they performed! What valiant service they have rendered! It will be a sad day for the churches when they forget, and God grant we never may, the contributions of these unofficial prophets and apostles who blazed a trail for us under conditions and through hardships we can scarcely appreciate now. They came from anvil, loom, plough, and mechanic's bench, not much about them that men desire, but with a burning zeal for souls and an experience with God that gave vitality to their message and converted their rude speech into molten eloquence. They won their way because God was with them in power and life and not because of theories and phraseologies. While they labored for the bread which perished, they dispensed the bread of life which came down from heaven. They could not understand nor explain the doctrine of the incarnation, but they themselves were the incarnation of God in human life. They could not explain the mysteries of the Godhead and all the marvels of his power, but they spelled out God and his grace in terms of loving service, sacrifice, and acquaintanceship with him in daily life. Their ministry was not in the wisdom of men but in the might and power of the Holy Ghost.

Brother Cooke in his gentle, kindly way had the art of loving men and women into the church, and by a rare childlike trust in the innate goodness of men made them as good as he believed them to be. He was blessed with what we have called "the gifts" of the Spirit, and many are the testimonies which are told of his remarkable ministry in these ways. His power of discernment amounted to what some have called "seership." He was peculiarly blessed in the gift of "spiritual healing," and many have rejoiced through his administrations. He was not a mystic however; his religion was very practical and found expression in working and cheering others. He was made a member of the Mite Society because he worked and prayed for the sisters when they were wrestling with problems too big and heavy for them. He was entitled to wear their badge as "honorary member."

Truly, Saint Louis Branch will miss the kindly little man whose quiet and gentle ways and tender care for others constituted his ministry. He was enshrined in the hearts of many who knew and loved him.

The funeral was conducted by John W. Rushton at the Parker Parlors on July 8. The Masonic Order, of which Brother Cooke had been a member for more than fifty years, concluded the service by performing their impressive rites at the grave.

A monthly priesthood meeting convened on Tuesday evening, July 14, at which an instructive and enjoyable time was had. Brothers Billinsky and Hampson read papers on "Sauces of spiritual culture," written on different phases, but each a vital one.

The question of closing the church on Sunday evenings during the heated season was thoroughly canvassed in the branch, and the people finally decided by a small vote to keep it open.

Numbers of Saint Louis people are away on vacations, and some who have been away are returned. Among those having returned are Brother and Sister Arthur E. McKim, who toured the East.

Curtis, McConley, D'Arcy Visit Saskatchewan Conference

July 10.—The seventh annual district conference of the Southern Saskatchewan District convened at Viceroy, Saskatchewan, July 3 to 5, Elders J. F. Curtis, M. A. McConley, and O. L. D'Arcy in charge. Sunday school, Department of Recreation and Expression, and Department of Women work received attention by Sister Elizabeth D'Arcy, M. A. McConley, and Sister I. M. Bergersen. Sister C. R. Bowerman, musical director, was assisted by Brother J. F. Curtis.

Saints were present from Disley, Bethune, Weyburn, Goodwater, Radville, and other points, filling the church nicely. Meals were served in the public school building by the Viceroy Saints, gratis. Bishop's agent's report gave receipts as $710.40, and the auditing committee reported books satisfactory. Brother J. R. Dickson was sustained.

The speakers of the conference were Elders O. L. D'Arcy, J. F. Curtis, and M. A. McConley, whose words of instruction is hoped will take effect. A prosperous year is expected. William McK. Neil of Weyburn and Stephen Gibbons of Viceroy were called to the office of deacon; C. R. Bowerman of Weyburn and George and J. H. Miller of Webb to office of

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elder; Walter Simpson of Webb and A. N. O'Neil of Viceroy to office of priest; the latter has not accepted as yet.

The selection of J. H. Miller of Webb as elder is to be acted upon when his call is accepted, as he was not present.

Five persons were baptized, and three babies blessed.

Following officers were elected; Otis L. D'Arcy, district president; Frank Jordan of Viceroy, first counselor, and J. R. Neil of Weyburn, second counselor; J. H. Miller of Webb, treasurer; Sister Elizabeth D'Arcy, District Sunday school superintendent, Sister Myrtle Neil of Weyburn, District Sunday school secretary-treasurer; Sister I. M. Bergersen of Radville, Department of Women superintendent; J. H. Miller of Webb, Department of Recreation and Expression. Delegates to 1926 General conference: Mr. and Mrs. A. Otis D'Arcy and J. F. Curtis.

Another conference is past, one of the most spiritual. All seemingly went out with a determination to do better in the year before them than in the past; with good crops and conditions looking favorable. Attention was called by Brother Curtis for Saints in time of plenty not to overlook the Lord's work and his share.

C. B. BERGERSEN, district secretary

Brothers Edwards and Wells at Macon Conference

MACON, MISSOURI.—A successful district conference was held here July 11 and 12, at which Apostle F. Henry Edwards, District President G. R. Wells, and others were present. The sisters served dinner and supper on the church lawn Sunday for the convenience of conference visitors. Brother Edwards preached inspiring sermons Saturday night and Sunday morning, and Brother Wells spoke Sunday evening, enjoying good liberty. Brother Wells is a man of high integrity, is energetic and comes to this district highly recommended and well qualified for the duties that lie before him. Hearty cooperation from every member of the district is needed and desired in order to prosper the work of the district.

Preparations are being made for an outdoor service on the church lawn next Sunday evening, with Brother Wells as the speaker.

An Easter bazaar was held by the Department of Women, and the proceeds were used for rugs and mats for the church. This department is to be congratulated for the efforts they are putting forth to beautify the interior of the church.

On July 2 the Sunday school gave an ice cream social on the church lawn, and a nice sum was raised to purchase equipment for the beginners and primaries.

The Department of Recreation and Expression meets each Friday night. The first half hour is spent in study of the Religio Quarterlies on the Book of Mormon, and the other half hour is given over to recreation. In order that each member of the society may be active, each Friday night some family is called upon to render a program.

An oriole circle, The Wild Daisies, has been organized, with Sister Mayme Joyce as monitor. During the w[illegible] weather, they meet the first Monday night of each month. Provision will be made for two meetings a month when it is cooler.

The Temple Builders enjoyed several bunking parties when two members of the circle, Misses Alice and Trella Huffman, now of Kansas City, Missouri, were visiting their parents. They also enjoyed a picnic on July 4 at Love Lake. Fishing and boat riding provided part of their merriment.

Sister Eva Welch and Miss Ruby Kent were members of the graduating class. Miss Kent, while in Macon, was a member of the Sunday school and also a Temple Builder. At present she is holding a position as stenographer in Kansas City, Missouri.

The marriage of Miss Zelma Kelley, of Atlanta, Missouri, and Mr. Eddie Anderson, son of Brother and Sister Ed. Anderson, of Anabel, Missouri, was solemnized at the home of the groom's parents June 28, S. J. Joyce, sr., of Macon, officiating.

Sister Pearl Jones, of Beardstown, Illinois, and Brother Lee Kelley, of Lamoni, Iowa, visited in Macon during the month of June.

Nine Baptized in Oklahoma

OKLAHOMA CITY, OKLAHOMA, July 13.—There has been much activity in this branch since our last report. In June a series of tent meetings was held by Brother Hubert Case, some work of preparation having been done by Brother Jonathan Koshiway. These meetings were continued for a few nights by Brother S. W. Simmons and closed July 2 with a sermon by District President Ed Dillon. Nine were baptized.

Some of the local priesthood are assisting in the work at El Reno, a city about thirty miles west of here where a branch is located.

Some of the Saints are now preparing to attend reunion and conference, which will be held at Skiatook July 25 to August 2.

One of our local brethren, J. C. Wilkerson, has been called and recommended to the district conference for ordination to the office of teacher.

J. Arthur Gillen Visits San Jose

SAN JOSE, CALIFORNIA, July 10.—The San Jose Branch is still producing its quota of musicians. On July 11, the Saints had the pleasure of attending a music recital under the direction of Professor Leroy Brant, of Brant's Institute of Music, held in the Centella Methodist Church, at which time and place one of our young sisters, Lena Alice Christopher, was awarded her degree of Bachelor of Music. At the recital there was rendered a cantata of which Sister Christopher was the originator.

The piano solos rendered by the sister gave evidence of her efficiency.

On the evening of June 27 the department of Recreation and Expression gave a chicken banquet as the climax of a contest by the department, the motive of which was to increase enthusiasm and attendance at Religio. There were about sixty or seventy entertained at the banquet, including a number of visitors from Oakland Branch. A spirit of unity prevailed, and a very enjoyable time was had.

June 25 another evening's enjoyment was had by a number of the Saints. They gathered at the home of Brother B. R. Gilbert, pastor of the branch, when from a clear sky there was precipitated a shower upon his daughter, Sister Grace, who had engaged a passage on the matrimonial ship of life, of which her fiance was to be the captain. The shower consisted of many beautiful and substantial presents; that indicated that in the near future she was intending to keep house.

Sunday, June 28, we were very much cheered and encouraged by the presence of our beloved apostle, J. A. Gillen, who preached a very timely and inspiring sermon, which gave no uncertain sound, and was very uplifting to the true Saints of God, who have the redemption of Zion at heart.

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At the close of this service, at twelve o'clock noon Sister Grace Gilbert and Mr. Walter Burleson were united in marriage. Elder W. H. Dawson of Sacramento, a vice president of the district, officiated. Afterwards a reception was given at the home of the bride's parents, to which all the Saints were invited.

July 5 the Saints dispensed with their services in the branch here and attended *Rally Day* services at Oakland, which was a grand success. The church was crowded to its capacity.

On Thursday evening, July 9, Brother Gillen was with us again and gave us another rousing, forceful sermon which was inspiration from start to finish. May he be spared many years to lift up the banner of Immanuel.

Successful Owen Sound Conference

PROVIDENCE BAY, ONTARIO, July 9.—Brother D. B. Perkins and I came up here about three weeks ago to prepare for the district conference and do some necessary work on the church. We worked almost night and day up to the opening of the conference, and as a result of our labors the church is now pleasant and comfortable.

I opened the work here some years ago.

The conference convened July 4 and was a decided success. President F. M. Smith was in attendance, and the humble, peaceful spirit accompanying him spread over the entire conference from beginning to end.

The priesthood meeting held Sunday afternoon will never be forgotten by those present. Our hearts were made glad, and we rejoiced as brethren in the great latter-day work.

Elder J. W. Peterson spoke on the restoration at half past seven, one of the first sermons I ever heard on that subject.

Many could not get into the large hall at the afternoon service when President F. M. Smith spoke on stewardship.

G. C. TOMLINSON.

Indian Members Active in Nebraska

WALTHILL, NEBRASKA, June 12.—I often read articles and letters in the HERALD that encourage me. We like to know how the work is progressing in other branches.

We are getting along very nicely with the work here. Brother Claud Carter, branch president, is with us at each Sunday morning service. We have a splendid Sunday school, with Brother Reilly as superintendent, although during the summer months here as elsewhere the attendance is not so good.

At the last sacramental service we enjoyed the presence of God's Spirit. The testimonies were good, and it is at such times that we feel it is indeed good to be Latter Day Saints.

We are glad to welcome back to our branch Brother J. W. Reilly and Brother Charles Lane and their families.

As leader of the Department of Women I have not been very active this summer, as I have been nursing for the last two months. When cooler weather comes, we are planning big things for this department. Last January we put on a father and son banquet, the first of its kind ever held in this village. We were very successful in selling the tickets, and with Brother P. R. Burton as toastmaster, the affair was a grand success. Practically every business man in town was present, as well as some from neighboring towns. The toasts and their responses were good. As a result of our banquet we sent Brother Freming, of Omaha, Nebraska, one hundred and fifty dollars to apply on the debt against our church building.

We were able to get Addie Boucher, a full blood Winnebago Indian and a graduate from the Cook County Hospital School for Nurses of Chicago to lecture to the women at one of their meetings. Her talk was splendid, especially for the young mothers. She has promised to come any time we need her. Sister Boucher and I are Lamanites, old schoolmates and graduates of Hampton Institute in Virginia. We hope to take up this winter a regular course of study.

We have a group of fine young people in the branch, and I feel fortunate to be their Sunday-school teacher. Here as elsewhere our problem is to keep our young interested. May God bless us all in this great work.

MRS. ETTA M. BROWNRIGG.

Des Moines Is Building New Church

DES MOINES, IOWA, July 16.—Tuesday evening, June 30, the Panadelphia Chapter of Temple Builders gave an ice cream social at the church, which was enjoyed by many of the Saints and their friends. Some of the girls had baked nice cakes, and after the cream was all gone the cakes that were left were sold to the highest bidders. A general good time was enjoyed. The proceeds went into the church building fund.

July 4, Saints of the Des Moines District met in Grandview Park at Des Moines and enjoyed the day. All brought lunches and picnicked together. Brother Cyril E. Wight of Kansas City was the speaker of the day, and there were games for all which were enjoyed immensely. The winners were given prizes, and much interest was manifested. Brother Higgins, pastor of the Des Moines Branch, had his camera and made a picture of all those who could be gathered in the group.

Excavation has been started on our lot where the church burned last winter, and we hope to have our new building far enough along so we can meet in it by the first of 1926 or sooner.

Brother and Sister Higgins are enthusiastic workers, and we anticipate some real progress in the Des Moines branch during the coming months.

Even though the summer heat has been on in earnest for the last few weeks, the attendance in both the Sunday Sunday school and church services is holding up well. The midweek prayer meeting is taking on renewed momentum, and as a whole our branch is proving itself a live one.

Flint, Michigan

June 14.—Since our last letter the sixth quarterly young people's convention has passed into history. A goodly number of young people and old too, came together from throughout the district and enjoyed games and a general good time July 4. In the evening a pleasing program was provided in the high school auditorium, consisting of some very fine vocal and instrumental numbers and a forty minute one-act play staged by the dramatic class of the Niles Avenue Flint Church.

On Sunday morning at half past eight about three hundred young people were assembled for the sacramental service. Patriarch John F. Martin delivered the opening address. The presence of the Spirit of the Master was felt, and the gifts of the gospel were manifest.

At eleven o'clock Elder J. Charles Mottashed delivered an inspiring sermon, using as his subject "This year we sail Zionward, which is our course." The afternoon session was

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devoted to talks on the Sunday school, the Department of Recreation and Expression, and music, being interspersed with musical numbers.

Brother Martin was the speaker at the evening service on the topic "Taking Christ seriously" bringing to a close a convention of young people, constituting another step in our onward march to Zion.

We were very fortunate in having Brother Martin stay over in Flint for a couple of days, giving us two encouraging talks. On Monday night his subject was "Prayer" and on Tuesday night, "The second coming of Christ."

We believe we are making progress. At any rate we are all united in the desire to do our part in pushing forward the long delayed progress of the church.

The district ministerial conference convenes in Flint July 19, and we are expecting to have an inspiring time. It is expected that President F. M. Smith will be here, also Bishop A. Carmichael.

Since our last letter two have been taken from our number by death: Zella, the wife of Albert Leighton, who suffered long and patiently; and John Decker, one of our zealous workers in the teacher's office, who was taken very suddenly on July 13 after only five days of illness. The sympathy of the whole branch goes out to the bereaved—the husband and family in the one case, and the wife and family in the other.

Radio Flashes

Kansas City, Missouri.—A few nights ago I heard your broadcasting over your new 1000-watt set. I was greatly impressed with both your high-class program and the splendid quality of transmission.—C. W. Hudson.

Warrensburg, Missouri.—Your programs are coming in fine. I see a great improvement since the installation of the new equipment. . . . Enjoy your programs and hope you continue with the same good ones.—John E. Stewart.

Baldwin City, Kansas.—Enjoyed your program last night very much, especially the "Poem of life," read by Mr. Pitt.—Reverend G. E. Seybold.

Richmond, Missouri.—Your programs are always good. You certainly have one of the best stations on the air. I never fail to tune you in. Far better transmission on 441 meters.—Charles F. Bassett.

Atchison, Kansas.—Your broadcasting on new wave length (441 meters) perfect, despite warm, humid atmosphere. Congratulations.—William A. Simpson.

Hartford, Kansas.—I am a boy thirteen years old, and have made a small one-tube receiving set with which I have picked up many stations, but never heard you until Thursday night. K L D S came in so clear that my sister and I were much surprised. It was clearer than any other broadcasting I have heard, and your programs are good.—Buell Beadle.

Lamoni, Iowa.—We enjoyed C. E. Wight's sermon. The pipe organ music and singing were good. . . . K L D S comes in a little louder than the Kansas City stations, and much plainer. Much greater volume than W O S. It makes me proud to hear the announcement "K L D S, Independence, Missouri," because Independence is my home town. . . . We listen for you every time you are on the air.—Paul May.

Radio Programs

K L D S

TUESDAY, JULY 28, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Quartet:
(a) "Gypsy life," Schumann.
(b) "The shadow march," Protheroe.
By Martha Edith Rogers.
Fern Cox.
Bertha Gunsolley.
Margaret Gard.
Baritone Solos:
(a) "Bells of the sea," Lamb.
(b) Selected.
By Mr. Herman Lukens.
Reading by Miss Elizabeth Burrus.
Duet:
(a) "Springtime is songtime," Polk.
(b) "Come where the lilies bloom," Thompson.
By Miss Fern Cox, soprano.
Miss Margaret Gard, contralto.
Piano Solos:
(a) "Witches dance," MacDowell.
(b) "Prelude in C sharp minor," Rachmaninoff.
By Iris Burdick Byrne.
Soprano Solos:
(a) "The piper of love," Carew.
(b) "I'll sing thee songs of Araby," Clay
By Miss Martha Edith Rogers.
Trumpet Solo: Selected.
By Mr. Neville Cool.
Contralto Solos:
(a) "Arise O sun," Day.
(b) "Roses of Picardy," Wood.
By Miss Margaret Gard.
Reading: "Miracle Mary," Moroso.
By Mr. Edwin Ramsey.
Quartet: "Medley of familiar airs," Russell.
By Neville Cool.
Herman Lukens.
Alden Russell.
Raymond Fisher.
Sousaphone Solo: "Shipmates O' mine," Sanderson.
By Mr. J. Sanford Downs.
Quartet:
(a) "Awake with the lark," DeReef.
(b) Selected.
By Fern Cox.
Margaret Gard.
Neville Cool.
Alden Russell.

THURSDAY, JULY 30, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Contralto Solo:
(a) "Carry me back to ole Virginny," Bland.
(b) "My wild Irish rose," Oldcott.
By Miss Freda Faulkner.
Piano Solo: "Waltz in E minor," Chopin.
By Miss Harriet Grossbeck.
Tenor Solo: Selected.
By Mr. T. A. Howard.
Reading:
(a) Cutting from "Seventeen," Booth Tarkington.
(b) "How it all started."
By Dorothy James.
Two-piano Number: "Vamper," Herrold.
By Mr. Leigh Stevens.
Miss Grossbeck.
Contralto Solo:
(a) "I pass by your window," Blake.
(b) "That wonderful mother of mine," Goodwin.
By Miss Faulkner.
Piano Solo: "Spanish Caprice," Mozkowski.
By Mr. Stevens.
Duet: "Come, sing to me," Thompson.
By Miss Faulkner, contralto.
Mr. Howard, tenor.

SUNDAY, AUGUST 2, 1925

11.00 A. M., From the New L. D. S. Radio Studio

Music by Mrs. H. C. Burgess, soprano; Mr. Harold C. Burgess, bass; Mrs. S. A. Burgess, contralto; Mr. Fred Friend, tenor. Sermon by Elder B. J. Scott.

6.30 P. M., From the New Radio Studio

VESPER SERVICE

Music by Lilly Belle Allen, soprano; Alice Burgess, contralto; A. R. Moler, tenor; O. K. Fry, bass. Sermonet (first of a series) by Elder E. D. Moore.

9.15 P. M., Stone Church and Studio

Music by Robert Miller, organist; Madge Nesbit, soprano; George Miller, pianist; Clarence Erickson, viola and violin. Sermon, continuation of series on "Christian stewardships," Elder Ralph W. Farrell.

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MISCELLANEOUS

Notice of Proposed Amendment of Articles of Incorporation of Graceland College

Notice is hereby given that at a special meeting of the Board of Trustees of Graceland College to be held at the office of the president of said corporation in Lamoni, Iowa, at ten o'clock a. m., September 21, 1925, there will be presented for consideration and adoption an amendment of Article 14 of the Articles of Incorporation of said institution, which will alter the method of holding title to the real property of the association so the corporation itself shall take and hold such titles instead of holding same through the church corporation.

This notice is published in conformity with Article 15 of the Articles of Incorporation and Association of Graceland College.

A. CARMICHAEL,
Chairman Board of Trustees.

Conference Notices

Eastern Oklahoma, August 8, at Winthrop, Arkansas, convening at ten a. m. Everyone come praying for a good spiritual conference and reunion. Earl D. Bailey, district president.

Southern Missouri, at Logan Creek Branch, July 31. All wishing to attend write R. H. Counts, Ellington, Missouri, Route 2, and a way will be provided to meet all who wish to come. The conference will be held seven miles from the railroad station. We want all to come who will. R. H. Counts.

Reunion Notices

Northern Michigan fourth annual reunion, at Park of the Pines, five miles north of Boyne City, August 7 to 16 inclusive. Those desiring tents communicate with Mrs. Ada Alldred, Boyne City, Michigan. Springs for rent will be on grounds, and free straw will be furnished. Meals at dining hall, 20 cents for adults and 10 cents for children. An invitation is extended to the neighboring districts to attend. The tenting ground is large and quiet, located on the banks of the beautiful lake. There is a large auditorium, and plenty of room for all. Speakers will be Apostle D. T. Williams, Bishop C. J. Hunt, Patriarch George Burt, Miss Blanche Edwards of the Department of Women, and Missionary E. N. Burt. The annual district conference will convene August 15 at ten a. m. at the reunion grounds. Branch secretaries should have their reports in the hands of the district secretary, Mrs. Ada Alldred, Boyne City, Michigan, not later than August 10. Allen Schreur, president, Gaylord, Michigan.

Nauvoo, at Nauvoo, August 14 to 23, on the banks of the Mississippi, near the old historic buildings: Mansion House, Nauvoo House, and the Homestead. Electric lights, excellent water, and a fine bathing beach, an ideal place to spend your vacation and enjoy a reunion. One must see Nauvoo to appreciate its scenic beauty and historic value. Come prepared to give as well as to receive, and a spiritual feast will be had. President Elbert A. Smith, Patriarch U. W. Greene, and Charles F. Putnam will be the principal speakers. Others from neighboring districts will also be present. For tents write August Lee, Nauvoo, Illinois: 7 by 9, 3-foot wall, $4.50; 10 by 13, 3-foot wall, $5.20; 12 by 14, 3½-foot wall, $6; 14 by 16, 4-foot wall, $7.30; apartment tents, 10 by 17, 6-foot wall, 2-room, $7.75; 14 by 14, 6-foot wall, 3-room, $10.25; 14 by 21, 6-foot wall, 5-room, $12.75. Cots and space in Nauvoo House, $1; single night, 25 cents. Rooms may also be had at moderate prices. Please send in your orders early. Amos Berve, district president.

Lamoni stake reunion at Lamoni, Iowa, August 5 to 16. Tent prices are as follows: 7 by 9, 3-foot wall, $3.75; 10 by 12, 3-foot wall, $5.50; 12 by 14, 3-foot wall, $7; 14 by 16, 3-foot wall, $10; 10 by 14, 6-foot wall, 2 rooms, $9; 14 by 14, 6-foot wall, 3 rooms, $12; 14 by 21, 6-foot wall, 5 rooms, $15. All tent orders should be addressed to A. J. Yarrington, Lamoni, Iowa, and be in his hands not later than July 27. Army cots may be rented for fifty cents each. Excellent camping grounds with plenty of shade; electric current and running water on grounds. Meals furnished at actual cost at cafeteria. President Elbert A. Smith, Apostle E. J. Gleazer, and Sister L. Lenore Christy will be in attendance for the entire reunion. President Frederick M. Smith will be present on the last Sunday and will be the speaker of the day. For further information write the Lamoni Stake Presidency, Lamoni, Iowa. W. E. Prall, president of Lamoni Stake.

Kewanee district reunion will be held at Galva, Illinois, August 14 to 28 inclusive. Apostle John F. Garver, Patriarch Ammon White, and General Sunday School Superintendent C. B. Woodstock will be in attendance. Our program provides for plenty of prayer meetings, preaching meetings, priesthood meetings, departmental meetings, class periods, and recreational activities. Tents 12 by 14, $5.50; 10 by 12, $4.50. Cots, 50 cents. A small price will be charged for meals. Send in your orders for tents and cots at once. Make all contributions and orders to Edward Jones, 926 North Vine Street, Kewanee, Illinois. Come and spend the ten days with us that you might be renewed in body, mind, and spirit. E. R. Davis, district president, 117 Division Street, Galesburg, Illinois.

Southwestern Kansas, at Island Park, Winfield, Kansas, August 14 to 24. The following speakers will be present: Apostle R. S. Budd, Bishop J. A. Koehler, and Missionary H. V. Minton. Tents may be had for $4 each; cots, 75 cents each. Meals will be provided at dining cottage. Those coming should make arrangements for tent and cots by writing Thomas S. Williams, 1703 South Main, Wichita, Kansas. Each individual must provide his own bedding. Winfield is on the Sante Fe, Frisco, and M. O. P. Railroads. Island Park is a fine place to spend your vacation. Those coming please drop a card to the undersigned. Thomas S. Williams.

Southeastern Illinois, at Brush Creek, August 20 to 30. Those coming by auto leave the A. P. Trail at Keenes and go north to Lincoln Trail. At Xenia go south. All desiring tents notify W. E. Phillips, Orchardville, Illinois. Prices: 12 by 14, $5.50; 10 by 12, $4.50; 9 by 10, $3.50. Please send money with orders as tents must be paid for in advance to get them at this price. Meals will be served at reasonable prices. Come and visit Egypt, and one of the oldest branches in the church. W. E. Phillips, secretary.

Little Sioux, at Woodbine city park, August 21 to 30 inclusive. The park is situated on elevated ground, with just a nice slope for tenting, with plenty of shade, good water, and plenty of it, all modern sanitary conveniences. Apostle E. J. Gleazer, Bishop J. A. Becker, and C. B. Woodstock have promised to attend, also the district missionary; these have promised to be our speakers. There is also a strong force of efficient departmental workers which will help make the work a success. Both young and old should come and stay the ten days, bringing the good Spirit with them. An invitation is extended to Saints of adjoining districts to meet with us, as there is plenty of room and your presence will be appreciated. Your spiritual help is needed. Those desiring to rent tents address G. Gunsolley, Logan, Iowa, and those desiring rooms address D. Holcomb, Park Street, Woodbine, Iowa. Meals will be served at a reasonable price near the camp. Pray that we may have a spiritual uplift. Joseph W. Lane, district president.

Special Conference

Far West Stake, at Saint Joseph, September 5, at 2 p. m. The special business will be the sustaining of officers, acting upon recommendations for ordination, and possibly a question of reunion grounds. O. Salisbury, stake president, 2306 Faraon Street, Saint Joseph, Missouri.

Musicians' Notice

Having again been asked to have charge of the instrumental music at the Kirtland reunion, an invitation is extended to all who play instruments to put forth a special effort to assist in making the music a success, giving service whenever needed. Charles W. Romig, 922 High Street, Barberton, Ohio.

Reunion Calendar

Kentucky and Tennessee, July 18 to 26, Puryear, Tennessee.
Florida, July 18 to 25, Dixonville, Alabama.
Portland, July 18 to 27, Portland, Oregon.

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Spokane, July 24 to August 2, Sawyer, Idaho.
Alabama, July 24 to August 2, Pleasant Hill.
Western Nebraska, July 24 to August 3, North Platte,
Northern California, July 24 to August 3, Irvington.
Central Oklahoma, July 25 to August 2, Skiatook.
Toronto, July 25 to August 9, Woodbridge.
New York and Philadelphia, ——, Deer Park, Pennsylvania.
Southern New England, July 25 to August 9, Onset, Massachusetts.
Eastern Michigan, July 25 to August 2, Port Huron.
Chatham, July 31 to August 10, Erie Beach, Ontario.
Southeastern Illinois, August 20 to 30, Brush Creek.
Mobile, August 1 to 9, Gautier, Mississippi.
Western Oklahoma, August 1 to 10, Eagle City.
Northeastern Kansas, August 1 to 9, Netawaka.
Western Colorado, August 1 to 10, Durango.
Lamoni, August 5 to 16, Lamoni.
Eastern Oklahoma, August 6 to 16, Winthrop, Arkansas.
Eastern Colorado, August 7 to 16, Colorado Springs.
Southern California, August 7 to 14, Hermosa Beach.
Northern Michigan, August 7 to 16, Boyne City.
Eastern Iowa, August 7 to 16, Maquoketa.
Seattle and British Columbia, August 7 to 16, Seattle, Washington.
Kirtland, August 13 to 23, Kirtland.
Idaho, August 14 to 23, Hagerman.
Des Moines, August 14 to 23, Runnells, Iowa.
Nauvoo, August 14 to 23, Nauvoo.
Kewanee, August 14 to 23, Galva.
Central Michigan, August 14 to 23, Midland.
Maine, August 14 to 24, Brooksville.
Pottawattomie, August 14 to 24, Council Bluffs, Iowa.
Southwestern Kansas, August 14 to 24, Winfield.
Clinton, August 21 to 30, Eldorado Springs, Missouri.
Little Sioux, August 21 to 30, Woodbine, Iowa.
Southern Michigan and Northern Indiana, August 21 to 30, Indian Lake.
Southern Wisconsin, August 21 to 31, Madison.
Western Montana, August 21 to 30, Race Track.
Northwestern Kansas, August 21 to 30, Studley.
Spring River, August 21 to 30, Miami, Oklahoma.
Far West Stake, August 27 to September 6, Stewartsville, Missouri.

Our Departed Ones

COOPER.—Francis Marion Cooper, youngest son of John and Jane Cooper, was born October 10, 1850, in Sugar Creek Township, Clinton County, Indiana, and died at DeKalb, Illinois, July 10, 1925. Brother Cooper has been an elder of the church for fifty-three years. He preached his first sermon as a barefooted boy in his teens. He has served the church with honor in mission and local work in the States of Michigan, Wisconsin, Iowa, and Illinois, and as pastor at Bay City, Michigan; Rock Island, Illinois; Burlington and Council Bluffs, Iowa.

His life has been one of sacrifice and consecration to the ideals and mission of the church, a man of indomitable will and unflinching courage, a champion of the truth, a lover of liberty. He was true to his convictions and knew no compromise. He was kind, considerate, a friend of everybody, would not admit an enemy, and was loved and respected by all who knew him. He was the friend of the weak and needy and a true follower of Jesus Christ. He believed in and preached the ethics of Jesus and maintained that Christianity is a life to be lived rather than a creed to be taught.

In the passing of Francis Marion Cooper, the church has lost one of her most loyal sons; the community a fearless and law-abiding citizen; the home a loved and honored member. Funeral services from the Methodist Church, Plano, Illinois; sermon by T. W. Williams. Of his immediate family there remains his widow, Sister Jennie Cooper, of Plano, Illinois; his daughter, Eva L. Carter, wife of Doctor C. D. Carter; and son, John L. Cooper, of DeKalb, Illinois; Mary J. Hamilton and Maud Benson, of Independence, Missouri; and James F. Keir, of Pleasant Hill, Missouri. Saints from all parts of the Northern Illinois District were in attendance at the funeral which was one of the largest ever held in Northern Illinois. Interment in the Plano cemetery.

THE SAINTS' HERALD

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

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The Call

for consecration, preparation, and service has been repeated so many times in latter-day revelation that it has become a challenge to every member of our church.

THE OPPORTUNITY

for you to prepare for a wider sphere of service by study and association with those of mutual ideals is yours at Graceland College. You can choose study in the following courses:

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PRE-DENTAL
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CORRESPONDENCE
ACADEMIC
MUSIC
- VOCAL
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A DECISION

that you will spend a few years in preparing yourself for a life of greater service is all that is necessary. Graceland will do her part.

FOR CATALOGUE, address

THE PRESIDENT, GRACELAND COLLEGE, Lamoni, Iowa

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Here Is the Reason

WE ARE THE

"Home of Savings"

Savings Deposits in Jackson County Bank, June 30 ..... $197,618.06

Savings Deposits in all other Independence Banks, June 30 ..... $317,995.09

Out of Six Banks We Have Over 37 Per Cent of the Savings Deposits.

The Jackson County Bank Pays 4%

and is really interested in those who save and those who want to save.

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 72 *Independence, Missouri, July 29, 1925* *Number 30*

EDITORIAL

Vineyard Gleanings

Travel reveals striking contrasts—mountain and plain, sea and desert, orange groves and slaughter houses; and as striking contrasts in human experiences.

Among chance acquaintances formed on the train out of Salt Lake City was a young married woman of Los Angeles. She has been married two years. Her husband is assistant manager of a bank and has a large income. She has money for fine clothes and what not. They live at a good hotel—"swell" is the adjective, I believe. She does not have to cook or serve her husband's food or mop floors or wash dishes or mend socks. She is served.

Yet she confessed, "I am almost crazy because I have nothing to do."

Thousands of women would consider her lot one to envy. Yet she was restless and unhappy. If one has not read human nature wrongly and the daily papers in vain, she will presently go to the Devil in a very literal sense. She seemed by nature a good woman but living an abnormal life—always served —never serving— nothing to do—unhappy.

A little later I stayed at the home of a young man and his wife. She lives in a lovely but comparatively small bungalow. She prepares and serves the meals, keeps the home, and cultivates flowers in the yard. She has a splendid baby whom she is rearing along modern lines with old-fashioned devotion. Her income is modest; it does not permit many worldly pleasures, yet she is happy in a clean and wholesome way. She is busy—serving others—living a normal, useful life as a home maker.

So much for a short story with a moral picked up en route. Following the services at Ogden and Salt Lake City reported in my last, I proceeded to Los Angeles. My first meeting in the district was with the Ontario Saints, July 9. Brother F. J. Lacy is pastor of this branch. The following day at the home of Brother and Sister Frank Van Fleet of Cucamonga I was privileged to solemnize the marriage of their daughter Frances to Brother Charles F. Church, jr., of Lamoni, Iowa, this being the culmination of a Graceland College romance. These young people are of old-line Latter Day Saint stock, being, I believe, each of them of the fourth generation to claim the spiritual inheritance of the fathers. They will continue their studies next year at the University of Iowa, where Brother Church is studying choir and orchestra leadership. He is a grandson of Norman W. Smith, known to the Saints as a musical composer, and a nephew of Carrie Thomas, who wrote, "In the light."

From Cucamonga I was driven to San Bernardino by Brother Van Fleet, who is a member of the district presidency. The drive gave opportunity for consultation, which the bustle of the wedding had prevented.

At San Bernardino I spoke Friday evening and Sunday morning to fine and attentive audiences, Some old-time friends were there, known for many years, Uncle Jimmy Miller, A. E. Jones, Sister Poole and Sister Rabel, the Wixoms, the Aldridges, the Anthonys, and others; and a great number of more recent acquaintances.

Brother George H. Wixom has recently been elected president of the branch, with Brother Hubbard as assistant, and seems to be winning the support of the Saints.

Following the Sunday morning meeting Brother N. T. Chapman drove me from San Bernardino to Long Beach, possibly ninety miles, for the evening service. I spoke there Monday evening also. Long Beach has a fine congregation, well situated, as their church building since being remodeled is both commodious and attractive. Some days were spent very profitably with Brother Chapman, and Wednesday I took the boat to San Diego, a five-hour trip down the coast.

At San Diego I stayed at the home of Brother Ray Weatherbee, branch president, and spoke at the church Thursday evening. The Saints in San Diego have a small congregation but are housed in a very convenient and commodious church building which has a large basement equipped for Sunday school work and social gatherings. There are also two upstairs rooms that might be used for a small par-

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sonage. The Saints there are rather justly asking for aid in the way of a city missionary.

Returning by boat Friday I was again met by Brother Chapman and taken to Los Angeles to meet with the Belvidere Branch. This branch was organized during the past year and is presided over by Brother V. L. Lum, formerly from Oklahoma. They meet in a hall which was well filled by a very attentive audience, and good liberty was enjoyed in preaching to them. A pleasant social greeting followed the service.

I remained in Los Angeles until Sunday, domiciled at the home of Brother and Sister J. W. Mather, formerly of Lamoni and more recently Independence. Sunday morning met with the Saints of the First Los Angeles Branch. The audience was all that could be desired in size and respectful attention. They now have a very lovely and well-equipped building, one of the very best that the church owns, in a splendid part of the city. Here friends too numerous to name were met, and their hearty handclasps and good wishes were appreciated.

Brother Walter W. Smith, pastor, is kept very busy with his pastoral duties, as his flock is scattered over a wide area. Los Angeles is growing beyond recognition and will soon reach from the mountains to the sea—indeed she now has one foot in the salt water at San Pedro, and the other, a very lively foot, in the hills at Hollywood.

Sunday evening was spent with the Santa Ana Saints, where Brother Chapman again joined me for the service. Brother Leonard Rhodes as pastor has done a good work here. The results are shown particularly in the renewed interest of the young people.

This service closed a busy period extending over three Sundays, during which nine branches in two districts were visited, with one and sometimes two meetings in each; consultation had with district and branch presidents; and a large number of personal visits made.

I must not fail to report meeting our missionary, P. R. Burton. He had thought of Southern California as a hard mission field, but instead seems to find great promise. He has pitched the district tent at Watts, a suburb of Los Angeles, in a mission opened by Brother Vaile, formerly of Independence. The attendance is good, and arrangements were being made for baptisms. A font had been dug in the ground inside the tent and lined with convas. Several were ready to unite, and it was intended to make the service both orderly and impressive. The Saints of Long Beach, Belvidere. and First Los Angeles Branches were arranging to visit their meetings and help out with their presence and moral support.

ELBERT A. SMITH.

New Book on Stewardships

A quantity of circulars like the following have been sent to each branch president. These books are distributed free to anyone interested in the doctrine of stewardships who will send in their names and addresses *through their branch president.* Members not in branches may send their names and addresses direct to the Publicity Department, Box 255, Independence, Missouri.

To Members of the Church in All the World:

The new booklet by Bishop Albert Carmichael is just off the press, The Elements of Stewardships and Our Social Program. Ten thousand of them are ready now. This book invites your careful thought and study and points the way to a practical demonstration of the divine principle of stewardship.

You will find its 104 pages intensely interesting reading on a subject of vital importance to every Latter Day Saint. You will be glad to know that the methods of procedure suggested are based on the revelations of God to us. You will experience an extra measure of inspiration, fellowship, and comfort when you see how the application of stewardship fits into the Zionic program and brings its redemption measurably nearer. It is really one of the best books ever published for thinking Latter Day Saints. Why not make a real test—order a copy now, study it, talk about it?

The book is distributed free—one to each family.

A copy has been reserved for you. Fill out the following blank and hand it to your pastor, who will mail it for you.

Publicity Department, Box 255, Independence, Mo.

Request for Copy Hand to your Branch President

Please send me a copy of Elements of Stewardships and Our Social Program.

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Graceland College Students

Where Are You?

The old college is still on the hill, but where are you—the thousands whose names are on the records? Plans of great interest to the college are being matured, and it is of vital importance to get in touch with you. All former Graceland College students are asked to send their names and addresses to the college at once.

All friends of the college knowing the names and addresses of former Graceland students are requested to send them to the college.

There is good news waiting to be told, and you are sure to be delighted when you receive our letter which is ready to be mailed.

Why not do it now?

Address The President, Graceland College, Lamoni, Iowa.

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Church Radio Heard in London

In last week's HERALD was printed a report of communications carried on between the church short wave experimental radio station and stations in New Zealand and Argentina. Since that time a verified reception report has been received from London, England. 9 F F has not yet been able to accomplish communication with European experimental stations, but the operator, Roy Beck, is certain that with the coming of cold weather he can communicate with both European and African stations.

Readers should not confuse these reports with the new church broadcasting station. K L D S will undoubtedly be heard in a number of foreign countries next winter, but during the summer season real long distance broadcasting is almost impossible.

Many more reports are being received by K L D S since going on 1,000 watts, 441 meters, than before the change in power and wave length. The novelty of broadcasting has worn off to a large extent. People now accept it as a matter of course, and very few make reports to the broadcasting stations.

During the past week K L D S has received several letters from nonmembers who have been listening to our sermons, requesting additional information concerning our doctrines. Our missionaries are constantly meeting people who have already been introduced to our church by means of K L D S. Perhaps the greatest function of our church broadcasting station is to let the world know we are normal human beings with high ideals and a remarkable social plan; then, when our missionaries go out to evangelize, they will find fertile ground to plant their seed of truth. ARTHUR B. CHURCH.

What One Radio Fan Thinks of K L D S

The following letter is typical of what outsiders think of the broadcasting from our new station:

KANSAS CITY, MISSOURI, June 25, 1925.

K L D S,
Independence, Missouri.

Dear Sirs: I have been quite a close follower of your work and have always liked it, both for the programs and the way they are put on the air. I followed you in your tests which I wrote you about. Was always able to pick up your station, no matter who was on the air.

Since you have increased your power and are on 441 meters it is simply great. I consider yours the best broadcasting of over one hundred stations I have logged. As to the programs you give us, I can't see how they can be improved much. Your talks are interesting and the music good. I like the class of music you put out, which is in great contrast to the jazzy stuff handed us by the majority of stations.

I shall be waiting for your Saturday night programs, so I can get more of your good music. Wishing you success, and thanking you for the entertainment you are giving us, I am,

Yours very truly, C. D. BENFOR.

2218 Swope Park Boulevard.

William Jennings Bryan Passes

Sunday evening, after having spent the day in active defense of his faith in God and the Bible, and while resting in peaceful sleep, one of the honorable men of the earth, a leader of the common American people, America's leading private citizen, William Jennings Bryan, breathed his last.

He was not an aged man, being in his sixty-sixth year, but he had spent himself unsparingly in causes which he deemed primal. He was the leading prohibitionist for a quarter century; the leading peace advocate of more than a decade; the leading fundamentalist in religious faith at the time of his death. He had seen many of his chosen theories of government enacted into law of State and Nation, accepting this approval with the same grace and dignity with which he had met his political defeats. His greatness of soul had been tested and proved in his private and public conduct.

It is pleasant to all that his body will lie in a beautiful spot in Arlington National Cemetery, among America's hero dead. Funeral rites are to be simple and unostentatious, in harmony with his tastes and at the direction of his honored companion in matrimony. Friday, July 31, has been chosen as the day for the funeral ceremony. In death, as in life, he is the Great Commoner. R. J. L.

The "Saints' Herald" for $2.00

Plans are being evolved to make the SAINTS' HERALD better than it has ever been.

The Bishopric of the church are now, and will for many weeks present the social program and doctrines of the church, including the discussion of stewardships, Order of Enoch, and Zion building.

The department of local church news receives more attention than formerly, and will include during the next three months an account of the various reunions. These will be given sufficient notice to apprise the church of the nature and extent of the regular and special features of each gathering.

In addition to these the official nature of the journal will become of increased importance and interest, and in the hands of the First Presidency will not be permitted to slacken its editorial leadership of the church literature.

No family of Saints can neglect reading the HERALD without losing touch with developments, and the Board of Publication believes that the subscription list can be so increased as to make it a good financial move on their part to reduce the price, and the HERALD is accordingly being mailed for $2 to any domestic address.

Make it your work to see the official organ in some new home before the close of the next month. Soliciting for the HERALD is work for the church.

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ORIGINAL ARTICLES

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

For What Do We Wait?

BY DALBURSON

Just over ninety-two years ago Joseph the Martyr received a certain revelation, given, as is all true revelation, for our profit, our instruction. Prophecy should serve for us who believe. Now this particular revelation tells us of the system employed by a great man of God, Enoch, to establish the kingdom of God on earth. I think we understand that God gave this same revelation to Enoch. We are told that Enoch profited by this word of God. This holy man and the people whom he led obeyed the instructions given. We are called upon to obey these same instructions. We long for the results obtained by those early Saints; yet we fail to do those things which bring the desired results.

For What Do We Wait?

We are often told that there must be the proper preparation for this great task of establishing stewardships. We are told that we cannot rush into a big thing unprepared; that a campaign of education is necessary; that the people are not quite ready for it; that it requires time to get the proper atmosphere for the Saints to fully realize their responsibilities. "The purposes of God are not accomplished in a day," is also a favorite quotation used by some who seem to think we need to be in no hurry about this God-given task. Surely there are none who will seriously argue that we are moving along rapidly enough. Let us remember who gave the command: "It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves, and appoint every man his *stewardship.*"—Doctrine and Covenants 101: 2. We believe in the omniscience of God, and he says it is wisdom in him that this church establish *stewardships.* Is there anyone in the church who thinks God meant for us to do this in 1960 or in the year 2000? No, you know there is not. Then, why our delay? Why do we ask the next generation to do what our grandfathers were commanded to do, and which has not yet been done? Why, Saints?

When we receive a revelation instructing us to release or appoint a certain man to or from a certain office, we do it at once. It was only a short time after the decision was arrived at to build a college at Lamoni, until it was an accomplished fact. In only a few (but too many) years after the church decided to build an auditorium, it will be enjoyed by us, and we will be benefited by it. Now, I understand that these instances partake of the nature of acts, while the establishment of stewardships involves a process. The institution of Graceland was or is not merely an act to be completed at one time, but it involves a process, which, while still evolving and developing, is permitting us to reap large and splendid fruits from it yearly. So, also, by starting definite work on stewardships, we will daily benefit; this benefit multiplying like compound interest. Not only will we get the reward which comes from the application of a sure system, but the added reward coming from doing the command of God. At some time, even a process must approach completion. It never does until it is started.

For What Do We Wait?

Are there none in the church whose hearts are willing? If there are only five ready and willing, let us begin at once. Surely we have a few who are sufficiently converted and consecrated to undertake this thing. If there are only five willing and qualified, we are responsible for not allowing those five to reap the spiritual reward coming as a result of applied divine order. Have we thought of this—that possibly we shall be condemned for not permitting them this privilege of living under divine law in operation? I fully believe that we have a few at least who are longing to launch themselves into this plan. Let the call go forth,

"Ye Who Are Ready, Come!"

A plan or order or system or corporation of stewardships can be drawn up and entered into without waiting years to do it. A corporation or company can be organized in a short time, which is binding upon all. We have had the outline—yes, even the details of the plan—for over ninety years, and what can we show for it? We have the plan; we have the men; we have the money, "There is even now in store a sufficient to redeem Zion"; we have even the notary. Let us get some signatures. Let us organize.

God has given the plan; shown us what to do and how to do it. Let us give him our hearts. Let us present ourselves living examples of the virtue of God's decrees. "It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves, and appoint every man his *stewardship.*"

For what do we wait?

"Journal of Discourses" for Sale

E. B. Hull, 336 South Fourth East Street, Salt Lake City, Utah, knows of the existence of the first six volumes of the *Journal of Discourses* which are for sale to members of the Reorganized Church of Jesus Christ of Latter Day Saints. If you want to purchase, please communicate with Brother Hull.

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The Elements of Stewardships and Our Social Program

BY ALBERT CARMICHAEL

(Continued from HERALD, page 768, July 22.)

Stewardships, The Management of

(A) *The True Spirit Governing.*

They seek not the welfare of Zion. Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment, that all men should have charity, which charity is love, and except they should have charity, they were nothing: wherefore, if they should have charity, they would not suffer the laborer in Zion to perish. But the laborer in Zion shall labor for Zion; for if they labor for money, they shall perish.—2 Nephi 11: 106-109.

Let every man esteem his brother as himself: for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just.—Doctrine and Covenants 38: 5.

And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people; for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride. —Doctrine and Covenants 38: 9.

Think of your brethren, like unto yourselves, and be familiar with all, and free with your substance, that they may be rich like unto you. But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted.—Jacob 2: 22-24.

If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?—James 2: 15, 16.

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?—1 John 3: 17.

Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.—Doctrine and Covenants 81: 4.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.—Matthew 7: 12.

No stronger statements could be made to substantiate the very important truth that all stewards must be governed by the Spirit of God. Selfishness must be eliminated. The golden rule must be the dynamic to insure success. Altruism must predominate over egoism.

(B) *How to Manage—Some Laws Governing.*

1. Stewardship to be governed by God's law. (Doctrine and Covenants 101: 10.)
2. Stewardship to be governed by the law of the land. (128: 7.)
3. Stewardships to be used in manner designed of God. (128: 8.)
4. Stewardships should be run in a businesslike manner, so stewardship shall support the steward and if possible make a proper gain. (Doctrine and Covenants 101: 3; 81: 4; Matthew 25: 17, 20, 22, 31; Micah 4: 13; Proverbs 14: 23.)
5. Steward to associate with the world and yet be not of the world. (Doctrine and Covenants 128: 7.)
6. Steward should not confine business to Saints only. (128: 7.)
7. Should make money in righteousness. (48: 2; 70: 1; 101: 3; 101: 12.)
8. Must "deal justly." (3 Nephi 12: 11.)
9. Must act honestly and honorably. (Doctrine and Covenants 128: 8; 51: 2.)
10. Must not "speculate." (127: 7.)
11. Must give an accounting of stewardship. (42: 9; 72: 4; 70: 1; 118: 4; 101: 2; 69: 2.)
12. Must be a steward "in deed" as well as in theory. (101: 10.)
13. Stewardship must not be polluted by "jarrings, covetousness, envyings, and strife by the stewards. (98: 2.)
14. We must use our stewardship wisely or be condemned. (Matthew 25: 14, 30.)
15. Steward must be diligent; if idle, to have no place in church. (Doctrine and Covenants 75: 5.)

The program of stewardships includes as its finality the fullest development and proper use of every man's "ability." It provides for a maximum stewardship as well as a minimum stewardship. It recognizes the vital fact that every man, not disqualified mentally or physically, should have at least a minimum stewardship or, in other words, a stewardship which will produce his "needs and just wants."

Every person, eventually, should have a stewardship according to his "ability." (Matthew 25: 14-31, I. T.) The economic program of God must and does provide for the fullest utilization of a man's "ability." This "ability" is a gift from God, and as such it is not alone an asset but it is a liability of the person so blessed, and as a liability it must be accounted for both in time and eternity. (Doctrine and Covenants 72: 1.)

God is just, and he will not condemn a person whom he has endowed with ability, if the said person, through no fault of his own, had not the capital to use his endowment. Consequently we find that the gospel makes proper provision for the providing of the means with which these various "abilities" may be used—the use being service to humanity.

The first thing, then, in the development of the stewardship plan is to provide every worthy and capable man with a stewardship which will supply him with his "needs and just wants." These "needs and just wants" are to be provided for out of the surplus—this surplus to be received by the church from members who have more than their "needs and just wants," thus bringing equality, having no rich or poor.

The second step is to enlarge his stewardship so as to enable him fully to use his "ability" in the service of his fellow men and thus be truly serving

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God. This brings us to the question under consideration:

A. *The Enlargement of Stewardship.*

It must be conceded that a steward must have a stewardship which will enable him to make more than his bare needs or his actual just wants, otherwise there would be no increase or surplus—a poor business proposition, to say the least.

The field of stewardships has definite boundaries. A minimum stewardship is that which will give the steward at the very least his needs and just wants, and in the production of which his business ability may be taxed to its fullest or it may not. If not, then a maximum stewardship, or that which will enable the steward to use to the fullest capacity his "ability" as soon as possible. Out of the proceeds obtained from this maximum stewardship, the steward should receive only his "needs and just wants." The maximum stewardship should ever be the goal, as that is what God designs shall finally prevail.

B. *Aid for When Needed.*

If there be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy.—Doctrine and Covenants 42: 10.

And this shall be the voice and common consent of the order: that any man among you, say unto the treasurer, I have need of this to help me in my stewardship; if it be five talents, or if it be ten talents, or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship, until he be found a transgressor, and it is manifest before the council of the order plainly, that he is an unfaithful and an unwise steward; but so long as he is in full fellowship, and is faithful, and wise in his stewardship, this shall be his token unto the treasurer that the treasurer shall not withhold.—Doctrine and Covenants 101: 12.

The first quotation clearly outlines just how the steward is to be aided in receiving his needs and just wants, or his minimum stewardship. He is to get it from the surplus which has been consecrated (set apart for a sacred purpose) unto the legal representative of the church—the Bishop.

The second quotation (Doctrine and Covenants 101: 12) tells us the way the maximum stewardship is obtained. This amount is also taken out of the surplus which is held in common. This common surplus is the true explanation of such passages as Acts 2: 44, 45, and Acts 4: 32-35. The only thing held "in common" by God's people is the surplus, including the tithes and offerings.

Stewardship—How Long to Hold.

This responsibility will last just so long as we have an inheritance, and we have learned on page 741 that this shall be *forever*.

And this is the beginning of the stewardship which I have appointed unto him, for a blessing unto him, and his seed after him.—Doctrine and Covenants 101: 6.

Stewardship—Returns From.

(A) How much retained and how much consecrated.

And again, *if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, . . . it shall be kept to administer unto those who have not.*—Doctrine and Covenants 42: 10.

All *more* than is necessary is here designated as the amount to be consecrated. Amount *equal* to *necessity* is to be retained by the steward.

Impart a *portion* of thy property; yea, even part of thy lands, and *all save the support of thy family.*—Doctrine and Covenants 18: 5.

Here *all* except the support of self and family is to be imparted.

And, behold, thou wilt remember the poor, and consecrate of thy properties for their support.—Doctrine and Covenants 42: 8.

Give me neither poverty nor riches; feed me with food convenient for me.—Proverbs 30: 8.

From these we learn that the steward is to retain enough for his needs and just wants; the balance is to be consecrated. The significance of this giving of the surplus should not be forgotten by the reader.

Ownership must always be acknowledged by some overt act.

The owner always names the basis of the acknowledgment.

The lender, not the borrower, names the terms. The owner, not the tenant, fixes the rent.

God is the owner; we are the tenants. The rent we must pay has been clearly enumerated—all above our needs and just wants. Every time we pay our surplus we are acknowledging the ownership of God.

Consecrations (Tithes, Surplus and Offerings), Where Placed.

Therefore, the *residue* [surplus] *shall be kept in my storehouse.*—Doctrine and Covenants 42: 10.

And *the storehouse shall be kept by the consecrations of the church* [people].—Doctrine and Covenants 82: 2.

And if *thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse.*—Doctrine and Covenants 42: 14.

Nevertheless, *inasmuch as they receive more than is needful for their necessities, and their wants, it shall be given into my storehouse.*—Doctrine and Covenants 70: 2.

That *every man may gain other talents; yea, even an hundredfold, to be cast into the Lord's storehouse.*—Doctrine and Covenants 81: 4.

Let the *Bishop appoint a storehouse unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop.*—Doctrine and Covenants 51: 4.

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Consecrations (Tithes, Surplus and Offerings), How Used.

The revelations to the church as found in the three books state both in general terms as well as in detail how the gains or surplus from the stewardship should be used. Among the general provisions we find such as

1. To be *used as the common property of the whole church.*

To be cast into the Lord's storehouse, *to become the common property* of the whole church.—Doctrine and Covenants 81: 4.

And all that believed were together, *and had all things common.*—Acts 2: 44.

Neither said any of them that aught of the things which he possessed was his own; but *they had all things common.*—Acts 4: 32.

And *they had all things common among them, therefore there were not rich and poor,* bond and free, but they were all made free, and partakers of the heavenly gift.—4 Nephi 1: 4.

2. *Unto the inhabitants of Zion.*

It shall be given unto my storehouse, *and the benefits shall be consecrated unto the inhabitants of Zion.*—Doctrine and Covenants 70: 2.

3. *For the benefit of the church.*

And all this *for the benefit of the church of the living God.*—Doctrine and Covenants 81: 4.

4. *For the good of the Saints.*

That he [the bishop] may obtain money *to buy land for the good of the saints.*—Doctrine and Covenants 57: 4.

Obtain in righteousness *for the good of the saints.*—Doctrine and Covenants 42: 10.

5. *To administer to those who have not.*

It [the consecrated property] shall be kept *to administer* unto those who have not, from time to time.—Doctrine and Covenants 42: 10.

6. *For the establishing of Zion.*

Send it [money] unto the bishop . . . that it may be consecrated . . . *for establishing Zion.*—Doctrine and Covenants 83: 18.

7. *To build up the New Jerusalem.*

The residue [surplus] shall be kept in my storehouse for . . . *building up the New Jerusalem.*—Doctrine and Covenants 42: 10.

8. *All things needed.*

That he [the bishop] may obtain money *to buy . . . whatsoever things the disciples may need to plant them in their inheritance.*—Doctrine and Covenants 57: 4.

And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, *as every man had need.*—Acts 2: 44, 45.

Neither was there any among them that lacked: . . . and distribution was made unto every man according as he had need.—Acts 4: 34, 35.

If there be among *you a poor man* of one of thy brethren within any of thy gates in thy land which the lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and *shalt surely lend him sufficient for his need,* in that which he wanteth.—Deuteronomy 15: 7, 8.

Among the provisions more in detail we find the following:

9. *To support the families of the ministry.*

I say unto you, that it is the duty of the church to *assist in supporting the families of those, . . . who are called and must needs be sent unto the world to proclaim the gospel unto the world.*—Doctrine and Covenants 75: 4. (72: 3.)

10. *For the poor and needy.*

Which he has consecrated to the church *for the poor and needy.*—Doctrine and Covenants 51: 1; 42: 8; 42: 10; 82: 2; 42: 19.

11. *The sick and afflicted.*

And remember in all things . . . the sick and afflicted.—Doctrine and Covenants 59: 3.

To visit the fatherless and widows in their affliction.—James 1: 27.

Impart of their substance, as becometh saints, to the poor and afflicted among them.—Doctrine and Covenants 102: 2.

12. *For widows and orphans.*

And the storehouse shall be kept by the consecrations of the church, *that widows and orphans shall be provided for.*—Doctrine and Covenants 82: 2.

13. *Purchasing of lands.*

That ye save all the money that ye can, . . . that in time ye may be enabled to purchase lands.—Doctrine and Covenants 48: 2.

Therefore the residue [surplus] shall be kept in my storehouse, . . . *and for the purpose of purchasing lands* for the *public benefit of the church.* (Doctrine and Covenants 42: 10; 57: 1; 58: 10, 11; 122: 6.)

14. *To aid in supplying stewardships.*

That if any man among you, say unto the treasurer, *I have need of this to help me in my stewardship; . . . the treasurer shall give unto him the sum which he requires, to help him in his stewardship.*—Doctrine and Covenants 101: 12.

Every man shall be made . . . a steward *over . . . that which he has received by consecration.*—Doctrine and Covenants 42: 9.

15. *To aid those having charge of literary concerns of the church.*

Let my servants who are appointed as *stewards over the literary concerns of my church have claim for assistance upon the bishop, or bishops, in all things.*—Doctrine and Covenants 72: 4.

16. *To give the youth of the church a start in life.*

All children have claim upon their parents for their maintenance until they are of age; and *after that, they have claim upon the church; or, in other words, upon the Lord's storehouse, if their parents have not wherewith to give them inheritances.*—Doctrine and Covenants 82: 2.

17. *To be used for printing the revelations, etc.*

That it may be consecrated for the bringing forth of the revelations and the printing thereof.—Doctrine and Covenants 83: 18.

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18. *To be used for building houses of worship.*

The residue shall be kept in my storehouse, . . . for the purpose of . . . and *building houses* of worship.—Doctrine and Covenants 42: 10.

Consecration, How Often.

If thou lovest me, thou shalt serve me . . . *thou wilt remember the poor, and consecrate of thy properties for their support,* that which thou hast to impart unto them, . . . And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, *after this first consecration,* which is a residue [surplus] to be consecrated [second consecration] unto the bishop, . . . Therefore, the residue [surplus] shall be kept in my storehouse.—Doctrine and Covenants 42: 8-10.

This makes the giving of surplus continuous. Whenever the steward has a surplus, it should be handed to the Bishop. The finding of the amount of surplus or gain should be done at least once a year. Any wise steward would want to know at least this often how his business stands. (Doctrine and Covenants 106: 1.)

Object of Stewardship

Stewardships primarily do not concern money. They are bigger than that. They are the hub of the social system instituted by Christ. Through stewardships we have the revealed will of God. No man can live as God would have him and not comply with the law of stewardship.

Stewardship provides the only cure for our social wrongs. Under it we recognize God as the real owner—that all things begin in God and end in him. The management of all our privileges—education, talent, power—are part of our stewardship. Social evils can never be overcome until we are converted to the thought that stewardship is God's way.

Stewardship is not only an asset. It is also a liability. It means the management of an investment of God in you with such things as health, education, talent, influence, business ability, etc.

Stewardship acknowledges "ability" as a gift from God and "capital" as the means provided to utilize this "ability." That "ability" is a spiritual gift, and "capital" is a temporal gift. That both are a liability and must be accounted for, both in time and eternity. That "capital" is the tool of "ability" and that every man should be equipped with proper "tools," hence the necessity of the stewardship plan.

These things are blessings from the Lord. They are God's capital given us by him to possess. As such we are in debt for them. When God made this deposit with us, or loaned these blessings to us, it simply placed greater responsibility, obligation, and opportunity upon us. It meant stewardship, not ownership.

What would you think of a bank in which you made a deposit and the bank would claim the deposit as its own? Would not this be dishonest? Would not the bank books show that they owed you for the amount of your deposit? Then should not you owe God for the above named blessings?

"Every good gift and every perfect gift is from above and cometh down from the Father of light." The Lord says in Doctrine and Covenants 101: 10 that "stewardship is a blessing." The failure to teach stewardships is one important cause of so many false economic programs being taught.

Stewardships would have saved the world from much social confusion.

Stewardship is a safe economic program—it is all truth, not part truth.

Stewardship is the only social program that recognizes the fact that men themselves are selfish and covetous, with no power of self-regeneration.

Stewardships provide a cure for the fatal defect of nearly every communistic experiment, the inefficient man.

Stewardship teaches the basic fact of God's ownership of property and income.

Stewardship affirms that possession under God is a pledge of faithful administration.

Stewardship recognizes the duty of trustship in providing for the good of the whole.

Stewardship does not take away man's individual responsibility, but on the contrary provides for the fullest development of this responsibility.

Stewardship fulfills the injunction of Paul, "We then that are strong ought to bear the infirmities of the weak."—Romans 15: 1.

Stewardship recognizes the fact that some men are strong and some weak, and makes proper provisions to utilize both factors.

Stewardship "bears patiently with the inefficient man, but cannot in honor reward him."

Stewardship "sees things as they are and would fashion them into what they should be."

Stewardship, as it has been well said, has "gentleness in its heart, but iron in its blood."

(To be continued.)

Contentment

Let us learn to be content with what we have. Let us get rid of our false estimates, set up all the higher ideals—a quiet home; vines our own planting; a few books full of the inspiration of genius; a few friends worthy of being loved and able to love us in turn; a hundred innocent pleasures that bring no pain or sorrow; a devotion to the right that will never swerve; a simple religion, empty of all bigotry, full of trust and hope and love; and to such a philosophy this world will give up all the empty joy it has.—David Swing.

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NEWS AND LETTERS

Gomer T. Griffiths at Nauvoo

Dear Brethren: We arrived in this old historic spot June 13; next day was Children's Day and we had a very fine program, both at the morning and evening sessions.

The Saints have a fine brick building in which to worship, with about two acres of ground surrounding it, being located in what is termed "The Flat," and is on the same street as the Mansion House and the Nauvoo House are located, only about four or five blocks distant. The branch here is in a very thriving condition; Sunday school and Religio are wide awake. Brother Amos Berve is pastor of the branch, as well as president of the district, being well qualified for the position due to his years of experience in presiding. He also looks after the visitors, and this task alone keeps him very busy most of the time. He is a good counselor and very sympathetic by nature, and has the confidence of the people both in and out of the church. His companion supports him in his efforts, notwithstanding that she does not enjoy the best of health at times.

In the branch work he is ably supplemented by such men as Brethren Layton, Lewis, Sanford, Lee Henderson, and others. We wish it also understood that the sisters in this branch are not sitting around with folded arms, but are awake to the situation that confronts us as a church, and are making themselves useful in seconding the efforts of the brethren.

On the Fourth of July they had a picnic in the grove across from the Mansion House; a goodly number of outsiders were present, participitating in the activities, and seemed to enjoy themselves immensely.

The local brethren, namely, Sanford and Lewis, fill appointments on the outside, Sanford presiding over the Keokuk Branch, which is situated eleven miles down the river. Brother Lewis goes here and there, wherever the demand is made, and manifests a willingness to do what he can to advance the cause of the kingdom. Every other Sunday they furnish a man for the Rock Creek Branch. There is no need of any officer being idle in this locality, as there is a branch in Montrose (across the river), Rock Creek (nine miles away), Fort Madison (twelve or thirteen miles), and Burlington (only about nineteen miles above here up the river). Nauvoo is a good point from which to radiate.

Nauvoo is very beautifully situated on the Mississippi River, and there is no more picturesque location for a beautiful city to be found anywhere in the United States. The river is two miles wide at this point; the city is in the shape of a horse shoe, and the river winds around two thirds of it. The rise where the temple once stood, in the days of the Martyr, commands a glorious view, from which point one can see the surrounding country for miles. And what a sight it must have been to stand on the tower of the Nauvoo Temple! One can hardly believe that at one time in the history of the church the population of this city was between thirty and forty thousand. The present population, I understand, is only a little over one thousand. Quite a contrast in point of inhabitants.

At certain times in the year there are millions of live creatures here, especially near the river, that do not wait for an invitation to enter the city; namely the willow bugs. They are harmless, coming instantly and departing in the same manner. They make these visits two or three times in a season, stay a day or two and depart, no one knowng where they go. I am told that the life of one of these bugs is about twenty-four hours.

It is surely wonderful how God selected the most beautiful spots in the United States for his people to establish Zion and her stakes. The farming country around here is most wonderful; likewise Kirtland, Far West, Lamoni, and Independence.

Nauvoo is not a place for a poor working man, as work is scarce and city wages are not paid here. No industries of any kind outside of jobbing around and tilling the soil. A good place for people who are possessed of means and who would be able to start industries of some sort and make work for others; or those who have retired and are living on their income will find this a very pleasant, restful place. Those who come here should be real Latter Day Saints, those who live their religion. As Brother Curtis says, "There is no room for 'Aints,'" but there is room for "good Saints" who have the means to help themselves and others. The Lord has to have good material with which to build up the waste places of Zion, for he has decreed that only the willing and the obedient shall abide in Zion and her stakes.

The district conference held recently at Rock Creek was a very profitable one. Brother Edwards of the Twelve was present and rendered splendid service and his talk before the large class of the Sunday school and his sermon on "Equality" were well received, as I heard very many favorable comments, especially on the subject, "Equality." Brother Putnam gave a lecture with his slides on the archæology of the Book of Mormon, with which the people were greatly pleased. Brethren G. Scott Daniel, Gunn, McIntyre, and others from the Burlington and Fort Madison Branches were present, and Brother Daniel gave us a wonderful discourse. It is very interesting to see so many bright intellectual, young men and women coming to the front, whom the Lord is going to use to bring victory to his church. Brother Berve gave an interesting talk on "Discipline in the home and in the church." The social services were spiritual and uplifting.

I was especially gratified to clasp the hand of our old-time brother, Solomon Salisbury, nephew of Joseph the Martyr. He will be ninety years of age this coming September. He seems possessed of all his faculties and bore a wonderful testimony of God's dealings with him, and of other wonderful things that had come under his observation during his ministry. I met him for the first time in the beginning of 1878; he had just been baptized a short time before by the late President Joseph Smith. He was carried from a supposed deathbed to the water. May God's peace abide with him to the end.

I met a great number of people at this conference whom I have known since they were children; they are now middle-aged people, some of them having large families.

I performed considerable ministerial labor east of here back in 1877-78, and was accompanied part of the time with Brother William B. Smith, a brother of the two Martyrs. Also had the pleasure of visiting his two sisters, Sister McMillen, of Colchester, and Sister Catherine Salisbury, of Burnside, Illinois. Those were "golden" days in my experience. If I could only remember all the interesting things they told me about the early history of the church, it would be of some profit to others beside myself. These good people have gone to their reward long since, and those who were young in those days are growing old and will be classed with the aged within a few years.

We are domiciled in the old home of Apostle Heber C. Kimball, which is a very spacious building, built of brick,

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and must have cost considerable money in those days. It was erected in 1845, a year after the death of the Martyr. Query: Where did he get the money to build such an expensive home? There are many other fine brick buildings to be found here on "The Flat": the old homes of Brigham Young, Joseph Young, Wilford Woodruff, and many others, as well as the old Masonic Hall. There are many other evidences to be found that are marks that have been left by the people who once lived here.

I leave ere long to attend two reunions in Canada and one in Kirtland.

Yours in the faith,
GOMER T. GRIFFITHS.

News of the Saints at Santa Barbara

July 14.—The many readers of the HERALD may be interested to hear how the work is progressing, and of the conditions here since the earthquake which shook this city so severely on the morning of June 29.

Since the close of the late General Conference I have preached at Sacramento, San Jose, Irvington, and San Bernardino, while awaiting word from the two members of the Twelve on this coast, to whom my appointment had been referred.

On the arrival of Apostle James A. Gillen, he made recommendation that I be appointed to take charge of the San Bernardino Branch to take the place of Elder James E. Yates who had resigned as the pastor there, which recommendation was acted upon favorably by the vote of the San Bernardino Branch. Brother Gillen remained and preached for us twice on Sunday, June 21, and his message was well received. The Saints were glad to get better acquainted with "Brother Arthur." We invite him to come again.

As several requests had been sent in to the Twelve, asking that some one be sent to care for the work in Santa Barbara, Brother Gillen suggested that I take charge of the work in this city subject to the approval of the Saints here. Arrangements were made by the district president, Elder N. T. Chapman, to have Brother Gillen and myself go to Santa Barbara, and we accompanied Elder Chapman to this city June 24.

Upon the suggestion of Brother Gillen, the Saints voted to support me as their leader, and all expressed themselves as being ready and willing to support the work here in every way possible. Brother Gillen preached for the Saints here June 24 and 25, then proceeded on his way to San Jose where he was to preach June 28.

Elder Chapman remained over and preached for the group here on the 26th, while I remained to speak here on the 28th. This date proved to be a busy day, for I not only spoke twice at the church, but preached in the afternoon to a large crowd on the beach front on invitation from the captain of the Salvation Army of this city, who is a friend to a number of our members.

After arising in the morning and while preparing for breakfast, at twenty minutes to seven, June 29, I felt the house shaking in a very violent manner, and I walked around through the house to see what damage was being done. It was interesting to see the pictures on the wall tumbling down and to hear the dishes crashing upon the floor. I stepped to the kitchen and found the breakfast strewn all over the floor. I was stopping at the home of Brother and Sister G. H. Stuart, of 809 West Pedregosa Street.

When I looked out to see what the effect was upon other homes, I noticed that buildings were shaken from their foundations and chimneys were shaken down. Brother Stuart and family and I then started on an inspection tour of the city, and the sight of the large hotels and churches, and in fact nearly all the large buildings of the city, left in ruins, were appalling. For a while we supposed that a large number must have lost their lives in this awful crash, but were glad to hear later that a very small number lost their lives, some fifteen in all.

The shock was so severe that the earth cracked in places, and the pavement and walks were badly broken up. Instead of the ocean coming inland as was feared at first, it seemed to go back, and bathers who were in at that early hour and were out in water fifteen feet deep were able to walk to shore in water waist deep.

The gas and electricity were shut off at once, which no doubt was the reason there were no fires to add to the destruction. One gasoline tank containing a large quantity of gasoline broke and spread over part of the city, but did no harm. One of the large reservoirs also broke, flooding the city with water, but this also proved to be harmless.

The people found themselves without gas for cooking purposes but were soon busy getting their breakfasts on old-fashioned campfires.

On looking up the Saints who reside here, we were pleased to note that all were safe but a little bit nervous and upset.

We found our little hall where we held services all in ruins, but our piano was not injured. We soon removed it from the ruins.

I returned to my home in San Bernardino, on June 29, and found the folks quite anxious to learn the details of the damage done and if all was well with our little group here.

I was pleased to learn that President E. A. Smith was to be with us July 10 and over till Sunday afternoon. The splendid audience which greeted our brother was well paid for coming out to listen, even if the weather was quite warm, for Brother Smith gave the audience a very instructive and interesting sermon.

As I was announced to speak in Santa Barbara on July 12, I had to leave Brother Smith in the hands of the district president and the local workers and come on to this city.

The Saints here are animated by the spirit of faith and are determined to go forward and build for the future, and to keep pace with the people of this city who are clearing away the debris to rebuild to the extent of about $30,000,000. When completed they expect to have a city that will be known far and wide for her beauty and enterprise.

Santa Barbara is one of the most beautiful and picturesque cities on the Pacific coast. Situated 104 miles north of Los Angeles, a city of 30,000 inhabitants, it is known as a thriving and prosperous city. Engineers who have made a very careful investigation of the buildings destroyed, report that all the buildings which were seriously damaged were of inferior quality and workmanship and that if the buildings had all been properly constructed there would have been but little damage done.

The outlook for the gospel work in this city seems very encouraging, and by a united effort I am sure the work will be put on a firm foundation in this city.

So far as I am able to observe, the Saints of Southern California are anxious to go forward and do all in their power to build up the work in every department. I find here a disposition to have greater faith in God and Christ and to let the controversial questions rest until the convening of the General Conference, where important questions can be debated in the open and settled at least for the conference year.

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The big question with us all is, Are we living the gospel message day by day, and are we being directed in all we do or say by the voice of God's Holy Spirit? The important question with the ministry should be, Are we preaching Christ and allowing his great message to be reflected through our lives? The world is in need of the gospel message. Are we doing all in our power to push it to the ends of the earth?

When Jesus returns at the second and third watches, may he find us ready for his coming! G. H. WIXOM.

Goods News From Australia

Letter to the First Presidency.

The month ended was perhaps one of the periods of the greatest development the branch has ever know educationally, and attendance at the midweek prayer meetings has averaged sixteen, nearly twice the former average. (Many members are separated by long distance.)

There were forty in attendance at a birthday surprise evening given to one of our faithful young sisters who had reached her twenty-first birthday, and the social good will and fellowship was strongly in evidence.

There were over sixty present who greatly enjoyed a dialogue evening arranged by the Religio, two of the items being the composition of two of the brethren, one but seventeen years of age, and it greatly surprised all, both Saints and friends. Two debates were held between three members of the young people's senior class. Many of the senior class were fortunate enough to have the criticisms of a debating critic, who is president of the Norwood branch of the A. N. A. The young men (all three under twenty) won each debate.

Another debate was had between a young man and myself in a Sunday's program. "Resolved, that tea and coffee used as beverages are beneficial to an individual's health." I took the negative, it being the first time I had spoken on that subject in South Australia (publicly), and the result was that several were converted from the use of these beverages.

The Sunday morning preaching by the local brethren has been better attended. Yesterday being the fifth Sunday in the month, the following subjects were ably handled by five of the priesthood. "The Lord's Day and how we should observe it"; "Family prayer,"; "Blessed are the peacemakers"; "The social aspects of our work"; and "Church decorum."

I have found that better results accrue when subjects are assigned for the addresses. (Every fifth Sunday in a month we have sermonets by the priesthood at a quarter to four.

We have received fourteen numbers of the "dailies" of General Conference; were inspired especially by the unanimous adoption of the stewardship principles, and the immediate steps being taken towards the operation of the same.

Last Sunday I took as my theme for the evening preaching, "General Conference," using as a reading Paul's account of the conference as contained in the Galatian letter, and empasizing in light of Doctrine and Covenants 98:10; 102:2; 122:1, etc., the greatness of what has been unanimously adopted by the church, wherein that so long preached by us is about to go into practical operation.

I quoted, as I have often done, the words of our President at the 1919 conference: "We are loud in proclaiming our theology, bold in forensically defending our claims, but weak in the practical application of our religion and timid in entering upon the practical demonstration of our social economics," etc.

In the afternoon session of the same Sunday, assisted by the branch solicitor, I was in charge of a round table discussion on the financial law, many questions being asked.

Yesterday evening again I continued the same theme, as July has been proclaimed inventory month, and I have never had greater spiritual liberty in presenting the need, not only of tithing but of filing the inventory. My reading was from Alma; "And now because of the steadiness of the church, they began to be exceeding rich," etc., using as texts, Luke 16:11, coupled with Doctrine and Covenants 70:3, Paul's statement, "Not slothful in business," and Doctrines and Covenants 48:2, 130:7, etc.

We made inventory month a special feature of prayer meeting last Wednesday evening, and many fine expressions were made of greater determination to do more than ever financially, and already the solicitor has been busy filing statements for some of the members.

I am pleased with the trend of the spiritual gifts as exercised at the conference, indicating the practical working of the Zionic ideals in the near future. Such a program as the church has resolved to carry out certainly inspires one to greater zeal for the work.

We are anxiously waiting news as to who shall be in charge of this mission.

I forgot to mention something which may give you a little encouragement. In preparing for a discourse on General Conference, I decided it would be a fitting conclusion to sing, "We thank Thee, O God, for a Prophet," but we have never sung this to music, having no book with music to it, so I spent a couple of hours writing parts, and Sister Velt was able to play it for the closing hymn the following evening.

I trust that great peace and unity may soon come to the entire church, and that all will respond to the call of the church to live by the stewardship principles.

I desire to do my part in establishing the principles of Zion, HAROLD I. VELT.

Stewardship Is Interesting Theme

The good things that have been printed in the HERALD of late are so excellent that I want to make special mention of some of them. The articles on Stewardships by Bishop Carmichael are so good that they deserve re-reading. I hope the membership at large will study them. I am indeed glad to see the leadership we have in this matter; it presages for us the redemption of Zion, with all that term implies.

The little journeys with the editor by President Smith were very much appreciated, and personally I will be very glad to have them continue. I am sure that the Saints in general greatly appreciate these contributions. Wherever I go I hear the members say; "Aren't the HERALDS good of late!" Surely those who are not reading the HERALD do not know what they are missing.

One other thing that has brought very favorable comment is the reduction in the subscription price. I am quite sure many of the members will avail themselves of this reduction and become readers of the HERALD, and thus be able to enjoy with us the good things that come to us weekly.

Our work is forward, and I am very hopeful. I have never enjoyed more of the Spirit of God in my work than I am enjoying at the present time, and I feel that the blessings of the present are only a foretaste of that which is to be revealed when we enter fully upon the work that has been committed to us; for I feel sure that the school

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of the prophets will follow very closely the carrying out of stewardships, and when we have this established we can expect to have the ministry go out with a united front and with a greater endowment of the Spirit, and hence perform a much greater work than we have ever been able to do in the past.

Not only is the spirit of consecration taking hold of the membership, but I find the people of the world quite favorably disposed to the law of stewardships and of tithing. When we consider the wonderful program we have we ought to be able to go out with renewed courage, and every member ought to become a missionary. Surely we can do no other than keep ourselves well informed on the program of the church, and then do our level best to carry it out so that the work will not be delayed by reason of our failure to respond to its demands. J. E. VANDERWOOD.

BALD KNOB, ARKANSAS, July 18.

Minneapolis Branch

July 14.—The Saints of the Minneapolis Branch were sorry to hear the announcement on June 17 that Brother C. A. Kress, who has been pastor of the branch for over a year and a half, had decided to change his residence and move to Independence. He is going into the grocery business there with Brother Omar Cato. He left Minneapolis on the 22d, and the rest of his family is planning to leave in the early part of August.

To show their appreciation of the work he has done in Minneapolis, the Saints arranged a farewell party in honor of Brother Kress on Sunday afternoon, June 21. Two piano solos were rendered, and speeches were made by Leslie DeLapp, Elder Charles Lundeen, Carroll Olson, Wesley Elvin, and Brother Kress. Everyone regrets the fact that he is thus called away from Minneapolis; but the hopes, prayers, and best wishes of all are for his success in this new place, and that he might some day see fit to again make his home in the Twin Cities.

The problem of choosing a successor to Brother Kress as branch president was settled in the special business meeting held on July 13, just after the reunion had closed. Brother Hubert Case, who is spending the summer in Minnesota, was selected to fill the position until September 1, when arrangements may be completed by which a general church appointee may be sent to occupy as leader in this part of the Lord's vineyard.

Since Sister Kress is also going to Independence it was necessary to select some one to succeed her as head of the Department of Women. Sister Frederick Green was elected.

The branch also accepted the recommendation of District President George Day, and of the Minnesota district conference, that Brother Leslie DeLapp be ordained to the office of elder. After the unamious approval of the Saints, the ordination was performed, and Brother DeLapp was set apart to this holy office of the Melchisedec priesthood.

Brother Case was given the right to nominate his assistants, and before the close of the meeting he presented the name of Brother DeLapp as one of the counselors. This was approved.

For the last ten days the branch has been given over to the Minnesota district reunion, so that strictly branch affairs have been overshadowed by this greater light. One should not forget to mention, however the missionary efforts which have been carried on by Brother J. A. Mass, a priest of the branch, and which have resulted in the baptism of four earnest souls. Several other baptisms have been performed recently.

The branch was saddened to learn of the death of Sister Serrell on the 13th, after several months' illness. She was one of the pioneers in Minneapolis, and has been ever faithful in her service to God and to her fellow Saints since the organization of the branch on February 8, 1893. Of the group of eleven who started the branch at that time, now only two remain here: Sister Serrell's daughter, Mrs. Bertha Wise, and another elderly sister, Mrs. Ellen Hilton. Since that time the branch has grown to a membership of about two hundred and fifty.

Reunion Bazaar at Kirtland

KIRTLAND, OHIO.—As I have been appointed to take charge of the reunion bazaar at Kirtland, in the interest of the Department of Women of the districts composing the Reunion Association, not only each society is requested to respond, but others who may be isolated.

The donations should be sent to the undersigned not later than August 9.

The proceeds are to be used for the benefit of the auditorium building fund, which has been made a necessity by the annual reunions being held in Kirtland.

We hope all will be ready to do their part.

MRS. F. J. EBELING.

WILLOUGHBY, OHIO, R. F. D. 2.

Kewanee District Conference

SAVANNA, ILLINOIS, July 10.—The regular semiannual conference was held June 27 and 28, at Savanna, Illinois., the smallest of the eleven branches in the Kewanee District. There was very good attendance, about ninety-five registering as visitors from other branches, and the Eastern Iowa District.

We were highly favored in having with us Apostle F. Henry Ewards, who in excellent sermons and informal talks imparted to us a deeper conception of the ideals of the church and their application to our lives in preparation for Zion. We wish to thank him for the spirit of consecration and service with which he has inspired us, and to extend to him a hearty invitation to attend many more conferences with us.

We were very glad to have our missionary, O. W. Okerlind, with us again, and enjoyed his interesting and uplifting sermons and experiences. We regret to learn that he may be called upon to leave us to preach the gospel in foreign lands. Our new missionary, John C. Stiegel, was ordained an elder here, and is beginning a series of meetings, together with E. R. Davis, our district president. We are fortunate in having Brother Davis with us for another year, for his efficient and untiring efforts here have heaped blessings upon us.

In our business session we decided to provide a building fund so that those places which are in need of suitable churches may receive the cooperation of the entire district, and the work may progress. We also initiated a new program of four annual district meetings, including a young people's convention at Thanksgiving time.

Saturday evening an entertainment was given by the Savanna Branch, consisting of a short play, "Sewing for the heathen," acted by the Department of Women and a conference paper, for which several branches kindly contributed news, jokes, editorials, etc. At the close of this meeting, all the young people, twenty-eight in number, went in cars to the home of Brother B. E. Sartwell, which is popularly

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called "Pergatory" because of its location at the bottom of a very steep hill, and there a general good time was enjoyed. All found lodgement for the night and early in the morning Brother L. W. Stiegel led us in a memorable young people's prayer meeting, and then we climbed the steep hill to attend the general prayer meeting at the church.

Our reunion at Galva, Illinois, will be our next district meeting, and we are already making plans that it shall be as successful and interesting as former ones have been. May we keep our eyes Zionward and continue to find that each district meeting is a milestone toward that final goal.

Omaha, Nebraska

July 12.—Our city was visited on the morning of Sunday, June 14, by a terrific hailstorm, which made an unprecedented rush of business for the glaziers of the community. It came in the forenoon, just in time to prevent our assembling for Sunday school. Superintendent Rose Adams arrived just in time to call us together and acknowledge thanks for physical safety, her car having waded through streets submerged in water and dodged many live sputtering, broken electric wires.

The skies had cleared sufficiently by eleven to permit a large assembly to gather and pay a last tribue to Sister Edwin L. Ware, whose body had come from Los Angeles, California, where she had died the last of March. Sister Ware was an active worker in the Department of Women, was a regular tithe payer, and faithful in attendance upon all services. We had greatly missed her when, a year ago, in search of better health, she and her husband had gone to the sunny western clime. A partial stroke of paralysis in the winter caused deep concern among her many friends, and later, the sad news of her passing reached us. Her daughter, Sister Grace Oathout, was permitted to reach her mother's side before the end, and stayed some weeks in Los Angeles ministering to her aged father. She accompanied the body of her mother home, and, joined by her sisters, Lillian Hall and Ora Schlacter, after the funeral services here, to its last resting place in the old Iowa home town, Henderson. The deep sympathy of all Omaha Saints is with these sorrowing sisters and bereft companion.

June 21 was Children's Day, when the eleven o'clock hour was occupied by the children in a splendid program which called forth their young talents.

Sister Nellie Anderson of Lamoni and Sister Alfred W. Hulmes and children from Independence have been visiting Brother B. M. Anderson and family. Sister Nellie returned home July 3, while Sister Hulmes and son Alfred, together with her young sister, Rogene Anderson, are enjoying a visit in Colorado, where they write of cold nights, of shivering in snow at the "top o' the world," and other features doubly attractive just now while our mercury is soaring and staying around the 100 mark. Little Miss Barbara Hulmes is caring for her grandparents while her mother is away.

The Department of Women had lunch on Thursday, June 25, with Sister Anderson, who was assisted by Sisters Greenway, Graham, and Fredrick. Over fifty were present. A musical program was given by Sister Nelle Kelley, vocalist, and our talented young sister, Ann Self, pianist, followed the luncheon, and then Sister Anderson continued her reading and comments of Holland's Bitter Sweet. Sister Wallace Blair of Lamoni, who was visiting her sister, Sister B. W. Hare, was present, as also were Mrs. Bee Hammer of Council Bluffs and Sister Ivan Sloan, of Nampa, Idaho, who was visiting her sister, Sister C. J. Frey. Sister J. E. France, who has recently moved to our city, was with us for the first time and was gladly welcomed by resident sisters. Twelve dollars were added to our building fund by this luncheon.

Saturday, June 27, was our annual Sunday school picnic at Elmwood Park. A record breaking crowd attended, 300 partaking of the splendid supper furnished by the Department of Women. A recreation leader from the Y. M. C. A. had charge of the afternoon sports, all interest later centering around the baseball games between our married and unmarried men. There was some talk of crooked decisions by a certain umpire anxious for the married men to score, and of some eager bystander running around bases to swell the number of runs! The grass was as slippery as the clever tricksters, however, and many a tumble was registered along with the runs. Only darkness finished the contest, and some limping enthusiasts didn't show up at Sunday school next morning! We suppose they were home investigating the properties of arnica or Sloan's liniment!

Missionary Frank B. Almond was our speaker for both morning and evening services on the 26th, and well pleased his audience. His pulpit manner is most pleasing, his choice of language excellent, and the matter presented most timely, encouraging, and instructive. All of us need the little reminders that help us order aright our daily lives, to remember and vision anew our highest ideals, and to ignore our discouragements. The origin of physical man is of really less importance to us in our struggle Godward than a demonstration that love begets love; that virtue is its own reward; that it is possible to daily live the life we profess to love; that the gospel can be made to do hourly duty, and its measuring rod be applied to every problem of every day.

Wednesday evening, July 1, Sister Anderson's class of boys served the dinner at the church preceding the monthly teachers' and officers' meeting. The boys had got busy with printed tickets, and with characteristic pep had rolled up a total of attendance unprecedented. One hundred and twenty were dined, and with the addition of ice cream sold at ten cents a "pony" the boys cleared close to forty dollars on the venture. This will materially help them fulfill their pledge of $100 for the building fund. Their teacher wishes to acknowledge gratefully the assistance given her by the mothers of the boys, and that of one aunt, Sister Oathout.

Sacramental service Sunday showed the attendance of several strangers, among them Sister Amy Parr of Nebraska City, who was on her way home from California. Sister Parr is a daughter of the late well-known and beloved Brother Mark H. Forscutt, and she bore a strong, unwavering testimony to the work.

Sister Theresa Schafer and mother have had a visit from their brother and son, Cecil Schafer and family, from San Antonio, Texas. Sisters Kelley and Grenawalt have had the pleasure of a visit from their sister, Sister Ruth Spalding, who with her husband spent a week or two in our midst. Sister Mary Kelley of Lamoni visted her sister, Sister Harriet France, over the Fourth. Doubtless a tally of the branch would disclose scores of others who have had visitors coming and going during the vacation weeks.

The Department of Women put on an ice cream social on the church lawn Thursday evening, July 9, serving also eake, lemonade, "hot dogs," and coffee. Booths had been arranged, and the lawn was gay with swinging lights in Japanese lanterns. The pleasing program which followed was immensely enjoyed in spite of the heat and mosquitoes, and all feel that much credit is due Brother and Sister

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Elmer Riner who managed the affair. The auditorium fund was increased by over thirty dollars.

The following have been added to the church by baptism lately; six children, and one adult: Helen Ione Saunders, Mildred Lucille Furst, Anna May Fitzgerald, Edna Ruth Hill, Kenneth Gidley, Ward James Hartwell, and Mrs. Rosa Dineen. We are glad to welcome these new members, and hope their spiritual development may be steady throughout the years ahead.

Brother and Sister Anderson motored Friday, the 10th, to Lincoln, Brother Anderson to transact business and Sister Anderson to have lunch at the executive mansion, as the guest of Mrs. Adam McMullen, wife of Nebraska's governor. In the afternoon she attended a meeting of the state officers of the Daughters of the American Revolution, of which organization she is corresponding secretary for the State.

Sister W. A. Grenawalt of Lamoni was a visitor at church to-day. She was accompanied to the city by her daughter Ruth, and both are guests of Brother and Sister Rob Grenawalt.

Brother T. A. Hicks and family leave to-day for a month's motoring trip into Idaho. Pastor Whalley and wife will live in the Hicks home during the absence of the family.

Young People in Convention at Detroit

DETROIT, MICHIGAN, July 8.—The sixth quarterly young people's convention of Detroit District was held at Flint, Michigan, July 4 and 5.

The morning of July 4 many of the Saints arose to find it raining heavily and returned to their rest. However, some of the braver ones ventured out from Flint, Pontiac, Port Huron, Saginaw, Lansing, Grand Rapids, and other points, and opened activities at Kersley Park with a game of barnyard golf, commonly known as horseshoe. This was followed by a ball game, in which the Bartlett brothers of Midland formed the battery of the winning side.

By eleven o'clock the weather was fine, and races and other sports were carried on vigorously; and by noon a large crowd lined up for rations in the woods near the ball grounds, among whom were Evangelist John F. Martin, Sister Martin, Sister Proper, and Sister Wilson, of Kirtland, Ohio; Brother John Grice, and other prominent workers. A sumptuous feast was enjoyed by all. Brother Martin thought the lemonade was especially good, but at his ninth inning the vendors protested, and he was forced to resort to the hydrant for his cooling beverage.

After lunch the kiddies flocked like ducklings to the shallow swimming pool and splashed and waded there, all unconscious of the fierce ball game that raged between the Flint Regulars and the Detroit Miscellany. All went well with the latter until Billie Ash, the spiral south paw, appeared on the scene. Flint was declared to be the winning side.

The evening entertainment was held in the auditorium of the new high school and was a real success. There were several fine orchestra selections, and a play was given by Flint talent which thrilled the audience for forty-five minutes. Brother and Sister Martin and Brother John Grice also contributed much to the success of the evening event.

The sacramental service on Sunday morning was well attended, and a wonderful spirit pervaded the room. Thirty-two testimonies, thirteen songs, and several prayers expressed the devotion and worship of the audience, which was responded to by a beautiful exhortation in the gift of tongues and a touching admonition through prophecy to the young and priesthood, spurring them on to higher goals and a more consecrated service.

At the morning preaching service Elder Charles Mottashed delivered a stirring address on "This year we sail Zionward, which is our course."

Brother John F. Martin gave the children several effective object lessons in the afternoon, which reached the older ones as well. Brother Grice gave a lecture on the Zionward movement from the missionary angle. Also Sister N. C. Holden gave an interesting talk on the musical program, pointing out the great lack of trained workers and making an urgent appeal to the young to qualify for service in this field.

The trio composed of Mrs. Holden, voice; Alvred Lindholm, flute; and Mrs. Wilcox, piano, gave a beautiful number at this time, and Miss Eloisa Holden moved the hearts of those in the audience with her cornet solo, closing with a verse from "Admonition," which was in keeping with the spirit of the day. Brother Grice sang the solo in the "Sinner and the song," the chorus in the gallery echoing back the song from the church with a touching effect.

At the evening service in charge of local men, Brother Martin made a lasting impression with his sermon on "Taking Christ in earnest." By half past nine farewells had been said, and friends, made dearer by the experiences of the day, set their faces homeward, burning with a zeal to gain the great objective which had been placed before us in such a vivid manner as to seem almost within our grasp.

Seed Sown Years Ago Promises Now

NEWTON, IOWA, July 14.—Many important events are occuring in this part of the field. The tent meetings are still in progress at Knoxville, with Brother W. D. Tordoff as speaker. He has preached every night for eight weeks at least and will continue part of this week. There were five baptized last Sunday.

C. M. Richeson was the morning speaker at Runnells the last Sunday in June. He told of the influence for good in his life, had from attending a reunion here twenty-five years ago. His sermon was well received.

The funeral of Sister Ida Clark was held at the church July 9. Brother D. E. Dowker spoke words of comfort and cheer to the bereaved family and friends upon that occasion. Sister Clark was a consistent member for thirty-one years and will be greatly missed by the Saints. Her last illness began in March of this year. She passed away peacefully, feeling that her life's work was finished. She was baptized by J. S. Roth. Her daughter May, and her husband, came up from Lamoni, where they have been attending Graceland, to be with her and the other children during her last hours.

July 12 work begun eight years ago by a salesman who is a member of the church, bore fruit in an unusual way. This brother, by dealing fairly, won the confidence of his customers, and friendships resulted that have brought about a climax which may result in some being brought into the church.

Inadvertently, it was discovered by some that the brother referred to had something else to sell besides oil and paint. One man asked questions until midnight, sitting on his water tank out by the barn. An invitation was extended to him to attend prayer meeting on the following evening, which he did. He was asked by the presiding minister to talk to the people, and he gladly responded to the invitation. The following evening the salesman called on the minister, staying until quite late, and leaving with the invitation to

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help them out. As circumstances would permit he accepted the invitation and finally a community day was arranged for, and he was asked to be the evening speaker.

The meeting was held in the Baptist church by a Methodist congregation in a small town near Newton. A Methodist minister spoke on the signs of Christ's coming, a Presbyterian spoke on "The greatest business," and a Latter Day Saint spoke on the signs of the times. At eight o'clock in the evening a large and attentive audience greeted the salesman preacher, and many people were astonished at the message he bore under the power of the Holy Spirit. An hour and a quarter passed before anyone knew it.

Thus the wishes of the brother, made several years ago when an entire stranger, were granted. The people had so much confidence in this brother that they were willing to listen to his message. Seven Saints from Newton attended the Sunday evening service and by their prayers and encouragement helped the brother in his work.

We are hoping that this place may develop into an opening for a missionary effort.

Nine Baptisms Reported

CASEY, ILLINOIS, July 13.—On June 21 the Casey and Bellaire Branches held an allday meeting. Brother H. M. Curtis baptized three children in the afternoon, and there was a large attendance at the children's services that evening.

Thursday evening, June 25, Brother E. L. Ulrich, wife, and two children, of Bradner, Ohio, arrived and held services. We are glad to have them with us. Brother L. C. Moore was with us July 3.

Two more were baptized on July 5 by Brother Ulrich. Services were held in the afternoon at Union Center. Before services that evening at Good Hope two little children were blessed, Vera Marie Brandenburg and Frances Evelyn Wright. Little Lyman Brandenburg was blessed on Monday evening.

July 7 four more were baptized by Brother Ulrich.

Early Wednesday morning Brother Ulrich and his family departed for the Springfield reunion.

Brother Paxton, from Independence, Missouri, came on July 9. He held services at Good Hope Friday and Saturday evenings and Sunday morning, Sunday afternoon at Union Center, and Sunday evening at Cumberland. He expects to continue his services there until Wednesday. We are glad to have Brother Paxton with us.

Brother Jeff Henson arrived here to-day to assist Brother Paxton in his services. OPAL M. WRIGHT.

New Philadelphia Mourns

The day of prosperity and sunshine which was being indulged by the membership of the New Philadelphia Branch, Ohio, was suddenly changed to clouds and bleakness by the chilling blast of death which took Irma Viola Robson to her reward and made heavy the hearts of relatives, Saints, and friends.

Death, which occurred on July 10 at the Tuscarawas County Hospital, was due to peritonitis which followed an operation for acute appendicitis.

Sister Robson was born July 12, 1901, united with the church on the third day of July, 1910, being baptized by Elder R. C. Russell, and continued active to her death. On April 10, 1924, she organized an Oriole Circle with twelve charter members which, through her indefatigable efforts became an active circle of twenty-two members, including girls of other church organizations. Sister Robson was also branch organist and assisted in other branch work.

At her home Monday afternoon the body lay amidst a profusion of flowers while Elder William Goudy, branch pastor, delivered an inspiring sermon and paid an eloquent tribute to the noble dead. The Oriole Girls, stunned by the sudden departure of their beloved monitor, stood to salute as the casket passed through their tear-stained lines. Twenty-five automobiles followed to the cemetery where mortality reached its destiny. Now she rests beside her mother, who preceded her in death four years and two months.

The employees of the Tuscarawas County Telephone Company, of which she was stenographer, forwarded a tribute of flowers upon which was inscribed: "To one who did her duty best: Leave unto the Lord the rest."

The Saints are shocked by such an invasion of their ranks and extend to the bereaved family their deepest sympathy.

WILLIAM PATTERSON.

Modesto, California

July 10.—The work here is moving along about as usual.

We were favored with a visit from Apostle Clyde F. Ellis, and he gave us a splendid sermon. The Saints regretted that he could not remain longer.

The Sunday school is doing well. A. E. Frazier resigned as superintendent, as his work throughout the summer hinders him from attending. His wife, Sister A. E. Frazier, was elected to take his place, and as she has the confidence of the school the Saints feel certain she will make a success of her work.

The Department of Recreation and Expression gave their second quarterly banquet June 25, the honor guests being those whose birthdays came in the second quarter. The basement of the church was beautifully decorated with evergreens and shasta daisies. There were nine honor guests.

The district reunion will convene July 24 and will hold until August 3. Several from Modesto Branch will attend.

Enjoy and Profit by Visit of President

WIARTON, ONTARIO, July 12.—Although it was not our privilege to attend district conference on Manitoulin Island, the reports are interesting and encouraging.

As the *Laura H. Lee* was about to leave Lion's Head, we received a phone call informing us that President F. M. Smith was to speak at Wiarton the following Monday evening. Consequently we hired the town hall for the evening mentioned and billeted the town as well.

Everyone was anxious to meet Brother Smith. Whether it was the hat he wore or the amount of ground his shoes covered that was most spoken of I can hardly say, but as he started to speak on stewardship his other majors faded into insignificance. His discourse was enjoyed by all. There is nothing impossible about the much debated subject, when properly understood. All it needs is our application to its principles. We will do well if we do not procrastinate our application.

Tuesday was spent by some of our local brethren "feeling out" our President on various church topics, also firing some of Madam Rumor's collection at him, which he answered to the satisfaction of all. Anyone who in the future tries to spread some of her propaganda in Owen Sound District wants to beware of the fact that a great number of our church adoption are old Scotch Presbyterian and as loyal as they make them when the true facts are

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known. Let us remember the ninth commandment: "Thou shalt not bear false witness against thy neighbor."

Brother Smith, accompanied by Brothers Shields and M. J. Perkins, visited some of the sick and aged, as well as the home of Brother Perkins.

One thing worthy of note was that while calling on the above mentioned people, when Brother Smith got into the back seat of the "Lizzie" she refused to wait for the rest. This was mostly due to his advoirdupois, especially on down grades.

Farewells were said after lunch, and with anticipation of visiting the district again, Brother Smith left us, leaving behind him respect and honor and a clearer vision of what this gospel means to us and to others when we realize we are our brothers' keeper.

New Importance of Work in Maine

STONINGTON, MAINE, July 18.—We have greatly enjoyed a visit from Apostles Paul M. Hanson and Roy S. Budd. Though their stay was necessarily short this time, their sermons were full of helpful thoughts and suggestions. Now we are anticipating with pleasure the joys of the coming reunion at Brooksville, Maine, August 14 to 23.

The slogan, "Maine in the summer and Florida in the winter," is bearing fruit, and many summer visitors are here to enjoy the cool sea breezes, while the cities swelter in heat. The Vanderbilts, Fords, and many other prominent wealthy people are appreciating Maine so much that they have built almost priceless mansions along its shores, and more are coming.

As last year, the reunion will be held on the shore of a beautiful lake which is fed by springs, making the water pure and clear. The ocean is only one mile from the camp ground and is easily accessible. Everything will be done to make the reunion a spiritual feast without neglecting to care well for the physical man. Meals will be served cafeteria style at a reasonable price. Fish and other sea food and an abundance of blueberry pies will be specialized.

Many said last year it was the best reunion they ever attended, but we are planning for a still better one this year. Write for reservation of rooms or tents to Floyd D. Black, Brooksville, Maine. CALVIN H. RICH.

Nelsonville Dedicates New Church

NELSONVILLE, OHIO, July 20.—This branch enjoyed a most profitable day the 19th of July, the occasion being the dedication of their church. This faithful band of Saints have need to be congratulated in their efforts. After the building was erected many of the Saints were compelled to leave in search of employment, as the mines of the Hocking Valley were closed and it left the burden to only a very few. By the faithful work of Branch President George Wallace and Brother Sam Hanna the Saints were encouraged, and with much sacrifice the task was finished and the South Ohio District may be proud of the Nelsonville Saints and their neat little church.

The day for dedication was an ideal one, and the order of services were as follows: Sunday school at the usual hour, followed by a good prayer service. At noon a very tempting picnic dinner was served in the church, which showed the sisters of this branch have the culinary art well mastered. At two o'clock the dedication services proper were held. Brother Gard Kirkendall offered the dedicatory prayer, and Brother James E. Bishop, district president, preached the dedicatory sermon, which was very masterful and forceful and left each one with a desire to keep his face Zionward.

As the sun was sinking over the horizon, Brother Gard Kirkendall led five souls into the waters of baptism, and confirmation followed at the evening service when Brother Bishop again occupied the pulpit and gave one of those uplifting discourses that only he can give.

At the close of the service, all felt that truly it was the end of a perfect day. Many Saints were present from all parts of the district and all were made to rejoice because of God's goodness to them.

We also had with us Brother and Sister Serig and Brother and Sister Winship and son of Wheeling, West Virginia.

Brother Bishop will continue holding meetings throughout this week. PRESS COMMITTEE.

Lamoni Stake

LAMONI, IOWA, July 20.—The services last evening were held in the church park, the first to be held outside this year. The evening services will be held in the park the remainder of the summer. Brother David E. Dowker was the speaker. Brother W. E. Prall spoke in the morning.

Brother James Schofield and Harry Lorance were the speakers at the Homes.

An all-day meeting is planned for the Lamoni Branch next Sunday, to be held in the church park.

The air is full of reunion plans these days. A bee is to be held a week from to-day to put the grounds in order. The Boy Scouts and Wolf Clubs are planning to be there with rake and spade with the other helpers. The drawing for tenting sites will be held Saturday. The forecast for attendance is reported as above the average. The programs which have just come from the press promise many interesting things. New features are a course in home betterment in charge of Sisters Lydia Wight and L. Lenore Christy, and a series of priesthood meetings. The boys' meetings in charge of George Mesley and the girls' meetings in charge of Mrs. C. E. Wight and Miss Lena Wells also promise splendid programs. Among the speakers will be President F. M. Smith, President Elbert A. Smith, Apostles E. J. Gleazer and J. F. Garver, and Patriarch W. A. McDowell.

Elder L. G. Holloway and three daughters, Esther, Erlene, and Grace, have just returned from a trip to Minnesota, where they spent a week at the Minneapolis reunion and a few days at Balsam Lake, the guests of friends. They tell pretty big fish stories, but we are not inclined to doubt them.

The Saints of the Oland Branch held a social on the church grounds Thursday night which was well attended and served well its purpose to promote sociability and furnish wholesome recreation for young and old. A program was rendered as follows: Congregational song; prayer; reading by Roy Kopp; short talk by Alfred Kaestner; quartet by Mrs. E. Haskins, Mrs. William Johnston, Grover and F. J. Sharpe; a one-act play by Roy and Josephine Kopp; a reading by Clara Nichols. Following the program, games were played and ice cream and cake served. Oland is a rural branch south of Lamoni. They have an acre of ground back of the church, making an ideal place for recreation.

Thompson Branch, west of town, held an all-day meeting Sunday. Elder David E. Dowker spoke in the morning, Mrs. Aliene Brackenbury Walden being the soloist. In the afternoon Elder J. C. Ballantyne preached at half past two, the Jolly Four Quartet of Lamoni furnishing music. Elder W. E. Prall spoke in the evening, at which time Mrs. C. E. Wight sang a solo. The basket dinner at noon was an enjoyable feature.

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Independence

Stone Church

The attendance at Sunday school took a drop Sunday, being under a thousand. Evidently the fine weather wooed many to the great out of doors.

About seven hundred listened to Elder J. F. Martin as he beautifully discussed "The way to obtain real happiness."

In the evening President E. A. Smith faced an audience of about two thirds of the forty-five hundred Saints in Independence. The Campus service commenced at half past seven, when the band sent out its sweet strains on the evening breezes. Last evening Sister Israel A. Smith rendered a beautiful solo. This half hour of sacred song and instrumental music has a spiritual and refining influence on the people while they are quietly sitting in a receptive mood.

The speaker's subject was the "Program of the church." Here are a few extracts: An institution must have program to do its work in an orderly way. . . . This church has a magnificient program. It will require work to put it over. We often refer to the latter-day 'glory.' It is also the latter-day 'work.' The young will be middle-aged before they know it. Age is creeping upon the middle-aged. So let us all work while it is day. . . . Let us not waste the coming year in vain discussions. Some men may counsel us to *separate* ourselves. That is man's counsel. God's counsel given direct to the late Joseph Smith, Doctrine and Covenants 122:17 was: 'Yea, verily, thus saith the Lord, unto the elders of the church: Continue in steadfastness and faith. Let *nothing separate you from each other* and the work whereunto you have been called; and I will be with you by my Spirit and presence of power unto the end.' . . . The first enterprise of the church is 'missionary.' The second is 'pastoral,' Zionic. It is the same gereral program it always was, but to-day we have different problems to face than in some years of the past. There is also an incidental program to carry out, as well as the general one. Building the Kirtland Temple, the Saints' Home, the college, the college endowment, were at one time in that class, and now the auditorium comes under this head, with other items approved by the conference."

The speaker closed his sermon with a strong testimony, given under a beautiful spiritual influence.

Group lawn preaching services will be held in Independence during the summer months. Elders J. F. Martin, R. W. Farrell, W. I. Fligg, and W. A. Smith will be the speakers. Elder J. F. Martin preached during last week on the beautiful lawn of the Walnut Park Church; Elder R. W. Farrell on the lawn of the H. O. Smith home. The services were well attended, and requests were made for them to continue another week, but it was thought best to give Brother Martin a rest.

President F. M. McDowell, Apostles J. F. Curtis, E. J. Gleazer, and J. F. Garver were visitors in Independence on their way to reunions this last week.

Sister Minnie E. Warnock has left for an indefinite stay with her daughter in New York City. She is a member of the choir, has been assisting the HERALD with the Independence news items, and has developed into an artist of colored lantern slides for the Graphic Arts Bureau.

Mr. and Mrs. George Anway, of the Herald office force; Estella Wight, editor of *Stepping Stones*, and Miss Marcella Schenk, a former employee of the publishing house, left Friday afternoon for Lamoni, Iowa, to proceed on Saturday morning for points north and east. They hope to attend the Onset reunion on their trip.

Word has been received by Brother Orrin K. Fry that his wife and two children while motoring in the streets of Los Angeles, California, were struck by an electric city car, July 13. The car in which they were riding was being held in line, together with a number of other cars, by the traffic officer. Before warning could be given by anyone the electric car crashed into the line of cars, contrary to traffic regulations. Those riding in the Fry car were: Sister Laura M. Fry, wife of Brother Fry; Orrin, jr, and Ruth; and Brother O. T. Christy, father of Sister Fry, all of Independence; and Mr. and Mrs. Hood of Los Angeles, with whom they were visiting. Those injured are: Mr. Christy, Mrs. Fry, and Mrs. Hood.

Several car loads of young people from the Stone Church accompained Brother Jess Roberts on a missionary trip to Courtney. The young people furnished the music and Brother Roberts preached.

The Department of Women are holding a picnic Saturday, August 1, commencing at two o'clock. Program has been provided for the afternoon and evening. At half past six Evangelist J. F. Martin and Elder B. J. Scott will be the principal speakers. There will be a picnic dinner at five o'clock, which everyone is cordially invited to attend.

Independence Health Service to Hold Picnic

The Independence service will give its second monthly picnic July 30 at half past eight in the evening at the Campus. Doctor F. B. Wilson will give an illustrated lecture on a subject dealing with the child. In addition, two moving pictures and band music have been provided for.

Second Church

The baptism of Glen Maxwell occurred at half past seven Sunday morning, Elder A. K. Dillee officiating. At the eight o'clock prayer meeting he was confirmed by Elders D. A. Whiting and John Miller.

Elder C. A. Kress, the new elder of Group 16, was the speaker at eleven o'clock and was given a good hearing.

Brother Lane Bolt preached his first sermon Sunday evening at seven o'clock. He held the interest of the congregation. Next Sunday evening at the same hour Brother Dillee is to deliver a sermonet.

Monday evening the choir had another of their social gatherings, responding this time to an invitation from Sister Frank Good, to visit her home on Stone Street. Another good time was enjoyed.

Liberty Street

The men of the Liberty Street congregation decided to show the women just how to properly clean house. All activities for the week were dismissed, and the men set to work to clean the church house with all their might. Every night those passing by could hear the sound of hard labor being performed within. The carpets were taken up and cleaned, the woodwork varnished, and new rubber runners laid in the aisles. We are very grateful to them for their arduous labor.

Elder E. E. Pender was the speaker on Sunday morning. His subject was, "Faith, the foundation of the gathering to Zion." His sermon was much enjoyed by all.

Walnut Park

Sunday morning's speaker at Walnut Park was Apostle J. F. Curtis. His sermon on the duties of Saints was much appreciated by those in attendance, though the congregation was somewhat depleted by the choir members' attendance at the Stone Church and other causes. Brother Nace's junior choir was prepared to sing for the service very acceptably.

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Brother J. F. Martin's series of lawn meetings closed Friday evening. He succeeded in keeping a large number of Saints interested throughout the week, the attendance increasing to about three hundred the last three evenings. Brother Martin will always be welcome at Walnut Park.

On the morning of the 21st occurred the death of Brother David Harbaugh, age seventy-three, he having been seriously ill for a long time. He held the office of priest. The funeral sermon at the church Wednesday was by Brother B. J. Scott. Brother Harbaugh leaves a wife and stepdaughter, Miss Edwards.

The priesthood Sunday afternoon enjoyed a talk by Apostle E. J. Gleazer.

Enoch Hill

The church was filled to capacity Sunday morning to enjoy the sermon delivered by Apostle E. J. Gleazer.

On Tuesday evening, Group 33 North gave a "safety first" bazaar and social. They were patronized by a large crowd who believed in doing their "Christmas shopping" early. Almost every article was sold, thirty-five dollars being cleared.

Enoch Hill's volley ball team defeated the Mount Washington L. D. S. boys on the Enoch Hill Court Tuesday evening, and on Thursday evening defeated Walnut Park.

East Independence

Sunday, July 19, Brother J. M. Terry preached a very fine sermon to the branch. In the evening the pastor, M. H. Jowells, preached a sermon which interested the Saints.

July 26 the pastor again spoke to the Saints. In the evening Brother Harry Friend spoke, but as most of them had gone to the Campus to hear President Elbert A. Smith, the crowd was small.

Kansas City Stake

The speakers announced for July 26 are Pastor Joseph A. Tanner, at eleven, and Elder William R. O'Dell at half past seven. Due to the number of new babies coming into the church, it is rather difficult for the parents to attend the services with their little ones as regularly as they would like, therefore a nursery is to be equipped in the new church to care for the babies and little children under kindergarten age. The officers were very much in favor of this move and hope to have the committee well organized so as to have the nursery open for each service and to care for the babies in Kansas City Stake on conference Sundays and other stake meetings. The nursery will be furnished by the Excelsior Class, which was organized the first of the year for young married couples. Socials will be given to raise money to buy cribs, toys, and such articles as will be necessary to make the room comfortable.

Brother Tanner is giving a series of Sunday morning lectures for the young folks, of a fundamental character, touching the belief and faith in general, delivered with a view of stimulating the confidence and increasing the knowledge of the young people. Before his lecture, one of the young men or women is selected to give a five-minute talk regarding it. Each effort is very interesting to both young and old and will be discontinued when Brother Tanner feels he has touched the most fundamental principles.

The membership is enthusiastic about the new church, lately acquired, and is striving to do bigger things towards raising money to pay the balance due on it. An ice-cream social was given Monday evening, July 20, by the ladies of the Dorcas Club. A free moving picture was given after the social. The proceeds will go towards the church building fund.

Armourdale

Stake missionary W. I. Fligg recently closed a series of special meetings, and as a result thirteen souls have been added to the kingdom by baptism.

The Sunday school and Religio gave an ice-cream social on the lawn adjoining the church a few evenings ago, which was well attended, and a good time was enjoyed by all attending.

The Department of Women had charge of the regular monthly meeting of the stake Department of Women meeting at Central Church last Sunday afternoon, at which there was a good representation present from the stake at large.

The Sunday school loaded itself into trucks and went picnicking out in the country July 4, and a very good time was had. The young people of the church have been putting forth an extra effort in the past few months to give good music at all the services, and their efforts have met with very favorable results.

Considering the very warm weather, attendance has been good at all meetings, and the work continues to grow despite the fact that their pastor, Elder John W. Gross, on account of ill health, is not able to be with them very often. It is hoped he will soon have his wonted health so he can take up his work according to schedule.

Bennington

Brother Fred Cleveland has finished his course of illustrated lectures. Stake Bishop F. B. Blair was a recent speaker. The Sunday school is holding its own, notwithstanding the hot weather we have been having.

The church, Sunday school, and Religio held a picnic at Budd Park Saturday afternoon, July 18. A large crowd had a splendid time. Brother Waters treated them with water melons.

The Religio is coming to the front again, rendering interesting programs each session. The Department of Women is serving cream after the study hour.

The stake Sunday school superintendent organized a Sunday school on East Fifteenth near Blue Ridge Boulevard on Sunday, the 19th. There was need for a Sunday school at this point, which had been created by the efforts of the local workers, principally, though about a year ago a series of meetings was conducted by the missionary, W. I. Fligg. There was an attendance of twenty present.

They regret the loss of two stanch workers, Brother and Sister Glen Beaman, who will reside in Chicago for a time.

The primary department gave an ice cream social July 23 and had a fine time, proceeds to be used for working material.

They are publishing a weekly mimeograph sheet announcing their meetings, which informs the people of their neighborhood of the time of their meeting, names of speakers, and of such activities as they may engage in. It is a real live, newsy notification.

Malvern

The morning speaker July 12 was Bishop F. B. Blair. Those in charge of the local work are trying to get a volley ball court ready for the devotees of that game.

Argentine

The speaker at eleven o'clock was Elder Ralph W. Farrell, and at night Elder J. Harry Paxton broke the bread of life, good audiences receiving the pleasing message of each with benefit.

Things are looking up here a bit, a healthy indication being a good attendance at the prayer and Religio services.

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Stewardships

At the last two monthly priesthood meetings the matter of taking up a course of study on stewardships was made the subject of discussion, the brethren finally deciding to take up the study of same, as outlined by Bishop Carmichael in the last three issues of the HERALD. The course prepared by President Floyd M. Dowell was also considered favorably, but finally was thought to involve too wide a field of research for the hard-working man to do justice to.

Peter Muceus Sails for Scandinavia

Before departing for my foreign mission, I wish to send a word of greeting to my friends in this land and to all who are interested in the spreading of the gospel among the nations of the world.

Not quite a year has passed since I returned, and when I am back here to New York again in order to take the boat it seems as if it were only a few days since I came ashore last August. Such is life; a stream of changing experiences under which our personalities are unfolding and developing. But if our aim is to do good, to serve man for God, and to dedicate all our powers to that service, the result cannot but be good. In that service will come to us the realization of the promises of God, true and lasting happiness. With this assurance I enter my third foreign mission, hopeful of accomplishing some good to those to whom I may be permitted to minister. In such service our Father has stood by me in the past, and upon his continued love, kindness, and power I rely for all future emergencies.

The steamer *Leviathan* is to leave the pier at one o'clock in the morning, and when you read these lines I may have landed in England.

To all I leave behind, loved ones, friends, and Saints, I say Godspeed. Let us all put our entire trust in God and in our closets earnestly seek for that divine aid by which, and by which alone, we can succeed and do God's work in God's way.

I thank you for your kindness and good-fellowship.

Your coworker in God's great cause,

P. MUCEUS.

Persia Invites Saints

PERSIA, IOWA, July 20.—One day in June a tornado visited quite a few families in this vicinity. About eighty-five had their homes blown to pieces, and some of those who suffered were church members. When such destruction comes, or trouble of any other nature, we must bear in mind the thought presented by Christ: "That ye may be children of your father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Only one church service was held in June. That was when Brother W. R. Adams, of Logan, Iowa, came over and preached for us the morning of July 21. No service was held in the evening. However, the Sunday school held a session every Sunday of the month.

Sacramental service was held July 5, the time being spent in the usual prayer and testimony.

Young people's convention was held at Missouri Valley the Sunday of June 12, so no services were held in the church here.

Persia needs about twelve or eighteen families of Saints. There is plenty of room and a good-sized church. We have no one here to take the lead and preach for us, but if more Saints would come in we believe the work would prosper here.

Seven Baptized on Children's Day

OAKLAND, CALIFORNIA, July 14.—Children's Day exercises ended happily here in Oakland, when seven new members were enrolled, two from the Oakland church and five from Melrose Mission. These are the first baptisms coming as a direct result of the mission activities, and Sister N. Pike, superintendent of the mission Sunday school, deserves high praise for her share in bringing about their conversion.

The mission Sunday school gave a cantata, "Hearts of gold," in which over twenty children took part. After the program the congregation left in a body for the main church where the baptisms took place, Brother Virgil Etzenhouser in charge.

July 5 was a glorious day for the Saints of the Bay District. Brother J. A. Gillen and Clyde F. Ellis held services all day in Oakland. Sacramental service in the morning was very impressive, Brother Gillen presiding.

Folks from all over the Bay District were invited, and lunch was served in the banquet hall of the church.

Brother Ellis spoke in the afternoon, and Brother Gillen at night.

Conditions in Oakland are very encouraging.

Strong Efforts Being Made in Eastern Michigan

PORT HURON, MICHIGAN, July 12.—Five weeks of service in the interest of the church have been completed in the Eastern Michigan District, as branch president at Port Huron, and president of the district. During this five weeks we have been able to meet with three of the branches outside of Port Huron, and can report progress at these places.

Port Huron is a city located on the beautiful St. Clair River, at the lower end of Lake Huron. All is beauty around this city, showing the wonders of the handiwork of God in the development of nature, only a few of which have been marred by man in the marts of trade and commerce. Nine miles of river and lake frontage border the east side of the city, giving rest and comfort in the parks and along the beaches, filled with cottages for resorters.

Of the population of 40,000 there are numbered on the branch records a membership of 578. This has been decreased by removals and deaths, which will soon be shown on the corrected record. Of this number a wealth of young people are found, from which the church may expect some big things in the future. The main church at Varney Street, graces a well-located lot, and from its walls have gone others to extend the work in the development of other places of worship. The Gratiot Avenue Church, meeting in a hall in the north end, furnishes a shelter for those living in that part of the city. At Mortonville (the home of Morton Salt, "*It Pours*,") can be found another group, interested in the extension of the church work. Here a well-developed territory waits to hear the gospel call. The Methodists of the community are joining in the various activities of the Saints, looking toward the erection of a suitable church building in which they can join us in worship. Many of their number have volunteered money and labor to build this place, where their children can enjoy church opportunities.

The fourth group, in the Seventeenth Street district, are getting under way, with the prospects of a permanent location in the near future. At present they are meeting from home to home, which is not very satisfactory. They are looking for a place, and hope for a settlement of their church home for a time at an early date. With these four

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groups in full swing, there is a golden opportunity of reaching the entire city.

Our visit in the district has resulted in much good. I had the pleasure of meeting with the Huron Center Branch July 4 and 5. The Saints from long distances around the country gathered and enjoyed one of the best two-day meetings I have evr attended. The little church would hardly hold those present. I found here a great number of young people, striving to hold aloft the banner of the King, many of them meeting every discouragement of the small branch, but steadily forging ahead, as we witnessed their march "without the band."

Some of the young men of this part of the district may be heard from in the carrying of the glad news to a dying world. Some to whom I had an opportunity of talking told me their desire to work for the church, and we feel that soon some of them will take the field. With this group of young people back of the district, it cannot help but go forward. I am very much encouraged with the outlook of the Eastern Michigan District, and feel its influence will be for good in the advancement of the church work.

My address is in care of the Y. M. C. A. Port Huron, Michigan. Any of the Saints traveling through this way will be welcomed at any of our services, at any time. We have just enjoyed a visit from Elder A. P. Crooker and family, of Topeka, Kansas. Bishop C. J. Hunt is with us now, touring the district in the interest of the church, and carrying his usual message of good cheer and hopefulness.

The Saints of the district are looking forward to the two-day meeting to be held at Owendale July 25 and 26. At this time we are expecting Brother D. T. Williams and Sister Blanche Edwards, together with Bishop Hunt. A special program has been planned, and there are hopes of the largest crowd of the season.

Valley Center will soon dedicate their church, which will be another feature of the summer program for the district. Then will follow the fall work of the young people for their annual campaign, and the state convention at Grand Rapids in October. So with this in mind, we have a busy time ahead of us, and a corps of consecrated workers to assist us in carrying out our plans.

PORT HURON, MICHIGAN. MATTHEW W. LISTON.

Alabama Branch Needs Help

BIRMINGHAM, ALABAMA, July 21.—Since the last report our numbers have decreased. Brother C. J. Clark, who was taking charge of the work here, has gone to Florida. He was working here in the postal telegraph office and expects to be here occasionally this fall. His going took Brother and Sister Clark and Sister Carroll. Sister Carroll's sister-in-law, a girl of eighteen, came with her to church, but since Sister Carroll has gone she does not come. At present there are only Brother and Sister Chandler and their boys, Brother and Sister G. G. Booker and their two children, and Brother and Sister E. W. Yoder.

We have Sunday school, and Brother Chandler speaks afterward. We are expecting Brother T. C. Kelley here soon, and maybe he can help us. EDWARD I. YODER.

Sister Silvia Vandel, of Pleasanton, Iowa, writes that the HERALD has been in their home since her earliest remembrance, and now that her parents, grandparents, and great-grandparents have all passed away, she feels it her duty to continue the subscription in her own name.

Radio Programs

K L D S

TUESDAY, AUGUST 4, 1925

8.00 P. M., From the New L. D. S. Radio Studio

The I. X. L. Sunday school class of the Stone Church will have charge of the program in connection with the Sunday school of the church.

THURSDAY, AUGUST 6, 1925

1. "Westmount Cadets March," C. A. Wood.
   Orchestra.
2. "Floral Wreath" Overture, Edward Hazel.
   Orchestra.
3. Contralto Solo, selected.
   By Miss Margaret Gard.
4. Violin Solo, Andante Religioso, F. Thome.
   By Mr. Douglas Byrne.
5. Sousaphone Solo, "Asleep in the deep," H. W. Petrie.
   By Mr. Sanford Downs.
6. "The Masquerader," March, K. L. King.
   Orchestra.
7. Brass Quartet (a) and (b) numbers, Selected.
   Mr. E. E. Moorman.
   Mrs. E. E. Moorman.
   Mrs. Orlando Nace.
   Milford Nace.
8. "Nedra" Reverie, F. P. Atherton.
   Orchestra.
9. "King Rose" Overture, George D. Barnard.
   Orchestra.

Orlando Nace, Director.
Iris Burdick Byrne, Accompanist.

SUNDAY, AUGUST 9, 1925

11.00 A. M., From the First Independence L. D. S. Church

The special selections by Mr. Robert Miller, organist, and Mrs. Lulu Lentell, contralto.
Sermon by Elder W. A. Smith.

VESPER SERVICE

6.30 P. M., From the New Radio Studio

Music by Marian Campbell, soprano; Margaret Gard, contralto; Kenneth Morford, tenor; Glaud Smith, bass. First of a series of radio sermonets by Elder E. D. Moore.

9.15 P. M., From the New Radio Studio

Music by the Kansas City Central Church choir, under the direction of C. B. Dunn; Elizabeth Hitchcock, soprano; the four Hampton brothers' quartet; Clayton Wolfe, tenor. Sermon, continuation of series on "Christian stewardship," by Elder Ralph W. Farrell.

Paterson, New Jersey.—Last night (June 7) I had the pleasure of listening, for the first time, to your broadcasting. . . . You came in very well, and I enjoyed the sacred music. —Duncan F. Geary, 659 East Twenty-second Street.

VanHorne, Iowa.—I wish to let you know that I enjoyed the church service, Sunday, June 21. This is the first time we have heard your station. The service came exceptionally loud and clear and was enjoyed very much.—Miss Audrey Thompson.

Sterling, Nebraska.—I heard your Sunday sermon (June 28) about noon, and surely like your extra power and high wave length. The sermon was fine.—Clarence Huff.

Lamoni, Iowa.—The programs last night and Sunday came in clear and plain. We are glad you have the new wave length. I was glad to hear Brother Ammon White's talks.—J. R. Mann.

Goff, Kansas.—I wish to compliment Doctor Harrington on his splendid sermon. Your Sunday morning services come in very loud and clear.—Edwin S. Randel.

Hooper, Nebraska.—I heard the last part of your service Sunday noon, and want to congratulate you on your new station. It is one of the best on the air. Signals come in clear and loud.—Doctor M. T. Zellers.

Baldwin, Kansas.—We heard your program fine on July 2, and particularly enjoyed the Kansas City Central Church Choir, and the male quartet.—Mr. and Mrs. W. R. Harbour.

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MISCELLANEOUS

Notice of Proposed Amendment of Articles of Incorporation of Graceland College

Notice is hereby given that at a special meeting of the Board of Trustees of Graceland College to be held at the office of the president of said corporation in Lamoni, Iowa, at ten o'clock a. m., September 21, 1925, there will be presented for consideration and adoption an amendment of Article 14 of the Articles of Incoporation of said institution which will alter the method of holding title to the real property of the association so the corporation itself shall take and hold such titles instead of holding same through the church corporation.

This notice is published in conformity with Article 15 of the Articles of Incorporation and Association of Graceland College.

A. CARMICHAEL,
Chairman of Board of Trustees.
N. RAY CARMICHAEL,
Secretary of Board of Trustees.

Appointment of Bishop's Agent

Brother Carl Weeks having resigned as bishop's agent for the Northeastern Missouri District, upon the unanimous recommendation of the district conference held at Macon, Missouri, July 11, 1925, Brother Samuel J. Joyce is hereby appointed to succeed Brother Weeks as agent for the above district, the appointment taking effect at once. Branch solicitors may make their reports to Brother Joyce, whose address is 121 Vine Street, Macon, Missouri.

We express appreciation for the labors for Brother Weeks during the time he represented the Bishopric, and the support he received from the membership of his district. We bespeak for Brother Joyce their hearty assistance in helping to place the church in a position to build up the kingdom of God in all that it means to his people.

THE PRESIDING BISHOPRIC,
Approved by the First Presidency. By A. CARMICHAEL.

Brother J. L. Gautchier, bishop's agent of the Northeastern Illinois District having resigned, Brother Elmer L. Kahler, of Wilmington, Illinois, has been appointed as his successor. Brother Kahler's name was presented to the district conference held on July 11, at the Mission Branch, and the appointment was approved by the unanimous vote of the conference.

Brother Kahler takes up his new duties as bishop's agent with our full confidence, feeling assured that he also has the full confidence of the membership of his district and will have their hearty support, both through their prayers and with their tithes and offerings.

On behalf of the church we wish to extend to Brother Gautchier our heartfelt thanks for his services as bishop's agent, and pray that the blessings of the Lord may attend him in whatever line of work he may engage for the Master.

THE PRESIDING BISHOPRIC,
By A. CARMICHAEL.
Approved by the First Presidency.

Notice of Resignation

It is necessary for special reasons that I inform the readers of the HERALD that I sent in my resignation as a general representative of this church on June 22, and that on July 2 I was informed by the Quorum of Twelve that my resignation was accepted. Needless to say, very important reasons justify this course of action. FRANK F. WIPPER.

LANSING, MICHIGAN, 412 West Main Street.

Reunion Notices

Northeastern Kansas reunion meets in the beautiful city park at Netawaka, Kansas, August 1 to 9, 1925. This is the great annual event for the Saints of the district. It is your reunion. Are you going to get back of it and push it to success? It is an occasion of spiritual and intellectual advancement. President Joseph A. Tanner of Kansas City Stake; Patriarch Joshua Carlile of Iowa; Missionary Charles E. Harpe, of Lamoni, Iowa; and District President Samuel Twombly, of Fanning, Kansas, will be present. We expect the presence of other speakers and workers. Special efforts for the instruction and entertainment of the young people will be made. Musical efforts and sunrise prayer meetings will be provided. The recreational activities will include hikes, baseball, volley ball, and many other games and contests.

The ladies of the Methodist Episcopal Church will serve meals at reasonable prices in the dining hall.

Order your tents and cots early from John M. Green, Netawaka, Kansas.

Eastern Colorado, at Colorado Springs, August 7 to 16. The speakers assigned are Apostle R. S. Budd, Bishop J. A. Koehler, Patriarch Richard Bullard. Tents: 10 by 12 and 12 by 14 may be secured on the grounds, also cots and bed springs. Meals will be served cafeteria style at a reasonable price. Bruce E. Brown, district president.

Marriage Notices

Charles J. Taylor and Effie L. Willey, of Burlington, Iowa, were married at the home of the bride June 22, 1925, by G. Scott Daniel. A few close relatives and friends were present. They will make their home in Burlington.

Elmer O. Bierman and Miss Alma G. Bauer, Burlington, Iowa, were married at noon June 23, 1925, at the home of the bride, G. Scott Daniel officiating. Wedding dinner was served to about thirty-five guests. After an extended honeymoon in California they will be at home at 1230 Virginia Avenue, Burlington, Iowa.

Reunion Calendar

Spokane, July 24 to August 2, Sawyer, Idaho.
Alabama, July 24 to August 2, Pleasant Hill.
Western Nebraska, July 24 to August 3, North Platte.
Northern California, July 24 to August 3, Irvington.
Central Oklahoma, July 25 to August 2, Skiatook.
Toronto, July 25 to August 9, Woodbridge.
New York and Philadelphia, ——, Deer Park, Pennsylvania.
Southern New England, July 25 to August 9, Onset, Massachusetts.
Eastern Michigan, July 25 to August 2, Port Huron.
Chatham, July 31 to August 10, Erie Beach, Ontario.
Southeastern Illinois, August 20 to 30, Brush Creek.
Mobile, August 1 to 9, Gautier, Mississippi.
Western Oklahoma, August 1 to 10, Eagle City.
Northeastern Kansas, August 1 to 9, Netawaka.
Western Colorado, August 1 to 10, Durango.
Lamoni, August 5 to 16, Lamoni.
Eastern Oklahoma, August 6 to 16, Winthrop, Arkansas.
Eastern Colorado, August 7 to 16, Colorado Springs.
Southern California, August 7 to 14, Hermosa Beach.
Northern Michigan, August 7 to 16, Boyne City.
Eastern Iowa, August 7 to 16, Maquoketa.
Seattle and British Columbia, August 7 to 16, Seattle, Washington.
Kirtland, August 13 to 23, Kirtland.
Idaho, August 14 to 23, Hagerman.
Des Moines, August 14 to 23, Runnells, Iowa.
Nauvoo, August 14 to 23, Nauvoo.
Kewanee, August 14 to 23, Galva.
Central Michigan, August 14 to 23, Midland.
Maine, August 14 to 24, Brooksville.
Pottawattomie, August 14 to 24, Council Bluffs, Iowa.
Southwestern Kansas, August 14 to 24, Winfield.
Clinton, August 21 to 30, Eldorado Springs, Missouri.
Little Sioux, August 21 to 30, Woodbine, Iowa.
Southern Michigan and Northern Indiana, August 21 to 30, Indian Lake.
Southern Wisconsin, August 21 to 31, Madison.
Western Montana, August 21 to 30, Race Track.
Northwestern Kansas, August 21 to 30, Studley.
Spring River, August 21 to 30, Miami, Oklahoma.
Far West Stake, August 27 to September 6, Stewartsville, Missouri.

Our Departed Ones

HILLS.—Louis Edward Hills was born at Whitewater, Wisconsin, July 11, 1857. At the age of fifteen years he was bugle boy with General Custer in the Northern Pacific Survey, but at the request of his mother was discharged from service fifteen months before the massacre. Began railroading at the age of seventeen years and followed that vocation many years, recently receiving a gold pin indicating over twenty-five years of membership in the Order of Railway Conductors. Married Helen S. Powers, a daughter of Apostle Samuel Powers, at Janesville, Wisconsin, September 28, 1885, and to this union was born one daughter, Louise, who is now Mrs. Daniel Lewis, of Casper, Wyoming, who reached here just two hours after her father's death. Baptized at Lamoni, Iowa, in April, 1886, by Columbus Scott, in a suit borrowed from President W. W. Blair. Called to the priesthood in 1895 through W. P. Robinson and was ordained a priest under the hands of W. A. McDowell and Charles H. Burr. Three years later he was ordained an elder, and a short time later was called to be a seventy, being ordained April 18, 1901, by Warren E. Peak and R. C. Evans, and remained in that quorum until October, 1923. He was for many years an active missionary, having labored in Wisconsin, Iowa, Montana, and Missouri. During the last eight years of his life he devoted himself almost exclusively to the study of American archæology and the traditions of the American Indian in connection with the Book of Mormon, and has written several books on that subject. It has often been said that he has studied deeper into this subject than any other man and has proved to the minds of thousands that the Book of Mormon is a true historical record, which work was pointed out in his patriarchal blessing, received under the hands of Patriarch John H. Lake in August, 1904, in the following words: "You will be preserved until your life mission is finished and shall help to prepare the church for the coming of Christ. If you are faithful, you will be made strong and will understand thoroughly the gospel work; and your memory shall be strengthened; and as you ex-

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amine the evidences that are in favor of God's work, you shall be blessed in your researches, and your mind shall be made clear to use these evidences in defense of the gospel. You came to the earth to fill a mission, and your life shall be spared until you finish your mission on earth." He had an abiding faith in the promises of God and was a valiant defender of what he believed to be true. Among the hundreds of friends who called to express their sympathy to the bereaved family was a little boy of twelve who said, "Sister Hills, my mother sends her love, and I love you, too. Brother Hills was a good man, and you are a good woman." Died at the Independence Sanitarium June 19, 1925. With faith we can feel he has gone home, where he can, unfettered, carry on the work he has begun here. "He has fought a good fight; he has kept the faith." Leaves his wife, daughter, and one sister. Funeral sermon from the Stone Church by E. E. Long assisted by G. E. Harrington and W. D. Bullard. Interment in Mound Grove Cemetery.

SCHADER.—Mrs. Nettie McNeal Schader was born May 12, 1868, at Morgantown, Ohio. Baptized February 28, 1885, remaining true to the faith. Died May 23, 1925, at Kansas City, Missouri, leaving husband, P. G. Schader, one son, and two daughters. Funeral sermon by Ammon White at Bennington Heights Church. Interment in Mound Grove Cemetery May 25, 1925.

MOYMON.—Blanch Alice Abell was born April 25, 1886, at Bird's Eye, Indiana. Baptized by L. C. Moor in 1917. Married Harvey C. Moymon October 5, 1905. Four children were born, one girl preceding her in death. Met with an accident on May 31, receiving a severe wound in the arm in an automobile wreck. On June 7 she developed lockjaw, and passed away. Sermon by O. C. Henson. Interment in home cemetery at Sulphur, Indiana.

DUNCAN.—James D. Duncan was born at Williamstown, Massachusetts, December 2, 1849. Married Nancy Bunch January 30, 1877; to them were born seven children. Baptized May 30, 1897, by David Smith, and remained faithful. Ordained an elder many years ago. Died at the home of his daughter, Mrs. Peter Phillips, Flint, Michigan, June 7. Leaves three sons and four daughters, seventeen grandchildren, and two great-grandchildren. Funeral services from Methodist church at West Branch, in charge of B. F. Anspaugh. Interment in Brookside Cemetery at West Branch, Michigan.

MARGRAVE.—Bessie Irene Margrave was born December 15, 1901, at Rich Hill, Missouri. Married Dan Margrave in 1917; to them two children were born. Died June 8, 1925, at Joplin, Missouri. Funeral sermon by Amos T. Higdon. Interment in Joplin Cemetery.

ALLEN.—Andrew Allen was born November 14, 1853. Baptized February 17, 1895. Died June 7, 1925, at Saint Luke's Hospital. Leaves three daughters and five sons. Funeral service from the Saints' church in Duluth, Minnesota, in charge of C. B. Freeman, assisted by Samuel Sloan. Interment in Oneota Cemetery.

WHITE.—Henry White was born at Brixton, Surrey County, England, November 21, 1854. Married Sarah Ann Pierce February 26, 1876, to which union were born three daughters and one son, the son preceding him in 1907. Baptized by G. R. Wells December 31, 1899. Ordained a teacher, having been called through J. W. Wight. Lived the life of a consistent Saint. Accidental death came to him Monday, April 13, 1925, caused by being hit by a street car. Funeral services in charge of C. Dickinson and W. J. Vaughn at the home and W. J. Haworth at the grave. Sermon by G. W. Stewart in Leichhardt, New South Wales, May 3. Interment at the Field of Mars Cemetery.

WHITE.—Sarah Ann Pierce was born of Welch parents in Liverpool, England, June 25, 1853. Married Henry White February 26, 1876, to which union four children were born, one preceding her in 1907. Baptized May 13, 1900, by John Kaler, and lived the life of a consistent Saint. She had been in frail health for some time; hence the accidental death of her husband caused her death April 28, 1925. Funeral service at the home in charge of W. J. Vaughn and C. Dickinson, at the grave in charge of W. J. Haworth, just two weeks after that of her husband. Sermon by G. W. Stewart at the church in Leichhardt, New South Wales, May 3. Interment in the Field of Mars Cemetery.

Conference Minutes

WESTERN MAINE.—At Mountainville, June 6 and 7, with C. H. Rich, president, presiding, assisted by conference appointees present. Right of the floor was extended to visiting Saints. Following officers elected: Lewis Eaton, chorister, Louise J. Eaton, organist, Nathan Eaton, usher. Ministerial and statistical reports read, and remarks made concerning reunion work in Maine. The recommendation of the ordination of William E. Candage of Vinal Haven to office of priest, and Winfield Dickie to the office of deacon was accepted and ordination provided for. Richard Baldwin and wife, also H. A. Chelline of Eastern Maine District, were present and were the speakers of the conference. A vote of thanks was extended to Mountainville Branch for its hospitality during conference. Next conference convenes at Vinal Haven in October. A spiritual time was enjoyed. Louise J. Eaton, clerk.

EASTERN IOWA.—At Muscatine, June 6 and 7. Most of the branches were represented. Business meetings were well attended, and a spirit of peace and good will attended. The Saints exhibited splendid interest in the various problems that came before the conference. The sermons by E. A. Davis and Leonard Houghton were of the Zion building character, preparing the Saints for the next step in the great program—stewardships and the gathering. Following officers were elected for the year: E. A. Davis, president, with Clarence Heide of Fulton and C. S. Shippy of Oelwein as counselors; O. E. Lindsay, of Davenport, secretary-treasurer; Irene Dykes, of Muscatine, chorister; Ivy Fisher, of Waterloo, historian; Harold Shippy, of Oelwein, auditor; R. R. Welday, of Cedar Rapids, Bishop's agent; Brother Allen, of Muscatine, Sunday school superintendent; Bonnie Vickerstoff, of Clinton, secretary; Elizabeth Vickerstoff, su-

Short Story Contest

For "Autumn Leaves"

The social ideals of the church contain many valuable story ideas. And sometimes a short story has done more good than a sermon. With this thought in mind, Autumn Leaves is searching for a good story—the best short story on Zion it is possible to find.

In connection with Autumn Leaves, the Pen and Ink Club of Independence is offering $80 in prizes for the best short stories about our social ideals. The judges will be President Elbert A. Smith, Mrs. Alice Edwards, and Frank B. Almond, associate editor of Autumn Leaves.

Everybody can take part in this contest. You do not have to be an experienced writer to compete. All you have to do is to tell in a short story your most interesting idea about Zion. The rules of the contest are printed below.

Read them. Then start right away on your story. The prize winners will be published in Autumn Leaves.

HERE ARE THE RULES

1. The story must be centered around the social ideals of the church.
2. You may use any number of words over 1,500 and up to 5,000.
3. Sign your story with a pseudonym; and inclose with your manuscript a sealed envelope containing your name and address, the title of your story, and the pseudonym.
4. All manuscripts must be mailed before October 31, 1925.
5. Autumn Leaves reserves the right to publish the prize-winning stories. All manuscripts will be held by the Pen and Ink Club, and those having exceptional merit will later on be used in the church literature and periodicals after receiving consent by the author.
6. Address manuscripts: "Contest Editor," Autumn Leaves, Herald Publishing House, Indpeendence, Missouri.

Prizes --- First $50 Second $20 Third $10

Remember the Closing Date---October 31

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perintendent of Department of Women; George McFarland, of Oelwein, superintendent Department of Recreation and Expression. The chorister was allowed to select her organist. The ordination of George McFarland and Harry Eckright to office of elder approved and provided for; also James Coolon to office of teacher. O. E. Lindsay, secretary.

GALLANDS GROVE.—At Cherokee, Iowa, June 6 and 7. Reports from General Conference were heard, and the old officers were reelected with the exception of Brother Cockefair who has left the district. Vernon Spence was chosen district Sunday school superintendent in his place. Sister Guy Johnson will succeed Brother Salisbury as chorister. Reports indicate that all are working in unity, and the work is moving forward. The spirit of peace was present. Time and place of next conference left to the district presidency. W. A. Smith, F. T. Mussell, C. E. Butterworth, and Moroni Traxler were present as missionaries. W. W. Reeder, secretary.

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THE SAINTS' HERALD

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Richard J. Lambert, Assistant Editor.
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Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

The Program of the Church

I. The Missionary Program

Any institution that is doing orderly and constructive work must have a program. What is the program of the church? In section 119, paragraph 8, of the Doctrine and Covenants appears the following:

> Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.

Here we have it stated that there is a work for the church to do which is intrusted to all. The responsibility is not placed upon the ministry alone, but the men of business and of work; that is, professional men and laboring men of all classes in the church are to labor together with the ministry in the accomplishment of that work. Section 122, given to our late President Joseph Smith, closes with the following admonition:

> Yea, verily, thus saith the Lord, unto the elders of the church; Continue in steadfastness and faith. Let nothing separate you from each other and the work whereunto you have been called; and I will be with you by my Spirit and presence of power unto the end.

Others may have come to us with a message of separation. If so, that is man's counsel. We do not come to you with man's counsel, but rather with God's counsel which is, "Let nothing separate you from each other and the work whereunto you have been called."

We speak about the latter-day *glory*. There is something about the word *glory* that brings a thrill. Our hearts are stirred when we sing the old song:

> The Spirit of God like a fire is burning;
> The latter-day glory begins to shine forth.

But it is also spoken of as the latter-day *work*. Do we get the same thrill out of the word *work* that we do out of the word *glory*? Jesus said, "My Father worketh hitherto, and I work." He did not talk about glory until his work was done, and then he said, "Father, glorify me with the glory that was mine before the world was." Glory came after work. The young people of the church should not be deceived by the leisurely way in which the days pass over their heads. Ere they are aware they will be middle-aged and the time of their preparation will have passed. Those who are now middle-aged, before they fully realize it will find their term of service is past. All, then, should heed the admonition to "work while the day lasts."

We may conclude, then, that the program of the church is one which will involve work. What is the program of the church? In its general features it is the same old program which the church has had from the beginning. However, it may involve new problems. To illustrate: In 1860 the church had the same general program it has to-day, but it had problems to meet which we do not to-day have before us. They have been solved. To-day we have the same general program the church had in 1860, but we have some new problems involved in the redemption of Zion as the "hastening time" draws upon us.

First of all, we may say that the program of the church must certainly include missionary enterprises. The great commission was, "Go ye into all the world, and preach the gospel to every creature." The first work which Christ himself did was missionary work. According to Matthew's record, he went through all Galilee preaching the gospel in every synagogue. He found men fishing and admonished them to lay down their nets and follow him, and he would make them fishers of men. They complied. We need not necessarily think that he passed by a total stranger and that upon his invitation they dropped all and followed him. It is as reasonable to presume that they had heard his preaching, inasmuch as he had preached in all the synagogues, and that they were the legitimate fruits of an orderly missionary undertaking. We prefer to believe that he won those converts by sacrifice, by prayer, and by preaching, exactly as we win converts to-day. The work which he began then must be fundamental, and missionary work must continue to head the list of enterprises, at least in point of time if not in

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point of importance, because we must first reach men with the gospel message and "convert them," as the term goes, before we can bring them into the church and lead them on in other parts of the program.

Jesus said there were two great commandments: First, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And the second, "Thou shalt love thy neighbor as thyself." Upon these two commandments all things hang, from decalogue to beautitudes, from Genesis to Revelation. Everything is contingent upon these two commandments. Our missionary enterprise hangs upon the first commandment. Missionaries go out to reveal God to men and teach them to have faith in and love him. There is an instinctive desire in the hearts of men to find God. The missionary acts as a guide to help them in that search, also as an authoritative representative of our Lord. Philip found the eunuch reading the Scriptures and said, "Understandest thou what thou readest?" And the eunuch replied, "How can I, except some man should *guide* me?" Philip, then, the missionary, immediately proceeded to preach Jesus unto him.

Paul upon Mars' hill found many altars. Polytheism was hospitable. Any foreigner could bring his God into Greece and set up an altar, and he was immediately received and at least tolerated. The Romans later took over the entire Grecian aggregation and added them to their collection of gods. Paul, however, came representing one God—a jealous God, and there was not room in man's heart for any other God. Upon Mars' hill Paul also found another altar erected to the "great unknown God." The many altars were a testimony to the unending search for God; the one erected to the unknown God was a confession that they had not to their satisfaction found him. It is the province of the missionary of the day to reveal this great unknown God to the people who have not found him, but who are seeking after him.

We might pause to inquire why we should go out to seek and save souls. Back of the intensive missionary programs of the Protestant churches in years gone by there was the old idea of hell as a lake of literal fire and brimstone in which souls were plunged to suffer forever. They were supposed to suffer acute torture beyond description, not to-day or to-morrow, but continuously on and on and on without interruption or respite or hope. As a boy, impressed with this old theology, I one time lighted one of the old-fashioned sulphur matches which were very strenuous in their nature and held my finger in the flame as long as I could endure the pain in an effort to form some conception of what it would be to be in hell all over all the time. I concluded it would be pretty severe. Naturally those who believed in such a future state for lost souls would go to almost any extreme of sacrifice in the endeavor to win them to God. If you were to see a man drowning, you would risk your own life to save him. Drowning, however, takes only a few minutes, while hell was supposed to last throughout eternity. It is no wonder, then, that the old Protestant missionaries suffered and endured and went to the ends of the earth to win converts.

It is obvious to all that the old ideas of hell have changed somewhat, but is there any less an incentive to save souls? We have but to read the daily papers and look in the faces of men upon the streets to realize that hell is very real and that its domain not only exists in future life, but here and now. There may be a popular conception that the old word of three letters, *sin,* is an obsolete word, perhaps to be used only in cross-word puzzles, not to be considered in polite society. And the philosophy of the world may teach us that every desire of the human heart is natural and is therefore a holy desire and should be gratified; that the main aim of life is to seek pleasure, etc. Sin, however, is not an obsolete word. The wages of sin still are death. Sin still brings torment. Men and women are collecting their wages daily, and they are daily in torment, and without doubt will be in the life hereafter.

Any pastor is likely to receive distressing confessions. Members of the Presidency, being pastors of a very large flock during a period of years, listen to many such confessions, and many times men making such confessions have said, "Brother Smith, I have been in hell." The lines in their countenances, the expression in their eyes testify to the truth of that statement. And I have been made keenly to realize that only the gospel of Jesus Christ could save such men here and hereafter. If they had not obeyed it, their salvation was to be found in obedience to it. If they had once obeyed but had drifted away, their salvation was found in a return to obedience.

Not only will it save men from hell, it will keep them from getting into that condition. There are thousands of men and women seeking for satisfaction through the pleasures of the world. They are seeking happiness in being served. They never find it. Instead they find pain, distress, and torment. They need the gospel, even the fundamental principles of the gospel—faith and repentance and baptism. They need its further call to service, that in a life of simplicity, of virtue, and of service to others they may find a degree of joy, even of heaven here, and certainly hereafter. Thus they shall realize the statement of Christ, who said, "I am come that

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they might have life, and that they might have it more abundantly." Their salvation comes through an enlargement of the soul. As Alma teaches in the Book of Mormon, the gospel enlarges the souls of men and women, and in that way brings salvation in a very real sense.

We have intrusted to us the greatest enterprise. If I were to question men in different sections as to the greatest enterprise, probably I would have a variety of answers. In the Middle West I would be told that it was the raising of corn and hogs to feed humanity; in the East I might be told that it was to manufacture cloth to clothe humanity. But suppose it should develop that humanity is not worth feeding and clothing. I think I have seen men who ate a great deal who were not really worth the food they consumed, and women who did not wear so much clothing, who were not worth the clothing they wore. It is the work of the gospel of Jesus Christ to make men and women worth feeding and clothing, thus putting real meaning into the tremendous toil performed by humanity to maintain its existence. There can be no greater enterprise, and this is the work intrusted to all.

You my say that you are not a missionary, never having been ordained a seventy or an apostle, but remember that the Book of Doctrine and Covenants says this work is intrusted to the men of business and of labor, and they are to work together with the ministry. There is one way in which you can work with the ministry, and that is through the financial law. There are few, if any, millionaires among you, but all, or perhaps nearly all, can help through the law of tithing, freewill offering, and consecration. I need make no apology for that law or its presentation. The Lord thought it worth while to write it into the Book of Doctrine and Covenants and the Bible and the Book of Mormon, so certainly it is my right and province to preach it from the pulpit and the press. And through this law the man of business, the storekeeper, the professional man, the physician, the man of labor, the carpenter, the mason, the railroad man, the farmer may cast in his lot with the ministry and become laborers together with them and with God and accomplish the work intrusted to all.

A few men have said, "We will be our own bishop." We have been telling the world for nearly a hundred years that no one could improve on the law of baptism. They may sprinkle, they may pour if they prefer, but they cannot do it in the name of the Lord, and in so doing are not complying with the will of the Lord. Neither can you improve on the law of tithing. The Lord has definitely said a tenth is his, and he has as definitely told how it should be paid and how it should be handled. No man is a bishop until he is called and ordained to the office of bishop and accredited to the church. You cannot be your own bishop or handle your own tithing and comply with either the will or the law of our Lord.

A few have said, We will wait and see how things come out. Ordinarily every horn has two ends, which gives rise to the old saying that things come out at the little end of the horn, and it might be presumed that would be the outcome of any enterprise, all of whose adherents determine to wait and see how things come out. But the church is not going to come out that way. Instead of asking, How is the church going to come out? it would be pertinent perhaps to ask, How are you going to come out? That may be the question the Lord is putting to you at this moment. And suppose after waiting until the church is victorious and Christ has put every enemy under his feet and there is no longer any possibility of a question as to the outcome, you should then bring your offering and he should say, "I have no need of it. There was a time when the church needed your contribution to sustain the families of John W. Rushton and J. F. Curtis and J. A. Gillen and hundreds of others. In that day you withheld it. To-day we do not need it." The time to help the church is when the church needs help. Men will put all they have and can get from their neighbors into oil stock, real estate, or other speculative enterprises, and then hold back and say concerning the work of almighty God that they will wait and see how it comes out. Personally I know of no more sure investment than that which is made in the church established by our Lord and made in harmony with his divine direction.

One of the first great items, therefore, on the program of the church is that of missionary work. There are many ways in which all can cooperate in this work—by teaching the law to their neighbors; through the Sunday school and Religio impressing it upon the hearts of children; teaching it in their own homes; distributing tracts and SAINTS' HERALDS, etc.; and underneath it all is the financial law of the church, the law of tithing, of freewill offering and consecration, by which the entire church work, including missionary enterprises, is to be sustained. This is a splendid part of our program, and I invite all to get behind it with their moral and financial resources. ELBERT A. SMITH.

(To be continued.)

Mrs. Blanche Bates says, "The point is just this, What people give to us—how much of themselves they give—depends on our own attitude toward them. If we want their interest, we must give them our interest. And I believe, with all my mind and heart, that this giving and receiving of mutual interest is the great secret of happiness."

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Questions and Answers

Question: It is rumored in my locality that since conference the church has had to pay thousands of dollars of debts for the President. A more specific rumor is that the Joint Council authorized the new Bishop to pay $1,395, covering back debts incurred by the President. What are the facts?

Answer: The first rumor is a gross exaggeration. The second conveys a part of the facts but might give a wrong impression of favoritism and extravagance. The conference of 1922 limited the amount that any general officer might receive for personal and traveling expenses to $1,800 per annum, and limited the family allowance to a similar maximum. However, it was provided that in case of necessity, on order of a joint council of Presidency, Twelve, and Presiding Bishopric more might be allowed in given cases. This action recognized that men who travel much and have many other expenses may not be able to keep within the prescribed amount, and sickness or unusual expenses in the family may result similarly to the family budget.

The Joint Council of Presidency, Twelve, and Bishopric (President Smith not being present) did, following the late conference, authorize the Bishop to pay $1,395 debts incurred by the President, who had borrowed at the bank that amount to meet traveling and personal expenses over and above the fixed allowance mentioned above. This is as set forth in the rumor; but something else not set forth in the rumor took place which destroys the appearance of favoritism. The same Joint Council took similar action in the case of the retiring Presiding Bishop, Brother B. R. McGuire, as the following will indicate:

Joint Council Minutes, May 5, 1925, 1.30 p. m.

Bishop Carmichael then presented a matter of indebtedness charged on the books against Brother McGuire amounting both personal and family to $1,350. This amount being over and above the allowance designated by the conference, the Bishop desired approval of the council before charging off. It was moved and seconded that the amounts referred to be credited as personal expense and extra family allowance. The motion prevailed.

This action is not by any means mentioned to reflect upon Bishop McGuire. The council considered the money honestly spent or the items would not have been allowed. And it need not have been mentioned here had the matter been permitted to go its course and be reported to the conference in due time.

The fact that the council took similar action in the two cases relieves members of the council of suspicion of favoritism. The fact that Bishop McGuire, who is generally considered frugal in his uses of church money, did not keep within the prescribed amounts would indicate that it is not surprising that the President, whose expenses and duties are certainly not less numerous, should have encountered a similar difficulty. The council acted honestly and equitably, and will continue to do so.

It is well to remember that certain church officers have heavy expenses that do not ordinarily come to others. An apostle on a mission overseas may not keep within the amount named, and in some instances have not done so where there were long distances to travel. Both the President and the Presiding Bishop have heavy expenses that others do not meet. As an illustration: When the President must go to Washington, as has happened more than once, and spend some time there securing admission of missionaries to foreign fields, or entrance for some of our foreign Saints to America, the cost of travel and lodging is considerable. And while it is strictly church business, it is charged to the *personal* account of President Smith. This is mentioned as but one of very many items which both the President and the Bishop have to meet which are not always known or taken into account by those who merely read a report of expenses. It should be remarked also that the items allowed President Smith and Bishop McGuire ran back over more than one year in both cases.

The Church and County Agent Cooperate in Northeastern Nebraska

We received a card July 30, mailed at Decatur, Nebraska, and signed by the agricultural agent located at Walthill, Nebraska, Mr. Everet T. Winter. Mr. Winter is a progressive government and county agent who has given Elder B. F. Creel and wife good support in their missionary and model farm work, mentioned before in the columns of the HERALD and *Autumn Leaves*. The contents of the card received are here partly quoted:

In cooperation with Elder B. F. Creel, a showing of moving pictures and some good speakers will be included in the program planned for your community next Saturday evening, August 1, 8.15, in the L. D. S. church basement on the Macy-Decatur road. Come and bring a friend. Everybody welcome. Be sure to bring the wives and the children.

We know from this that the church on the reservation is moving forward, and we hope to hear of its completion before many months. The situation is beautiful, the demand is insistent, the opportunity for doing good among the Indian people is great. May these good workers be strengthened for their tasks, and may they obtain joy to their souls from the work they accomplish.

"It is worth while to follow all impossible experiments through to the end. Something may come of the most improbable of them."—*Experimenter.*

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OFFICIAL

Do You Believe in Prayer?

[Patriarch J. A. Gunsolley, for twenty-five years a member of the faculty of Graceland College, tells of an answer to prayer that has directly benefited hundreds of young people. —J. A. GARDNER.]

An Unusual Prayer Meeting

On a Sunday afternoon in the early summer of 1911, a group of some half dozen individuals gathered in the chapel room of Graceland College for a prayer meeting. Many prayer meetings had been held in that historic room before that one, and many have been held there since, but this one was unique. To be somewhat specific, the following will be in point:

The idea of dormitories had been inaugurated, and Marietta Hall had been built and named in honor of the one who had done so much in promoting the college idea among the Saints, Sister Marietta Walker. Her pen was ever busy in producing article after article over the signature of "Frances," and her influence was exercised in favor of the project of having a college under the auspices of the church where the young Saints could be trained for life under circumstances favorable to their religious faith. Among the donors of material means for the establishing of such an institution, she was one of the most liberal. Marietta Hall had served well for a short period the needs of a small number of girls who left their homes and loved ones to be cared for by the college.

The time had come when the one little frame building could no longer fill the need, and it was realized that more commodious quarters for girls must be provided, and no dormitory accommodations for boys had been provided, except such as the basement and third floor of the college building offered, which were very meager.

But where was the money to come from? The running of the college had already piled up a debt of considerable size, and the church had much difficulty in raising funds to keep the missionary program going and do other necessary things. Effort had been made to collect money for college necessities, and it seemed out of the question to raise an additional sum for this special purpose. But the burden of caring for the young people of the Saints who came to the college as a sacred charge rested heavily upon those carrying the weight of responsibility, and it was felt that something must be done. But what?

This was the group, just a small number of those intrusted by the church with the carrying on of the college work; and this was the occasion that brought them together. They believed in a God that answers prayer; and they believed that this God had restored his church with the divine authority of the priesthood, with the organization, doctrine, power, and blessings, as in the beginning. It was to importune this God, the God of Abraham, Isaac, and Jacob, in behalf of the dear boys and girls of his church, many of whom are grown to maturity and are now reading this little reminder with feelings of much appreciation of the faith and works of that group.

One by one those present addressed the God of all the earth, and with words trembling with emotion, and with tears coursing down their upturned faces, pleaded for divine consideration in behalf of the boys and girls who would continue to come, unknown to those who were asking, but nevertheless coming and asking at the hands of the church, God's church, the church of their fathers, an opportunity to prepare for the activities of life. Would the Lord touch the hearts of a sufficient number of friends who could help, that means might be forthcoming to build a modest dormitory for the care of our dear young people? Would he not fire those of the group who were ready to go out to secure the means, so that they might have divine eloquence to plead the cause in righteousness? This was the burden of their cry.

The Spirit of the living God rested upon them and filled their souls and gave them confidence that the work would be accomplished, though it would seem almost that it would require a miracle to bring it about. The Spirit that was in that prayer meeting did touch the hearts of a sufficient number to make possible the thing undertaken; by the opening of the college year in September following, the work was well under way, and by Thanksgiving the building was ready to be occupied; it was named Patroness Hall in honor of the donors who had contributed most largely to its erection, the Graceland Patroness Society of Lamoni.

This was one of the most remarkable prayer meetings in Graceland's history, though there have been many where the Spirit of God was poured out in a most remarkable manner.

SAVE THE COLLEGE!

"The things that we might do with the things we do not have is of a nonessential character," says the common sense adviser.

The young people of Madison, Wisconsin, have defined play as, "Action entered into for amusement and not directly or indirectly for any monetary value or reward." Work as, "Action that we like to do, entered into for its monetary value or reward." And drudgery as, "Work that we do not like to do."

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ORIGINAL ARTICLES

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

Evolution of the Reunion

BY BISHOP A. B. PHILLIPS

In consequence of the discontinuance of the fall conferences of the church, a provision was made at the April General Conference held in Kirtland in 1883 for the holding of mission and district reunions "for religious services, when and where it may be by them deemed best." Under this authority the first reunion of the Reorganized Church was held in Iowa at Leland's Grove. It began Sunday morning, September 16, because Saturday was occupied in setting the camp in order, it being the day of arrival and a rainy day as well. The ministry present at this first reunion of the church included President Joseph Smith, Alexander H. Smith, E. C. Briggs, James Caffall, Charles Derry, Bishop Blakeslee, I. N. White, Glaud Rodger, T. W. Chatburn, J. F. Mintun, and several others well known to the church.

It will be interesting to the Saints to note the purport of a resolution adopted at this reunion touching swings, shows, and intoxicating liquors. It was passed in connection with a resolution providing for the holding of a reunion annually, and reads as follows:

> Resolved, That no swings, shows, or intoxicating liquors shall be allowed on or nearer the grounds than is prescribed by law for such meetings. And we invite all districts who may desire to join with us in this movement for the advancement of the cause of Christ to cooperate with us in lifting high the standard of the Cross, that the truth may be made known, our spiritual growth increased, and our God and Christ glorified.

History does not tell us just why "swings" were classed with "intoxicating liquors" in this resolution, but perhaps the fact that both have a tendency to produce dizzy spells may have suggested an affinity to the movers of the resolution. It indicates at least a determination that spiritual uplift should not be neglected for worldly allurements.

The reunion was held next year (1884) at Raglan, Iowa, October 4 to 12, at which fifty persons were baptized and confirmed. Seven places were proposed for the holding of a reunion in 1885, resulting in the choice of Galland's Grove. There were 396 votes cast on this occasion, but that more people were present is shown by the fact that 430 votes were cast in determining the date for the next reunion, which was set for early in October. A reunion was also advertised to be held in September at Wheeler's Grove, as announced by the branch located there, and it appears that a reunion was also held that year at Montrose or Bluff Park, according to notices appearing in the SAINTS' HERALD.

The Reunion Idea Spreads

Within a few years after the holding of reunions had been recommended by the General Conference referred to, notices appeared from time to time in the HERALD announcing the dates of reunions in various other districts of the church. For instance, announcement appeared of a reunion to be held at New Port, California, beginning September 12, 1886. The fourth annual reunion of the church was held that year at Garner's Grove, Iowa, the grounds being laid out in circles, with an assembly tent in the center capable of seating a thousand persons, but Sunday the attendance exceeded its capacity, five thousand to six thousand attending. According to rules adopted by the camp, the day began at five o'clock and closed at 11 p. m., with prayer service and three preaching services each day as had been the custom in previous years. An editorial in the HERALD states that "no noisy games, or merry-go-rounds, and no games of chance" were permitted on the grounds.

The first reunion held in the New England mission was a joint reunion of the Maine and Massachusetts Districts, held in August, 1888, at Jonesport, Maine. A sail and a beach picnic followed the closing of this reunion. At this reunion such well-known men as W. H. Kelley, F. M. Sheehy, M. H. Bond, E. C. Briggs, U. W. Greene, and John Smith were present. After 1894 the combined reunions of these districts were discontinued and a committee was chosen to divide the property owned jointly. Massachusetts District continued to hold annual reunions, and various locations were used for that purpose from year to year.

At Vale's Mills, Ohio, a reunion was held in October, 1889, under the presidency of Gomer T. Griffiths, at which about a thousand persons were said to be in attendance on Sunday. In 1891 reunions were held in Detroit, Minnesota; Rich Hill, Missouri; and in two places in California, at Irvington and at Laguna; also in Kansas, at Idylwild Park. The next year eight reunions were advertised in the SAINTS' HERALD, but it is possible that not all of the reunions held that year were advertised. At the Logan, Iowa, reunion held in 1890, it was estimated that ten thousand persons were present, of which about a thousand six hundred were campers.

Growth of Reunion Activities

The desire for spiritual association and development that evidently prompted the holding of these early reunions in due time resulted in other activities than the four meetings each day that quite generally characterized the gatherings of this kind. When at the Dennisport, Massachusetts, reunion of 1898 it was proposed that the week-day afternoons be given to recreation and visiting in the camp,

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there were some who expressed the fear that such laxity in the use of time would develop worldliness and disregard of spiritual things. The proposal was adopted, however, and the beginning of a new order was at hand. Similar changes were effected in reunions in other districts of the church, and it was soon noted that increased attendance and interest on the part of young people began to develop. The change, instead of decreasing, increased the effectiveness of reunion work, while giving opportunity to those who must seek a period of rest a most excellent atmosphere in which to recuperate their physical strength and spirits.

As compared with the old-time reunions, those of to-day lack nothing of the spiritual power and devotion formerly enjoyed. On the other hand, the greater number of activities now engaged in even more surely build up the faith and intelligent zeal of the Saints who desire to become of real service to the church of the living God. The social contact is so directed that greater unity, cooperation, and love result in a noticeable degree. The educational features now quite generally found are of a varied character that supply the needs of a greater number than ever before, and the reunions constitute seasons of real spiritual and intellectual enjoyment and growth on broader lines than the old schedules provided for. One needs only to avail himself of the privileges at hand to realize what remarkable instruments for good the modern reunion is become.

In point of accessibility the reunions of to-day are distributed for the convenience of the member wherever he resides, so that no interminable journey is required to gather with the Saints in one of these delightful seasons of helpful association. There are now more than fifty reunions held nearly every year in various parts of the United States and Canada, which are attended by many thousands of Saints, besides a great number of friends and visitors. They have therefore become a considerable factor in missionary opportunity, and one might not be far astray to predict that this feature will be more fully utilized in the course of time, though already much good has resulted from efforts in that direction.

Results We May Observe

Several things can hardly fail to impress themselves on an observer at the reunions I have attended thus far this year. Perhaps the first is the wider comradeship that extends to young and old alike. This is certainly becoming more general than ever before in my experience. There seems to be an increase in the cooperative spirit also—the spirit of real helpfulness and desire to participate in responsibilities that must be assumed for the good of the body. At no time did I hear a word of fault-finding or harshness during my association with the reunion Saints at Chetek, Minneapolis, or Inman. Arduous duties were apparently as cheerfully performed as though the labor were a real pleasure, and I am of the opinion that it was a pleasure to those who assumed their tasks in the interests of all concerned.

In recreational activities a splendid spirit was manifested by the young and other Saints participating. The spiritual and moral foundation evidenced in these young lives could be nothing less than a tonic to the soul of the observer. We who have borne somewhat of the burden of church work in the past need have no fears for the future in such consecrated hands as are coming forward among active members of our junior church. The deep interest and steadfast purpose manifested by them must surely produce well-qualified men and women in the days to come when they assume the part some of us now bear in the Lord's work. And this is a beginning of the development to be anticipated.

In all of these district reunions was found the evident desire of the members to learn more fully concerning the program of the church and the prospects of realizing the Zion about which we have sung and for which we have prayed for nearly a century. Absorbing interest was the rule when these things were considered either in sermon or class work. The questions that were asked showed something more than a superficial desire to pass away the time, and one could not but feel that the spirit of sainthood actuated those who attended the meetings—a desire to learn and a desire to do. If this spirit continues to prevail in all the districts of the church, as manifested in the places named, we can look forward with confidence to the realization of our most cherished hopes for the church.

It would require too long a list of names were I to mention all whose devotion to the work might be named, and perhaps it is as well to mention none by name. The careful attention more recently given to reunion work gives clear indications of a bountiful harvest to be realized by the church in the near future, a harvest of fruits both delightful and precious. Added to this hope is the promise that we shall reap in due time if we faint not.

Love is the river of life in this world. Think not that ye know it who stand at the tinkling rill—the first small fountain. Not until you have gone through the rocky gorges, and not lost the stream; not until you have gone through the meadow, and the stream has widened and deepened until fleets could ride on its bosom; not until beyond the meadow you have come to the unfathomable ocean, and poured your treasures into its depths—not until then can you know what love is.—Henry Ward Beecher.

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The Elements of Stewardships and Our Social Program

BY ALBERT CARMICHAEL

(Continued from HERALD, page 792, July 29.)

How to Become an Active Steward.

In an address by President F. M. Smith at our late General Conference, he said:

> So far as the work of the church is concerned, then, the time is here for the establishment of the practical aspects of the doctrine of stewardships, and for that the Presidency stands, and that we recommend to you—that we enter upon the establishment of stewardships without delay. Let me emphasize those last two words, *without delay*—for the time demands it.

The Bishopric heartily concur in the sentiment therein expressed. This brings us face to face with the vital question:

What is meant by the establishment of stewardships, and how shall we proceed to enter into our several stewardships?

The first thing absolutely necessary:

True conversion is the first prerequisite. To be born again, both of the water and of the Spirit. This means something: that we have caught the same vision of our work, in a degree as least, as the Master had, that we are here for service and not to be served—that we can better serve God through serving our fellow man—that we are here to give rather than to get. "God so loved the world that he gave his only begotten Son," etc.

Do not misunderstand the position of the church. The motive that should control us in our warfare is that of serving, but this does not mean that we are not expected to receive anything. We are to receive just enough to enable us to properly serve. When it is necessary for us to receive, it should be looked upon as a means only to enable us better to serve.

We repeat that none can expect to enter fully into the exalted work who still cling to the old order of things; the putting of self ahead of his brother; the putting of individual rights above the rights of the group. In other words, true conversion is to be wholly consecrated. We can reserve nothing. Our lives, our fortune, and all we possess are pledged for Zion's weal.

We only have need to follow the Christ all through his ministry to have this great and needful lesson indelibly stamped on our memory, that everything he did was eventually for the good of the whole. He purified the individual that thereby the group might be pure. To accomplish this he consecrated all he had for his fellow man. He has said to us, "Follow me." Shall we do it? To do so leads to success. To fail to do so inevitably leads to failure. The ideal is high, but to succeed we cannot lower it.

The Second Step, Which Is to Comply With the Law of Consecration of Temporal Things

This step is easy, providing we have unreservedly entered into the true spirit of the Master's work. He who has consecrated his life finds no difficulty in consecrating his means.

But we ask, What are the laws governing the consecration of temporal things? Let the Lord answer this query:

> For according to the law every man that cometh up to Zion must lay all things before the bishop in Zion.—Doctrine and Covenants 72: 3.

The first step to take to comply with the law of temporalities is to "lay all things before the bishop in Zion." What is meant by laying all things before the bishop in Zion? It means to do just as we have to do with our Government. Every year we have to make out a financial statement showing our assets and liabilities so the Government may know just how much taxes we owe to the State or how much income tax we owe the United States. When we make out this statement, we take it and "lay it before the state authorities"; or, if it is the income tax report, we "lay it before the United States authorities." In neither case do we, by this act, give all we have to our Government, but the act is formal recognition of the fact that the Government is the authority from whom we secured the legal title of all we have.

Just so does the Lord demand us to lay what we have before the church through its authorized representative, the bishopric; the object being to enable both ourselves and the bishopric (the church) to determine just how much we have to give, if any. By this formal act we recognize the fact that the Lord is the real owner of all we have.

Having made out our financial statement (called an inventory) and filed it with the stake bishopric, we wish now to know how much we should give. The amount that we should give, if we have anything to give, and when and how are fully revealed by God in his law.

Let us repeat that the second step was to comply with the law of consecration of temporal things. That the first step to take to comply with the law of temporalities was to "lay all things before the bishop in Zion." That this meant to make out a statement showing our assets (what we are worth) and our liabilities (what we owe) and hand or send this to our Presiding Bishop; or, if we live in a stake, to hand it or send it to our stake bishopric.

Note that doing this did not mean that you were to give all that you possessed to the Bishopric of the church. You may not just understand fully how to

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make out this financial statement. So we herewith show you how it is done. After we have shown you how to make out the statement, we will then tell you how much, or what amount or part of your possessions the Lord tells you to give, and always remember that what you do give should be given because you are willing, because you want to give, and never by being forced to give.

We will now suppose that you have never made an inventory or financial statement (called in Doctrine and Covenants "testimony") and wish to do so. Here is the way to do it. We will suppose that your name is Samuel Doe.

Financial or Property Statement

By Samuel Doe, 216 North East St., Lamoni, Iowa.

Resources		*Liabilities*	
Residence	$ 2,500.00	Note	$2,000.00
80 acres @ $200	16,000.00	Note	1,500.00
Furniture	600.00	Accounts	500.00
Clothing	200.00		
Poultry	50.00		
Cow	100.00		
Cash	500.00		
War Stamps, U. S.	50.00		
Bonds, U. S.	200.00		
Total	$20,200.00	Total	$4,000.00
Deduct liabilities	4,000.00		
Present worth	16,200.00		
Tithe, one tenth	1,620.00		

Samuel Doe owes the Lord $1,620, or one tenth of his net worth; or, stating it in another way, Samuel Doe owes the Lord one tenth of all he has after allowing for his debts.

Remember also that Samuel Doe, up to the time he has made out this statement, has had his living supplied. He has had his needs and just wants supplied, but being saving and frugal he has accumulated $16,200.

The Lord says that one tenth of this is his.

Samuel Doe now places this property statement in the hands of the bishopric and pays the Lord's share (one tenth of the net worth, or $1,620) to the Lord's representatives, the bishopric.

Up to the present time we have shown that the following steps are to be taken to enter into an active stewardship:

First: A full compliance with the laws governing the initiatory rites leading into the church, these being:

a. Having a proper faith.
b. True repentance.
c. Baptism by immersion.
d. Laying on of hands for the reception of the Holy Ghost and a belief in the other two fundamental principles of the gospel which are: the judgment and the resurrection.

Second: A full compliance with the laws governing the proper use of the temporal things in our possession. These steps being:

a. Laying all before the bishop in Zion, or, if in a stake, before the stake bishop.
b. That this is done by making a financial statement of all our assets and liabilities.
c. And placing statement with the bishopric.
d. Then, if this statement shows a net gain or increase, to pay the Lord the tenth.

The remaining nine tenths of the net gain *may or may not* be surplus. If any part of this nine tenths is needed immediately, the amount needed should be taken out of the nine tenths, and whatever is left of the nine tenths is called surplus. Surplus has officially been defined as follows:

That part of a man's possessions, whether of moneys or properties, of which he has no present or immediate need; the word *need* being determined by the man's position, sphere of action, his business and his dependencies.

We shall now continue with Samuel Doe, telling why he should pay one tenth to the Lord and what to do with what is left, the nine tenths.

The net gain was $16,200. Now remember that Samuel Doe, according to the law of God, has not the right to retain all of the $16,200. He should pay his senior partner, God, his share. The senior partner furnished everything with which to make this $16,200 except the labor. God demands as his share of the net proceeds, immediate possession of one tenth. It is not left to any man or set of men to say how much of the net gain should be placed in the possession of the Lord. The Lord himself has forever settled that by definitely stating that it is *one tenth*. Samuel Doe pays the one tenth, leaving him still in possession of $14,580, or nine tenths. ($16,200, minus $1,620, leaves $14,580.) Now, what does the Lord wish him to do with the $14,580, or nine tenths? To understand our answer to that very important question, we must remember the following facts:

1. That Samuel Doe has now for the first time made out his financial statement, has paid his tithe (tenth), and still has property left in his possession to the net value of $14,580.

2. That this $14,580 represents all that Samuel Doe has gained during his life, or up to the time he made his inventory, after paying his tithe (tenth).

3. That Samuel Doe does not own anything.

4. That God is the owner, the real owner.

5. That God has given $14,580 to Samuel Doe to hold in his possession.

6. That Samuel Doe may have the legal title to this property ($14,580); that is, Samuel Doe is the legal owner of the property valued at $14,580.

7. That Samuel Doe is morally responsible to God

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for the management and use of this property, therefore Samuel Doe is also the moral owner.

8. *Get this necessary viewpoint.* That Samuel Doe may hold the title to the property and thus be the legal owner and have possession of the property, but he must account to God for his stewardship. He is morally responsible to God for the use of this trust.

9. That God, the landlord, the real owner, has the right to state the terms of which Samuel Doe may hold possession of any property.

10. That these terms are:

a. Possession by Samuel Doe, enough property to at least supply his needs and just wants.
b. To be wise, industrious, and frugal in his management of said property.
c. To keep an account of all his receipts and expenditures.
d. At least each year to balance his account.
e. To give the bishop a copy of his balance sheet, showing his net gain.
f. To pay one tenth of his net gain as shown by the balance to the bishop.

We are now ready to state what should be done with the remaining nine tenths of his gain, that is, $14,580, and how it shall be done. The law requires:

1. That Samuel Doe determine in his own mind just how much he will need of this property, valued at $14,580, to supply his immediate needs and just wants.

2. After so determining, he states this amount to the church representative, the bishop.

3. The church now, through the bishop, considers the matter, and if in his (the bishop's) judgment the wants of Samuel Doe are found to be reasonable, he will agree. But in case Samuel Doe and the bishop are unable to agree as to the reasonable amount to be retained by Samuel Doe, then the matter shall be adjudicated in the constituted courts of the church, and the bishop, as well as the steward, must abide the decision of said courts or be considered unfaithful in his stewardship.

4. We will say in this case that the amount stated by Samuel Doe required to supply his needs and just wants was $12,580. That is, he says he needs property in his business to the value of $12,580.

5. Supposing the representative of the church, the bishop, agrees with Samuel Doe. Then

6. Samuel Doe has $2,000 over and above his needs and just wants; in other words, he has $2,000 for which he has no immediate need.

7. This $2,000 is called surplus and should be paid to the church or her representative, the bishop, just as soon as Samuel Doe can do so without financially hurting his business. He should advise with the bishop as to how best to make this payment without injury to his business. In this case, he could make the payment by disposing of bonds or other personal property; or, if found advisable, by selling a part of his real estate—say the town residence, $2,500, of which he had no need; or, if found advisable, he could transfer to the church real or personal property to the amount of his surplus.

8. Samuel Doe will then get a receipt for surplus.

9. Samuel Doe has now *fully entered into the duties of a steward and is conducting his business on a stewardship basis—he is a steward indeed.*

10. We will suppose that Samuel Doe continues in his stewardship for another year. What must he do at the end of the fiscal year?

11. Doctrine and Covenants 106: 2 says that the steward should report annually; so again he should file his financial statement with the bishop, showing his gain or loss, and pay the tenth (tithe) of the yearly gain as a tithe of the increase, and again determine in his mind the amount of his surplus and pay the same.

12. To do this properly it will be necessary for him to keep an account of his yearly receipts and expenditures just as he does for his Government.

13. His financial statement at the beginning of the first year under the stewardship plan would show a net worth of $12,580 after all the tithes and surplus had been paid.

14. During the first year of his stewardship, his report shows the following:

Total receipts	$4,000.00
Total expenses	3,000.00
Gain	in cash, $1,000.00

His report at end of the first year under the stewardship plan would appear something like this:

Assets		*Liabilities*	
80 acres @ $200	$16,000.00	Note	$2,000.00
Furniture	600.00	Note	500.00
Clothing	200.00	Note	1,500.00
Poultry	50.00	Account	500.00
Cow	100.00		
Cash	1,130.00		
Total	$18,080.00		
Less liabilities	4,500.00		
Net worth	$13,580.00		
Less net worth previous year	12,580.00		
Gain for the year	$ 1,000.00		$4,500.00

15. Samuel Doe places these statements before the bishop, pays his tithe or tenth of his yearly gain of $1,000, or $100 tithe, leaving $900.

16. Again Samuel Doe must determine just how much of this $900 he needs to enlarge his stewardship. He consults with the bishop, and if they agree

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that Samuel Doe should add $500 to his stewardship, then Samuel Doe has $400 left which he pays as surplus. This he continues to do year after year, and so long as he is working as a steward. When he ceases to so do, he ceases to be a steward indeed.

No set rule can fit every case; consequently the necessity of the steward and bishop agreeing on some of the details of stewardship. In the above illustration, Samuel Doe has debts, which he may or may not have need to pay immediately. The reduction of debt would increase the stewardship in a like amount. The increase of the stewardship would require the concurrence of the bishop. The debt in some cases might better be met by the sale of a part of the property, leaving the net worth of the stewardship the same.

We can have no surplus until we have been "amply supplied" and until we have paid our just debts, including the tithe or the tenth. The surplus, then, *does not include the tenth.*

We have no say personally as to how much we shall pay as a tithe. Neither has the bishop nor any other man. That is forever settled by the voice of God to us. It is a tenth of our increase.

We do not *give* our tithe. The tithe is God's. It is not ours to give. We *owe* God the tithe, and we only pay our just debt when we settle with the bishop for the tithe.

We do have something to say as to how much we shall pay as our surplus. So does the bishop. Having mutually determined our surplus, we do not *give* it. We only *pay* it to God, to whom it belongs. After having so paid, we do not have anything to say personally as to how it shall be used. That responsibility belongs to the officers whose duty it is to administer the law of temporalities.

The church has been instructed with reference to *surplus property* in a letter to Presiding Bishop Partridge written by the First Presidency consisting of Joseph Smith, jr., Sidney Rigdon, and F. G. Williams. (See Church History, vol. 1, p. 300.)

Brother Edward Partridge; Sir: I proceed to answer your questions, concerning the consecration of property: First, it is not right to condescend to very great particulars in taking inventories. The fact is this: a man is bound by the law of the church to consecrate to the bishop before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this he cannot be acknowledged before the Lord, on the church book: therefore, to condescend to particulars, *I will tell you that every man must be his own judge how much he should receive, and how much he should suffer to remain in the hands of the bishop. I speak of those who consecrate more than they need for the support of themselves and their families.*

The matter of consecration must be done by the mutual consent of both parties; for, to give the bishop power to say how much every man shall have, and he be obliged to comply with the bishop's judgment, is giving to the bishop more power than a king has; and, upon the other hand, to let every man say how much he needs, and the bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the bishops. The fact is, there must be a balance or equilibrium of power between the bishop and the people; and thus harmony and good will be preserved among you.

Therefore, those persons consecrating property to the bishop in Zion, and then receiving an inheritance back must show reasonably to the bishop that he wants as much as he claims. But in case the two parties cannot come to a mutual agreement, the bishop is to have nothing to do about receiving their consecrations; and the case must be laid before a council of twelve high priests; the bishop not being one of the council, but he is to lay the case before them.

Note carefully the italic sentence in the first paragraph above quoted. This very clearly shows that the First Presidency here was instructing the Saints regarding the *surplus* and not the tenth.

In paragraph two, we also learn about the consecration of our surplus. This cannot refer to the tithe, as that is, as stated above, already clearly defined as a tenth of our increase. Neither the bishop nor the party paying can change this law.

Having now, first, paid the tithe (one tenth of the gain), and second, paid the surplus, the individual is now working on the stewardship basis and is a *steward* for God.

(Concluded.)

College Man Urges All to Help Conserve Trees

Forests of the United States are being destroyed at a rate of three to five times faster than they are being replaced, Professor H. A. Phillips, head of the Department of Agriculture and Geography of the Central Missouri State Teachers College in Warrensburg, said recently. The waste of American forests is due to thoughtlessness and carelessness Professor Phillips stated:

"A hundred and fifty years ago there were 825,000,000 acres of forest in the United States and today there are 137,000,000 acres. Already we are having to import pulp for paper. It is said that one issue of a Sunday New York paper will consume the wood of fifteen-year-old trees that cover ten acres of land. If we do not take steps to prevent our forests from being destroyed, we will soon have none."

In answer to a question as to whether a treeless country declined in civilization, Phillips cited China as an example. "China removed her forests and as a result erosions occurred, which made much of her land unproductive. The soil when it was washed away filled in the rivers and waterways and made navigation impossible. China is notoriously retarded."

Those interested in the welfare of the United States should help preserve her forests from careless people.

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REUNION NEWS

Minnesota District Reunion

The Minnesota District reunion, held this year at Minneapolis July 4 to 12, was one of the most successful in the history of the district in all respects, from the point of view of the preaching, the prayer services, the round table discussions and departmental work, the social and recreational activities, the cafeteria service, and financial support.

The gathering started off with a jump on the Fourth of July, with a picnic at Medicine Lake, about eight miles west of Minneapolis. Autos were provided to carry the crowd from the church to the picnic grounds and return. An interesting program of games, races, and other competitive events followed, and everyone had a good time. The reunion organization meeting was held late in the afternoon, and Apostle D. T. Williams and the district presidency were elected to preside over the activities of the reunion. Brother James Spargo was put in charge of the music.

Sunday, the 5th, started with a young people's prayer meeting at half past eight, with Brother Williams in charge and a fine group of young people in attendance. At the Sunday school service a special message of greeting was given by Sister Effie Hield, and an announcement was made of the junior church to be held every morning at the preaching hour.

The sacramental service was also in charge of Brother Williams and was much enjoyed by all. A spirit of thankfulness for the blessings of the gospel and a consecration to the purposes of the church were shown in the prayers and testimonies.

After dinner an automobile tour around some of the beautiful lakes and boulevards of Minneapolis was conducted, the sightseers getting back just in time for the afternoon preaching service, at which Brother L. G. Holloway spoke on the subject, "Going forward." In the evening Brother Williams addressed the assembly, speaking about "Zion the beautiful."

The daily program during the week was as follows: Morning prayer service at nine; preaching service and junior church at quarter to eleven; lunch at half past twelve; round table discussions on recreation at two; Department of Women work at four; special recreational features from half past six to half past seven; and evening preaching service at eight o'clock.

The morning prayer services were well attended, and the spirituality of the meetings increased as the reunion progressed. An earnest spirit of consecration was shown, especially by the young people. The theme of the reunion "This year we sail Zionward which is our course," and which was printed in large letters in the front of the church was especially shown in these meetings. The desire of all seemed to be to labor with their might to bring about the establishment of Zion.

In the morning and evening preaching services, the Saints were much encouraged and edified by the character of the messages brought by each of the speakers. Bishop A. B. Phillips spoke on "Spiritualizing our temporalities," Elder Hubert Case on "Qualifying for stewardship," and "Let us follow our leader, Jesus Christ, to Zion." Apostle John F. Garver dropped in over Tuesday and spoke to the Saints in the evening about "The meaning of Zion." Brother Williams gave an interesting series of sermons on the theme: "Sanctify yourselves, for to-morrow the Lord will do wonders among you." Elders Holloway, Shakespeare, and George Day also did their part.

The junior church was well attended by an average of about thirty children every morning, who listened attentively to the stories, the sermonets by the elders, and the special musical numbers. The meetings were held in one of the large classrooms, but on the last Sunday morning this proved too small, and the children were taken out to the park, where they held their service in the cool shade of a natural amphitheater. After the sermon by Brother Holloway, a children's testimony meeting was held under Sister Hield's direction. Anyone who listened to those earnest testimonies could not doubt the value of the junior church to the children, and to the church as a whole.

One morning Sister Ruth Walters, R. N., graduate of the Independence Sanitarium, gave a health talk to the children in such plain language that they had no difficulty in understanding her, and they enjoyed it very much. The music was in charge of the Holloway sisters from Lamoni, and Loleta Johnson of Minneapolis. Florence Elvin and Rosie Parks, of Balsam Lake, Wisconsin, gave some special musical numbers.

The Department of Women meetings were under the direction of Sister Hield, the visiting field worker from Janesville, Wisconsin, assisted by Sisters Myrna Fisher and Alice Kress, heads of the district and local departments respectively. Many phases of their work were discussed in these meetings, and the women gained a greater insight into the opportunities and responsibilities which lie before them. Two afternoons were devoted to a summary by Sister Hield of Betts's The Mother-Teacher of Religion, and several copies were ordered to be used for study in the different branches. A special women's prayer meeting was held on Thursday afternoon, and on Friday they went to the park for a special round table discussion.

The visiting nurses, Ruth Walters and Susie Craven, gave a special health demonstration on the platform Friday morning, showing how to make a bed with a sick person in it, how to carry and lift the patient, how to care for the rooms, and first aid in case of accidents. The help of these nurses was of great value to the reunion and was greatly appreciated. They awakened a desire in several of the young women to take the nurses' training course at the Sanitarium. They also gave a special talk to the girls between the ages of eleven and seventeen on Saturday afternoon.

In the afternoon round table discussions, several interesting subjects were taken up, such as stewardship, the Sunday school, primary work, department work of women, etc.

The recreational features of the reunion were very much enjoyed. Volley ball games were played a couple of afternoons, swimming parties went to the lake for relief from the hot weather, and several diamond ball games were played between the married men and the single men, the latter being victorious in every case. The young women played a few innings with the young men also, but as might be expected it was a very unevenly balanced game. On Wednesday night after the service the Temple Builders gave a party, and Thursday night before church the Department of Women put on a play, "The home beautiful." Saturday evening was devoted to a program and a social gathering in the basement of the church, followed by a big feast of luscious watermelons. Brother Williams was obliged to eat one whole watermelon, to make good a boast he had uttered previously. He received considerable assistance, however, from the group of gleeful children who gathered around to watch him.

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The Minnesota district conference was held on Saterday afternoon, July 11. Several important items of legislation were passed, including a resolution whereby the finances of the district were put under the control of one treasurer, and and another providing for a budget committee to consist of the district presidency, the district treasurer and the district heads of departments. Delegates for the next General Conference were elected as follows: Phillip Schnuckle of Duluth, George Day of Bemidji, Weslie Elvin and Leslie DeLapp of Minneapolis, and Brother Bundy of McGrath. District officers elected for the coming year are: George Day, E. H. Bennett, George Gould, of the district presidency; E. H. Bennett, district-secretary; Lester Whiting, district-treasurer; A. M. Smith, district Sunday school superintendent; Leslie DeLapp, district head of Recreation and Expression; and Sister Myrna Fisher, head of Department of Women. The name of Lester DeLapp was presented to be ordained to the office of elder, and was approved by the conference. Minneapolis was selected as the place for next year's reunion and district conference.

The cafeteria service was praised by all who made use of it. The food served was of high order, and the prices were reasonable. Meals were served in the church basement.

The expenses of the reunion totaled nearly two hundred dollars, but the surplus received through the cafeteria, the Sunday school and Religio collections, and one special collection on Sunday morning provided enough funds to pay all the bills and leave a very favorable balance for next year.

Sunday, the last day of the reunion, was the best of all. Starting with an early young people's prayer meeting, in which the young people manifested their desire to "carry on" with the gospel work, and consecrate themselves to the building up of Zion, the interest and support of the Saints continued to the very end. The last two days of the reunion had been set apart especially for the young people, and the sermons were of a type that would especially appeal to them. Brother Phillips in the morning spoke on "Coming to oneself," and in the evening Brother Williams used as his subject, "Playing the game." A special sacramental service was held in the afternoon, and was very well attended. A prophecy was given through Brother Holloway, a particular message to the young people encouraging them in the efforts they had already made, and urging them to go to higher planes of service and living.

The evening Religio program was in charge of the visitors almost entirely, and was very good: A piano solo by Florence Elvin; a clever recitation by Susie Craven; a couple of double quartet numbers; a duet by Sisters Zuelsdorf and Walters; a clarinet solo by Edward A. Sund; and a violin duet by James and George Spargo.

A spirit of harmony and cooperation pervaded the reunion throughout, and the fellowship enjoyed by all, both local and visiting saints, will long be remembered. There were a goodly number of visitors present from all parts of Minnesota, and several of the neighboring States. The opinion of most of them was that they had had the best time of their life, and would look forward eagerly to next year's reunion.

CARROLL OLSON, *Correspondent.*

All the world cries, Where is the man who will save us? We want a man! Don't look so far for this man. You have him at hand. This man—it is you, it is I, it is each one of us! . . . How to constitute oneself a man? Nothing harder, if one knows not how to will it; nothing easier, if one wills it.—Alexander Dumas.

Central Nebraska Reunion at Inman

The annual reunion of Central Nebraska District was held at Inman July 7 to 16. While not so largely attended as those in charge desired, yet the ten days were filled with joyous study and service, which gave all a broader vision of the scope and meaning of the gospel and inspired faith in its coming triumph.

Inman affords a fine location for the reunion, with its well-appointed little church, the fine grove on the church lot, and the hospitality of the local Saints. The district tent was used to house the junior church activities, while the general meetings were held in the church building. A vacant residence adjoining the church property was utilized as a rooming house and dining hall where good meals were sold at cost prices.

Apostle E. J. Gleazer and family arrived Sunday morning by auto from Independence. Brother Gleazer was the speaker three times on Sunday, much to the edification and delight of the goodly number of Saints who had driven in from distant points, many of whom drove back in the night.

On Monday Bishop A. B. Phillips and the general Sunday school superintendent, C. B. Woodstock, arrived, and a regular schedule of work was set in order. Young people's prayer services were held at half past eight, sometimes joining with the adult prayer meeting which began at nine o'clock. At fifteen minutes after ten special classes were held for the young people with Brother Woodstock and Sister Pearl Allen as teachers, in which an effort was made to help them recognize and appreciate the gifts God has given them in their strong bodies, their minds, their homes, their church, etc., with a view to their proper care and development. This is the stewardship plan as it applies to youth. At a quarter past eleven the young people entered heartily into the junior church service of song and prayer by the young people themselves, and there was a sermonet by one of the priesthood, all bearing upon the life problems of youth and the youthful vision of the church and its work.

At the same hours Brothers Gleazer and Phillips alternated with class work and lectures for the older people, covering the social program of the church and the financial law. The interest manifested by the attendance of the Saints, their ready participation, and their frequent reference in testimony to the light and joy received through the class work, gave abundant evidence that the class presentation and discussions were successful.

At half past two departmental sessions were held. Two sessions were devoted to women's work, at which papers and talks were given by local sisters, followed by discussion. These were timely, well prepared, and well received. Two days were devoted to Sunday school work and the problems of teaching. One especially happy hour was spent out in the cool shade, discussing the field and function of the Religio. Two volley ball courts were laid out and kept busy by old and young during the out-of-meeting times. On several occasions in the late afternoon the entire camp drove to a good swimming place in the Elkhorn River and enjoyed a frolic in the cooling waters.

Preaching in the evening was preceded by a song service and followed by childhood games and contests on the well-lighted lawn near the church. Inman is on the western edge of the central time zone, so dusk was only gathering when the church service closed at nine o'clock. The evening play hour was greatly enjoyed by the young and middle-aged. It is a fine experience to close a busy day with the rollicking, care-free play of childhood in a spirit of wholesome companionship.

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Throughout each day a splendid feeling prevailed. The morning prayer meetings were well attended, inspirational, and comforting. The young people learned to express themselves freely in prayer and testimony, and the Spirit of God was present, softening our hearts and uniting us in the sacred bonds of Christian fellowship. Only those present can appreciate the blessings received. At the business session on Saturday, a unanimous vote asked for a reunion in 1926.

Evangelist Joshua Carlile was on the ground throughout and brought confidence and peace in his fatherly admonition and testimony. His presence was greatly enjoyed by all, many receiving their patriarchal blessing under his hands. Elder Charles J. Smith of Sioux City dropped in for two days and made no slight contribution to the happiness of the gathering during his stay. Elder George Jenkins, missionary to the district, managed the dining hall and was ever alert, looking after the comfort of everybody. Elder Levi Gamet, veteran missionary and long-time president of the district, much loved by the Saints, was chosen to preside over the reunion, associated with Brothers Gleazer and Jenkins.

Sunday afternoon three precious souls were led into the waters of baptism by Brother Jenkins. They were Glenn A. Atwood, a promising young man of Albion; Mrs. Helen Bowman, a nurse of Ainsworth; and Mrs. Emma Ballantyne of Page. The latter is the wife of John Ballantyne, a man of sterling worth who plans to be baptized among his relatives at the Lamoni reunion. The three Ballantyne children were blessed at the morning service.

Saints were present from Chadron, Valentine, Elgin, Neligh, Clearwater, Meadow Grove, Swan Lake, and Page, Nebraska, and from Springfield and Wagner, South Dakota. Outstanding among the promising young people of the district who were present at the reunion were Brother Leslie Flowers, a graduate of Graceland; Brother Earl Oehring, a civil engineer in the employ of the Government, recently chosen as the district Sunday school superintendent; and Sister Edith Van Alstin, a graduate from Wayne, Nebraska, who will teach at Hardington the coming year. Brother Hare, an educated Sioux Indian from Wagner, South Dakota, was also present a part of the time. If faithful these young people will surely be a source of strength to the work in their day.

On Monday following the reunion, two families of the local Saints, with Elders Gleazer, Woodstock, and Jenkins, drove across the sandhills to meet with the Saints of a newly organized Sunday school near Swan Lake, some fifty miles away. On the outward journey one of the heavy cars suffered a broken spring and overturned down a steep embankment. In this car were seven people, including four little girls. Only by divine protection were they preserved from harm. Slight bruises, only, were sustained; the car was righted, repaired, and the journey resumed. The Saints were made conscious of the protecting care of a loving Father. Pleasant hours were had with the group of Saints, many of whom had been recently baptized. Short, encouraging talks were made by Elders Gleazer, Jenkins, Woodstock, and Fred Gatenby. A feeling prayer was offered by Brother Jay Butler.

The newly organized Sunday school is many miles from a town, meeting in a schoolhouse, but it has 60 members, the largest school in Central Nebraska District.

Hearne, Texas

July 3-12.—The conference and reunion of the Texas Central District was opened with a program presented by the local Sunday school, which was immensely enjoyed by an audience of about three hundred members and friends.

District conference convened on the morning of the 4th, with five branches represented, Brother J. M. Clevenger, vice president of the district, being in charge. By a unanimous vote, Apostle E. J. Gleazer was selected to preside, associated with the district presidency.

Elder S. S. Smith was elected president of the district for the ensuing year, with H. H. Davenport and J. M. Clevenger as his counselors. A committee was apopinted with instructions to gather funds and labor for the erection of a permanent tabernacle for housing the reunions that are held yearly at this place, and it is hoped that we may see the completion of it before the next meeting time.

General church workers present were: Apostle E. J. Gleazer, Patriarch H. O. Smith, Sister N. L. Booker, and Elder James A. Thomas. It was a pleasure to meet with these friends, new and old, and their efforts in our behalf are more than appreciated. We feel sure that good fruits will be the result.

Each morning at a quarter to eight o'clock, the young folks' prayer service met under the direction of Brother J. A. Thomas. Attendance at these services was very good, and everyone seemed to enjoy the wonderful spirit that was present each time. Brother Thomas and Sister Booker have done much towards fixing the determinations of the young minds of our district Zionward. Following this hour came the general assembly for social serviec, at which all seemed eager to be in attendance. "Sweet hour of prayer" is our interpretation of this service, when we indeed would cast aside our every care.

Study classes at a quarter to eleven and half past two under the direction of H. O. Smith, J. A. Thomas, and Sister N. L. Booker alternately, were held each day with fair attendance and good interest. The subject was the "Social program of the church."

Though the attendance at this reunion was comparatively small, the dining hall owned and operated by the district was able to give good service and come out even financially.

The recreational department of the district was well supplied with volley ball, baseball, and indoor baseball, and croquet equipment, and much enjoyment was evidenced by those participating in the games.

The slogan adopted by the reunion was "Marching to Zion," and throughout the spirit of the theme possessed the meeting. We feel that a great step was made in that direction. May God lead us out of selfishness into a greater life in his service

C. W. FISCHER,
C. M. MITCHELL.
Press Committee.

Elder C. J. Hunt writes to the Presidency from Port Huron, Michigan, July 13:—"I left Kansas City Friday evening and arrived in Port Huron Saturday evening. Brother Matthew Liston joined me at Flint en route. He made me welcome in the district, and Brother Robert H. Huston, Bishop's agent, gave me assurance of hearty support in my labors. Brother Huston met with us in priesthood meeting Sunday afternoon. His home is at Capac, thirty miles from Port Huron. The good Spirit was with me in the services here, for which I feel thankful. I believe some good was done. The meeting last night was a union service of the three groups or branches."

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NEWS AND LETTERS

Little Journeys by the Editor in Chief

DETROIT, MICHIGAN, July 22.—My last letter was written on board a Nickel Plate train bound for Chicago and home, after a visit to Owen Sound District. Reaching Chicago too late for the evening trains direct to Kansas City, I boarded a Chicago & Alton for Saint Louis, where next morning, the 10th, I took the Burlington and Alton train for Kansas City, arriving about 4.30 p. m. Met by the daughters, I was soon at work at some of the many jobs which seem always to be waiting one at "home."

On reaching the desk at the office next morning, the 11th, I found a pile of mail which was made considerably smaller (but still in evidence) when I quit dictating that night at ten o'clock, a feat made possible only by the good nature of "my boys" at the office, who so cheerfully "hang around" to help "the chief" whenever at the office.

Sunday night (the 12th) I had the pleasure once more of seeing a fine audience on the Campus, despite the rain in the late afternoon and the threatening clouds at "meeting time," and desire to express my appreciation of the fine attention given me by the large audience throughout the hour while I discussed the social program of the church.

Monday and Tuesday, busy with interviews, conferences, dictation, etc., passed quickly, and 7.30 Tuesday evening found me at the union station, having been dropped there by the daughters and the "decrepit Columbia," boarding a Chicago & Alton train, the Hummer, for Chicago. A fellow passenger with whom we had a pleasant conversation was W. C. Michaels, a prominent Kansas City attorney and former president of the Jackson County Bar Association.

The train on time at Chicago, the four hours between its arrival and time for departure of the Pere Marquette for Grand Rapids, gave me time to visit some railway officials in the interests of the transportation department.

At noon, with the heat growing steadily, the Pere Marquette moved out of the Grand Central Station for Grand Rapids. Securing a table I resumed work and worked steadily at my mail, and at writing, thus forgetting the heat.

Arriving on time, 5.30, I found E. K. Evans and his two sons, Elmer and Alonzo, awaiting my arrival; also a delegation from Lansing. After a short conference with the "delegation," a "bite to eat" was secured, and the "Evanses" took me to "Let's Rest Cottage," on the shores of Bostwick Lake, about seventeen miles northeast of Grand Rapids, where I found Mrs. Smith with Sister Louise Evans, who had been spending a few days recreating or "vacationating." A pleasant evening was spent in visiting. Among other things I learned to my surprise that I had been expected on Sunday, the 12th, and that while I was addressing the fine audience of Zion at the Campus a "packed house" had gathered in Grand Rapids expecting me there. I am sorry that I disappointed them. Sorry, too, that I missed a reception which had been planned, for Mrs. Smith tells me of the good time had by the Saints who came out to the lake for a social time. Well, I didn't miss all of it, for the Evans boys came out Thursday night again, with their families, and while some of the party visited at the cottage, another group, of which Mrs. Smith and I were part, with Elmer at the wheel, had a delightful drive among the farms and lakes of Michigan. After a day of steady work at mail and manuscripts, it was restful as well as pleasant. Later in the evening another family of Saints, the Wards, joined the group at the cottage, and visiting was in order till a late hour.

Work at writing was the order for me on Friday till about three in the afternoon, when "the boys" came out from Grand Rapids in the Nash, with the intention of taking us, bag and baggage, into the city for the night. A pleasant trip in was followed by an inspection of the up-to-date and very busy printing plant which, under the management of Elmer and Alonzo Evans, has grown up on the spot where *Glad Tidings* was so long printed regularly by its founder and owner, Brother E. K. Evans. Brother E. K. was not with us on the "inspection," for he was preparing to go to Canada to bring back a grandson for a vacation at the cottage.

The rest of the day and evening were spent in "seeing Grand Rapids," the furniture city. The night was spent at the pleasant and neat home of Brother Alonzo Evans.

On Saturday, after the usaul activities contingent upon preparations for a journey or the continuation of one, and after a fine lunch at Brother M. A. Ward's, good-bys were said to Grand Rapids Saints and friends, and Mrs. Smith and I were taken by Brother Ward in his long-used but dependable Studebaker for the drive to Flint. With the usual number of delays, we were off at about 3 o'clock in the afternoon.

A drive almost anywhere in Michigan is interesting, and one on observing the varied industries, and even the varied agricultural activities, cannot but admire the State which has put the Nation on wheels.

By steady driving of Brother Ward, the unfailing response of the "Studie," and with a stop at Owasso for supper, we arrived at the home of Brother A. H. DuRose, at Flint, about eight o'clock in the evening. A visit with Brother Durose about Flint conditions and church work was indulged till about eight-thirty, when Bishop Carmichael arrived at the house, brought by Brother Liston from the station. Soon we all went to the home of Brother and Sister C. M. Roberston, the missionaries' home, where Mrs. Smith and I were domiciled while in Flint. Another period of visiting and talking over plans for the next day, and we retired for the night.

Sunday came—Sunday, sometimes called the day of rest, and I guess it is for some. The activities of the day began early. The ministerial conference, under the auspices of the district president, was well planned, and things began moving smoothly. With Brother W. L. Bennett, the district president, and his associates in charge, ably assisted by Brother DuRose of the Flint Branch and his associates, the activities went on apace. The exercises of the day began with an early morning prayer service, and the First Flint Church was packed to overflowing. The writer and Bishop Carmichael and the veteran William Davis were in charge, and no time was lost. A fine spirit prevailed, which comforted and encouraged. We were pleased to see here Brother G. N. Briggs, of Graceland College.

While Sunday school was being held in the church building, in separate rooms in the school building across the street the members of the Melchisedec and Aaronic priesthood met. I met with and spoke to those of the Melchisedic priesthood in charge of Brother Robert Coats, president of the quorum of elders. Over an hour was thus spent. Bishop Carmichael met with and addressed those of the Aaronic priesthood. About thirty of the higher priesthood were present, while the number of those of the Aaronic priesthood was considerably larger. Mrs. Smith found occupation during this period by responding to a request to address a Sunday school class of adults on the psychology of joy.

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At eleven o'clock, Brother "Mat" Liston and President Briggs in charge of the meeting, I was the speaker, and till noon discussed Zion and stewardships to an audience which packed the auditorium of the church. A meeting for children was held in the lower auditorium at the same time. "Home" for dinner with "Dad" Roberston and his family (Matt and his growing family being an appendage), then back to the church for the afternoon. The church building being too small, arrangements had been made for the auditorium of the high school to be used for the afternoon and evening services, and it was filled. Bishop Carmichael was the speaker at the 2.15 service, and for more than an hour spoke on stewardships, and a season of questions followed. A short intermission was followed by an ordination meeting, at which Brother DuRose was ordained high priest by me, assisted by Brother W. L. Bennett. Then Brother Bennett, Liston, and Grice (John R.) ordained three of the local brethren to the Aaronic priesthood. With administrations and blessings of children following this, the time was occupied till near five o'clock, and it was a worn and weary (though happy) crowd which then separated for supper.

Under the charge of Brother Liston, Bishop Carmichael left Flint after the afternoon meeting to go to Port Huron for the evening meeting, while I was left to fill the pulpit at the evening meeting.

For supper Mrs. Smith and I had the pleasure of being with Brother and Sister Fred Harder, parents of Howard, one of "my boys" at the office.

At the evening session, Zion and stewardships were again the theme. That there is great interest among the Saints in this theme was again evidenced by the attention given at all the services of the day. I was a bit long winded and spoke for an hour and a quarter.

Well, the consensus of opinion is that the ministerial conference was a success. The attendance was large, from all parts of the district, many also being present from the Eastern District. Everyone seemed to enjoy the services and the visiting, and we were pleased to see manifested the same forward-looking spirit which seems to become constantly stronger throughout the church. Why shouldn't we be looking forward? That's the direction in which Zion lies. It's towards our goal. The church has long waited for Zion, sung of it, prayed for it, and now that the time has come to *work* for it there has sprung up a joyousness which promises much for the progress of the church. Such meetings as the ministerial conference at Flint are sure to help the cause along, for I am sure that there is in Detriot District, as a result of the conference, a greater desire and determination to study the problems and the theory of Zion and stewardships.

The conference was over, and I for one was tired, but I was happy, too, for the fatigue had been brought on by spending, and being spent, in the good cause, and the thought that perhaps I had helped the Saints to a better understanding of our problems repaid me to some extent for the labor performed. In these thoughts I was encouraged by many expressions from the Saints.

The ministerial conference of the Detroit District was over, but the work goes on. So, up early Monday, that portfolio of mine needed attention, for its bulge had been increased a bit by the contents of two large envelopes filled with mail from the office. I tackled it and wrote steadily until about 10.45, when Brother John R. Grice called for me. Arrangements had been made for me to act as a "pinch hitter" in addressing the Lions' Club of Flint, the arrangements having been hy "Matt" Liston, who as song leader had won a well-recognized place in the club. Out to the Chevrolet plant to pick up Brother DuRose, thence to the Durant, where the club meets. The attendance was not large, for many were vacationing, but I had splendid attention as I spoke on "Your best business asset." Introduced by Brother Grice and supported by Brother DuRose, I felt quite at home. Besides, I was not a stranger to the tribe of felines, having previously spoken to the New York Uptown Club. Lion President La France complimented me on my ability as a "pinch hitter," and other expressions make me feel the time was well spent.

Brother John Grice in his Dodge took us to Brother Roberston's where we gathered up the baggage, and Sister Smith bade good-by to our hospitable hostess and her daughters ("Dad" being on his locomotive in the yards), thence to Brother Harder's to gather up Mrs. Grice and part of John's family (Billie and Wanda), and we were off on the drive to Detroit. Fifty-eight miles and with a Dodge to make it, Brother John expected to arrive easily by six o'clock; but even Dodges will go wrong sometimes. A break in the gasoline line stopped us on the southern outskirts of Pontiac and necessitated temporary repairs, effected by a short piece of rubber tubing and some friction tape. This delay, together with a detour, put us to the home of Brother Bennett about one hour later than we had anticipated, but not too late to find a welcome and refreshments for the auto load.

Bishop Carmichael joined us soon after we reached Brother Bennett's, having reached Detroit from Port Huron via bus line. He reports a full house at Port Huron. After supper Brother Grice and family continued their journey home, to Saint Clair, while Brothers Carmichael and Bennett and I went to the Central Church to meet with district and local officers to discuss local conditions and problems. And until after ten o'clock we did so.

Tuesday, the 21st, was a busy day. The forenoon was spent largely in working on mail. A party as guests of Brother Mottashed had chop suey at a restaurant near the factory where "Charlie" works, and then under Brother Bennett's direction a tour of inspection of church properties began, which took us to various parts of Detroit, East Side, River Rouge, Highland Park, etc. In response to a call from his son, we with several of the brethren made a ministerial call at the bedside of Brother George Badder, laid low by a stroke of paralysis. This tour lasted until supper time, when we were entertained by Sister Mottashed and Charles. Then to Central Church for another conference with district and branch officers. It was nearly eleven o'clock when this conference broke up.

As I write, I am at the home of Brother W. L. Bennett, the district president, and feel because of this visit that Brother Carmichael and I have a better understanding of conditions in Detroit and the district.

This afternoon will be spent with a party of Saints in a drive to points of interest in and around Detroit, and to-night a meeting at the church (Central), where Brother Carmichael will speak. Will speak of this and my trip to Cache later.

FREDERICK M. SMITH.

From a letter to First Presidency, dated June 10, by Elder V. B. Etzenhouser:—"Our sacrament meeting this month was of a very high order, and the testimonies and prayers were exceptionally fine. A number of the young people took part, and their expression of faith in the church and its ideals was an inspiration to all. The thinking youth of the church are going to be more active, and just as soon as our program is put into active operation you will have no trouble in getting the full support of the young and those who are youthful in spirit."

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J. W. Davis Writes of His Return to America

No doubt many of our friends are wondering what has become of us, so I am writing this short letter to give account of ourselves.

We are back in our homeland again and are establishing ourselves in Independence, Missouri. We are buying a home and our address is 121 West South Side Boulevard, Independence, Missouri. Our mother, Sister Vida E. Smith, is living with us, and we are very comfortable and happy together. Our house is located on a high elevation midway between Walnut Park and Enoch Hill churches, so we are handy to both.

We returned from Australia only recently, having sailed from Sydney on March 11. Our homeward voyage was pleasant, except for two or three days' indisposition on account of rough seas. We had one very pleasant day in Pango Pango, in Samoa; also a very enjoyable day in Honolulu. Our kind and genial Brother G. J. Waller accompanied us on short visits to the homes of many of the Saints. We had a lovely Chinese dinner with Brother Prescott A. Foo, our Hawaiian Chinese missionary, and his splendid wife Lois, who is a friend of old days in Ohio. We were pleased to find them both well and cheerful. We also met our own girl, Healani, who was looking better than ever before. We were surely pleased to see her. Had we been three days later we would have been in time for her wedding, but we had to come on. We would have liked to remain in Hawaii a few months, for we have always loved the Hawaiian Saints.

We arrived in San Francisco March 30, and the following evening I came on to Independence, but Sister Davis remained in Berkeley, California, to visit her sister, Mrs. E. E. Inslee.

Since conference we have been working almost beyond our strength getting moved and settled, and carrying on other work incident to earning a livelihood. We have asked for a year off from missionary work in order to get our home established.

We were loath to leave the Australian Saints, for we had grown to love them very much. However, there were a combination of reasons for our coming home when we did. It seemed necessary that we should come, and later developments have proved the wisdom of our decision.

It has been reported that we had to pay our own way home. This is a mistake, although I am sure there was no intention on the part of anyone to misrepresent the truth. It is evidently due to a misunderstanding. The facts are, we did not decide to come home until it was too late to correspond with the Presidency and Presiding Bishopric and secure means of transportation from our home office. After the local bishop in Australia had supplied funds for bring- Brethren McConley and Ellis home, the means in his hands were low. However, the New South Wales Saints arose to the situation, and by voluntary subscriptions in various branches gave us amount which totaled a little over five hundred dollars or a little more than one hundred pounds of English money. This, with some money we obtained by selling our stereopticon machine and a few items of furniture, together with a couple of months' allowance, altogether about two hundred and fifty dollars or about fifty pounds, covered our expenses to San Francisco, and the home offices took care of us from there on here.

So there has been no neglect on the part of anyone. Bishop McGuire has since told me that they would have supplied our needs had they known. The Australian Saints have been most generous with us at all times, and they gave us something else as well, the value of which cannot be computed in dollars and cents, or in pounds, shillings, and pence. They gave us a friendship rich in sympathy, companionship, and love, and our hearts are with them, too. We would be indeed sad if we thought we could not renew these friendships again. When the time comes for us to renew our missionary activities, should our appointment read "Australia" we shall be happy to respond.

In the meantime we are at home in Independence, surrounded by numerous friends, many of old acquaintance. We hope we can soon give more attention to our private correspondence, for we owe letters to many people.

We take this method of sending love and greetings to all.

J. W. DAVIS.

The Chases at Work in Hilo

Sister Chase and I left Independence the evening of June 9, reaching Salt Lake City about one in the afternoon of the 11th. We were met at the depot by Brother Davy, who took us in his car and landed us at the home of Sister Susan Winkworth. Sister Winkworth is one of our children in gospel bonds, and the welcome was sincere and touching. The younger son, William Winkworth, and wife live with her, so we had a visit with them. He is another of our children in the gospel.

The problem of how we should be able to meet the most of the Salt Lake City Saints was solved for us by Brother Davy, who informed us that the Saints were meeting at his place that evening for a farewell party, as Brother and Sister Davy were soon to leave for their Colorado field. We were given a hearty invitation to join the evening gathering and to stay at the parsonage over the one night we could spend in the city. We accepted the invitation and thoroughly enjoyed the hearty welcome from the many Saints who assembled to bid Brother and Sister Davy Godspeed on their journey to the new field.

Before going to the mission house we took supper with Sister George Kinghorn, sr., and family, then called upon Sister Pettit, sr., who lives just across the street from that place. We found Sister Pettit and son Ezra still keeping their home on Seventh South, and though they have both—in common with us—passed some fourteen years since we last saw them, they seem to have aged very little in that time. In this visit, as with Sisters Winkworth and Kinghorn and family, also at the gathering at the parsonage, we were made to feel that it is good to meet and renew old acquaintances.

While at Sister Winkworth's the phone called us, and we were made glad to hear the voice of Brother Charles Smurthwaite. I had written him at Ogden that we would reach Salt Lake City that day, and being in the city on a business trip he called up to know whether we had kept the appointment. When he found we were there, he canceled his business appointment or postponed it till the next day, and came to the house. We were happy to have the visit with him. We had much to talk over, both of reminiscences of our former association in the work in the city (an association which has always been a source of pleasurable memories because of the understanding and comradeship developed therein) and also of the work still lying before us, with the problems of the day and hour.

I have missed one pleasant experience had en route: During our mission in Salt Lake City we were engaged in tent work not far from the temple area, and one evening a gentleman was in our audience who seemed to be very much interested in the message. This was the first of several eve-

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nings, and finally he accepted an invitation to attend our midweek services at our church home (then a rented place on Fourth South Street, between Eighth and Ninth East), and in that little social service he rose and told us that it was the Spirit he found among us that was drawing him. That man is our Elder Holm, now located at the parsonage in Provo.

We had written Brother Holm that we would be passing through Provo at this time, so when we stopped at the depot there for a few minutes we got out and were rewarded by meeting both Brother and Sister Holm. Though we had only a few minutes to chat with them, it was pleasant to meet them. It is very pleasant to feel that the spirit of fellowship which began in our former ministration among these people still holds. I am not sure that, were it not for the appointment given from the church and the feeling that we must do our work wherever it may lie, the wish so often expressed to us, "I wish you were staying with us here," might have been a little hard to deny.

Our train Friday (the Western Pacific) did not leave the city until two in the afternoon, so we took the time to run up to Ogden, where we were met at the depot by our missionary, Brother Levitt, and taken to the home of those who first received us when we made our first visit to that place some twenty-seven years ago, and where we made our first home when sent to Utah some five years later. To those who are acquainted with Ogden, we need hardly say that this was the home of Brother and Sister Wells Chase at that time, though now they are both gone to their well-earned rewards and the home is kept by two of their daughters, Sisters Cooper and Woods. Again we thoroughly enjoyed the renewal of old acquaintances and seeing some of the places with which we were familiar some fifteen to twenty years ago. But back to Salt Lake City, a visit with Sister Eda Swenson and Brother Hyrum Swenson, necessarily a short one, and we were on our way for San Francisco, which we reached Saturday evening.

We had written to Brother J. D. White, but were a little at sea as to just what would be the program here. However, Brother Virgil Etzenhouser met us at the Oakland depot and straightened us out, so we continued our way across the bay, where we were met by Brother Saxe, who deposited us at the hospitable home of Brother and Sister H. S. Lawton, where we were cared for till our boat sailed on the 17th.

Again we experienced a very pleasant surprise, for our former colaborer, Brother H. L. Holt, called us from the home of Sister Charles Parkin. He and his good wife had come all the way from Pacific Grove to meet us and renew our acquaintance and to live over some of the many pleasant gospel experiences which had come to us in our five years of labor together on the Pacific coast.

I fear, were I to try to tell you of all the nice things done for us in San Francisco by the friends and Saints, the auto trips given us by Brother Saxe, the many sights of interest taken in by us, the dinners at Sister Parkin's and Brother Page's places, the sightseeing trips taken with Sister Lawton, etc., it would make this epistle overlong. However, all things must come to an end, and noon, the 17th, found us on board the S. S. *Manoa*, and ready for our first experience on the Pacific Ocean.

We had met the Saints at the San Francisco church Sunday morning at eleven o'clock and spoke for them there, also the Oakland Saints in the evening. At both places the welcome was hearty and the liberty excellent. Twenty-three years had passed since we were in these places, but there were still some to meet us who had known us, besides others to greet us, who, because they were Saints, were not strange to us. As we write of these experiences, we are made to feel the force of the poet's words:

"But the friends that most cheer us on life's rugged road,
Are the friends of our Master, the children of God."

We hardly need write of the "ups and downs" of the voyage to these islands; some of our readers have experienced both, but for us the "ups" were not so pleasant, and we were glad they did not occupy very much of the trip, being confined, in fact to the first twelve hours out.

We reached Honolulu on schedule time, June 24. The way was made pleasant for us by Brother Waller's meeting us at the wharf. We had told the transfer agent, who wanted to take charge of our baggage, that we were looking for Brother Waller or some representative of his to meet us there, and as we drew up along the wharf he came to me and drew us to the rail, saying, "There's Mr. Waller; that gentleman with the black derby." We felt as though another goal was reached, and the welcome given us fully sustained that feeling.

Brother Waller is a very busy man, but he finds time to do a good many things for the work, which some who are not so strenuously busy think they cannot find time to accomplish. He soon took us to the mission home on Young or Hotel Street, as it is variously called, where we made new acquaintances and were made to feel at home. This was Wednesday evening, and the next morning we had a letter from Brother Williams telling us that they (Brother and Sister Williams, with their daughter, Clara) would be in from Hilo Friday morning.

We spent a week in Honolulu and were busy all the time. We participated in nine services while here (Sister Chase was present in eight of these services) and spoke four times, also found time to take several rides and sight-seeing trips with the brothers and sisters there. Certainly it was not a dull time, or unprofitable.

Coming on to Hilo, we were received by the Saints here as members of the family of Christ. We have now been in this place five days, participating in six services, besides attending the celebration of the Nation's birthday. This celebration for us took the form of attending the regatta held in the harbor and then going to dinner with Brothers and Sisters Hapai and Mahi, eaten at the home of Brother and Sister Hapai; then a long ride through the suburbs of Hilo, and the evening at home.

We are not burdening you with the details of our church work here, but will say that we have a program mapped out which will keep us busy for a while. We find manifested here and in Honolulu an earnest desire to go forward, and feel our responsibility to the church and the Master to lead where Christ has marked out the path.

Sunday was a very busy day, and at the evening sermon we had excellent liberty in presenting the message. Both Sister Chase and I find we will have full scope for our strength and talents here. We are made to feel the force of the Master's injunction, "Feed my lambs; feed my sheep."

There is a fine body of young people here, earnest and seemingly willing to do their work. This afternoon we are to begin the work of putting the playground in order and are to continue each evening till it is completed. Tuesday we are to have a workers' conference in the interests of our Department of Recreation and Expression. Both Sister Chase and I are thankful that we were moved to accept the counsel of Brother McDowell and complete our course in this study of recreational leadership; and while we lack experience it looks as though we are where that will come. We are

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made to feel the force of one of our late Brother Joseph Smith's sayings, often uttered when some one regretted the lack of experience of some of our earnest workers, "Send them out and let them get that experience." Pray for us here. Our mission address is Hilo, Hawaii, Box 922.

In gospel bonds,

HILO, HAWAII, July 6. A. M. CHASE.

The Work in Southern California District

Southern California District is still strong in the faith, and everyone has a desire to see the work that is so dear to all of us go forward. There is a splendid spiritual feeling among the membership, and interest in the church and her problems is growing every day. The district has a splendid president in Brother Chapman. He wears the smile that won't come off, and no matter where you meet him, or under what circumstances, he is always the same Tom. He is assisted by a splendid group of officers, and each one takes a delight in making the work go and go strong.

Los Angeles has a large branch and a very fine new church that are a credit to the city. We are proud of this building. Brother Walter W. Smith and his good wife are well liked by all the members of the district. This makes it very nice for them, and they are very happy in their work.

Brother Smith as pastor of Los Angeles not only has the large church to look after but has two splendid missions to supervise, one at Lenox and the other at Watts. Brother W. L. Vail, late of Independence, is assisting with the mission at Watts. At the present Brother and Sister Burton are there with the district tent and are having splendid crowds and a fine interest every night. Brother Burton invented a new baptismal font to be used in tent work, and last night he tried it out for the first time. It is a canvas font and may be placed in the tent. It weighs less than twenty pounds.

The services last night were very beautiful and quiet, and the good Spirit was felt by all present. Last night the tent was almost too small for the crowd, and most of them were outsiders. Brother Burton is well satisfied with his new mission. When asked how he likes his new mission, he smiles and says, "This is a great country, and they are sure treating me fine."

And happy George Wixom is going strong at his home town and also at Santa Barbara. The earthquake there did not affect his friendship for Brother Chapman, even if Chapman did take him up there and then leave him to be shaken up a bit. It was a good thing Brother Wixom was there, for he is a man of strong courage and cool under all circumstances, and he was the right man in the right place.

And in the small "quake" at San Bernardino he is still the cool, collected, and fearless defender of the church, and the Saints there have faith in him. Again—the right man in the right place.

Brother Gillen paid our district a visit and preached us some splendid spiritual and encouraging sermons. We were sorry he had to leave for the north so soon and shall welcome his return at any time. Brother Elbert Smith has been in our district for the past few days, and everyone has been encouraged by this visit. He was very busy while here and made as many appointments as he could fill in the few days while here.

We are looking forward to a splendid reunion and feel that it will be one of our big reunions. The committee is working hard to prepare and put into effect a program that will add to the faith and courage of everyone who attends. The program for the young people under the leadership of Brother Will Teagarden is splendid in its outline, and everyone feels that he will be well supported in his reunion work.

Brother Jack Damron and his splendid wife paid our district a visit last week, spending Sunday at Los Angeles. Everyone was glad to see these good Saints and renew old friendships.

It is said of California that it is a land of pleasure and the playground of the country. In part this is true, and many people come here for the sake of pleasure alone, but among them are many honest-hearted people who desire to know and do the Master's will. The seed of the gospel of Christ was planted here many years ago by some of the men of the "Old Guard": Heman C. Smith, J. F. Burton, J. C. Clapp, Lawn, Mills, and many others. They planted and others have watered and tended, and to-day we are harvesting the increase. We hope we shall not fall down on the job but that we may work together and bring the fullness of honor to the splendid work started by these wonderful men.

The Saints here are reading with interest the articles on stewardships by Brother Carmichael in the HERALD, and when we understand just what is required of us and what our duty is we will do it with our might.

Returns to the Church

I beg space in your column to again bear my testimony to the gospel being restored to earth in these latter days, and that God hears and answers prayers. I first embraced this gospel thirty-one years ago. A few years after this our branch became discouraged, all the Saints moved away, and for several years I lived isolated. I came in contact with arguments used against this church and became discouraged. I finally drifted away, straying from the true fold. The arguments used against this church were on certain points of doctrine I was not enlightened on before I came into the church.

I finally located near a branch after the death of my mother, she having died in this church. Her prayers and influence followed me after her death. I became affiliated again with this church and lived firm in the belief in the doctrines of this church for eight years. I never put away certain sins I indulged in, and I finally drifted away again and became affiliated with Utahism. After seeing the deception they practiced in many ways and reading some anti-Mormon literature and arguments used against certain points of doctrine I never knew of before, and after referring such to the local priesthood and they not explaining or ever attempting to, this again led me into the belief that the church was wrong.

Again I drifted away and united with one of the popular churches. But after a few months I became disgusted because this popular church taught scripture doctrines always taught by Latter Day Saints, but they never practiced such. I withdrew from that church. Being already out of this church and the Utah Church also, I became convinced again that one of these churches was right. After praying over the matter I was impressed to investigate their teachings, and the points of doctrine that had got me off so many times. I submitted questions to certain ones of the priesthood of both the Reorganized and Utah Churches and was ignored, but kept on reading the Bible and asking my God to give me the Spirit of understanding. As I read I finally was impressed to submit these points of doctrine to the historian of the Reorganized Church. Brother S. A. Burgess, acting historian, kindly responded and made all of these

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points clear to my mind, after which I was impressed to reform from all the sins I had indulged in and again return to the Reorganized Church.

During the past seventeen years of my life I have been afflicted with a severe hernia. After being operated upon nine years ago, a short time after it came back on me worse than before. I got so I was not able to work and had no money to have another operation performed; was in a condition that death's door was staring me in the face. I prayed to God to either cause some means to present themselves so I could be operated upon again and get well or to take me out of this life to my home on the other side, and to guide me back into the true church before death claimed me. So my God did hear and answer my prayers. After locating in this town, a stranger I never had seen before, after seeing my condition, was the cause of the means presenting themselves to me so I could be operated on again. I was in the hospital quite a while. After I was released following a successful operation, the Holy Spirit guided me again into the true fold. I was rebaptized and confirmed Sunday, the 6th, by Brother G. M. Hinkle, of Cardin, Oklahoma, a short distance from where I live.

I feel the blessings of God resting upon me. I am again following my trade extra, and when I get over the weakness of this operation I will be able to work full time. All objectionable points against the church have been cleared away from my mind. I have reformed from my past sins and mistakes; there is no danger of my ever straying away from his only true fold. I need the prayers of God's people everywhere in my behalf. My desire is to live so that I will have a part in the redemption of Zion and be worthy to be in the resurrection of the just.

QUINCY ANDERSON.

HOCKERVILLE, OKLAHOMA, July 9.

Productive Conference in Northern Saskatchewan

SENLAC, SASKATCHEWAN, July 17.—A successful district conference was held in this branch July 9, 10, 11, and 12 which proved to be uplifting and strengthening to the Saints, but as the press committee is preparing a report for the HERALD we will not go into detail, except to say twelve were baptized by J. J. Cornish, and the two young men who were ordained to the ministry belonged to our Artland Branch. They were Priests E. Leslie Mogg and Joseph Bates, both being ordained elders.

About a week preceding the conference, Elder William Sparling, who has been appointed to labor in the Northern Saskatchewan District, arrived. He was a stranger to the Saints here, but was cordially welcomed and preached the Sunday before conference and every evening preceding conference. The Saints were pleased with his direct, earnest style and will long remember him.

Sister Beatrice Huggett is enjoying a visit from her sister, Sister Davis, and her little niece, who attended conference here and stayed over to visit.

Brother and Sister George Atkinson have sold their home and will move to Michigan, after a short round of visits among old neighbors and relatives. They have lived in the branch since its organization some fourteen years ago, and will be greatly missed.

Sister H. A. Hartshorn has a new car and is very neighborly with it, often bringing her friends and neighbors to church.

Brother John J. Cornish, jr, had the misfortune to lose his large barn by fire July 13. He was away at the time, and his neighbors rushed to the scene as soon as they saw the flames but were too late to save the building. Some of the contents were saved.

Several of the Saints of this branch are planning to go to the Alberta conference at Ribstone this year. This conference is so near the border line of Alberta and Saskatchewan that it makes it convenient for the Saints here to attend their conference and Ribstone Saints to attend the Artland conference, which they did, and rejoiced together.

The Saints are looking forward to a most successful year in the gospel. The depression of the last year because of the conditions prevailing in the church has been lifted, owing to the visit of Apostles M. A. McConley, J. F. Curtis, and Elder Sparling. A spirit of optimism abounds, and we hope for good work all along the line of Christian endeavor.

Looking Forward to a Branch

SARRAIL, ALBERTA, CANADA, July 5.—We are isolated from church privileges here in northern Alberta, being one hundred miles from the nearest branch, in Edmonton, and the only Saints in this place. This is a good country and there is lots of good land, so I think in time there will be more Saints here, and probably a branch.

We are trying to do what we can for the work, although it is not much. We love to read the HERALD and have looked forward to it with greater interest since conference, as it has so much good food for thought. I have been working long days but always find time to read it.

One Sunday it was raining, and while sitting indoors I composed the following verses:

Ever Trying to Be True

Never seeking after wealth or worldly gain,
Never seeking for the fancy, but the plain;
Never caring though we have to suffer pain—
Ever trying to be true.

Always walking in the footsteps of our Lord;
Always trusting in the beauty of his word;
Knowing now that truth is stronger than the sword—
Ever trying to be true.

Shall we wander when the pathway it is straight?
Shall we enter or turn back when at the gate?
Shall we start in time, or shall we be too late?
Shall we strive, then, to be true?

Is the price we pay as much as Jesus paid?
What offering on the altar have you laid?
Was it according to the law that God has made?
Are you trying to be true?

Are you trying to observe the Golden Rule?
Is your love to others warm or only cool?
Do you love them only at the time of Yule?
Are you trying to be true?

Have you faith that carries with it many works?
When it's time for doing, do you try to shirk?
Keeping from the pleasure of this world and murk?
Are you striving to be true?

If you, then, try to continue to the end,
God will surely his love and mercy lend,

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And to you his Holy Spirit he will send.
Then he'll help you to be true.

When at last you will have laid the armor down;
Then at last from God you shall receive a crown;
And upon his face there will not be a frown.
Then he will say, "You've been true."

We always want to be found doing the will of our heavenly Father so that when the call shall come to gather to Zion we may be numbered among the righteous. We see from day to day that Satan is trying harder to overcome us, so we ask an interest in your prayers that we may be strengthened to overcome. Our prayers are for all of God's people. JAMES ROBBINS AND FAMILY.

Promise of Good Development Appears

LUCASVILLE, OHIO, July 15.—July 5 marked a day of special activities in this branch. Beginning at eight o'clock Priest Mark Crabtree had the privilege of baptizing five young members. He was assisted by the teacher, Luther Crabtree. Priesthood meeting was held at ten o'clock, which was followed at one o'clock by Sunday school, where there was a good attendance. Sacramental service was held at two, with the largest attendance that we ever had. Two prophecies were given, and the Spirit of the Master was present so that all enjoyed the meeting. Many of the Saints from McDermott were visitors on this day.

At four o'clock fifteen or more went to the home of Brother William Cox of Otway, who is very ill, where they administered the sacrament.

Preaching was held again at eight o'clock in the evening, making a full day in the service of the Master.

This branch has for the past two months been enjoying the sweet influence of God's Holy Spirit, and all feel pleased with the work accomplished. The priesthood is working for the uplift of the branch, and we feel that there is a good work to be done here. Many who do not belong to the church seem interested, and we feel sure that some will be added to the priesthood, as some have been spoken to through prophecy telling them to prepare themselves for the work.

The attendance of all services has been good. Elder F. May, of Dayton, Ohio, will be with us soon, and he always has something to strengthen us.

We hope every branch in the church is moving forward and working for the upbuilding of the kingdom of God here on earth. If we all do what we can the Spirit of God will be with us to bless.

New Members Appreciated at Pensacola

PENSACOLA, FLORIDA.—Surely the Lord is blessing his work in this part of his vineyard, still adding to his church precious souls. Three very promising young people were baptized recently, and others expect to join in the near future.

Effie Lee Morgan, one of the girls baptized, will be a high school graduate the coming term. She is very devoted to her church work.

Mrs. Keen, another new member, was very much sought by another church, but through investigation she saw the true light, and even though she is persecuted by being called a follower of the Utah Church, she is rejoicing that she accepted the gospel.

The Saints here were made glad when Mrs. Sexton, one of the girls brought up to love the work, gave her name for baptism. She recently married and has come to see the true value of the work, so obeyed the command of God.

Brother N. L. Booker is now conducting a singing school here, having about twenty-five pupils. We can surely see improvement in the singing and feel thankful to have Brother Booker with us.

Brother and Sister J. Charles May have been visitors with us, Brother May going on to Milton to help with the work there and Sister May remaining in Pensacola to visit with the Saints here.

We have had several outings, one being on the Fourth of July in honor of our visitors, when we motored to "Magnolia Bluff" overlooking Pensacola Bay. There we enjoyed singing and ukelele music by Brother May, bathing, and then supper, after which we returned to church for our singing lesson.

Sister Carl Carroll and Brother and Sister C. J. Clark motored through from Birmingham, Alabama, stopping at Dixonville and McKenzie. From there Sister Carroll came on to Pensacola, Brother and Sister Clark going on to Milton.

Brother Rudd has been helping Brother Johnson with the work in Milton and reports very favorable conditions there. Two were baptized lately.

Sacramental service proves a blessing indeed to the Saints here. The Spirit of God is truly felt by his children, encouraging them to press onward.

The outlook for the future is indeed a busy one, and we trust it will prove profitable.

Visitors Welcomed at Alliance

ALLIANCE, OHIO, JULY 16.—On Sunday, June 28, Elder Harry Green and family of Canton were with us, and he was the evening speaker. He brought out some of the things expected of us and the benefits to be derived from being Latter Day Saints, thus showing why we were able to stand. His sermon was both instructive and inspiring, encouraging us to press forward.

Several families of Saints with friends spent the Fourth of July at Lake Milton. A basket dinner and bathing were the main features of enjoyment.

Brethren Green and Sautters of Canton met with us in our sacramental service this month. We enjoyed a very spiritual meeting.

Sunday July 12 Brother David Lewis of Kirtland and his son William Lewis of Canton visited the Alliance Saints at both the morning and evening services. Brother Lewis of Kirtland in speaking to the Saints at the morning social service, stated that he was very happy indeed because of the present policy of the church. The father of Brother David was one of the early converts in Wales. Both of the brothers have had many rich experiences in the church, some of which they related to us, strengthening our faith and helping to build us up, which after all is what we all should be doing. Come again, brethren.

On the evening of July 12 the Akron choir, with other Saints from there, numbering between thirty-five and forty, visited us for the evening service. We doubt if there existed a happier band of people than the Alliance Saints Sunday evening. Smiles were in evidence everywhere, and if there were any tears, they were tears of joy. The choir consisted of sixteen voices and rendered some very beautiful singing, including duets and solos. The Lord has said: "Let my young men and maidens cultivate the gift of music and of song,"

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and how pleased he must be when he sees that gift used in his service.

After listening a half hour to their song service, our hearts were prepared to better receive the wonderful message of Patriarch A. R. Manchester, who came with them. He truly broke unto us the bread of life. The message was suited to both Saint and sinner, and we truly rejoiced in our soul.

These experiences are what make life worth living, and are like springs of refreshing water along life's path. Words fail to express our appreciation. We hope the Akron Saints will feel repaid in coming so far, and will come again.

Pleasant View Branch

TRYON, NEBRASKA, July 16.—The Sunday school is moving along encouragingly. The Fourth of July picnic was well attended, but very few of the North Platte Sunday school members came. A nice program was rendered, and the young took active part in the program. The older ones helped what they could in singing the national songs and cheering. A good sociable time was had.

Elder C. W. Prettyman was present at the picnic but was unable to speak. The firecrackers shot off by some boys hurt his already painful head so he could not enjoy himself very much. Brother Prettyman came here June 20 to commence preaching. He continued through the week every other night. Some nonmembers were present, and one lady said she enjoyed his good sermons. Two ladies asked if he would preach the evening of July 4 and Sunday, but his health was so poor he could not.

Elder J. F. Payne filled the morning hour Sunday for Brother Prettyman and preached a good sermon. Brother Payne will give a talk on the nineteenth on the duties of branch officers and members. We hope a good crowd will be present.

The first Sunday of the month services were put off till the 12th, thinking that more of the Saints might be present. However, on the 12th none came, but we had a good prayer and testimony meeting, and all present felt repaid for coming.

Tulare, California

July 15.—A rally day was held Sunday, June 14, where many Saints of the southern part of the district enjoyed the day with us. During Sunday school a pretty Children's Day program was rendered by the children. We were very happy to be so fortunate to have as our speaker for the day Apostle Clyde F. Ellis. Apostle Ellis preached two appreciated sermons during the day. After the morning service the Saints motored to Mooney Grove, where they enjoyed a picnic lunch. The remainder of the afternoon was spent in social conversation. The usual Religio services were held in the evening, and Apostle Ellis preached again.

The girls' department gave a surprise party Wednesday evening, June 24, at Mooney Grove in honor of four girls; Eleanor and Esther Snively, Neva Douglass, and Anita Miller. Boat riding was enjoyed, and at the close of the evening ice cream was served. Many pretty gifts were presented the girls.

A surprise party was given at the home of Brother and Sister J. T. Smith, jr., Thursday evening. July 9, for Brother and Sister H. C. Snively and children, Gomer, Eleanor, and Esther. The evening was pleasantly spent by the grown-ups in a social way, while the young people enjoyed themselves in outdoor games. Refreshments of ice cream and cake were served. The girls' department presented each of the girls with a beautiful ivory manicuring set as a token of their appreciation of the good work the girls have done in helping to make the girls' department a success. The Department of Women presented Sister Edna Snively a linen collar and cuffs set.

Lights Unto the World

I have been reading this morning of the wonderful gift, too little appreciated, which the Savior mentions when he says, "I give unto you to be lights of the world. A city that is set on a hill cannot he hid." (Matthew 5: 16, I. V.)

I had the pleasure yesterday of visiting one of Uncle Sam's big lighthouses, Petit Manan Light. Petit Manan, a small island of only a very few acres, lies about four miles off shore. The island is very low, and surrounded for a great distance by shoal water. A long bar, barely submerged, reaches from the island to the shore. This rocky little island marks one of the most dangerous points known to mariners along the entire Atlantic coast.

As we walked along the outer shore of the island, climbing over the rugged, wave-washed rocks, our attention was attracted by the driftwood and wreckage cast up on the shore. Broken spars, which sometime had carried the sails and rigging of some proud vessel; a few planks, evidently part of some vessel's deck; a twisted and bent strip of heavy iron which our imagination pictured as having served in some useful capacity, perhaps out of sight, but nevertheless quite essential in its place. These sights reminded us of the human wreckage thrown up yearly on the shores of life's ocean. Drifting bits of wreckage, victims of the storms of life, tossed about by wind and tide, and finally thrown aside as *lost!*

We climbed to the top of the lofty tower. We inspected the light. We visited with and enjoyed the hospitality of the keepers and their families. We learned a new meaning to the gift of being *lights of the world.*

Three men are stationed at the lighthouse for the one and only purpose of warning mariners of the location of Petit Manan Island, that they may be guided on their course.

It is summertime now, and the sea is beautiful. But I have seen the sea in its angriest passions, lashed by storm and wind. I have seen the sea when the breakers have been frothing white the entire length of Petit Manan Bar. It matters not how dark the night, nor how violent the storm, this light must never fail. One hundred and twenty-three feet above the high-water mark, the big light sends out its gleaming ray.

The light itself is not very big. It is a small rag mantle, burning on the same principle as the familiar kerosene or gasoline mantle lamp. This light burns kerosene, which is fed to the burner under an air pressure of eighty pounds. The light is inclosed in a big lens. There is ample room for one to walk around in the space between the little light and the circular lens. A second lens incloses the inner one. The outer lens revolves on a nicely adjusted mechanism, its revolutions regulating the flashing of the light. Viewed from a given point, the light gleams steadily for twenty-seven seconds, at 27,000 candlepower. Then there is a brighter gleam or "flash" for three seconds, at 180,000 candlepower. This light has a rated visibility of seventeen miles.

Stepping inside of the lens, we were made to appreciate the meaning of "concentration." Have you ever held your hand for a few seconds under the sun's concentrated rays, with a reading glass? Imagine, then the enormous powers of concentration in such a powerful lens as this. A covering of white canvas protects it from the direct rays of the sun during the day, but in spite of this the heat was very great, even in the early morning.

Lights of the world. Perhaps not very bright lights; perhaps not very powerful lights; but what a potential power,

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when concentrated and intensified under the powerful influence of God's Spirit; when controlled and regulated by his law!

The light is reached by a winding climb up one hundred and forty-four steps, inside of the great tower. Most people appreciate a rest when they get to the top. A great many who visit the tower take a rest occasionally on their way up. There are times when the keepers are obliged to make the trip up in a hurry, not once but up and down several times. It might not be amiss to observe that many of us Latter Day Saints might he able to show a better light if we were not so averse to climbing. Climbing is not an easy task.

There is never an unguarded moment at the lighthouse. Twenty-four hours every day some one is "standing watch." Sometimes as the keeper sits through the long watches of the night with his eyes and attention on the light, he notices that the light is not showing its full brightness. Then he hastens to the tower and adjusts the light, or perhaps cleans out a tiny speck of dust that may have clogged the tiny tube. Failure to attend would result promptly in that most dreaded experience of the lighthouse keeper, a "smoke-up."

When the fog rolls in, as it does very often on this Maine coast, so thick that one can scarcely see a boat's length, the fog horn is set in operation. At regular intervals it sends its deep-throated warning out over the sea. Sometimes for days at a time the fog whistle keeps up its warning. There are two separate whistles, each with its engine and equipment complete, so that in the event of one being disabled, the other can be used. And if both should be disabled at the same time, a bell is provided to be rung.

There are many lighthouses along both coasts and along the Great Lakes. Most of them are smaller than this light. All are placed by our protecting Government that mariners, fishermen, and those who travel on the water may be safeguarded and directed along the sea. And over the world, God has provided *light*, the gospel plan for the salvation of his people.

Some of the lighthouse keepers are Latter Day Saints. In a sense, every Latter Day Saint is a light keeper. How are we keeping our lights, Saints? Are we trying to run our lights without the pressure of diligence? Are we neglecting to "concentrate" our forces and energies, by disregarding the many instructions that God has given to us as his church?

"Out of Zion, the perfection of beauty, God hath shined." Are we clouding the rays of beauty and light that God would send forth *out of Zion?* How long, Saints, ere we arise to our position and accept the gift he has offered us? "Behold I give unto you to be the light of the world. A city that is set on a hill cannot be hid."

The world is waiting for the dependable ray of gospel light to be translated into the familiar language of human relationships. May we hasten our climb, adjust our lights, sound our call to the world, and perhaps reduce the number of human wrecks. What if, in the day of judgment, some one of the "wrecks" should tell us, "I couldn't see your light, brother!"?

COREA, MAINE, July 9, 1925.

HERMAN ALBERT CHELLINE.

The Saints at Grandview, Missouri, held a home-coming all day Sunday, July 19, with basket dinner at noon in the big basement of the new church. Saints from Lees Summit, Independence, and other places were present. Besides special programs, Elder McWethy preached at eleven o'clock, and E. T. Atwell occupied in the afternoon and evening. A most interesting feature of the whole day was the special table prepared for the children at dinner time. All the youngsters were served first at a table prepared especially for them, and it was good to note the order and dispatch with which the work of the noon hour was carried out.

Cherokee, Iowa

July 28.—We are still striving to let our light shine before the world, that they may know that we are God's servants by our works.

Vacation time is here and some of the Saints are gone from our midst every Sunday, but attendance and interest in all services are very good.

Brothers W. A. Smith and F. T. Mussell were with us several days the last of June and gave some very good instructions in gospel work.

Brother and Sister Glen Smith, of Independence, Missouri, were with us several days and attended prayer service July 1.

Our sacramental service July 5 was a spiritual treat for the large audience present. The prayers and testimonies were uplifting, and much good instruction was given the Saints.

Brother and Sister Reeder and family took a vacation trip to Missouri Valley and attended services there July 19. They very much enjoyed two sermons by D. R. Chambers who was formerly a missionary in our district. They visited Brother and Sister Thissung at Missouri Valley, also Brother J. F. Mintun and family at Council Bluffs; drove to Magnolia and called on Brother and Sister Fyrando and Brother and Sister Chambers. They found these old-time workers just as zealous as ever in the Lord's work.

Brother and Sister Vernon Spence visited Sunday schools at Denison and Deloit during the month.

Brother A. R. Crippen and W. W. Reeder held services at Storm Lake July 12. There was a fair attendance and good interest manifested at this service.

The sermon on happiness July 27 was heard very plainly over the radio here, and is reported to have been extra good.

Brother and Sister J. L. Parker of Des Moines met with us at prayer service July 22. They enjoyed, with us, the wonderful spirit present at this meeting.

Our prayer services are all good, and the Saints are awakening to the fact that prayer will help to solve many of their problems. Let us come to the house of the Lord for prayer, and we will receive a blessing indeed.

Sister J. T. Spence has returned from a visit at Moorhead and Council Bluffs, ofter attending services at both places.

Pastor A. R. Crippen and family expect to spend their vacation in Illinois visiting relatives.

Brother W. A. Smith is holding tent services at Denison, but we have had no reports on the results thus far.

New Westminster, British Columbia

July 24.—The Saints of New Westminster are as busy as usual, for they are still talking church building. We had a special business meeting to decide what kind of a building, also about what size we ought to undertake. It was decided to write to the church architect for a plan, and I can assure you all are enthused, especially the Department of Women, for while we are few in number, we are looking forward to a busy time raising funds to help the brothers get our building started.

We have had our missionary, Brother A. C. Martin, with us for two weeks, and I am sure all who heard him enjoyed his good gospel sermons. It was made interesting one evening by a Jew who came to hear about the Book of Mormon. Brother Martin read the prophecy concerning the blessings returning to Jerusalem, and showed how these things had come to pass since the coming forth of the Book of Mormon. After the sermon the Jewish visitor requested the privilege of asking a few questions, and before he finished talking he had borne a wonderful testimony to the divinity of the Book of Mormon.

Brother Martin is now visiting the Chilliwack Saints, but we are looking forward to hearing him again at our reunion.

CENTRAL PARK, BRITISH COLUMBIA, 4657 Burke Street.

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Fargo, North Dakota

July 26.—Brother Ed. Yockum of Mapleton recently underwent a very serious operation at a local hospital. He has now returned home, feeling much improved and thankful to God for the mercy extended to him in his weakened condition.

The Department of Women missed several sessions during the absence of the superintendent, Sister Worth Couey, who has been on a trip in the western part of the State. On her return she spent several days at the North Dakota reunion. The meetings are now held again each week at the homes of the sisters. Refreshments are served at each meeting, and the collections given are to be used towards purchasing paint for the outside of the church.

Sister Ferne Shackow, president of Religio, attended the reunion at Burlington and brought home a fine report of an interesting and spiritual reunion, especially praising Brother and Sister Etzenhouser for their fine, instructive lectures.

Sister L. F. Peterson of Dunseith visited here in June and attended the graduation of her niece, Eleanor Peterson, from the Fargo high school.

Elder Thomas Leitch went to Minneapolis and enjoyed the last Sunday of the reunion with the Minnesota Saints.

Sister Bundy and daughter, Sister Zuelsdorf, of Duluth, Minnesota, visited with Saints here recently. Their fine testimonies assured us they were still in the faith.

Elder Guy Adams of Dunn Center Branch spent Sunday, July 19, here in giving the Saints a fine spiritual sermon in the evening on bearing good fruit for the Master.

Brother Ralph Darling, of Dunseith, North Dakota, graduated from the North Dakota Agricultural College here in June.

Saints visiting here of late were Brother and Sister John Young and son Raymond; Doctor and Sister Charles Young of Lamoure; Brother Clifford Rife from Wheatland, North Dakota; Sister F. N. Jylen and Sister Christine Lindblom of Minot; and Sister Barbara Thompson, from Clifford, North Dakota.

Sunday, July 26, little Frances Marie Jylen of Minot was blessed at the prayer service by our pastor, Elder E. E. Weddle.

Brother Warren MacElwain, wife and mother, stopped off here a few hours Sunday, July 26, on their way to Independence, Missouri, where they expect to look up a location.

Saints are hopeful of a visit from Brother F. A. Smith in the near future, who is now attending a reunion at Seattle.

Special Meeting at Saint Marys, Ontario

A large number of the Saints from all over the London District attended the two-day meeting at Saint Marys on July 11 and 12.

Elder H. A. Koehler was the speaker at the opening service at eight o'clock on Saturday evening. His topic was "A systematic method for study"; it was very interesting and instructive and brought forth a number of questions from those in attendance.

The Sunday services opened with a prayer service in charge of Bishop J. L. Burger, Elders H. A. Koehler, David Smith, and D. H. Withrow. This was a very spiritual meeting; a gift of prophecy through Elder G. C. Tomlinson, jr., gave encouragement, counsel, and advice to the young people of the district, and one young man was spoken to and advised to prepare for active service in the near future.

The educational service at eleven o'clock was in charge of Elder G. C. Tomlinson, jr., the district president, and splendid addresses were delivered by Sister H. A. Koehler, the district supervisor of women, on "The three phases of religious life," and by Clarence Duesling, superintendent of Sunday schools for the district, on "The best methods to be employed in teaching."

Bishop J. L. Burger was the speaker at three o'clock, using as a subject "Character building," and Elder H. A. Koehler delivered a lecture on "Palestine as it is to-day," at half past seven in the evening.

The Saint Marys meetings were well attended and were a splendid success in every way. Many were heard to remark that the prayer and testimony meeting in the morning was one of the best they have ever been privileged to attend. The Saint Marys Saints fed and cared for the visitors in their homes, and notwithstanding the large attendance everyone was well provided for, which speaks well for the hospitality of the Saint Marys Branch.

The next scheduled two-day meeting is to be held with the Mitchell Branch on August 8 and 9, and all who attend are requested to bring lunches with them. Arrangements have been made for one of the parks in the town to have lunch, and if the weather should be stormy the people can have their lunch in the town hall.

Mallard, Iowa

July 20.—We held our Sunday school picnic June 25, the principal amusement being games of volley ball and the big dinner at noon. All enjoyed themselves.

Brother and Sister E. L. Edwards of Pomeroy met with us June 28, and Brother Edwards preached for us at the morning service. Our examination for Sunday school work was given the same day, and the children were given much credit for their good work.

Brother F. T. Mussell arrived July 15 and expects to conduct meetings for a week or two. His sermons are very interesting and instructive.

Some of our people enjoyed the radio services July 12, when they succeeded in getting K L D S for the first time. The reception on the new wave length is very good. We heard Brother Martin speak on the 19th and also the half past six program. We are very much pleased to hear from Zion in this manner.

History of the Work at Farwell

FARWELL, MICHIGAN, July 12.—A few years ago a live branch existed here and regular services were held, but about 1918 the work began gradually to go down, and finally, the latter part of 1923, the church doors were closed.

In June, 1924, Brother G. C. Tomlinson, sr., of Saint Marys, Ontario, who was a missionary to Central Michigan District, came to Clare, a near-by city, and held a series of meetings. He then came to Farwell to try to revive the work. Only a few attended at first, but the Lord spoke to them through Brother Tomlinson in the gift of tongues and interpretation, admonishing them to be faithful and giving them encouragement. Two were called to the priesthood, Brother R. Burt McGuire to the office of priest, and Brother John Armstrong to the office of teacher. These new officers have helped very much to carry on the work. We now have an elder, three priests, one teacher, and one deacon.

New interest was aroused, some who were discouraged took new courage, and throughout the year a brighter outlook continued. During Brother Tomlinson's stay the Sunday school was revived and has been an active factor with an enrollment of about forty-five.

In May, 1925, Elder Tomlinson returned to hold another series of meetings, which were well attended considering the conditions that existed. It was a busy time, both on farms and in town. At the close of the meetings four worthy candidates offered themselves for baptism. They were: Brother and Sister George Orr and Sisters Waddington and Frizzel, the result of whose baptisms only eternity can tell. They all have large families of beautiful children, some belonging to the Sunday school.

The Department of Women has also taken up its work

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and promises to be an active factor in the future if it continues as well as it has begun.

There are others interested, and some have expressed a desire to obey, but are learning more of the plan; so we feel that if faithful the time will come when our church will not accommodate our numbers. We need the prayers of God's people that we may be able to build up our branch here and thus help to build our part in the Zion that will prepare to meet her God.

Nine Baptized in Central Illinois

Central Illinois district reunion was held in a beautiful grove on the Sangamon River near Springfield, July 10 to 19. This was the first reunion in the district for four years, and in every way it was a great success.

We were most fortunate in obtaining Patriarch W. A. McDowell, President Floyd McDowell, and Apostle John F. Garver. President Briggs of Graceland College was also present for two days. We believe that the sermons by these men, together with the lessons on social problems by Brother Floyd McDowell and the spiritual prayer meetings that were held each morning, have brought us nearer the redemption of Zion. Indeed, our speakers admitted that it was the best reunion they had attended this season.

Nine were baptized. Seven of them were our splendid young people, together with two older brothers from the Beardstown Branch.

The young folks were not forgotten. Thursday was their day, and they enjoyed a hike and picnic supper in the woods. There were also games each afternoon and evening. Brother William Vanhouser, or "Uncle Bill," as he is better known, furnished provisions for a watermelon feast and also a wiener roast. Brother Floyd McDowell with his "big brotherliness," and Brother Garver with his fun, won the young folks completely.

There were no "kickers." Everyone had a good time, and before the close of the reunion voted to have another one next year. Already some plans have been made, and we believe the reunion will become a permanent feature of our district.

Spearfish, South Dakota

July 21.—We of the Spearfish Branch are carrying on as best we can, without very much variation. Some things have happened to make us sad, some things to bring us joy. We are holding our regular meetings—Sunday school and preaching services, and are at the present time devoting Sunday evenings to the study of the Doctrine and Covenants. We are also having regular Wednesday evening prayer meetings.

In the recent past we have suffered the loss of one of our best families, that of Brother J. C. Mabbott. This estimable family has been one of the pillars of this branch since the inception of the work here, and to lose them is like taking part of the foundation of a building away. Not only did we of the branch love them, but they were general favorites in the community. We miss them very much, but wish them Godspeed and all the blessings our heavenly Father may see fit to bestow upon them. These dear people left us for the land of Zion two or three weeks ago, so our loss will help to build up that favored place.

On last Sunday, July 19, we had the pleasure of a visit from Brother and Sister Almer Jordison, of Coalville, Iowa. We are glad to have them worship with us. Brother and Sister Jordison had to leave in the afternoon of the same day, but Brother and Sister Meyers were induced to stay over a day or so and go fishing for trout. We enjoyed their company very much.

The different churches of the town conceived the idea of putting into the community house, the tourist headquarters, a church directory, and kindly invited us to have a part in it. We were glad to make use of this avenue of publicity, inviting tourists to worship with us.

Brother Mabbott's removal left us without a Sunday school superintendent, a branch teacher, and a publicity agent. This made it necessary for us to reorganize in a way, Brother Cohrt was elected Sunday school superintendent, Sister Fetch, assistant superintendent, and A. O. Plumb publicity agent, but the office of teacher in the branch is left vacant. We may have to cripple along as we are for a while, but we have full confidence in the Father of all, and believe he will help us, and also raise up others to carry on his own work. So we go forward in faith, praying for the success of his cause and the redemption of Zion.

Logan, Iowa

July 29.—I have spent the greater portion of my life in Logan, and on October 29, 1903, I became a member of the Logan Branch, by being born again. My labors have been confined the greater portion of these twenty-two years to this branch, and many happy days and rich blessings have been enjoyed with the Saints.

We are glad to say that many have gone out from our midst and made good in the secular affairs of life, and better still, have been and are making good in church work, and the church is being benefited by their noble and godly lives.

Perhaps there are some who have become indifferent and careless as to their standing in the great kingdom of God. If there are any, and they should happen to read this letter, they will know that the Saints of the Logan Branch often remember them and pray for them. Surely it will be a happy time and reunion when we will be permitted to clasp the hands of fellowship once more with those with whom we have labored in the gospel warfare.

I am sure our little branch is desirous of keeping pace with the progressive march of the church. *Stewardship* is a word we now hear as often as baptism, faith, or repentance; and why not? It is as vital a principle of the gospel law as any other. Christ said: "Except a man be born again, he cannot see the kingdom." Query: If we cannot see the beautiful principle of stewardship, as being a part of the celestial law, I fear our birth has been only of the water. Let us earnestly seek to know the whole law.

We have been having very hot weather of late. Malachi said: "Behold the day will come when the earth will burn as an oven," but despite the hot weather we have had very good attendance. Sunday, July 26, we had nearly every seat occupied, and we had the pleasure of listening to Brother Alma Merchant, of Omaha, Nebraska, who gave us a splendid talk on the social ethics of the gospel. Come again, Brother Merchant. At the close of this service we made a little campaign in the interest of the SAINTS' HERALD. Quite a number of new subscriptions were obtained.

Every Latter Day Saint family should be a subscriber to the HERALD. Fast four meals and you will have the price of the HERALD for one year. The fast will do you good, and the HERALD will feed your hungry soul for fifty-two weeks. Try it, Saints.

We are looking forward to our reunion, which convenes at Woodbine, Iowa, August 21, in their beautiful park. Would it not be well for each branch of the district to earnestly pray that God may bless our coming reunion? Come with a prayer on your lips and a desire in your hearts for the success of the reunion, and it will be so.

We are planning on making some improvements in our church building, as we are crowded for room in our Sunday school work at times. We hope these few lines may catch the eye of some "one-time Logan Saint" and cause a throb of joy to spring up in his heart to know that we are still sailing Zionward and that some day, if all are faithful and true, we will anchor our boats in the harbor of Zion's safety and peace, and there recount our blessings, perhaps mingled with a measure of the sorrows, while we sojourned together in the activities of the branch. Would be pleased

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to see a letter from some who were once numbered with us. Speak up and let us know where you are; and if perchance you have changed your name, tell us how it happened.

Your brother, WILL R. ADAMS.

Nauvoo, Illinois

July 27.—The sacramental service held the first Sunday in the month was a spiritual feast. Patriarch Gomer T. Griffiths delivered a message to Brother Berve, Brother Lewis, and to the young people, telling them they were to be as beacon lights among their associates, and admonished the branch to be faithful and united and in due time Nauvoo would be a stake.

The Sunday school picnic was held on the Fourth of July in the grove opposite the Mansion House. A basket dinner was served at noon, games and contests were entered into, and then all donned bathing suits and cooled off in the river. A treat of ice cream and cake was served, and towards evening the group reluctantly parted, declaring they were going to meet together oftener.

On July 12 the evening service was dispensed with, that all might attend the convention of the Nauvoo Township Sunday School Association, which was held at the Methodist church. Three of our members were on the program: Brother Berve gave a talk on the "Relation between teachers and pupils": Sister Griffiths a paper on "Aims and ideals of the primary department"; and Sister Lee sang, "In the garden of our God," composed by Brother Doty. The election of officers for the coming year resulted in Sister Lee being chosen president.

Brother Forest Roberts and bride of Lamoni have been visiting at the Mansion House and selling rugs made by the Graceland students.

Brother and Sister Newcomb of Boston are visiting Brother Newcomb's sister, Clara M. Lewis. We are hoping they can be persuaded to make Nauvoo their permanent home.

Sister Emma Burton and daughter Addie Matthews arrived early to attend the reunion and visit relatives and friends. Sister Burton was taken seriously sick the day after she arrived but is slowly improving.

Brother Henderson was called to California, owing to the serious illness of his father.

The Rock Creek Saints held a bazaar on their church lawn last week, and a large number were present. The Fort Madison Band assisted with their music, and the Nauvoo Saints contributed several numbers for the program.

Repair Church—Five Baptisms

FANNING, KANSAS.—The weekly services, as well as midweek prayer services, have been maintained in spite of the very hot weather. In June the branch president gave a sermon to the children, and they furnished the music. The service as a whole was enjoyed. Brother Hedrick has decided to have a service for the children once a month.

The semi-yearly business meeting was held the last Wednesday night in June. Among other business it was decided to make some necessary repairs on the church soon.

Five dear children were baptized July 5 at half past nine and were confirmed at the eleven o'clock sacramental service by Brothers Twombly, Hedrick, Nesser, and Tilden.

Brother C. E. Harpe, of Lamoni, Iowa, was with us July 12 and preached morning and evening. He remained for the week and spoke every evening, encouraging and strengthening those who were permitted to attend.

At Religio recently we had stereopticon slides of the work, ruins, and customs of ancient America. They were very instructive.

Volley ball is played each Friday evening on the church lawn. Sister Hedrick's class served refreshments one evening to make up their Christmas offering.

Independence

Stone Church

Saturday evening the sisters who are members of the W. C. T. U. gave a splendid program before the pictures were put on at the Campus. Elder B. J. Scott made a striking comparison between conditions in Independence when the town had a population of 4,000 with four saloons and to-day with a population around 14,000 and no saloons. He referred to some of the local business men of the city who had been opposed to prohibition but, after it was adopted and they had seen the blessing it was to the town, had now become enthusiastic supporters of prohibition.

"Give us room wherein to dwell" is the cry of the Sunday school of the Stone Church. Earnest Sunday school workers meet monthly at a quarter after eight o'clock to discuss problems of the school. Where to find room for some of the classes is one of the many problems they have to solve.

The sacramental service at eleven o'clock was a joyous occasion for the nine hundred present in the upper auditorium. The sacrament was also administered in the lower auditorium, out in the dining hall, and over at the Institute Building to the young people of various ages.

The Saints in Independence love to go to church. The early Sunday morning prayer services always have good "customers," young and old to patronize them. Then there is Sunday school, followed by the preaching service. At half past two another prayer service and in the evening preaching service.

It must be a pleasing sight to the Lord to see in this day of Sabbath desecration so many of his people assembling on the Sabbath Day to honor the Lord and to honor the Lord's Day.

Groups 14, 15, and 16 are having Elder R. W. Farrell preach for them on Brother E. G. Chappelow's lawn, on the South Side this week.

Enoch Hill is having J. F. Martin preach on the church lawn this week.

The evening service held on the Campus was truly a fitting conclusion for a beautiful Sabbath Day. A fairly large crowd gathered early. The band played from half past seven to eight o'clock and, whether because of the beauties of the evening or some other cause, it seemed they did unusually well. They seemed to express the peaceful spirit that settled over the waiting crowd as the evening came on. The opening hymn, "Abide with me," and the invocation by Brother N. Carmichael were both in keeping with that spirit. Special numbers were furnished by quartets, and a vocal solo was sung by Miss Margaret Gard.

The discourse of the evening was by Evangelist John F. Martin, his subject being, "The mission of Jesus." The first part of the sermon Brother Martin handled in his "story-telling way" that has such an appeal to his audiences everywhere. The latter half was of a more doctrinal nature and, of course, appealed even more strongly to some, and, likewise, less to others. Altogether it was a forceful sermon and well delivered. The benediction was by Pastor C. Ed. Miller.

The Campus Committee, through the auspices of the Independence Chamber of Commerce, has issued letters of invitation to other churches, fraternal organizations, and private parties for the free use of the Campus. The committee feels that inasmuch as they have spent a large amount of money on equipment and repairs, that indirectly much of the expended money will be refunded by this arrangement.

A drive was instituted Monday, July 27, by teams from the Chamber of Commerce, to collect funds for the erection of a shelter house on the Campus. This building is to be erected for tourists and is to cost approximately $1,000.

Two hundred signs directing tourists to the camp have been made and are ready for distribution along the highways, according to Howard W. Harder, chairman of the Campus Committee.

T. W. Williams, who has been in Independence since early

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in the spring, left Tuesday night, July 28, for his home in Los Angeles, California.

The Y. K. T. Class of the Stone Church, taught by Mrs. M. T. Williams, was entertained Tuesday night, July 28, by Mrs. R. A. Harder and Miss Lillian Williams at the home of Mrs. Harder. The party took the form of a vacation trip. Railroad and steamship tickets were issued to the guests, with stopovers in Chicago, Detroit, Cleveland, Kirtland, Buffalo, and Niagara Falls. A picnic lunch was served on the make-believe lawn at Kirtland Temple.

The marriage of Glenn Maxwell and Hester David took place at the home of the groom's parents, 903 South Delaware, Friday evening, July 31, at eight o'clock. Elder C. E. Blodgett, grandfather of the bride, performed the ceremony. Only members of the two immediate families were present. The young couple will make their home in Oblong, Illinois, after August 10. Brother Maxwell is of the Curtis family, and Sister David is a granddaughter of Elder C. E. Blodgett. Both have large numbers of friends in the congregation of the Second Church.

The regular monthly meeting of the Department of Women will be held in the basement of the Stone Church Friday, August 7, at 2.30 p. m. Mrs. Nellie Davis will speak on the subject, "The American home." Some special musical numbers will be given. After this meeting, at four o'clock, there will be a business meeting of the Women's Christian Temperance Union.

Second Church

Young people's prayer meeting at eight o'clock opened the day's services.

Sunday school at half past nine reports an attendance of 274, and the interest is intense in many of the classes.

Sacramental services at eleven o'clock were spiritual and satisfying, though the number of communicants was not up to normal.

Elder A. K. Dillee delivered the sermonet at seven o'clock in the evening, which proved of such interest to the small number present as to call for a repetition of a treatment of this subject by Brother Dillee in the near future at the Sunday morning service.

An all-day meeting has been arranged for next Sunday, August 9, at the suburban home of Brother P. A. Sherman, Magnolia Manor, just a short distance east of Rock's Flower Gardens. Transportation will be given those who wish to attend, leaving at the following hours from the church on Delaware Street and South Avenue: 7.45, 8.00, 9.00, 9.15, 10.30, 10.45, 1.45, and 2.00 o'clock. If you wish further information get into communication with the committee, W. A. Welton, A. K. Dillee, A. C. Martin. All are taking dinner baskets, and lunch will be eaten on the grounds. Those who wish to send their lunches on the lunch truck will have them at the church Sunday morning by ten o'clock. Special services are provided for the youth and children.

Walnut Park

The usual large congregation gathered for the eleven o'clock sacramental service, and every minute was occupied until past the closing hour. The pastor's opening talk, in which he directed his hearers' minds to the sublime thought of being there in the Master's presence and earnestly exhorted them to prepare to receive all they were entitled to as Saints, touched the hearts of the audience and carried through the service. Another admonition also was given by the Spirit, in kindly warning and counsel.

A recent marriage in this district was that of Sanford Downs and Ione Turner.

The group of Saints in the Cooper-Short Addition and on King's Highway are now organized as Group 41, this making the fourth group in District Three.

The women of Group 29 are turning out in large numbers at their week-day meetings at Sister Orlando Nace's home, where they make quilts and are taught church history by Mrs. John Schwab. The children are allowed to come also, and are cared for on the lawn by Sister Delta Nace.

Bishop A. Carmichael came out to the church one evening recently and gave the Saints a talk along financial lines. Plans are being made to have a class organized in Religio, where a competent teacher will continue regular lessons on this subject.

Enoch Hill

Sacramental service was observed on the Hill Sunday, a good crowd attending.

Patriarch J. F. Martin opened a series of meetings on the lawn Monday evening and will continue through the week. Everyone is urged to attend.

Tuesday evening of last week the young people of Enoch Hill, Charles Warren in charge, met and organized an athletic association. Four captains were chosen for the volley ball league, and the players were divided into four teams. Dues of fifty cents a month each will be collected for expenses.

Lamoni Stake

July 27.—An all-day meeting yesterday, which is something unusual in Lamoni, was so successful that it was voted to hold another one this fall. The regular Sunday school session was held at nine o'clock.

A change in the order of meeting for the Sunday school was started last Sunday; or rather it was a revival of the old way of meeting. The children all meet in the auditorium for opening exercises, including some special numbers each week; then all but the intermediates and seniors march down to separate rooms in the basement for study hour. For some time they have been meeting in their separate places at the opening hour. The inspiration of the young has awakened the old-time enthusiasm of the older ones, and the plan is enjoyed equally by the younger departments. Last Sunday the special numbers were by the orchestra and a solo by Mavis Wells; yesterday a song by the kindergarten children and a number by the orchestra.

At the eleven o'clock service to-day Brother C. B. Woodstock spoke from the text, "Not by might, nor by power, but by my Spirit, saith the Lord." He laid down two fundamental principles necessary in the redemption of Zion, viz, the possession of an abiding faith, a firm, positive concept of God based on both mental and spiritual knowledge; and the spirit of consecration. The discourse was splendid, rang with sincerity from start to finish, and exemplified the power of that Spirit of which he taught. The choir, led by Evan Fry, furnished the music.

One of the most successful parts of the day's program was the basket dinner, served cafeteria style from long tables in the church park, about one hundred fifty participating in it. The arrangements for this were in charge of Sister Lydia Wight, assisted by others from the Department of Women.

The afternoon was given over to a sacred concert by the Lamoni Band under the direction of Brother J. H. Anthony; a community sing led by Brother David Dowker; and an impromptu solo by Job Negeim, with Thelma Lane at the piano.

A baptismal service followed this, at which the following children were immersed: Doreen Hougas, Jessie Rew, and Nina Baker.

At the eight o'clock hour, Bishop A. B. Phillips preached his initial sermon since becoming bishop of the stake. He selected the basis of his sermon from the story of the prodigal son—the words, "And when he came to himself," following with a sermon on works, which was full of good advice for all. Aliene Brackenbury Walden was soloist at this service.

The next all-day meeting is planned for some time in September.

A farewell surprise party was tendered Brother Peter Muceus on the evening of July 17 by the members of the Northwest Group. Games and contests occupied the early part of the evening, after which a program in charge of

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Brother W. E. Prall was given. Brother Prall, in introducing the first speaker, compared the missionary periods of 1830 to 1844 and 1860 to the present day, to show that the spirit of consecration and sacrifice existed in both ages.

Bishop A. J. Yarrington spoke of the work of Brother Muceus from a missionary's standpoint. Sister Clara B. Stebbins spoke of the lot of the missionary's family. Sister Stebbins having lived for forty-five years in the same group, has been closely associated with many missionary families, especially with the children in her long service in the Sunday school, and spoke from this intimate knowledge. To these speeches Brother Muceus very feelingly responded.

Elder Muceus left Lamoni last Monday, expecting to sail Saturday, July 25, for his mission in Norway. He will be gone two years. Brother Muceus has been in America but a year since a former two-year stay in his native land as a representative of the church.

The Hiteman Sunday school enjoyed a picnic at Evan Beach last Wednesday, participated in by over a hundred people. The picnic dinner, baseball and other games, and the splendid bathing beach furnished amusement sufficient. Stake President W. E. Prall and family and his counselor, D. E. Dowker, of Lamoni were also in attendance.

August 3.—A special priesthood prayer meeting held yesterday morning at eight o'clock was well attended and a very spiritual time enjoyed. The special theme was the coming reunion.

At the Sunday school hour the special numbers were a selection by the orchestra and reading by Kenneth Graham.

A sacramental service followed at which one child was blessed, Barbara Ruth, daughter of Mr. and Mrs. Tom France, by Oscar Anderson and C. B. Woodstock.

Nina Baker was confirmed, having been baptized a week previous. This also by Elders Anderson and Woodstock. The other two children, Doreen Hougas and Jessie Rew, were confirmed at the Wednesday night prayer service.

The speaker Sunday evening was Elder David Dowker.

The reunion bee last Monday was better attended than any previously, eighty men and boys responding. They worked hard all day, cleaning and putting the grounds in order, with the result that they are in the best shape they have ever been for the coming reunion. The ladies of the Women's Department prepared dinner for the hungry men, which was not a small part of the day's accomplishments. Another crowd met yesterday and set up the service tents and tomorrow seats will be hauled so that everything will be ready for the opening service Wednesday morning.

Elder L. G. Holloway recently held a two-week series of meetings at Chariton. He also held a few services at Lacona, this stake, which he regarded as very successful. Though there were no immediate baptisms resulting, a number are investigating.

Hubert Case Happy in the North

My trip to the North has been a great relief from the long siege in the South for nearly twenty-five years. Minnesota, with her ten thousand lakes, her forests of pine, birch, and other trees, her wonderful fields of green wheat, oats, and corn, her wonderful gardens, cool nights, and delightful summers, brings thousands of tourists from all over the country.

Our reunion in this city was a spiritual feast to all who came. We had Brothers J. F. Garver and D. T. Williams, of the Twelve; Holloway, Shakespeare, and myself, of the Seventy; a number of the local force of the ministry; and Sister Hield of the field workers' force, who did much good and is loved by all the Saints.

Following the reunion, a few of the number visiting the reunion went to Balsam Lake to visit the Elvin and Parks home, and to fish for a day, which was very greatly enjoyed.

The writer went to Duluth and Two Harbors for a week, to enjoy the cool weather on the Great Lake and assist the Saints at those places. That trip was as much enjoyed as the reunion here, so far as the writer is concerned. Two were baptized on my way up there—Brother Alma Smith and his sister, Mrs. Donald Bishop, at Sandstone. Two of the Bishop children were blessed, and we left them rejoicing in the gospel. Two Harbors and Duluth surely offer a great opportunity for missionary work.

Since Brother C. A. Kress has gone to Independence to live, these people in the Twin Cities were left without a pastor, and at the advice of the brethren of the Twelve the writer accepted the place for a short time. I am to remain during the summer. I love the North and am glad to work with such a band of noble people.

The spirit of consecration is upon the people of the church so far as I have traveled since the General Conference, as I never saw it before. Surely the set time to favor Zion has come. May the God of Israel move the cause of truth onward to victory under its stalwart leader and his loyal associates. Your coworker,

MINNEAPOLIS, MINNESOTA. HUBERT CASE.

Kansas City Stake

Chelsea Church

July 26 was home-coming day for this church, and the response from the former members of the congregation was gratifying. From the old timers was many a reminiscence that harked back to the good old days when anticipations and hopes ran high, and while there were discouraging experiences endured they gave way to more progressive and uplifting attainment, advancing from a mere handful in numbers to a good-sized congregation and from a mediocre perception of church policy to a fuller understanding of God's law and its requirements. Brother Daniel Hough, one of the pioneers of the work in this place, was the exponent at the morning hour, relating how he labored to keep the camp fires blazing during the uncertain early period of the congregation's existence, and incidentally his disappointment in some who would "steady the ark." Sister Lela Eskridge favored them with a solo, "Open the gates of the temple," and Wilmot Palmer a cornet solo. At three o'clock an inspiring experience meeting; then a chat fete on the lawn at half past four, where they talked of old times and renewed friendships. At eight o'clock a musical was given under the direction of Brother E. C. Harrington by musicians from Independence, Missouri, and was excellent. All of the meetings of the day were well attended.

Thursday night, Sisters C. D. Jellings, and Vera Largent entertained in honor of Sister Pearl Smith.

Grandview, Quindaro, Heathwood, and Chelsea have combined with two railroad teams and formed two volley ball leagues, one for men and another for women. The organization was completed last Sunday, with Brother R. J. Crayne and Edyth Fowler as respective league managers. One feature in these leagues is the outdoor night playing, each team playing one game a week on artificially lighted courts. Each of the churches has utilized its lawn space to provide a playground.

Quindaro Church

Stake Missionary W. I. Fligg is holding services on the church lawn with good crowds in attendance and splendid interest upon the part of all, of whom many are neighbors. Brother Fligg held meetings in Saint Joseph, Missouri, from July 12 to 19, but on account of the heat there was but little interest and probably little accomplished. He is slated to hold lawn meetings in and around Independence during August.

Argentine Church

Elder Cyril E. Wight was the speaker for the evening hour, presenting a lesson based on the parable of the talents. While Christ gave many parables, his chief work was in the life he lived, teaching them how to develop the talents they were endowed with. We, as raw material, can become the finished product only by close observance of the life he lived.

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First Chicago Branch

Due to the fact that a new reporter is on the job, with vacations and many other things, it may appear to our readers, judging from the amount of news published, that the First Chicago Branch is not existing. But we are very glad to report that all is well and very much alive at "First Chicago."

Our Sunday school is active and gave a very interesting program on Children's Day, which was enjoyed by all present. July Fourth was a beautiful day, and a picnic had been planned by Religio and Sunday school combined. Those who wished to go met at the church, where a large auto truck waited to convey them to and from the grounds. A good time was had by all, with plenty of wholesome fun, eats, and ice cream. The picnic was held on the district reunion grounds at Elmhurst.

Some of the speakers of the past few weeks have been Elders Philemon Pement, L. V. Butterworth, and Roy Cheville. Gomer T. Griffiths also visited us on sacrament morning. A portion of the time was given him to speak to us. His fatherly ways and instructions were surely appreciated. Sacrament was served, and a good spirit was present.

Our new city missionary, Brother F. B. Almond, has come to labor among us, and we heartily welcome him to our city. His presence has already inspired us to wish to do greater works. His initial sermon was delivered Sunday, July 5. If as a people we would follow the instructions given at that time, we would soon have Zion in our midst. We hope he will want to stay with us.

We have all been very sad to hear of the illness of our Brother Clarence Newman, who has been in a very serious condition. But we are glad to report that he is much improved, he says owing to the faith and prayers of the Saints in his behalf.

Brother and Sister Glen Fairbanks and family of Independence have been visitors in our little branch recently.

Our Sister Marie O'Rielly was united in marriage on June 27 to Mr. A. B. Swanson. The young couple will make their home at 930 West Keystone Avenue, Chicago. Their many friends wish them success on their new venture.

Gallands Grove Conference and Activities

MALLARD, IOWA, July 21.—After the close of the April conference, having been assigned to this district for another year, we began to think of getting out and trying to help carry forth the work allotted, and our first effort was with the Saints at Dow City, where we endeavored to give them a resume of the work of the conference, as well as with the membership at Denison and Deloit. At each of these places the efforts were well received, and in the main the Saints were encouraged and seemed glad to note the prospect for the advancement of the work.

We then visited with the Gallands Grove Branch for a week, endeavoring to strengthen and encourage them, and here too our work seemed to be appreciated, although it was corn-planting time, a busy season. We felt that it was wise not to prolong our stay, and hope to return when conditions are more favorable.

Our next stop was with the Saints at Coalville, where we spent a Sunday in company with our Bishop's agent, Brother E. L. Edwards, whose activity is worthy of mention. He is always on the go in the interests of the work, being out somewhere every Sunday trying to encourage the Saints and to stress his department of the work, and it has the effect of bringing results, as his reports show.

Our district conference was the next point of service. It was held with the Cherokee Branch the first part of June, and the membership responded in a large measure, there being nearly a hundred present from other parts of the district. We were disappointed in not being able to get any of the leading representatives with us, yet those attending seemed glad of the opportunity and partook to a goodly degree of the spirit manifested. One incident we think is worthy of mention: Some time ago a young lady whose husband was a member united with the church, and it was to the dismay of her parents, who felt that the family had been disgraced. At this conference her husband was to be ordained to the priesthood, and the parents had been invited to attend. They were present for the service on the Sabbath, when a goodly degree of the Spirit was felt, and the father (who is a retired minister) was the first to arise and speak when the time for testimonies was given and expressed himself as being well pleased with what had occurred, and stated he could readily assent to all that had been done. At the close of the afternoon session, they likewise expressed themselves as having enjoyed the day and the spirit prevailing.

Those occupying as speakers were Brethren M. Traxler, C. Butterworth, W. A. Smith, and the writer, and all felt the kindling influence of the Spirit, giving light and liberty, notwithstanding the weather was hot and dry. The time and place for convening of the next conference were left for the officers to choose.

After conference Brother Smith and the writer remained for a week and held forth with the branch, Brother Smith then leaving and going over into Nebraska to look after some needed matters, but later returned and was permitted to baptize four.

We then called upon the Saints who live at Storm Lake, but found that owing to some not being at home it would not be wise to try to hold meetings. This is the place we hope by another year it will be possible to hold one of the best reunions, as the place is ideal and can be easily reached, and we feel good can be accomplished.

Our next stop was with the Auburn Branch, where we were for two Sundays, but as in other places it was the busy season and not an opportune time for a series of meetings.

We called on the group of Saints at Sac City and found Brother Smith working with them for a few evenings ere he started to operate the tent for this season. Then we went to the branch at Coalville for the following Sunday and the two evenings following, with fair interest and attendance.

From there we came to Mallard, where we are at present sojourning, and have endeavored to do what our hands find to do in various ways, and expect next Sunday to see some of the young of the Saints inducted into the fold.

We were indeed glad to hear the reports as well as the echoes from the convention held at Lamoni, and also to note the "motto" adopted, as it brought to mind an experience had in Lincoln, Nebraska, while sojourning there two years ago. One Saturday morning while in the quietude of my room, making preparation for the Sunday services and especially the morning service at which we were intending to speak on Zion, and after making our outline and arranging the same, the following thoughts were presented to us we jotted them down and have made use of the at times since:

Sail on, oh, ship of Zion; sail on, oh, noble barge;
Thy captain is our Master, her crew the Saints of God.
They think not of disaster, assured they'll win the day;
Protection thou hast promised them, and courage for their day.
So with our King for captain, and Zion for our goal,
We'll sail into the harbor, nor wreck upon the shoal.

We feel that it is not out of harmony with the onward thought of the day, and we sincerely trust that our course from now on will be Zionward, and that an awakening will be had all along the line, "'Till every foe is vanquished, and Christ is Lord indeed." F. T. MUSSELL.

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MISCELLANEOUS

Department of Music

This is official notification of the appointment, with the approval of the First Presidency, of Mrs. Mabel J. Rakow, of Page, Nebraska, as chorister of the Central Nebraska District.

For her we urge the loyal and earnest support of all the musical forces of this district.

ALBERT N. HOXIE, *General Director.*
ARTHUR H. MILLS, *Secretary.*

Notice of Appointment

Notice is hereby given of the appointment of Elder C. E. Jones to the Seattle and British Columbia District; local.

THE FIRST PRESIDENCY.
THE QUORUM OF TWELVE.

Special Conference of Far West Stake

Far West Stake, on Stewartsville reunion grounds, September 5, at 2 p. m. The special business will be the sustaining of officers, acting upon recommendations for ordination, and possibly a question of reunion grounds. Note that the place of convening has been changed. O. Salisbury, stake president, 2306 Faraon Street, Saint Joseph, Missouri.

Reunion Notices

Attention: All Saints expecting to attend the Far West Stake reunion, at Stewartsville, Missouri, August 27 to September 6, the prices of the tents are as follows: 12 by 14, 6-foot wall, $8; 12 by 14, 3-foot wall, $4.25; 10 by 12, 3-foot wall, $3.50; cots, $.75; chairs, $.20. Please send all orders to J. E. Hovenga, Stewartsville, Missouri. O. Salisbury.

Little Sioux district reunion at Woodbine, Iowa, August 21 to 30. Tent prices will be as follows: 8 by 10, 3-foot wall, $3.50; 10 by 12, 3-foot wall, $4; 12 by 14, 3-foot wall, $5.50; 14 by 16, 3-foot wall, $8; 10 by 12, 6-foot wall, $7; 10 by 14, 6-foot wall, $8; 12 by 19, 6-foot wall, $11; 14 by 21, 6-foot wall, $13.50; army cots, $1; floors for tents extra. Mail all orders accompanied with the money, to Gerald Gunsolley, Logan, Iowa, Box 57. All orders must be in not later than August 15. Meals will be served in the basement of the church two blocks from the camp. Let us put forth a special effort to make this reunion a success. Joseph W. Lane, district president; Gerald Gunsolley, secretary of reunion committee.

Idaho, at Hagerman, August 14 to 23. We are looking forward to a splendid reunion and hope to have the presence of all who can attend. Patriarch Frederick A. Smith, Apostle C. F. Ellis, Brother and Sister M. A. Etzenhouser, departmental workers, and Elder Guy P. Levitt will be the speakers, as well as our district missionary, R. L. Fulk. Those having tents should bring them, and those wishing tents should write to Silas Condit, Hagerman, Idaho. Brother Condit would like to hear from those who are coming by rail as to the time of their arrival. The nearest station is Bliss. Trains are met by stage. It is necessary that all branch clerks send their reports to the district president, R. C. Chambers, of Rupert, in time for conference, which will convene at 10 a. m. August 22. The first meeting of the reunion will be at 8 p. m. Friday, August 14.

Clinton district reunion, August 21 to 30, at Eldorado Springs, Missouri, on the high school grounds in the southeastern part of town. Prices of the tents are as follows: 10 by 12, 3-foot wall, $3; 12 by 14, 3-foot wall, $4; 12 by 16, family tent, 6-foot wall, partitions, three rooms, with awning, $6. Meal tickets, twenty-one meals, $3. Send all orders to R. T. Walters, 400 South Forest, Eldorado Springs, Missouri. Orders for tents must be in by August 8. We want to make everybody comfortable and happy, but we cannot do this unless you make your wants known. Come to the reunion.

Western Montana, at Race Track, Montana, August 21 to 30, inclusive, seven miles south of Deer Lodge on the Yellowstone Trail, at the Dan Tewey picnic grounds. Tents will be available if desired at $4.50 for 12 by 14 and $3.50 for 10 by 12 for the full ten days, but orders for tents must reach committee not less than ten days before reunion. Everybody will be expected to furnish his own bedding. Straw will be available for ticks. There will be a dining tent operated on the grounds, where meals will be served at a nominal cost, or, if donations are sufficient, we expect to serve meals free. We have been assured that Presiding Patriarch F. A. Smith, Apostle Clyde F. Ellis, and Brother and Sister M. A. Etzenhouser, department workers, will be our speakers, and possibly President F. M. Smith. First session will convene on Saturday afternoon. Come and enjoy a spiritual feast with us. E. E. Eliason, secretary committee.

Southern Wisconsin will convene at Olin Park (formerly Monona Park) August 21 to 30. Those listed for our reunion, outside the district, are: F. M. McDowell, J. F. Garver, A. B. Phillips, Ammon White. There is some question about Brother F. M. McDowell's coming. Sister Effie Hield will have charge of the departmental work, assisted by others. Meals will be furnished at the dining hall, at the lowest possible price. Wall tents will be furnished as in other years: 10 by 12, $3; 12 by 12, $4; 12 by 14, $5. Send your orders as soon as possible after August 1, to the undersigned, 1902 East Main Street, Madison, Wisconsin. We also extend an invitation to neighboring districts who wish to meet with us. The grounds are very desirable on the south side of Lake Monona. J. O. Dutton.

Marriage Notice

Glenn Maxwell and Hester David, of Independence, were married at the home of the groom's parents Friday evening, July 31, at eight o'clock. Elder C. E. Blodgett, grandfather of the bride, performed the wedding ceremony. Only members of the two immediate families were present. The young couple will make their home in Oblong, Illinios, after August 10.

Reunion Calendar

Southeastern Illinois, August 20 to 30, Brush Creek.
Lamoni, August 5 to 16, Lamoni.
Eastern Oklahoma, August 6 to 16, Winthrop, Arkansas.
Eastern Colorado, August 7 to 16, Colorado Springs.
Southern California, August 7 to 14, Hermosa Beach.
Northern Michigan, August 7 to 16, Boyne City.
Eastern Iowa, August 7 to 16, Maquoketa.
Seattle and British Columbia, August 7 to 16, Seattle, Washington.
Kirtland, August 13 to 23, Kirtland.
Idaho, August 14 to 23, Hagerman.
Des Moines, August 14 to 23, Runnells, Iowa.
Nauvoo, August 14 to 23, Nauvoo.
Kewanee, August 14 to 23, Galva.
Central Michigan, August 14 to 23, Midland.
Maine, August 14 to 24, Brooksville.
Pottawattomie, August 14 to 24, Council Bluffs, Iowa.
Southwestern Kansas, August 14 to 24, Winfield.
Clinton, August 21 to 30, Eldorado Springs, Missouri.
Little Sioux, August 21 to 30, Woodbine, Iowa.
Southern Michigan and Northern Indiana, August 21 to 30, Indian Lake.
Southern Wisconsin, August 21 to 31, Madison.
Western Montana, August 21 to 30, Race Track.
Northwestern Kansas, August 21 to 30, Studley.
Spring River, August 21 to 30, Miami, Oklahoma.
Far West Stake, August 27 to September 6, Stewartsville, Missouri.

Conference Minutes

NORTHEASTERN MISSOURI.—At Macon, convening July 11 at 10 a. m. A good representation was present. Prayer service in charge of District President G. R. Wells, assisted by A. R. Moore, pastor. A goodly degree of the Spirit was present and remained throught the conference. Business meeting at 2.30 in charge of G. R. Wells, assisted by F. Henry Edwards. Reports were read from various men and departments. All officers for the district were reelected except Bishop's agent Carl F. Weeks, of Bevier, Missouri, who resigned. In his place S. J. Joyce, sr., of Macon, Missouri, was recommended and elected. Budget system was introduced and adopted at this meeting, after being explained by F. Henry Edwards. Gomer R. Wells, S. J. Joyce, and William C. Chapman were chosen as budget committee. Brothers Moore and Joyce were selected as counselors to the presidency. Preaching at 8 p. m., and Sunday at 11, F. Henry Edwards preaching two inspiring sermons. G. R. Wells occupied Sunday evening at 8. The women of the branch served dinner and supper on the lawn. Mayme Joyce.

ALABAMA.—At Flat Rock, June 6, District President H. H. Wiggins and T. C. Kelley in charge, with G. W. Miniard as secretary, assisted by D. T. Parker. D. E. Sellers was chorister, with Sister Tulley Coleman as organist and Ellie Diamont and T. N. Peacock as police. H. H. Wiggins gave a good talk along the line of duty and the program of the church. T. C. Kelley followed with cheering words and good advice. Reports from branches show the total membership of the district to be 581, not including nonresidents numbering 56. Priesthood reports show much work done in the district the last three months. Tent committee report showed $66.84 on hand, with $48.50 pledged. Purchasing committee reported the tent they would recommend would cost $170. Parliamentary drill was conducted at 4.30 by the district Sunday school superintendent, B. E. Barlow. Preaching at 8 by T. C. Kelley. On the 7th the following services were held: Sunday school at 10 a. m. in charge of local officers; preaching at 11 by T. C. Kelley; picnic dinner on the lawn at noon; song service and sacrament in the afternoon, in charge of H. H. Wiggins and J. R. Harper. Adjourned to meet at the call of the presidency. G. W. Miniard, secretary, McKenzie, Alabama.

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Radio Programs

K L D S

TUESDAY, AUGUST 11, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Baritone Solo:
(a) "In the wee little home I love," O'Hara.
(b) "It's a mighty good world after all," O'Hara.
By Albert Brackenbury.
Violin Solo: "Tamburin Chamios," Kreisler.
By Miss Margaret Royster.
Reading: "Land of the blue flower."
By Helen Page Brackenbury.
Soprano Solo: Selected.
By Mrs. Corrinne Haines French.
Address.
Baritone Solos:
(a) "All through the night" (old Welch melody).
(b) "Believe me if all those endearing young charms" (Irish air).
By Mr. Brackenbury.
Soprano Solo, by Mrs. French.
Reading, by Mrs. Brackenbury.
Violin Solo: "Spanish Serenade," Chaminade-Kreisler.
By Miss Royster.
Baritone Solos:
(a) "De ol' ark's a moverin," Guion.
(b) "Deep River," Fisher.
By Mr. Brackenbury.

THURSDAY, AUGUST 13, 1925.

8.00 P. M. From the New L. D. S. Studio.

Program by the members of the Independence Music Club.
Mrs. Ida Wehrli, piano,
Mrs. Cleo Salisbury, contralto,
Miss Emma Snead, violin,
Mrs. Florence Koehler Campbell, piano,
Mrs. I. A. Smith, soprano.

SUNDAY, AUGUST 16, 1925

11.00 A. M., From the New L. D. S. Radio Studio

Organ solo, by Mark Gilmore Evans.
Contralto solo, by Mrs. Emma Lee Foley.
A ladies' chorus.

THE SAINTS' HERALD

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

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.

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Radio Flashes

Savannah, Missouri.—I always tune in K L D S every time you broadcast, for the reason that I like your sermons better than any on the air. Your quartets are fine; would rather listen to them than the finest band.—M. J. Frost.

Blythedale, Missouri.—We very much enjoyed hearing our station yesterday morning. It came in loud and clear, the best we have ever heard it.—Mrs. F. J. Sharp.

Berryton, Kansas.—The program you put on last evening was unusually good. We think that type of program is appreciated much more than jazz.—Mr. and Mrs. W. M. Hixon.

Short Story Contest

For "Autumn Leaves"

The social ideals of the church contain many valuable story ideas. And sometimes a short story has done more good than a sermon. With this thought in mind, Autumn Leaves is searching for a good story—the best short story on Zion it is possible to find.

In connection with Autumn Leaves, the Pen and Ink Club of Independence is offering $80 in prizes for the best short stories about our social ideals. The judges will be President Elbert A. Smith, Mrs. Alice Edwards, and Frank B. Almond, associate editor of Autumn Leaves.

Everybody can take part in this contest. You do not have to be an experienced writer to compete. All you have to do is to tell in a short story your most interesting idea about Zion. The rules of the contest are printed below.

Read them. Then start right away on your story. The prize winners will be published in Autumn Leaves.

HERE ARE THE RULES

1. The story must be centered around the social ideals of the church.
2. You may use any number of words over 1,500 and up to 5,000.
3. Sign your story with a pseudonym; and inclose with your manuscript a sealed envelope containing your name and address, the title of your story, and the pseudonym.
4. All manuscripts must be mailed before October 31, 1925.
5. Autumn Leaves reserves the right to publish the prize-winning stories. All manuscripts will be held by the Pen and Ink Club, and those having exceptional merit will later on be used in the church literature and periodicals after receiving consent by the author.
6. Address manuscripts: "Contest Editor," Autumn Leaves, Herald Publishing House, Indpeendence, Missouri.

Prizes --- First $50 Second $20 Third $10

Remember the Closing Date---October 31

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2.00 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

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EDITORIAL

The Program of the Church

II. The Pastoral or Zionic Program

Peter preached a great missionary discourse at Pentecost, under the power of the Spirit which swept into the church three thousand converts. After Pentecost, what? After conversion, what? Shall we say to the baptized person, Here is your certificate of baptism, signed and recorded; now run along, it will fully protect you in the day of judgment? No. Following missionary enterprises, immediately enters our pastoral enterprise, which involves the whole Zionic program. The converted people are to be gathered together, administered to, educated, taught to live and work together in branches, districts, stakes, and finally Zion herself.

The second great commandment was, "Thou shalt love thy neighbor as thyself." Upon it hangs all our pastoral program. Brother McDowell suggested to the Young People's Convention this slogan, "This year we sail Zionward, which is our course." The church was less than one year old when one word with four letters, "*Zion*," became a very important word in her vocabulary. The church was organized April 6, 1830. In September of that year the first mission was appointed. Four young men started west, presumably to preach the gospel to the Indians. As a matter of fact, they had a bigger and grander mission of which they did not know but which developed later. They traveled westward, paused at Kirtland, where they established the work in a marvelous way, and where it is yet clustered about the temple building at that place. They then pressed on still westward, traveling almost all the way on foot in the wintertime—fifteen hundred miles, at times standing in the snow as they ate frozen food from their knapsacks. Every night they might have said, "This day we traveled westward, which is our course." And had they known, they might have added, "This day we traveled Zionward, which is our course," for eventually, they not knowing the full importance of their journey, the Lord brought them to Independence, Missouri, and later said, "Here shall Zion be established, and this is the place for the building of my temple."

From that day to this, with interruptions, sometimes with backslidings and recessions, the course of the church has been Zionward. It is true the Saints were driven out and interrupted for a time, but during the darkest day the Lord said to them, "Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion."—Doctrine and Covenants 98:4.

Zion was not to be moved, not to Utah or any other place. Her children were to return. That promise to a certain extent has definitely been fulfilled. The children and grandchildren of those who were driven out, including the children and grandchildren of the Prophet Joseph Smith and his associates, have returned to Independence, until we have to-day between four and five thousand resident Saints where some years ago not even one family would have been tolerated. The return is an established fact. We have the physical basis of the gathering. To establish the spiritual conditions of Zion is now our problem. Zion is as sure as God is. He has said, "Zion shall not be removed out of her place. . . . Zion shall be established." I know of no promise so sure and definite as the promise of God. Will you this year sail Zionward?

An important part of our program then is pastoral, or Zionic—the gathering of the Saints, their education and complete amalgamation as one body in Zion, supported by stakes, districts, and branches. In this work we need pastors, men who are willing to take the pains to be pastors. And anyone who acts as pastor, even over a small body, is likely to have actual pain, perhaps pain of body when weary and distressed; pain of mind and heart when his best efforts meet only adverse criticism and his purest motives are misconstrued; pain of mind when things go wrong and he cannot effect reconciliation or accomplish the work that is in his heart to do. But Jesus, you remember, took the pains of Gethsemane for us, and he said the good shepherd gives his life

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for the flock. In a large way there are many engaged in pastoral work. Some through Religio, some through the Sunday school, acting as shepherds of children; some in the home, caring for the lambs immediately intrusted to their care; and some in the priesthood as high priests, elders, priests, teachers, deacons. Upon the latter there rests perhaps a more definite and obvious responsibility.

One of the apostles relates that when he was baptized his mother said to him, "Son, hitherto I have been responsible to God for you, but to-day you become responsible for yourself." Later on when he was ordained the same mother said, "Son, hitherto you have been responsible to God for yourself, but now you are responsible for the people." Our pastoral work, then, in the Zionic movement is a very important part of our church program.

ELBERT A. SMITH.

(To be continued.)

Church of Christ Still Misunderstand

One of the senior editors of the HERALD wrote a short article for the issue of July 1, under the heading, "Interchange of membership with Church of Christ." The reason for its production lay in the fact that *Zion's Advocate* had come to the public with a statement which clearly implied their belief that the Reorganized Church of Jesus Christ of Latter Day Saints and the Church of Christ had mutually accepted certain stated terms as to an interchange of membership, etc., and that this implication was misleading, as the church in the General Conference of 1919 had refused to adopt the report of the committee from which *Zion's Advocate* had drawn her conclusions. It would seem clear that this committee report to the General Conference of the Reorganized Church of Jesus Christ and the action of the conference upon it was the question under consideration.

In order to be perfectly fair, this editor quoted the entire *Advocate* article, omitting only the heading, "Church of Christ recognized," this heading establishing clearly the conviction of its writer and the item he desired to impress. The HERALD editor attempted nothing more than an examination of the matter presented as evidence by the *Advocate* writer, and a terse reply to his conclusions. The whole question of relationship was not under consideration by the *Advocate*, and there existed no reason for the HERALD going outside the question raised to canvass this relationship.

Comes now the *Advocate*, dated July 15, 1925, and complains that the HERALD writer did not go far enough, and quotes language used by the HERALD editor which refers to the action of the General Conference of 1919 upon the report of the committee composed of members of the Church of Christ and the Reorganized Church of Jesus Christ, which is to the effect that there are vital facts omitted without which the *Advocate* article cannot lead to a correct conclusion, and avers that this language applies also to the HERALD article.

We note the writer thus admits the error of the former *Advocate* article, using his own language:

> The "misunderstanding," if such exists, is not yet corrected, because Brother Elbert has not gone far enough; he "omits other vital facts without which (his) editorial cannot lead to a correct conclusion." *It is true, as Brother Elbert states,* that the particular report in question was only "received" by the conference of 1919. He should have explained, however, that this report was based upon the action of a previous conference. We refer to the articles of agreement between the two churches which were "presented and *adopted*" by the General Conference of 1918, with only one dissenting vote.

So the HERALD readers may now clearly understand that the author of the *Advocate* article does now see the virtue of the HERALD'S contention of July 1. But the controversialist seeks cover by asserting that the HERALD is likewise guilty, which charge we wish to examine.

He furthur states:

> From that document we quote:
>
> "7. Agreed, that we believe that there are individuals in the different factions who hold the priesthood."
>
> "24. Agreed, that thereas the Church of Christ and the Reorganized Church of Jesus Christ of Latter Day Saints consist of members who have been baptized by men holding authority, conferred by ordination under the hands of the servants of God, called during the ministry of Joseph Smith, who have remained true to the original faith of the church, organized April 6, 1830, and, whereas, both organizations stand for and maintain the same fundamental doctrine and practice, and have the same purpose and ideal in their church government and work; therefore, be it mutually agreed, that each recognize the standing of the other as representing Christ, the Master, and the priesthood of each as equally binding before God, when done in accordance with the law."
>
> The above articles are two of a list of twenty-four articles which were adopted by the General Conferences of both churches in 1918. The object of these articles is set forth in the closing paragraph that follows article 24. It is as follows:
>
> "Resolved, that these articles of agreement be submitted to the General Conferences of both organizations, which are to be held April 6, 1918, at Independence, Missouri, for approval as the *working basis of harmony between the Church of Christ and the Reorganized Church of Jesus Christ of Latter Day Saints.*"

We think it fair to presume that our critic has produced all the matter from the 1918 General Conference action which he deems will tend to establish his contention, or all that in his judgment bears upon the question of an exchange of membership. We believe we have quoted all his evidence, though not all of his argument, and our readers now have the matter before them. What does it indicate?

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That our brothers of the Church of Christ believe that the same status existed between the churches after the General Conference of 1919 as had existed before; and as would have existed had the report of the joint committee been adopted by the body. To this latter we do not accede.

If the report to the 1919 conference was anything, it was either an interpetation of the "working basis of harmony" adopted in 1918, or it was a statement of new items of agreement. It is impossible to conceive that the 1919 committee, consisting of the following members in attendance, should merely repeat the same things as are contained in the former year's work: Of the Church of Christ, Elders C. L. Wheaton, Alma O. Frisbee, A. E. Himes, T. J. Sheldon; of the Reorganized Church, Elders F. M. Sheehy, M. H. Siegfried, W. W. Smith. They state their work in this form:

> The following agreements were unamiously adopted:
> "Agreed, that persons who are or have been, connected with the church, desiring to unite with either branch of the church, shall not be received to fellowship until the elders of the branch of the church to which they apply shall have opportunity to decide upon their standing; each organization to furnish the other with evidence in their possession with reference to the person in question."
> "Agreed, that when ministers of the Church of Christ and the Reorganized Church of Jesus Christ of Latter Day Saints are laboring together, the persons baptized shall have the right of choice as to which organization they will unite with."

Please consider this action is not stated as an interpretation, or, as our critic describes it, "the only course that could be taken consistent with the articles of agreement, regardless of any conference action." Neither would such men think as he does now, that "no conference action is really necessary on a simple, self-evident, common sense proposition like this."

They evidently wished to present to the General Conference new items upon which they could agree, for the purpose of getting the expression of the bodies of the churches as to whether they agreed. What was the result?

The report was presented to the conference on April 8, was again called up by the chairman on April 17, nine days after presentation, and a motion was made that the matter be laid on the table, which motion prevailed by a vote of 136 to 122. From this we could only get one of two ideas: The body thought the action wholly unnecessary; or, the body was *unfriendly* to the matter of the report. Evidently the *latter* is a correct interpretation, for at once three members of the committee declined to serve further on the committee, "inasmuch as the body had declined to consider their report," and the attempt was made to show them it was not meant as ignoring their works, by moving to take up and consider their report. The motion, however, was out of harmony with parliamentary procedure, because the body had just voted on a question which indicated its will on the subject, and it was declared out of order by the chairman.

After further business had been transacted, the report of the committee was taken from the table, and it was ordered that it be the special order of business at a quarter after two of the same day; this after an attempt was made to *approve* the report, which attempt failed.

At a quarter after two the special order was stated by the chairman; a motion was made to rescind the action of 1918, or the "working basis of harmony," but the chairman ruled the motion to be out of order. Next a motion was made to *adopt* the report. A substitute was made "that the conference receive the report and continue the committee." A motion to amend the substitute by using the word *approve* for *receive* was denied, or, in other words, the conference again refused to adopt these new measures agreed upon by the joint committee; and if it was an interpretation of the 1918 "basis," the church then and there declared that the interpretation of the committee was not its (the church's) interpretation. The only action which prevailed was that the conference receive the report and continue the committee.

Does an Interchange System Exist?

Please weigh the facts that exist. The *Advocate* writer, in order to deduce there was a system of interchange of membership between the two churches, did nothing but quote the report of the committee to the General Conference of 1919, and he based his stated conclusions upon this report which the conference steadfastly refused to adopt.

This writer went not to the 1918 "working basis of harmony" to establish the system of interchange. If it was in that document, and the 1919 report was unnecessary, as he virtually states in the words, "Such would be the only course that could be taken consistent with the articles of agreement, regardless of any conference action," why did he ignore the basic (?) and sufficient (?) document and quote from an unnecessary and in effect rejected committee report to establish his point? Or does he insist that this is something more than a committee report, because it was *offered* to a General Conference? The absence of recognition by him as to the status of this latter document calls for this question.

Where is the evidence that there is now a system of interchange of membership between the Reorganized Church of Jesus Christ and the Church of Christ? The evidence now presented that J. J. Teeter, a member of the Reorganized Church whose

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name is still on our record and whose standing is not questioned, was appointed pastor of the East Independence congregation of the Reorganized Church; that elders of the two churches had administered together, laying hands on the sick; that certain parties of the Reorganized Church had partaken of the sacrament with the Church of Christ; that the people of the Church of Christ were invited by some one to be present at the dedication of the Stone Church, and to there partake of the sacrament with the Stone Church congregation, can have no bearing on an *interchange* of membership, or "the transfer of membership from one church to the other." Such a claim is surely not intended.

Articles 7 and 24 are quoted from the "working basis of agreement," and the writer states that these are the basis for the interchange of membership which he implies does exist. Just how he thus concludes we cannot understand, and it is safe to assume that the members of the committee will not agree to such an interpretation.

Has Any Interchange Been Made?

Our critic says that the course outlined in the rejected report of 1919 is precisely the course that has been practiced ever since the articles of agreement were adopted, but he has not presented the evidence for examination. He surely understands that the word *interchange* means an act of *mutually changing;* an act of changing each for the other or one for another. Where is his evidence that in the eight years which have passed since the "working basis of harmony" was adopted there has been a single *interchange?* He himself says:

> The Reorganization may have had no occasion to exercise this provision, because we do not know of a single member of the Church of Christ who has associated himself with the Reorganization since the articles of agreement were adopted.

As for us, we know of none coming from the Church of Christ and asking fellowship with the Reorganization. We are not aware of one member of the Reorganized Church of Jesus Christ whose name has been taken from its record in order for it to be enrolled by the Church of Christ.

So much for the existing facts. What is the philosophy of the situation? Is it contended that the Church of Christ wishes a basis of interchange of membership? If so, for what reason? Upon what basis?

Let us suppose the possibility of one or two or more members of the Church of Christ disagreeing with the action of a general conference of that church to such an extent that they state they can no longer find fellowship in the Church of Christ; or that they believe the church to have departed from the faith to such an extent they can no longer work with the organization. Does our critic believe that the Reorganized Church would be living up to an adopted "working basis of *agreement*" which states that "in order to accomplish the work of the Lord committed to his people, it is necessary for them to unite in one organization, in harmony with the law of God," if it should receive such ones into full fellowship as members of the Reorganized Church of Jesus Christ? An answer to this question clearly establishes the fact that there is no basis for an interchange of membership in article 24 or at any other place in the "working basis of agreement."

But suppose that such member or members make application to the officers of the Church of Christ for letters of recommendation to the Reorganized Church for full fellowship. Would the letters be forthcoming? If they were, where would they draw the line as to who were entitled to credentials of this nature? Would the Church of Christ regard that as an equitable basis of exchange, or of mutually giving and receiving?

We believe we are justified in stating that no interchange of membership between the two churches in consideration does now or ever has existed. The editor of the HERALD considered all the vital facts in his writing of July 1, as regards the question he raised, and there is no ground for an implication of unfairness.

The Name of the Church

We regret that the brethren of the Church of Christ have been offended by our referring to them as "our Hedrickite brethren." The senior editors often use great freedom in writing their productions, expecting the assistant to correct or call their attention to details which may need further consideration. The assistant in this particular case is the present writer, who should have drawn attention to the possibility that this language would give offense to some one. He assumes the blame and will try to observe the manifested wish of the writer for the Church of Christ.

But so far as the present writer is involved, let our critics know that he does not object to being known as a *Josephite brother.* We believed in President Joseph Smith and accepted his leadership, and we still believe, and would not deem it necessary to call attention of any that they had used a "nickname" instead of our full name. Sometimes a nickname is quite dear to its possessor; this is to us.

However, in accordance with the command that the church be called *after his name,* the name of the organization represented by the SAINTS' HERALD embodies his *name* which is *Jesus* who was the Christ: i. e., The Reorganized Church of *Jesus* Christ of Latter Day Saints. R. J. LAMBERT.

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Vineyard Gleanings

Opening the New Church Building in Burlington, Iowa.

It is said that in medieval times a monk during his novitiate would water a dead stick planted in the monastery yard. This was his task morning after morning for years. It was supposed to exemplify zeal and devotion to duty. What a dry and profitless task?

Looking back over our life, it is always a source of satisfaction to realize that we have poured life into a living undertaking; that we have cultivated living things—a living institution, living men, women, and children.

My first mission was undertaken in the Nauvoo District; the first stopping place in that district being Burlington, Iowa. Here my third sermon (so-called) was delivered. And here at its close Sister Maggie Wright uttered her famous and appropriate remark, "Brother Smith, I did enjoy hearing you try to preach." Many times since then, when I have sensed the beauty and power of the gospel story, I have felt that I have never done more than try to preach. Sometime when divisional lines disappear and in the sacred courts of the Temple we receive the endowment from on high—then may we hope to preach as the message is worthy to be preached.

Some years later, my first pastorate was taken in the city of Burlington, as the first pastor of the branch under conference appointment. This was in 1903. Nearly four years were spent there in that work, during which many lasting ties were formed. Naturally, therefore, it was with much more than ordinary happiness that I responded to an invitation to be present and deliver the opening sermons in the new church building at that place, Sunday, August 2.

It was a great pleasure to be reminded again forcefully that I had not watered a dead stick. Here I found a living and growing organization, and moreover, noted evidences of growth in the souls of many of the people at that place.

The church building is of pleasing architectural lines, of light buff-colored brick, with white casements and cornice, gray asbestos roof, and windows in harmonizing tints. Outside and in it is as pretty as a picture.

The upper auditorium may be divided by accordion doors when the audience is small. On special occasions, when these doors are opened, a fine auditorium is afforded. Back of the pulpit are choir rooms, and a baptistry sufficiently elevated that when the curtains are opened the baptismal service can be witnessed from any seat in the room.

The lower auditorium has a large room for Sunday school work or junior services, which can be used for social gatherings and a well-equipped kitchen. At noon of the day of opening, three hundred Saints dined in this room.

The cost of the building is $18,000 which is three thousand dollars under the contractor's estimate. The Saints decided to handle the contract themselves, which was done under the direction of the pastor, Brother G. S. Daniel; Brother A. H. Kuntz handling the construction work. The pastor and numbers of the brothers and sisters put many days of hard work on the building, plastering, varnishing, laying floors, cleaning, etc. It was a work of love into which the comparatively small congregation of one hundred and seventy Saints put their labor and their money. The results furnish a shining example of what can be done where there is cooperation.

The actual debt remaining to be met Sunday morning was seven thousand dollars. By night this had been reduced to six thousand dollars by generous collection and pledges. Some one suggested that six more Sundays would wipe out the balance—but that is undue optimism. It is planned to retire the balance in six years.

The opening service was at half past ten. There was a fine musical program, followed by a sermon on the theme, "The Word became flesh and dwelt among men, full of grace and truth. "It was felt by the writer that there was only one name preeminently worthy to be lauded at this the first meeting in this new building—and that the name that had been first in the old building. Brother Amos Berve, district president, was present and assisted at this service. Following the service, four were baptized by Brother Daniel as the first fruits of many hoped for.

Sacramental service was held in the afternoon, at which time Brother Albert Kuntz was ordained to the office of priest and the four baptized were confirmed.

In the evening the sermon was from the text, "Other foundation can no man lay than that is laid, which is Christ Jesus." Apostle Gleazer arrived during the day, en route to the Lamoni reunion with his family, and assisted at the evening service. Without doubt the morning meeting was the largest assembly of Saints ever congregated in Burlington. They were present from distant points: from Cedar Rapids, Hiteman, Fort Madison, and Montrose in Iowa; Quincy, Ferris, Rock Creek, Joy, Chicago, and Nauvoo, in Illinois. In the evening there were probably more nonmembers present than we have ever before had at that place. Following the evening service, Brother Daniel was surpised with a very pleasing and generous gift from the Saints of Bur-

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lington as an expression of their appreciation of his untiring efforts in their behalf.

The outlook for the work in Burlington is excellent. And in the midst of our rejoicing with the living we reflected upon the devotion and fidelity of some who had gone on before: Brother and Sister Jarvis, John Bauer and wife, Sister Bromann, Charles Craig, and many others who amid hardships and discouragements planted and watered that others might witnesss the increase that God has given. To-day their children and grandchildren carry on the work, and many recruits have come to join their ranks.

A splendid spirit of peace and fellowship was present during the entire day. It was a day long to be remembered.

You may sing of the beauty of mountain and dale,
Of the silvery streamlet and flowers of the vale;
But the place most delightful this earth can afford,
Is the place of devotion, the house of the Lord.

You may value the friendship of youth and of age,
And select for your comrades the noble and sage;
But the friends that most cheer me on life's rugged road
Are the friends of my Master—the children of God.

ELBERT A. SMITH.

Shorter Than the Jury's Consideration

An editor of the *World Evangel,* formerly the *Christian Journal,* is even quicker than the Dayton jury of ten farmers, one teacher, and one shipping clerk, who rendered a verdict recently in the famous Scopes case. This editor canvasses the whole question and disposes of the scientists of the higher criticism in a few words.

He says:

I Don't Believe It

Many people look upon *science* as the biggest word in English language. It runs many grown-ups to cover, even as did the cry *"Indians!*

Indians!" cause pioneer children to scurry for the stockade. However, it probably is no more than a mere coincidence that this summer is so hot—the summer in which the evolution trial is being held in Tennessee.

"Science" tells us that man evolved from the lower forms of life. That's what some scientists tell us this summer.

Last winter and spring *science* told us that the summer of 1925 would be *short* and *chilly.* That's what some scientists told us.

Your editor, as he mops his perspiring brow, believes neither.

A letter from Elder C. J. Hunt, Caseville, Michigan, July 27, to the First Presidency: Since writing you one week ago I have preached ten times at different branches in this Eastern Michigan District. Have had good interest for such a busy time for farmers. The two-day meeting held near Owendale, Saturday and Sunday, was a real success in several ways. About 500 people were present Sunday. Brother D. T. Williams and Sister Blanche Edwards, also Brother Matthew W. Liston, added much interest to the splendid gathering. The church will receive strength financially and spiritually from this district."

Hilo Missionaries in Full Swing

I think two Sundays have gone by since we reported to you. What the report does not show is the daily meeting with different members of the branch to counsel with and assist in their problems—social and recreational. There is scarcely a day that we, one or both, do not have to meet and help some of our Saints in these things. Among the activities not listed in our diary are some seven different sessions on our playground, where we have been carrying on the work of grading and erecting play apparatus, as well as supervising play activities. We have gone about as far in this improving of our grounds here as we will be able to go at present. We would like to put up a system of electric lights on the grounds but will not undertake that till the money is in hand for the expense. There remains only the completion of our swings, (the uprights are up for those,) and putting in a sand box. We hope to do this to-day and to-morrow.

Yesterday was a busy day, as Sunday usually is, with the added service for baptism at three o'clock. A young son of Brother Joseph Camara was baptized at Cocoanut Island at that hour. The father preferred that it be performd there, rather than in the church font. Some had criticised us to him, alleging that these ordinances were performed by us in secret and with indecent rites, so he desired that this be given more than usual publicity, hence the appointment at the island. There was an excellent spirit with us there, and, in fact, during the entire day.

Our attendance seems to be growing here each Sunday, and we have some nonmembers attending. A Mr. and Mrs. Dodge—white—who are here temporarily (he engaged in compiling a directory, I believe,) were with us the first Sunday evening, and were with us again last night. On account of the prevailing dark skins in our audience, these visitors are noticed more quickly, I suppose, but we do enjoy the interested attention they and all the audience seem to give us in these efforts.

Last evening we used our steropticon for the first time, giving them a few slides after the Religio lesson, using Book of Mormon or archæological slides of Central America and Mexico; and at the regular appointment for preaching service we used slides on the Archæology of Egypt as bearing on the historical accuracy of the Bible narrative. They want more. Think I must appeal to our Bureau of—oh, I can't get hold of the word, but the appeal will have to go to Brother C. Ed. Miller, who is remembered very affectionately by many of our Saints here.

Yesterday's activities included three sermons, and two lectures before classes, (Sunday school and Religio,) and we are feeling somewhat fatigued this morning. Otherwise, I think that we are both in our usual health. I should add that Sister Chase was as busy as was I, but this follows as a matter of course all the way through.

Sincerely yours,

HILO, HAWAII, Box 922, July 20. A. M. CHASE.

The Ten Marks of an Educated Man

1. He keeps his mind open on every question until the evidence is all in.
2. He always listens to the man who knows.
3. He never laughs at new ideas.
4. He cross-examines his daydreams.
5. He knows his strong point and plays it.
6. He knows the value of good habits and how to form them.
7. He knows when not to think, and when to call in the expert to think for him.
8. You can't sell him magic. (Search for nature's way; the educated man trusts these laws, lives by them, and builds up his character and personal power by utilizing them.)
9. He lives the forward-looking, outward-looking life.
10. He cultivates a love for the beautiful.

—Albert Edward Wiggam.

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ORIGINAL ARTICLES

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

A Graceland Endowment

In 1910, during an eight-month trip, traveling alone, R. V. Hopkins secured one thousand $10 endowment subscriptions. To a group of men in one of the church offices last week he told his experience.

In 1910 the first effort was made to secure a temporary endowment for Graceland College. R. V. Hopkins, who at that time had spent only one year at Graceland College as a member of the faculty, was selected to travel among the branches of the church and secure pledges of ten dollars each from its members, which was to form a temporary endowment for Graceland College.

This effort was made in the early days of the college, when the institution was fighting for its life, and it took a man thoroughly sold to the interest of Greceland and its program to travel and represent it. R. V. Hopkins at that time was young, both as a man and as a faculty member of the college but being fired with a determination to see that the college should finally come into its own, he left Lamoni during the Christmas holidays of 1909 and traveled until the first of September, 1910. During this time he secured over one thousand ten-dollar subscriptions to the college. They were payable annually, and the payments on many of them were kept up for several years.

In the eight months in which he traveled he covered the States of Michigan, Iowa, Missouri, Arkansas, Oklahoma, and all the States east to the Atlantic Coast. Traveling single handed, with very little purse and not much scrip, he was in a most remarkable way directed in his travel as to where to go and how to approach the people on this new subject. Many times he was warned beforehand of the spiritual conditions existing in various branches and was enabled to do much helpful missionary work in addition to the particular college work for which he was specially sent.

Fifteen years does not seem such a long time, but when he took this trip in the interests of Graceland College, in many localities he had to plead the cause of education; however, he was fresh from the experiences of the students the previous year and had clearly in his mind the struggles through which boys and girls were willing to go to secure an education under church influence. They were fired with the ambition to prepare that their service might thereby be a better offering to the church.

He was able to tell the Saints wherever he went of intimate personal experiences through which these boys and girls had passed, through privations of various kinds, some without homes, some without money, but with a deep-seated desire to prepare for service and a deep conviction that Graceland was the place where they could best receive this preparation and training.

When Brother Hopkins started on this trip, he was a priest, but in the early winter, when reaching Philadelphia, was ordained an elder, and under the inspiration and calling of his priesthood did heroic work in a new field of endeavor and made friends for the college and the church.

Many times in his travels he had not sufficient money to go from one locality to another, but thoroughly convinced that the Lord had sent him on this mission, and satisfied that he was directing him in his work, he invariably made the start in the direction he should go, and just as often was the money placed in his hands to carry him to his destination.

This is not a new experience to the missionary force of this church, but to this young man, giving his life to a new cause, it burned into his soul a deep-seated faith in God which has never left him. He often had company in his travels with the missionaries of the church. One time, in company with Elder H. E. Moler, his work led him into the mountains of Kentucky and Tennessee, to attend the reunions.

In those days the accommodations at reunions were very meager. He slept out on benches or on a bed of boughs, that the women at the reunions might have the accommodations. They did their own washing and mending, cooked their own meals when obtainable, or went without, traveled on horseback or wagon, by train, and walking when no other way was provided. This man blazed a new trail for the cause of education, for which Graceland has stood in our church activities as a beacon light for over thirty years, yet in the midst of such pioneer experiences the guiding hand of the divine providence was always felt. It was in this year that Brother Clyde F. Ellis was on his first missionary trip, and in company with R. V. Hopkins they visited several localities together.

Under the influence of the strong appeal for the support of the college, many of the Saints gave generously. Some gave under conditions that would be considered by us to-day as justifying our refusal to help, but in those days the strong, powerful appeal from this young and vigorous man engaged in a new work brought forth a response which in the aggregate brought thousands and thousands of dollars to the support of the college when otherwise the doors would have closed.

To-day Graceland looks with gratitude to the man who, single handed and alone, carried the torch of a

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new vision and won the fight. She looks with gratitude to a thousand Saints who gave generously to keep the old west college door open. It meant life to many a penniless boy and girl who needed Graceland. She has multiplied what she has received and given it back a hundredfold. This is the spirit of Graceland. Let's save the college and keep faith with the youth of the church.

Raising the permanent endowment of $200,000 will do this, and more, too—the doctrine of stewardships can be made effective with the same money, making the matter worthy of the united support of all.

The Origin and Development of Property Rights

BY M. A. ETZENHOUSER

The exact period in the development of man in which property rights were recognized is not definitely known, but it was likely during the matriarchal period. There is some difference of opinion as to the origin and development of property, but this may be accounted for to some extent by the fact that original investigators have confined their research to single people; as, for instance, Morgan who investigated the American Indian only, and his investigations were confined largely to the Iroquois.

The evolution of property seems to have been first communism, in which everything was held in common by the horde or clan and the benefits shared alike by all; then collective property, in which the family was the unit of ownership and everything was held in common by them; and finally, the outgrowth of private property, in which the individual was the owner.

At an early stage there was no individual consciousness and each member thought of himself not as an individual, but in terms of the clan or horde; when he was successful in the chase, whether he secured much or little, it was not his own to do with as he pleased but was the property of the whole clan and was shared by them alike until it was consumed. The means of sustenance was so scarce that it would not have been possible for the individual to have survived, and, therefore, the banding together was absolutely necessary. At this time there was no division of labor, and private ownership was unknown.

There were some things which the savage considered as being for his special use, but they were not conceived as his property in the sense that we are using the term to-day. They were a part of his personality and were the means by which he gave expression to himself, and were such articles as arms, ornaments, skins for keeping himself warm, and his canoe and paddle, and these were not taken from him at death but were burned or buried with the corpse.

There is a limit to the quantity an individual may appropriate to himself. Thus, an Eskimo may not have more than two canoes; the third is at the disposal of his clan, and whatever he may claim that he does not use is considered the property of the clan.

When the savages ceased to lead such a nomadic life and began to establish settlements and build a dwelling, the house was not a private one but was held in common and occupied by all, even after the family began to assume a matriarchal form. In Polynesia, among the Indians of America, and the prehistoric Greeks they occupied long communal houses which were divided into small rooms. The Iroquois cultivated gardens and stored the crop in their dwellings as a common store. There was some degree of individual ownership here; but when one family exhausted its supply, their wants were supplied by other families as long as the supply lasted. When the common dwelling came to be subdivided into private houses which contained single families, they ceased to all eat together, but they all had equal claim upon the common provisions so long as they lasted. Heckwelder says: "The Indians think that the Great Spirit has made the earth, and all that it contains, for the common good of mankind. Everything is given in common to the sons of men."

With the establishing of permanent settlements came the first division of labor. There were some who tended the crops and did the work, while others who were trained in the arts of war protected the group and went out and subdued other hordes or clans that were encroaching upon their rights. When they were successful in their warfare upon their enemies they took possessions, and captives which were usually women. These did not fit into the general scheme of communal goods and so were appropriated by those who took them captive as theirs, and hence private property became to be recognized. These women were usually considered trophies of war and were evidences of the success and achievement of their owners. They were made servants and thus ministered to the vanity and emulation of their captors. Later these women captives were made the wives of their captors, and so it seems that private property and the patriarchal household grew out of the same cause, the desire for emulation and distinction upon the part of the owner.

In order that the slaves taken captive might be profitable to their owner, it was necessary that they be put to work. The fruits of their labor became the property of their owners, and thus an owner-

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ship of commodities was recognized, such as weapons, tools, ornaments, clothing, etc. It was the custom for each individual owner to have his private mark which was placed upon all of his private property. The sacredness of property was established in the taboo, and each article was tabooed to all but the owner and hence was not appropriated by others. In Polynesia wives were also tabooed after they were married, and it became death for anyone to touch them. In this taboo charms are used which have the power to bring illness or destruction upon the one who ignores it, and so it is effective.

With the establishment of the patriarchal family there began the recognition of collective property and some think that it is the essential condition of its maintenance, and that as soon as it broke up the patriarchal family divided into the modern family. The property did not belong to the father nor to any individual member, but to the family considered as a whole which is perpetual and endures from generation to generation. When the head or father of the house died, the property devolved upon the eldest brother who acted as guardian for the whole family. This guardianship, however, could scarcely be distinguished from ownership, as it lasted during the life of the guardian. The property was inherited by all alike, but the dignity fell upon the eldest brother and could not be divided. Among some tribes the movable property was inherited by the sister's children, but personal property played a rather insignificant part. The distinction between the movable property and the unmovable was, that which was acquired by the individual during his life was movable and that which was inherited was unmovable. The property was distributed equally among all the sons, and then among their sons, and was the joint property of all and was managed by the eldest brother. A son could not demand a partition of the estate, but he could demand maintenance in lieu thereof. There was no idea of disinheriting any as is involved in primogeniture.

With the establishment of exchange and the vast increase in movable property, unmovable property too began to be exchanged, and instead of collective property it became private property in the hands of individual owners. When private ownership became effective it was necessary to make laws governing the rights of ownership, as then property instead of being in the hands of a few guardians was in the possession of a great many individuals and the rights of each must be definitely defined. It has been said that property and laws were born together and that upon them civilization has been built. The Romans were among the first to make laws governing property, and they were classified and known as the Twelve Tables. (1) *Familia,* which includes household goods, land and agriculture, beasts of draft and burden, slaves, wife, and children. (2) *Pecunia.* which includes all other things. In medieval Europe laws were made for conveying lands, and public records were kept indicating transfers, and they also provided for the recording of instruments indicating possession of movable goods.

English and American laws divide property into corporeal, tangible property, such as lands, houses, etc., and incorporeal, intangible property, such as copyrights, patents, contracts, etc. The law requires that property, whether real or personal, must be used in such a way that it will not injure one's neighbor.

Private property has grown as the result of the appropriation or the production of commodities into more desirable forms of utility, and as the direct result of labor. We recognize the rights of property, and believe that a man should have the benefit of that which he produces and is entitled to that which he earns; within certain limits. Property has rights and the acquirement of it has spurred man on to higher and higher endeavor, but in some cases it is questionable if he has not succeeded too well. He has been too well paid for his efforts.

In the new social economy, the concept of property is undergoing a change. The rights of property are like the rights of life, liberty, and happiness, they are not absolute. If the life and liberty of an individual are at the disposal of the state, surely his property should be. The United States demanded the service of over three million men, and required that their whole ability and attention be at their disposal for an indefinite period, and surely they could have equal jurisdiction over their property. In fact, many of these young men found it necessary to make disposition of their property in order that they might comply with the demand of the Government.

The right of property is a vested right and not a sacred right, and should be vested in the state and be controlled for social good, and not for individual ends; especially when it is so used that it becomes a menace to social needs. We believe in the principle of personal liberty, and our Constitution guarantees it to every citizen, but there are limitations to the extent of that liberty on the part of the individual. His liberty ceases when it begins to interfere with the liberty of others. A man has a right to drive his car down Main Street as long as he complies with the traffic rules, but if he refuses to be governed by the signaling of the crossing patrolman, he will be placed under arrest and his liberty denied him.

The right of property must yield to public comfort and convenience. No one objects to a man

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keeping a pig on his premises if he is living in the country and is isolated from his neighbors, but he cannot keep the same pig in the congested part of the city, for it becomes a nuisance and a menace to the health of the community, and therefore interferes with the rights of his neighbors, and he must dispose of the pig.

During the war many people were arrested and prosecuted for having an excessive amount of sugar in their possession. Why? Because it was considered detrimental to the best social interests. If that is a justifiable reason during the time of war, it is also a justifiable reason in times of peace, when the same social interests are in jeopardy.

It is argued that property rights are sacred by custom, and that they have survived the ages; but if this proves anything, it proves that with the development that is manifested in our social activities, that they are out of date and should be relegated to the past, as not being fit for present needs. We are not sure, however, that they are a very old custom, as the rights of private property originated probably after the birth of Christ.

An individual should be allowed to own and hold property, only so far as it is used for the common good.

According to the modern attitude, property is that which he legally possesses; that is, anything that has come into his possession by no grossly immoral means. He may legally possess that which he has in no wise earned. But until the social mind organizes measures to eliminate all unearned surplus, the actual possession that is not bald theft may be given the sanction of legal approval. He has legal rights as long as society does not distinguish between earned and unearned possessions.

Three reasons have been given as justifying private property:

1. It is a necessary instrument of personality.
2. It is justified in so far as it is earned.
3. It has legal approval.

It is the general view that some manner of exclusive control is necessary over one's property in order that he may give full expression to his personality; but if that be true, to deprive some one of it is to suppress his personality—then it loses its right to exist.

There are two conditions of ownership that bear upon social welfare: those in which property is in excess of needs, and those in which property is below the level of needs. All individuals should have the control of at least all their fundamental needs, and those who have more than this are antisocial, and those who have less are unsocial, because they are not able to function socially to their utmost capacity. Each individual should have those fundamental needs that would enable him to function to his utmost capacity, mentally, morally, physically, and spiritually, that he might fill his place in society in an acceptable manner.

Some take the position that a man is entitled to all that he can accumulate, provided that it is not acquired dishonestly, that it is his by reason of special ability and qualifications. We must remember that no man lives unto himself and no man produces unto himself, independently of all others; production is a social and not an individual activity, and hence all accumulation is social in its cause and is not the result of his effort alone. Most of the large property rights of families like the Astors and others have become enormous because of the growth of the population in their respective localities. What would property be worth in New York to-day if people should suddenly take their possessions and move to Chicago? How long would Broadway be the "Great White Way"? How soon would the street railway cease operations? It is society that adds property values and contributes the fruits of production.

Property in excess is used in three ways:

1. Personal consumption.
2. Control and prosecution of business enterprises.
3. For benevolence.

The first we think is justified even though it be spent in luxury. The second: usually control is impossible on the part of the individual investor, as his property consists in stocks and bonds in some corporation wherein dividends are the only end. He is not responsible for his ownership, as he has no part in the management of the business and can in no way affect the working conditions of the men employed. His excess property may prove a menace instead of a benefit to his fellow man. Third; benevolence should be administered scientifically and be under the public control and supervision if corrective measures are to be had.

Social obligations in regard to property below needs:

Many people, because of physical or mental conditions, or by accident or sickness are unable to supply their needs. Sometimes the head of the house meets with an accident, perhaps is crippled for life, or develops tuberculosis and is forced to quit work, and perhaps move to another climate. He is not responsible, there has been no neglect on his part, but he is unable to provide for himself and family, and so his burden should be borne by society. His fundamental needs should be provided by society, where he is not able to do it individually. Society should socialize its burdens, as it does its

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advantages, such as education. Education gives access to property, as in getting it one stores up capital for future use.

Leiber justifies the accumulation of large wealth in the Bible quotation, "Be fruitful and multiply and replenish the earth, and subdue it, and have dominion over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth." We agree that man should subdue the earth, and have dominion over the birds and fish, etc., but extended wealth does not stop there; it exerts power over his more unfortunate fellow men. Doctor Taussig says that there are three things for which men labor: To procure the necessities for himself and family; to lay up for a rainy day; and to accumulate so that he may exert power over his fellow men. The first two are justified, and man's success should end with that: but if his property is used to have power over his fellow men, it is not justified and is antisocial and should be prohibited.

The right of every fundamental life need to fulfillment, in short, is coming to be recognized to be absolute, and the social order is condemned when it permits a single such need to go unrealized.

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From Elder E. B. Hull at Salt Lake City, the First Presidency received the following: "Last Sunday we had with us President Elbert A. Smith. He preached for us in the evening. We made special efforts to advertise the coming of Brother Smith and were rewarded by having a church nearly full at the service. Brother Smith was with the Ogden church in the morning and afternoon. Brother Levitt reports good attendance at Ogden. President Smith stayed in Salt Lake City Sunday night, and early Monday morning he left for Los Angeles. We have been in this city only three weeks. We find some discouraging features, but we are going to do what we can. Just now everything falls on our shoulders, even to the cleaning of the church, etc. We have already had talks with some Mormons, some of whom came out to service last Sunday night and heard Brother Elbert."

OF GENERAL INTEREST

Religious Test Found Students Are Believers

An indifferent spirit regarding religion is not manifest among the students of the Central Missouri State Teachers College at Warrensburg it was discovered recently. Out of an enrollment of 2,027 students for the summer session only thirty-four declared they had no church preference. The churches and Sunday schools of the city are crowded each Sunday with students who attend.

A questionnaire concerning the religious life of students attending the Central Missouri State Teachers College was given to 1,493 students including postgraduates, seniors, juniors, sophomores, and freshmen to determine whether the said unbelief of college men and women included prospective teachers. Of this number 1,337 professed to be Christians. A total of 88.8 per cent of the students are church members.

More students attributed their religious training at home to their mothers rather than their fathers. About nine hundred have parents active in religious duties. There were 322 who claimed to have family worship in their homes.

Twenty-three per cent of the students are themselves active in Sunday school work and either teach a class or hold an office. A total number of 66 per cent either tithe or give systematically to church support. Fourteen per cent of the students claim to have attended a religious school previous to entering the Teachers College, while 24 per cent have attended camp conferences.

A question was asked whether faculty members influenced the students to be more or less religious. Three hundred and thirteen students claimed the affirmative, where only twenty-two declared themselves made less religious by the influence of class instructors. No reason for the negative influence was given by these students.

Only five students, all of them members of the junior class, named studies that had undermined their religious views. These subjects were quoted as biology, ethics, and Wordsworth. One student gave as a reason the "disgust of the faculty" without further explanation.

Courses said to have strengthened religious faith were declared by the students to include ethics, sociology, Hebrew history, education, science, English, history, kindergarten theory, biology, citizenship, high-school problems, psychology, child welfare, music, art, literature, and mathematics. Sixteen per cent of the students declared themselves affected by the above classes most favorably.

(Continued on page 852.)

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REUNION NEWS

The Minot Reunion

As the North Dakota reunion is a matter of history, we will try to give to you some of the impressions had while having to help prepare for it and while in attendance.

The reunion was held this year again in the beautiful grove on the farm of Brother and Sister M. D. Graham, about fourteen miles northwest of Minot on the banks of the Mouse River. Many attending consider it an ideal place for a reunion.

We undertook a new venture this year, that of a cooperative dining room, where all could eat at the same table and all feel that they had a part in it. It caused us a little worry at first, for we did not know just how far the Saints would respond to the call made upon them to help make it a success. The weather seemed very much against us right up to the last few days before it was to begin. However, fortune was ours, the weather cleared, and we had no rain to mar the peace of the reunion; the weather was just fine, and so was everything else. We can think of it in no other terms than *success*.

We feel somewhat indebted to the Saints in Idaho for the eating idea, though we may not have followed their plan exactly. We made a call for all the Saints to furnish what they could, which could be used for such an occasion: canned goods, butter, eggs, and the like, and also to furnish some money to buy such things as would necessarily have to be bought, such as bread and meat and the like. We estimated that it would take about fifty cents per day for each person and asked them to figure on about that much, either in money or goods.

The response was very good, and when all was over everyone seemed to think he had been well fed; and by the way, you may ask Brother and Sister Etzenhouser about it. Instead of its costing fifty cents for each person per day, it cost us thirty-nine cents, and this paid also for the cook, which was hired. We have something near one hundred dollars to start with next year. All seemed to think it the best way to solve the eating problem at the reunion. Thanks to Brother and Sister Graham, however, for the good place we had to make it a success. We had their kitchen to cook in, with a big tent in which to eat just outside the door.

There were about one hundred fifteen camped on the ground during the reunion. The attendance was very good at all the meetings. Our program was about as follows: Study period from 8 to 9.15 a. m., consisting of lectures by Brother and Sister M. A. Etzenhouser on social service problems and heredity and eugenics. These were each morning during the week; 9.30 to 10.45 a. m. prayer service each day; 11 to 12 preaching. The afternoons were given over to recreation, with the exception of one or two special meetings. At 8 p. m. all met at the tent for song service which seemed to be enjoyed by all. This was followed by preaching at 8.30 each evening.

The recreational features of the reunion consisted of volley ball, kitten ball, swimming, marshmallow roast, wiener roast, and an auto trip to the park at Minot.

We were very glad to see so many of the young people of the district present. It seemed good to have them all come and help make the reunion what it should be, a place for our people, and especially the young people, to get together and become acquainted with each other. I am sure they all enjoyed it, and I think they will want to come again next year.

Many expressed themselves as believing this to be the best reunion they have attended, and all join in saying that the lectures given by Brother and Sister Etzenhouser were needed. Their interest in them was evidenced by the goodly and regular attendance at the lecture hour each morning. It seemed that none wanted to miss any of them. However, all the services were well attended.

The theme of the reunion was "Zion," and when the reunion was at an end Zion seemed nearer to many. Some of the young people said they had never had a vision of Zion until this reunion. It was preached, it was talked, and Brother Garver said we had a little Zion in the reunion. We all ate together and were one large family. I am sure all felt repaid for coming.

In all there were fifty services held during the reunion. We had with us beside the local force and the one lone missionary to North Dakota and Minnesota, Brother and Sister M. A. Etzenhouser of the Social Service Bureau and Apostle John F. Garver.

It was voted to hold another reunion next year, and we hope all will begin now to prepare for it. It will pay to do it.

W. E. SHAKESPEARE, *Correspondent*.

The North Dakota district reunion held in Brother Morgan Graham's grove six miles northwest of Burlington, closing Sunday evening, July 5, proved to be one of the best ever held in the district. The Saints began to gather Friday, June 26, and by Saturday morning a goodly number was in attendance.

The district president, Thomas Leitch, and W. E. Shakespeare presided over the reunion. Brother and Sister M. A. Etzenhouser were with us throughout, and their lectures from eight to nine each morning were well attended and appreciated. Brother John Garver arrived Wednesday and was given a hearty welcome, a large number having met him last year.

The preaching was done by Brethren Garver, Etzenhouser, Shakespeare, Leitch, and Hodges, and was mostly in line with Brother and Sister Etzenhouser's lectures on preparation for the building up of Zion and Zionic conditions.

The district conference was held Friday, July 3. Thomas Leitch was elected district president, with M. Rasmussen and Frank Hodges, counselors; J. W. Darling, secretary; Warren K. McElwain, treasurer; Lester Anderson, Sunday school superintendent; Ralph T. Darling, Sunday school secretary-treasurer; and Bertha Graham, superintendent of Department of Recreation and Religious Instruction and Department of Women; Sister Frank Anderson, librarian.

It was decided to hold a reunion in 1926, and the time and place were left to the determination of district officers.

The forenoons were taken up with meetings, and the afternoons were given to recreation, which was taken up with volley ball, playground ball, swimming, and other sports.

Wednesday afternoon nearly all took autos and drove to Minot, spending the afternoon at Riverside Park, viewing the large collection of animals and other attractions in the park.

The cooperative plan was tried out in regard to meals

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About 26 per cent of the students expressed their belief that their instructors were more religious than other people, while 3 per cent said they believed them less religious. The basis of their judgment was determined by the life, conversation, attitude, personality, daily life, general observation, fairness, service, leadership, participation in church life, and broadmindedness of the instructors. It was noted that the longer the students had attended college the more they declared themselves benefited in a religious way.

The median age of conversion is said to be 13, with a range from 5 to 40 years. Nineteen churches were represented in the survey.

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and proved to be very successful and we hope will be made permanent.

The weather was beautiful, though the mosquitoes were rather annoying. Everyone went home feeling well paid for any sacrifice made, with a determination to attend next year. J. W. DARLING, *Secretary.*

Onset, Massachusetts

The Onset reunion opened July 24 with a lecture by Doctor Walter Scott Athearn, dean of Boston University, who delivered a powerful address on the subject, "The present crime wave; its cause and cure."

The tabernacle was filled to its capacity with a very apreciative and attentive audience. Doctor Athearn's remarks were all based on statistics and were convincing as well as apalling, for he proved by figures that about seven tenths of the rising population of our country under twenty-one years of age are receiving no moral or religious education whatever. This he claimed was the cause of our present crime wave, and its cure was for home and church to give them as adequate a moral and religious training as they are receiving in another way in public schools. In other words, the moral and spiritual development of the rising generation must keep pace with the material development.

The speaker paid tribute to the splendid work being carried on at the Onset camp grounds and said we are on the right road to solving the problem of the present crime wave. He also paid tribute to our singing by saying it was the best congregational singing he had ever heard, because it was so worshipful.

At the close of his lecture he announced that copies of his address would be sent gratis to all who desired, if they would give him their name and address. A great many took advantage of the offer. Upon request he again addressed us at the eleven o'clock session Sunday forenoon with a continuation of the subject of Saturday evening, which was appreciated and enjoyed by all.

The Sunday school sessions are well attended, having an attendance of well over one hundred each Sunday, in charge of Superintendent Herbert Floyd of Onset.

A group of trained workers is here from Graceland College taking care of the different groups of young people and doing a splendid appreciated work.

Things have started off with a boom and a bang, and we are expecting to have the best reunion we have ever held.

The athletic sports are under the able leadership of Harold Cash, of Attleboro, Massachusetts, who is keeping things booming along this line. The single men of the camp challenged the married men the other day to a game of playground ball. The single men won and kept reminding the married men of the result. This brought forth a challenge from the married men for a game of volley ball. They wanted to show the single men they were not "has beens." Being a married man myself and a participant in the game, I don't like to talk about the result. I won't tell you that we lost that also.

Water sports were enjoyed to-day by a large crowd that gathered at the shore. In the under-water swim, which was to dive from the raft and swim towards the shore, one young man from Providence, Rhode Island, swam so far that he scraped the bottom as he reached shore. We were all wishing the water hadn't been "built so close to the shore," so the human fish could have had a longer swim.

The prayer meetings are of a spiritual character and a source of strength to all.

The young people have their prayer meetings by themselves each morning; the one the writer was privileged to attend had an attendance of seventy-two, and nearly every one took part. A little fellow about eight years old led out in prayer. Each prayer and testimony had a true, deep ring of sincerity and a willingness to do whatever God wanted them to do. This speaks well for the future of the church.

The preaching services are of highly educational and spiritual value and will bring results in the lives of the Saints, to the glory of God. We are very fortunate in having as speakers such men as President Frederick M. Smith, Presiding Bishop Albert Carmichael, First Counselor Mark H. Siegfried, all of Independence, Missouri; Apostle Paul Hanson; Patriarchs Richard Baldwin, Doctor W. A. Sinclair, and J. A. Gunsolley; High Priests T. J. Elliott, and A. Max Carmichael, director of religious education, Bishop M. C. Fisher, and others.

The priesthood is to meet this afternoon to hear from President Frederick M. Smith and Presiding Bishop Albert Carmichael. At the same time a playground ball game is to be played by the single women of the camp against the married women. The junior boys will at the same time be playing volley ball. RAYMOND BRADSHAW.

Northern Wisconsin

Northern Wisconsin reunion held at Chetek this summer, from June 26 to July 6, was very successful in spite of adverse conditions. Most of the Saints of Northern Wisconsin are farm people, and it was with difficulty that they attended the reunion.

The two speakers, Apostle D. T. Williams and Bishop A. B. Phillips, helped to make the reunion the success it was. The meetings were quite well attended, and a fine spirit was shown throughout the entire reunion.

Very few young people attended, but the few that did helped a great deal toward the good of the church.

Sister Hield, of Janesville, Wisconsin, our Department of Women worker, assisted by Mrs. Mary Mair of Chetek, did much in instructing both the women of the church and the little folks who attended the junior church.

On the whole, the Northern Wisconsin reunion was all we had hoped it would be, conditions being as they are in our district. Many of the Saints here are isolated, but they keep up with the church and show their fine spirit by coming out and enjoying a ten-day reunion with us. We anticipate a splendid and successful reunion next year as a result of our fine session held this year.

"*This Year We Sail Zionward, Which Is Our Course,*" is our motto. BELLE LIVINGSTON.
Reunion Correspondent.

Alabama Reunion

The Alabama district reunion met July 24, at ten o'clock, with H. H. Wiggins and E. C. Shelley in the chair. It was easy to see that God was smiling on us; the day was a bright, beautiful one, and the gathered Saints were cheerful.

The organization was effected with H. H. Wiggins and T. C. Kelley in charge and G. W. Miniard as secretary. D. E. Sellers was elected chorister, with power to choose the pianist. A. A. Odom and G. W. Miniard were elected janitors, and A. A. Odom was given charge of the usher's work. The presidency was impowered to complete the organization.

At this same service many earnest prayers were offered, and a number of suggestive talks were given.

Brother H. O. Smith arrived in time to deliver a good sermon at eight o'clock.

Our regular services are prayer meeting at nine; study hour, half past ten; department work, three o'clock; song service, half past seven; preaching at eight o'clock. Brother H. O. Smith prached every sermon until Brothers J. Charles May and John Blackmore arrived, when Brother Blackmore preached with great power Monday evening.

The prayer services are good and still improving. It is indeed inspiring to witness the testimonies of the Saints, especially of the isolated Saints.

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NEWS AND LETTERS

Little Journeys With the Editor in Chief

The Church Building Problem in Detroit

My last letter told of the visit to the Flint ministerial conference and Detroit. On Wednesday night, July 22, we met with the Saints in the Central Church, Detroit. It had been previously announced that Bishop Carmichael and I would be there, and we were greeted by an audience which quite comfortably filled the house. On Tuesday a party of us had, under the guidance of Brother Bennett and in his car, visited our various church buildings and meeting places in Detroit, and on Monday and Tuesday nights (20 and 21) Brother Carmichael and I had met the branch and district officers at the Central Church, and had discussed with them many of the problems confronting the Detroit Saints in the way of buildings and meeting places. We found that Detroit, like many other places, is cramped for room and needs much in the way of better-appointed buildings and more suitable locations. And so as we met the assembled Saints I could not but think of their needs in the way of building in connection with the general building program of the church, and of what had been the record of the church in buildings, and what its record should be in the future. Surely there should be coordinated efforts in this as in all our other activities, for Zion's redemption will be incomplete without the carrying out of a building program having in view the needs of the whole church.

Well, I became interested and forgot time a bit, and encroached upon the time of Bishop Carmichael, who was to follow me. But he graciously adapted himself to the situation and followed by a talk on the practical aspects of stewardships.

Our building needs in Detroit are acute. The city is one of the largest in the country, is one of the most rapidly growing in the country, and has an industry so large and varied that there is an influx of those seeking both temporary and permanent employment. Our own work is affected by these conditions, and the problems presented are not the easiest of solution, and to solve them will require united effort. But Detroit has a capable corps of workers, and we fully expect that under the leadership of such men as Brother Walter Bennett (the district president) and his associates, Brethren Kuykendall, Mottashed, Green, Smith, Coates, and others, the members of the priesthood will work out our Detroit problem. We of the general authorities shall be glad to assist to what extent we can.

It was on Tuesday afternoon, as we were visiting the places of meeting, that Brother Bennett received a call to the bedside of Brother Badder, an old-time Saint. So we went to the home; but as with Brethren Bennett and Coates Brother Carmichael and I entered the sick chamber, we all sensed we were in the presence of death. We had come at the call of the son and daughter (for Brother Badder was unconscious), and with saddened hearts we said prayers and participated in the solemn rites of administration, yet rejoicing in the promises of God and that here was another case where an honorable life had won for a Saint a position of respect that caused all to regret his passing. With what words of comfort we could give to son and daughter we left.

Thursday the 23d, was a long and busy day. At Flint we had met Brother William Maedel, of Cash, Michigan, who had extracted our promise to visit Cash Branch on the 23d, if I could find the means of transportation. This, Brother Kenneth Green furnished by offering himself and car for the occasion. Thursday forenoon (like most of the forenoons at Detroit had been) was spent in working in the mail. A most excellent lunch was set before us at noon, and shortly after Brother Green arrived. With Brother Green at the wheel, I beside him, and Brethren W. L. Bennett and Albert Carmichael in the back, the long drive to Cash was begun. The excellent roads of Michigan and the steady driving of Brother Green negotiated the distance with greater ease and in shorter time than we had expected, and about five o'clock we were in Cash. By Brother and Sister Clayton Winters we were made at home, and we talked of local church affairs, etc., until supper time. After supper we repaired to the Cash church, some half mile or so southeast—a country church, neat and comfortable, in the midst of a splendid farming country, its excellence attested by the many groups of well-kept farm buildings.

By time for the opening of the meeting, every seat was taken and standing room was occupied. I felt led to talk of my work in the church; my early life as a student and first years as a servant for the church; my years of preparation, my aspirations, hopes, and ambitions as an officer. Then chance was given for questions. And again we found old Madam Rumor had been at work. Well, we tried to meet these questions fairly, and there was some variety of them! After about two hours of speaking and of answering questions, I gave way to Brother Carmichael, and for about an hour he spoke on and answered questions on stewardships.

After the meeting, some time was spent in visiting, shaking hands, and getting acquainted with the Saints. Then we learned from Brother Matt Liston, the district president, that many of the branches of the district as well as some of Detroit District, were represented at the meeting.

Leaving the church house, we repaired to Brother Winters's home and partook of refreshments before starting for Detroit. At five minutes before midnight we left Cash, tired, but happy to have met with the Cash Saints and in hopes we had accomplished some good by the visit.

Again Brother Kenneth Green proved a safe and steady driver. He stopped only once in the ninety-mile drive back —to replace a flat tire—a twelve-minute stop. At half past two in the morning we pulled up in front of Brother Bennett's place, sleepy and tired, but glad to be spent in a good cause.

Friday forenoon was spent in work at mail, followed by a lunch down town with Brother Bennett. Then while Sister Smith was visiting Sister "Vee" Blair, an old-time friend, and "Addie" and Sister Bennett, Brother Bennett, like a loyal Detroiter as he is took us to see one of Detroit's greatest attractions, the great River Rouge plant of the Ford Motor Company, with its 9,800 acres of land, 800 acres under roof and the many other things connected with it, such as hospitals, administration buildings, airplane factories, canals, docks, and what not. We did not attempt to see the inside or the workings, just took a look around, or rather several hundreds of them, from various angles outside. From all we can see, Mr. Ford is recognized by

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(Continued from page 853.)

J. Charles May gave us a real missionary sermon Tuesday evening.

Brother T. C. Kelley arrived Tuesday evening and met with a warm welcome.

The prayer meeting of Wednesday morning was very good, the spirit promising great success for the remainder of the services. The study hour, conducted by Brother John Blackmore, is of a very high order. The lessons on stewardships are instructive.

Sister N. L. Booker is conducting the department work, giving us good advice and instructions in her line. We feel to thank God for her because of her talents. The children think so much of her, as she teaches them every day at half past ten.

The young people enjoy themselves in the recreation work, as Brother Blackmore and Brother May gave them some good games that mean much to the youth of our district.

We are looking forward to a crowning success in the remainder of our reunion.

H. H. WIGGINS, *District President.*

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most Detroiters as their greatest asset, and I guess they are about right.

Friday night found us at the church again, a number coming in response to Brother Carmichael's invitation to come out and discuss some of the aspects for helping organizations in business. Many questions followed his talk, the meeting continuing until late. Bidding good-by to the Saints, Brother Carmichael, Sister Smith, and I were, with our baggage, taken by the Bennett family and Brother Kuykendall to the Grand Trunk station, where we entrained for Toronto. Of our visit to Toronto more will be written later.

We left Detroit as we had other places, glad we had come and hoping we may have done the Saints good by our visit. We appreciate the many kindnesses shown us by Brother and Sister Bennett, Sister Sarah Smith, Brother and Sister Mottashed, Brother Kuykendall, Brother Green, the Blairs, the Smiths, and others. The building program of Detroit may recall us to Detroit soon, but we shall return feeling we are better understood than before.

God bless and prosper the Detroit Saints and their work.

Young People's Convention in Little Sioux District

We are glad to report that this first convention is a success. Not overly large in numbers, but the interest and spirituality manifested were very good. The weather was hot, perspiration flowed freely, but all stayed by the ship.

This convention was prefaced by a campaign of nearly every home in the district, Brethren Joseph Lane and F. A. Smith making one team while U. W. Greene and the writer completed the foursome. Brother Greene was taken suddenly ill at Logan and was obliged to return home. His stay, though short, was surely appreciated by all who met him, and all were sorry to have him leave. We then called into service our genial Indian brother, Charles Hare, of Wagner, South Dakota, who unhesitatingly "hitched" up his Ford and came to the rescue, staying till the end of the campaign.

Brother C. B. Woodstock bore the burden of the responsibility of this convention. He was very ably assisted in the class work by F. A. Smith of Independence, J. A. ("Uncle Jerry") Gunsolley of Lamoni, and Bertha VanEaton of Pisgah. Brother Woodstock represented the field of religious education which he handled with good effect. Brother Smith presented the doctrinal principles of the gospel in his strong, forceful way. Many new thoughts and points were brought out through his instruction. Uncle Jerry featured the social aspects of the gospel, including the doctrine of stewardships. His blackboard outline was very comprehensive and brought to the class many new thoughts on this great feature of the gospel economy. Sister Bertha VanEaton talked to the classes on the opportunities and responsibilities of the young people. We would like to present here the many good things she brought to the convention, but we trust that we will be able to see it worked out in the lives of those who were privileged to hear.

The whole of this convention was under the general supervision of District President Joseph Lane. Brother Lane's health is very poor, but he was with us most of the time.

One very interesting incident of the convention was the sixty-third birthday of Uncle Jerry. The young people presented him with a large floral offering, Brother J. E. Keck being the spokesman for the occasion. Then on Sunday morning Uncle Jerry was invited to drop and count his sixty-three pennies into the birthday offering, which he very graciously did to the great amusement of the little folk and also the older ones.

Brother J. E. Keck of Sioux City took charge of the recreational feature of the convention, and all enjoyed the hikes, games, ice cream, watermelons, and the many other things that featured this part of the program.

The work opened each day with a prayer meeting, mostly of the young people. All these meetings were under the direction of the writer, and we believe that all are agreed they were a success because of the manifestation of the Spirit and the interest expressed by those present.

The classes were conducted alternately morning and afternoon, with ever-increasing attendance and interest.

Brethren F. A. Smith and J. A. Gunsolley delivered sermons, and on Friday night the Reverend Mr Chamness, pastor of the Christian church of Logan, delivered an address to the young which was very much appreciated.

On Sunday evening the convention was formally closed, the writer being the speaker on that occasion.

We believe we are safe in predicting other conventions for the future, and that they will be more largely attended and better in feature as they should be.

Begin your preparation *now* for the next one.

CHARLES J. SMITH, *Press Agent.*

Clitherall, Minnesota

July 29.—Sometimes one change will bring about others. For years this branch has followed unvaryingly the order of Sunday school and preaching in the forenoon, and prayer meeting in the afternoon. When services were resumed this summer the small attendance seemed to warrant the discontinuance of the Sunday school, which left the preaching service in the forenoon and prayer meeting in the afternoon. Some of the members who came from a distance were unable to leave home for the whole day and were thus deprived of attending one of the services.

A short time ago it was decided to hold both services in the afternoon, thus enabling those who attend to take in the two services. Then the attendance picked up sufficiently to suggest taking up the Sunday school work again. Last Sunday was the first session, and a record crowd was present and showed interest, with evidence that the interest will increase.

Thus the branch is in more hopeful condition than it has been for some time past, and hereafter Sunday school will be held every Sunday with prayer meeting following, alternating with preaching.

Davidson, Oklahoma

July 28.—Children's Day exercises were said to be the best that had ever been rendered in Davidson. The church building is large, and it was full. The branch feels to give the credit to two young ladies, Sisters Veleria Parker and Ina Skinner.

Miss Parker has charge of the primary work. She is doing a wonderful work with the little folks. About once a month she has her little folks put on a program. Miss Skinner helps with the music.

The Saints are making preparations to attend the reunion at Eagle City. The meetings here are all dismissed until after the reunion.

Wants to Go Forward

I wish to say to all those who know me, and those who do not, that by the grace of God I am still in the faith of the gospel. I am in the faith of the Reorganized Church of Jesus Christ of Latter Day Saints; at least I believe I am, for I believe in stewardships; I believe in latter-day revelation as well as in former-day revelation; I believe in the program of the last General Conference; and especially in the last revelation given by our Prophet.

I do not wish to live in the past, but now, "heart within and God overhead." Let us one and all move forward, establish stewardships, build the Auditorium, and endow Graceland. It is no time to murmur or complain. Let us move forward and redeem Zion.

C. J. SPURLOCK.

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Moorhead, Iowa

July 29.—The Moorhead Branch has been caused to mourn the loss of two noble sisters during the past month, Sisters Matilda Larson and Dora Davis. They have both been members of our branch for many years and have endeared themselves to all of the Saints by their faithfulness. They both leave grown families, and Sister Davis leaves her husband, Brother Ellis Davis. Brother Larson departed this life several years ago. Both obituaries have been sent to the HERALD for publication, so suffice it to say that we miss their presence and testimonies in our gatherings but are comforted in the thought that they were both prepared for the higher life awaiting them.

Our meetings have been carried on about as usual. The hot weather interferring with the attendance of the evening services to some extent, as is usual in the summer months.

Brother Richard Mann of Independence, Missouri, visited recently among relatives at this place and occupied the pulpit on the eve of July 19, exhorting the Saints to faithfulness and maintaining that this latter-day work was confirmed to all who would obey, as he had proved this to be true for over sixty years. Brother Mann was one of the pioneer Saints of this branch and always finds a welcome among us.

Several from here attended parts of the district young people's convention at Missouri Valley, closing July 12.

Sister John Boswell and little daughters returned this week from a few weeks of visit among relatives and friends in Missouri and Kansas.

Sister Claude Mann and children of Missouri Valley have been visiting among friends and relatives during the past week.

Sister Ruby Inlow was called to Greenfield, Iowa, during the last month, by the death of her husband's mother.

Brother Ammon McIntyre and son Earl, also Brothers Dale and Lynn Wilson, returned this week from an auto trip to Colorado.

Brother Fred Amundson, accompanied by his family and mother, Sister Nettie Amundson, have been spending the past week with Lamoni relatives.

Brother and Sister Bert Mann and family recently took an auto trip to Huron, South Dakota, to visit at the home of his brother, Brother Carl Mann and family. Sister Emma Mann returned home with them after an extended visit at that place.

Brother and Sister J. W. Townley visited a few days at the home of his brother Joseph and family of Sioux City, during the month.

Sister Grace Richwine and husband were called from their home in Michigan by the death of her mother, Sister Davis, but have since returned home.

Sister Ruby Tornour spent a couple of weeks during July visiting her mother, Aunt Sarah Hoffman, and their relatives at Lamoni.

Moorhead friends and relatives appreciated the visit of Brother R. C. Derry and family of Lamoni, who spent a few days among us.

Sister Carl Ballantyne and son Dale of Lamoni made a short visit during the early part of July among relatives and friends.

Brother and Sister Charles Davis spent last Sunday at Missouri Valley.

Sister Anna Larson departed this week for Chicago, where she will take a course of study preparatory to resuming her school work at Des Moines.

Brother Frank Larson and family drove through from Colorado to be present at his mother's funeral. Brother Cecil McDonald returned home with them.

Sister Fred Pellissier is spending this week visiting at the home of Brother and Sister Jennings Coffman of Omaha.

Brother Perry Mann accompanied a number of friends on an auto trip to the West, departing the first of the week.

Mapleton, Kansas

Since our last news was chronicled, we have held all of our regular services, with good attendance in spite of the hot weather. Our pastor, Lee Quick, and Hollie Dennis have been enjoying the good Spirit in preaching to us.

Our Children's Day exercises are past history and they were a success, as everyone's part was executed perfectly, and although it was a very warm night, there were over five hundred people present. Five more souls were added to the kingdom on that day, being baptized by Elder Hollie Dennis. These are the ones who took the important step: Eva Noggle, Joseph Lucas, Raymond Loar, Violet Graham, and Wayne McBride.

The church handled a stand on the Fourth of July, and while it was hard work we feel that we were amply compensated for our efforts, for when the bookkeeper balanced the books it was found we had the neat little sum of $115 on the right side of the ledger.

Elder C. E. Blodgett and wife of Independence were visiting for two weeks at the home of their daughter, Sister Hollie Dennis. Brother Blodgett was pastor of the Mapleton Branch several years ago and is always a welcome visitor here. Since noting the above, Sister Dennis received a message stating that her mother had suddenly passed away, only a few days after returning home. Sister Dennis and Sister Mabel McBride, a granddaughter of the deceased, attended the funeral in Independence. Thus are we admonished to be ready, for we know not when the call is coming, and may we all be as near ready as our sister when the summons reaches us.

Our young people gave an ice-cream supper and program Saturday night, the 25th. It was quite a success, and the proceeds are to be used for athletic purposes. Our boys have a baseball team, and they challenge any team in the church for a game. If you feel like trying them, get in touch with Orion or Hollie Dennis.

Several from here are planning on attending our reunion to be held in Eldorado Springs, Missouri. Why not you take a little recreation and spend that time at the reunion?

Stockton, California

We were favored by a visit from Apostle C. F. Ellis, who gave us two splendid sermons on the evenings of July 28 and 29. Several outsiders attended and seemed intensely interested. One remarked that it was the best sermon he had ever heard. The subject was so thoroughly gone into that there was no unsatisfied feeling left in the minds of any. We hope he can visit us again.

This month the Department of Women changed their regular cafeteria supper into a food sale, which was held in a down-town grocery store. This was the first time they had tried a sale down town. About sixteen dollars was cleared, which will go toward church improvements.

Brother and Sister Carl Holden have found it necessary to move to San Francisco. We regret greatly to lose them; they are zealous workers, as well as musical and entertaining.

We feel sad to record the death of one of our most faithful members, Brother L. J. Searcy. He passed from this earth life on July 23, after a short illness. As he was an Odd Fellow, the services were divided. The service at the undertaking parlor was presided over by the church. The sermon was preached by Brother W. H. Dawson of Sacramento, under a very beautiful and peaceful spirit. The large attendance showed the respect and esteem of all those with whom he was associated at church as well as on the outside. At the cemetery the Odd Fellows took charge. He was a friend to all, doing what good he could, with always a cheering and encouraging word. He was always at his post of duty, and no service ever found him absent unless he was ill.

There are a number who are away on their vacation, leaving as a consequence a small attendance. All departments are, nevertheless, moving along.

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Independence

Stone Church

For the past several weeks Independence has been blessed with beautiful Sundays. August 9 was in keeping with those preceding it. It was a day of beautiful services enjoyed in the light of the "beautiful Spirit."

The young people gathered for their early morning prayer service at the Campus instead of in the Stone Church basement, as they usually do. D. O. Cato was in charge, assisted by C. Ed. Miller and Scott Cochran. Brother Miller cannot be with us very often, and his kindly presence and counsel were a pleasure and inspiration to all. The pleasant spirit of the morning seemed to pervade the service.

Sunday school had about the usual good attendance.

The sermon at the eleven o'clock hour was by Brother S. S. Smith, one of our active missionaries who recently returned from his mission in the Southern States for a few days of visit with home folks.

The evening service on the Campus closed the day's worship very appropriately. Evangelist John F. Martin continued with his series of doctrinal sermons, his subject being, "The restoration of the gospel." The sermon was preceded by musical numbers by the band, a quartet, a vocal solo, and violin duet.

Roy and Paul, sons of Mr. and Mrs. George A. Gould, were injured in a truck accident August 4. Roy, aged nineteen, driver of the truck for a dry goods firm, to avoid running over a small child who darted out of an alley on a scooter, swerved his car and hit a telephone pole. More serious injuries were sustained by Paul, aged 16, who was riding in the truck with his brother. Both were taken to the Independence Sanitarium and are doing nicely at the present time.

H. E. Cudworth and family have move to Pleasant Hill, Missouri, where they will make their home. Mr. Cudworth has purchased the Tucker Realty Company and will also succeed James F. Keir as proprietor of Tucker Inn, Pleasant Hill hotel. Mr. Cudworth is a member of the Independence Board of Education. For ten years he has been associated with the Irving Pitt Manufacturing Company of Kansas City, Missouri.

Second Church

Religio is making special efforts under the leadership of Brother Rawlings and Glen Davies and the program committee. August 14 there will be a social in connection with the regular session, and a watermelon feed will be one of the features.

Sunday's all-day meeting was a very successful one. It began at half past seven in the morning by a baptismal service in the font in the church, when Raymond Craft and Beulah Joyce, both of Saint Joseph, Missouri, nephew and niece of Elder C. E. Blodgett, were baptized by him.

Soon after seven o'clock the young people started for the scene of the day's activities, the country place of Elder and Sister P. A. Sherman and their fine family. This family of Saints spent much in work and otherwise to accommodate the Saints, and all was supplied to make the visitors contented and the meetings successful.

The two baptized were confirmed at the early prayer meeting, and the Saints enjoyed an hour of prayer and testimony before the opening of the Sunday school. The school held a good session under its regular organization and enjoyed the novelty of the outdoor surroundings.

Elder Swen Swenson was on the grounds all day and entertained and helped the Saints in his unique and earnest way. He preached the morning sermon, making his points by telling the story of his life and how God had worked with him. Old and young were alike instructed.

Lunch was eaten from half past twelve to two, on tables furnished by our hosts and on the lawns of Magnolia Manor, the newly adopted name of this country place.

In the afternoon the people gathered in two groups, the young under Brother Lane Bolt and F. W. Chappelow on the house lawn; those of mature and advanced years in the grove on the hillside. Brother Chappelow entertained and taught the young group by telling a story, and the success of it was testified by the quietude of his auditors.

Elder William H. Kelley was the speaker at the other group's meeting place, taking for his theme "Zion, the New Jerusalem," and giving the Saints his theory and description of the city. It was a triumph in entertainment and gave a strong spiritual direction to the experience meeting which followed.

Soon after half past four the meeting adjourned, and the Saints returned to Independence, this closing the day's activities.

Walnut Park

Brother W. W. Wood, from Bonner Springs, Kansas, a former church worker in Walnut Park, was a welcome visitor in the branch Sunday. He gave a talk to the Sunday school.

Brother and Sister Harold C. Burgess kindly came over and helped with the musical part of the eleven o'clock service. Brother Burgess directed in a congregational song service preceding the sermon, and Sister Burgess sang a solo. The speaker at the morning service was Brother C. Ed. Miller, who talked directly against faults which are too often considered lightly but may do a great deal of harm —repeating rumors, exaggerating facts, and being unmerciful without knowing the full facts in the case. His illustrations and examples were so plain that no one was left in doubt as to the seriousness of such faults.

Brother Miller gave an illustrated lecture at the Religio Friday night on his interesting travels. He will continue these lectures September 4 and sometime later.

A committee in this district is working on a project to promote friendly visiting of young and old among shut-ins and lonely people. When the plan is understood, it should result in much actual good being done.

Liberty Street

Sunday morning Brother W. I. Fligg was the speaker at the eleven o'clock hour. He used as a text Luke 1:1-13: 18:1.

Elder Fligg will open a series of meetings on the lawn at the home of Brother E. T. Atwell, 825 North Main, Monday evening. All church activities for the week will be dismissed, with the exception of the prayer meetings in Groups 13 and 30 and the one at the church. These will be held for the benefit of those who are unable to attend the lawn services because of distance. We are hoping to reach a great many at these services who cannot be reached in any other way. Special music will be provided, and we believe the meetings will be a success.

Enoch Hill

Patriarch J. F. Martin closed a week's series of meetings on the church lawn Friday, the final sermon being especially for the youth of the church. The attendance and attention throughout were good. On Thursday night it was voted to continue the services another week. Brother Martin was not available longer, but Brother Ralph W. Farrell has been secured for the present week.

Brother J. M. Terry was the eleven o'clock speaker Sunday, August 9.

East Independence

Sunday, August 2, Brother James W. Davis assumed the duties of pastor. He was present at the sacramental services Sunday morning and preached Sunday evening.

Sister Laura Teeter returned from Columbia, Missouri, this last week, where she has been attending the summer school, preparing herself for better work in the schoolroom as teacher.

At the Religio service Friday evening, August 7, Brother Davis gave an interesting talk about Australia and his experiences while there. August 9 Brother Davis was the speaker. The evening service was occupied by Brother J. J. Teeter.

The Willing Worker Club will hold a bake sale Saturday, August 15, at Brother B. C. Harder's store.

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Kansas City Stake

Central Church

They will probably hold their first service in the new church building at Thirtieth and Tracy, September 13.

Malvern Church

The young people's class in Sunday school is doing fine under the new leadership of Brother Charles Grabske, who is giving it some real existing problems to work out that will help them to meet life's perplexities successfully.

Their new volley ball court is progressing and when finished will be first class. Then they will challenge some of the other churches to a game.

Grandview

The girls of Grandview and Heathwood played a game of volley ball Monday evening on the Heathwood court. The Grandview girls were victorious.

Tuesday evening the girls' volley ball team served a vegetarian supper in the lower rooms of the church and report quite a success. After the supper the men of Grandview and Quindaro played a game of volley ball, Grandview being the winner.

Sister Martha Lehnigk and Mr. Richard Lesche were united in marriage at eight o'clock in the evening at the church, the pastor, Charles D. Jellings, officiating. They will make their home in Independence, Missouri. Sister Lehnigk is one of two sisters recently from Germany, nieces of Brother and Sister Paul J. Brose. Since their arrival both have united with the church.

Second Kansas City

We are glad to welcome to our midst Elder H. R. Higdon and family, and the way they have gone to work is gratifying. Prior to the arrival of Brother Higdon, Brother F. A. Evans was our only elder.

Children's Day, under the direction of Sister Raw, a splendid program was rendered, the theme being redemption of Zion. All were helped and inspired by it.

The Sunday school is doing well; the warm weather did not affect our attendance. Quite a number have been sick, and some are still unable to attend. The Religio programs have been interesting and instructive, and this department is making progress.

Our speakers have been W. B. Richards, E. T. Atwell, P. J. Raw, J. W. Keown, F. A. Evans, Fred J. Cleveland, H. R. Higdon, J. J. Schimmell, W. R. Odell, L. W. Hays, and E. W. Lloyd.

Under the direction of the Department of Women, a class meets at the church every Thursday at two o'clock to study the Doctrine and Covenants.

Holden Stake

Atherton

The second Sunday in June we had our Children's Day program, which was very fitting and entertaining. In the afternoon six were inducted into the kingdom of God, four children and two ladies. Our Sunday school is holding its own. The first Sunday in July we had over ninety present.

On the evening of July 5, we had with us Brother James W. Davis of Independence. He was much enjoyed by all and was asked to be with us again last Sunday. He preached in the evening, and Brother C. V. Hopkins of Grandview preached in the morning, giving us a very timely and encouraging talk. We appreciate the visits of the stake officers.

Bishop J. A. Koehler was with us the 15th and also on the 24th, being the speaker at both services. His sermons were meat for the soul. We have had the primary diet of milk and now appreciate meat. We should now demonstrate our religion by living same with one another. He said we had paid our tithes and offerings and had omitted the weightier matters. We must needs be stewards indeed to triumph in the work of the Master before the coming of his Son.

Marshall

There is considerable activity among the Saints here. Elder Birch Whiting and family are now living in our midst, and we appreciate this addition as well as the pastoral work of Brother Whiting.

Under the direction of Brother Levi Phelps, missionary work is being done at two points near Marshall: In a union church at Blue Lick and at a point about eight miles north.

We appreciate the visits of Brother Krahl and Macrae, Doctor G. W. Rodger, Elder C. House, and Brother Shoemaker and family.

Four have been added recently by baptism.

Brethren Hale W. Smith and H. Barto were recent visitors and held services on the church lawn.

Brother Whiting motored to Cross Timbers in July and met with the Saints in Oak Grove Schoolhouse, returning later to preach the funeral of the child of Brother W. E. Lockling. Brother Mitchell and Sisters Lockling and Edna Lily attended the funeral.

Our sacramental service was uplifting and helpful.

A basket dinner and meeting were enjoyed at Fair Play, eighteen miles from Marshall, Brothers House and McCormick occupying. Two were baptized and one child blessed by Brother House.

Sedalia

August 6 no service except Sunday school was held here, there being no one of the priesthood to take charge of the sacramental service. Our attendance has been light of late, owing to so many having gone on vacations, but we hope to have a full attendance again soon.

R. F. Moorman and family have returned from their vacation to the Ozarks.

The A. A. Weaver family have just returned from a three-week stay in Alabama.

The Thistlewaite children are home after a visit with relatives in Holden, Independence, and Kansas City. Sister Farber and daughter Edda are home after a visit with relatives in Nebraska and Dakota. Brother G. W. Rodger and wife left August 1 by auto for a visit with relatives in Indianapolis, Indiana. Their daughter Jean will return with them. Brother and Sister R. E. Bozarth are rejoicing over the arrival of a baby girl at their home Sunday, August 2. Brother and Sister Lloyd Cunningham have returned from a visit with the latter's mother, Sister Bailey, in Kewanee, Illinois.

The State Fair opens here August 14, lasting eight days, during which the Square Deal Dining Hall, operated by the Holden Stake, will be ready to serve you with good meals.

Lamoni Stake

The Lamoni stake reunion started Thursday morning with a sacramental service at nine o'clock. The meeting was well attended and was a very spiritual one, foretelling the good things in store at the reunion.

There are seventy-five tents on the ground, nine service tents, fifty-five residence tents, and eleven pup tents.

The Wolf Cub camp is located across the creek on the west side of the grounds, in a more secluded spot, where thirteen boys from eight to ten years old, with their leader, George Mesley, are enjoying the freedom of the woods when not attending services.

The dining tent is in charge of W. W. Simpson, meals being served regularly in the cafeteria style.

The programs for the different phases of the reunion are very complete, being the result of careful planning and much time and labor spent in preparation.

The camp grounds are in the best shape they have ever been, clean and wholesome, there being only one drawback, the need of rain to settle the dust, and prophecy of the skies is for moisture soon.

A spiritual happiness and contentment was the keynote of the first meeting. A full account of the week's activities will appear later.

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Topeka, Kansas

August 4.—We are having beautiful weather and are thankful for this and the various blessings we receive. Conference will be held at the end of the reunion now in session at Netawaka, Kansas.

Brother A. P. Crooker and family returned July 22 from an extended tour of the East. They report being very glad to meet with the Saints here.

The Department of Women held a sale, or rather were given the privilege of selling ice cream at one of the city parks during the band concert the evening of July 24. Several dollars were cleared and added to the building fund the Department of Women has started. More success to them!

Brother and Sister Bethel, of Toledo, Ohio, drove through to Topeka a short time ago and are considering locating here. We hope he will find congenial work in Topeka and remain with us, as our numbers are somewhat depleted because of a recent loss of Brother and Sister I. G. Whipple and family, who have been active in all departments of the church work. Brother Whipple and family have been here some years and have seen the various vicissitudes of the branch during that time. Brother Whipple was pastor for two years. They went from here to Wichita, Kansas, because of Brother Whipple's work on the railroad necessitating. Brother W. L. Chapman and family are also leaving.

Sunday, July 26 immediately after the regular services, a crowd of the Saints with their families gathered at the City Waterworks Park with well-filled lunch baskets, after which Brother Whipple and family were brought there and dinner was eaten. The gathering was in the nature of a surprise on the Whipples, it being their last Sunday to meet with the Saints of Topeka, for some time at least. Brother Whipple preached us a splendid sermon that morning, though not a farewell sermon he said, as he might wish to return. A very enjoyable time was had in the park, toasts and impromptu speeches were given, games were played, and a regular picnic was held, lasting well into the evening. Over fifty were present. A nice Bible was presented to Brother I. G. Whipple, and other church books to Roy, Mabel, and Nellie, in recognition of the services rendered, and as a memento of the Saints of Topeka. We feel the loss in our membership, and in the service rendered by them.

Brother Chapman is also leaving Topeka soon, to enter Graceland College to prepare himself for work in the Lord's vineyard, having resigned his position as salesman in a large furniture store here.

A surprise party was held in honor of Brother and Sister Chapman at the home of Brother and Sister F. O. Kelley, the evening of July 30, at which ice cream was served and a pleasant time had by all present, though the weather was extraordinarily cold for this season. The prayers and best wishes of the Saints go with Brother and Sister Chapman.

Our attendance at the services last Sunday was low on account of the reunion going on at Netawaka, but when it is over we expect to go forward with renewed vim and vigor in all departments.

District missionary Charles E. Harpe was prevailed on to come to Topeka from Netawaka and address a class of young people, including several theological students, at the Central Congregational Church the evening of August 2. This class is studying various religions and denominations and invited us to give them a speaker to lecture on our belief. We were fortunate in procuring Brother Harpe for this purpose and occasion, and several of the Saints attended the meeting. It is felt that some misunderstandings as to our belief were cleared away, and much good was done in presenting the truth. We appreciate the opportunity given to declare ourselves, and the opening made will be followed by the distribution of our tracts. The Central Congregational is one of the largest churches of Topeka.

This is the first call Brother Harpe has made at Topeka since appointed to the district, and we were glad to have him with us, even for so short a time. He made a few short calls while in the city, returning to Netawaka the following morning.

The sacramental service August 2 was small, but a very good spirit was present, and all who had not gone to reunion seemed glad to be there and take part in the service, which was led by our young brother, Roy Whipple, a priest. Brother D. G. Francis was able to meet with us again and assisted in administering the sacrament.

We are praying for greater light and a portion of the divine spirit to be with us in our efforts here.

Woodbine, Iowa

August 4.—Since last report our hearts have gone out in sympathy to those in trouble, and we have felt to "weep with them that weep."

Brother Joseph Seddon has lain under affliction's hand for four weeks, and many have been the petitions offered up to a loving Father, but in the wisdom of the Infinite, only temporary relief has been given.

Sister Elsie Butterworth recently underwent a very serious operation, but her faith in God brought the much needed blessing; she was relieved from suffering and is gradually regaining her health.

All have been made sad through the passing of little Murray, son of Brother E. A. Rosenberger, who departed this life July 31. Although yet in his tenth year, he realized responsibility to the extent that while suffering severe pain he manfully did his part at the piano during the Religio program on July 26, and the whole community was shocked some hours later when a specialist pronounced his case infantile paralysis. He had a very bright mind, also implicit faith in his Redeemer, as many times when suffering he called the family to his bedside for prayer, and when it was made known to him that he could not long remain, made complete arrangements for his funeral. After bidding loved ones good-by he raised his eyes to heaven and said, "Oh, God, take me!" and beckoning with his hand another "good-by" to sorrowing friends, the spirit left the little pain-racked body for the paradise of God, where pain and sorrow are not known.

Brother Fred A. Fry, who stood so faithfully by Murray through much of his illness, and that by the child's request, officiated at the funeral, and during the discourse fittingly remarked that because of his faith and talents "God must have needed him in the angelic choir." May the heavenly Father comfort those who mourn.

Brother Charles F. Putnam occupied our pulpit recently, also Brother Raymond Smith of Biglers Grove August 2. May there be thankfulness in the heart of every Saint for the privileges and opportunities the gospel offers. A splendid spirit was manifested in our last sacramental service.

We are looking forward to the reunion of Little Sioux District, which will be held in Woodbine August 21 to 30.

Rhodes, Iowa

August 7.—Children's Day was observed here the last Sunday in June. There was a good attendance and a well-rendered program, which we believe was appreciated by all. Those attending from a distance were Mrs. Nellie Holmes and family of Morton; Professor and Mrs. Hield of Collins; Alva and Clyde Walden of Marshalltown; and Blair Roush of Iowa City.

Following the program V. G. Lents gave a short talk, founded on Paul's words found in Philippians 4: 8, in which he admonishes the Saints to think on the things that are honest, just, pure, lovely, and of good report. E. G. Beye was the speaker in the evening. He gave a good talk on the first principles of the gospel.

C. M. Richeson and E. G. Beye met with the reunion committee, Sunday June 28, at Runnells. Brother Richeson spoke for the Saints at Runnells at eleven o'clock; in the afternoon they motored to Knoxville, where Elders Higdon

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and Tordoff were conducting a series of tabernacle meetings, with good attendance and splendid interest.

Sunday, August 2, was a busy day in the Rhodes Branch. At a quarter to eight in the morning, they met at the church for baptismal service. After prayer, and singing that beautiful old song, "We will follow none but Jesus," V. G. Lents conducted two dear little lads into the kingdom, one of whom was his own little son, Donald. It was a beautiful baptism; and the hallowed influence of the Holy Spirit's presence brought the tears to our eyes.

After the baptismal service there was a short session of the teachers and officers of the Sunday school and Religio. Then came the Sunday school, followed by the confirmation and sacrament service. A quiet, peaceful influence pervaded the service throughout, and the time was well taken up in prayer, song, and testimony.

The Des Moines district reunion convenes the fourteenth of this month. Almost the entire branch, we believe, expects to attend, at least a part of the time.

The long dry spell was broken yesterday when there came a gentle, steady, all-day rain without wind, thunder, or lightning. "Come let us rejoice and give thanks unto Him, for his mercy endureth forever."

Ottumwa, Iowa

Some changes have been made here this last month. Brother Thomas Richards was transferred to Dubuque, Iowa, by the Milwaukee Railroad, for which he has been working as foreman. His wife and daughter expect to follow him in a few weeks. We are sorry to lose them. Should there be any Saints near or in Dubuque they will be glad to meet them.

Brother D. T. Williams and wife left here for Burlington, Iowa, where they expect to make their home with his son. Brother Williams was the first president of the Ottumwa Branch, thirty-four years ago, coming from Keokuk, Iowa. During these many years he has rendered some very faithful service. He is one of the faithful few who have endeavored to keep the flag flying here. He is now in his seventy-sixth year. During last year he made a record number of priest's visits. The priesthood here had a farewell supper in his honor at the Ballingall Hotel. A very fine supper was served, and a good time spent. The Department of Women gave Sister Williams a useful gift. At our sacramental service August 2, our brother made his farewell remarks. The words of the song "Blest be the tie that binds," were fulfilled and were timely expressed. It seemed like a funeral. Not a dry eye was seen. The Saints and also some of the neighbors who were present were very sad, as the aged couple is loved by all. Brother Williams is known as Uncle Danny. They are truly a father and mother in Israel, and their places will be hard to fill. Their home was always open to missionaries, where many have stayed while here.

We have also lost by death, Sister E. Kent, who died in a Chicago hospital.

Although we have our sadness we have our joy. The Department of Women had a picnic at the home of Brother and Sister LaPoint, where they entertained their husbands and families. A good time was enjoyed. They had an ice cream social at the home of Sister Phleger. The department, under the direction of Sister E. Hughes, seems to have caught the vision of social activities. Last Sunday they had their annual picnic at Foster Park, where a good time was enjoyed by those present.

We had the pleasure of having Apostle D. T. Williams at one of our mid-week prayer meetings in July, when he and the pastor blessed the son of Brother and Sister Santee.

Sister D. T. Williams and family, of Lamoni, Iowa, are here visiting her mother, Sister Annie Scott, who has been sick but very patient. She still endeavors to maintain her faithfulness by what she does to help the church.

Sister Jane Price, another of the faithful ones, a sister of Brother William Lewis, who has gone to rest, has been very sick. We are happy because our sick ones are receiving blessings after their administration. This strengthens their faith in God.

We have enjoyed the Spirit of the Master at our prayer meetings, which have been a source of strength.

Brother Blake has preached some good sermons, and the pastor has done what he could to present some of the truths of the gospel and endeavors to lead us on.

Request for Prayers

Sister A. V. Moore, of Rupert, Idaho, was healed at one time when severely afflicted with tuberculosis. For about a year she was able to do her own work, but now is again in bed. Her fever is high, and she is discouraged to quite an extent. She has written a good account of her blessing and of her desire to be blessed again of God, which is being published in full in the columns of *Zion's Ensign*. She makes the important request, which no Saint should pass unthinkingly, that on Sunday, August 16, the Saints join with her in fasting and prayer that she may be healed of her present affliction.

Will you help Sister Moore by observing the fast and joining in the general prayer?

A Visit to Holden Stake

By the kindness of Brother and Sister Thomas McKevit, my companion and I were privileged to greatly enjoy a visit to the Holden Home. The car ride through the very picturesque country between Independence and Holden was confirmatory of the wisdom of the choice of this as the location of Zion.

We met a number of old-time friends in the home. There we saw Sister Hastings from Seattle, Sister Keeler, Sister Kearney, and Brother Pomeroy who was present when Joseph Smith took his place as President of the church. We preached to the Saints in their church and attended the Sunday school in the Home in the afternoon. We found order, cleanliness, and a kindly Christian spirit prevalent throughout.

Zion is being fed on very nourishing spiritual food in different parts by Brothers J. F. Martin and R. W. Farrell, who are holding lawn meetings in different parts of the city, each holding his own services aided by those in charge of the district where their meetings are held. Some splendid sermons are being delivered. The faith of the Saints is being enlarged.

We enjoyed very much a visit recently to the East Independence Church; also to the Spring Branch congregation, where we were well received and enjoyed speaking to them.

Though located so comfortably in Zion, yet our thoughts often traverse the fields we have occupied from Chicago to California, and from Seattle and British Columbia District to Oklahoma, especially the latter, where there is a little flock without sufficient pastoral care, but of the best kind what they do have, as the nearest elder is eighteen miles in the country, a very efficient man, Elder H. K. Rowland, owner of a large ranch which requires much care, also Priest H. V. Piatt, also a rancher far in the country. Our association with them the past two winters formed a golden link of gospel love that binds us to them. My companion shares with me in the above. We love the work in El Reno, Oklahoma, and adjoining branches.

We feel satisfied in stating the spirituality of Zion is increasing, judging from the testimonies we hear at the two prayer services each Sunday and from the general outlook.

904 Van Horn Road. J. M. TERRY.

The test of a revival meeting is not how many new noses can we count at the close of the series of services; but how many of the converts are faithful a year later? Did they join Christ who abides, or the evangelist who travels?

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Radio Programs

K L D S

TUESDAY, AUGUST 18, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Richard Canterbury, pianist, and Virgil Thomson, organist.
"Canzona," Bach.
By Mr. Thomson.
(a) "Gavotte," Bach, Saint Saens.
(b) "Rhapsody in G minor," Brahme.
By Mr. Canterbury.
Three pieces from the 17th century, Zipoli.
(a) "Pastorale.
(b) "Aria."
(c) "Corrente."
By Mr. Thomson.
Address.
Piano Suite, Canterbury.
(a) "Intermezzo."
(b) "Romanza."
(c) "Scherzino."
By Mr. Canterbury.
Two Chorale preludes, Brahme.
(a) "My inmost heart doth yearn,"
(b) "O World, I e'en must leave thee."
By Mr. Thomson.
(a) "Romance," Sibelius.
(b) "Concert Etude," Macdowell.
By Mr. Canterbury.
"Prelude and Fugue in E minor," Bach.
("The Judgment Day.")
By Mr. Thomson.

THURSDAY, AUGUST 20, 1925

8.00 P. M., From the L. D. S. Radio Studio

Given by the Central Church Choir.
Anthem: "Awake, put on thy strength."
By Choir.
Soloist, Mrs. N. B. Baldwin.
Bass solo by Field Jones.
Mixed Quartet:
(a) "You're just a flower from an old bouquet."
(b) Selected.
By Mrs. A. D. Hitchcock, soprano.
Mrs. R. H. Moore, contralto.
Mr. Clayton Wolfe, tenor.
Mr. A. D. Hitchcock, bass.
Anthem: "How firm a foundation."
By Choir.
Soloists, Mr. Clayton Wolfe.
Mrs. R. H. Moore.
Mrs. I. B. Dunn.
Violin Solo: (a) and (b) number.
By Mr. Herman Bradhocker.
Ladies' Quartet:
By Mrs. J. Sweeton.
Mrs. R. H. Moore.
Mrs. R. Howery.
Mrs. G. Thomas.
Address.
Anthem, "Fear thou not, O Israel."
By Choir.
Soloists, Mr. Clayton Wolfe.
Mrs. R. H. Moore.
Mrs. P. C. Murphy.
Duet:
(a) "Barcarolle."
(b) "The sweetest story ever told."
By Mrs. R. H. Moore.
Mrs. I. B. Dunn.
Soprano solo by Mrs. A. D. Hitchcock.
Anthem: "Praise the Lord, O Jerusalem."
By Choir.
Soloist Mrs. P. C. Murphy.
Accompanist, Mrs. A. D. Hitchcock.
Director, Mrs. I. B. Dunn.

Des Moines, Iowa.—The services Sabbath morning came in fine. We enjoyed and understood every word. One lady said it seemed the speaker was right there on the lawn, it was so plain.—Mrs. Loe Wequist and friends.

Concord, New Hampshire.—I tuned you in at 10.52 E. S. T. last night, and heard the minister until 11.03. You were very weak. In winter I can get Oakland, California.—Richard Keeler, 12½ South Spring Street.

Jefferson City, Missouri.—Congratulations on your broadcasting on 441 meters, as I heard you at eleven o'clock and half past six o'clock last Sunday (July 12). Splendid!—Jewell Mayes (secretary, state board of agriculture).

Kansas City, Missouri.—Your music is fine. I enjoy it immensely. Splendid singing, music, and readings. Cannot be equaled by other Kansas City stations. Give my best regards to my unseen friends and to yourselves.—Captain Frank T. Roberts.

MISCELLANEOUS

Notice of Appointment

Elder Ray Whiting, who for some time has been on leave of absence from general church appointment, has reentered the field and has been appointed to Minneapolis, Minnesota, local. This appointment is made with the concurrence of members of the Twelve in that field, subject to the action of the September Joint Council.

THE FIRST PRESIDENCY,
By F. M. S.

Opening for Jewelrysmith

There is a good opening for a competent jewelrysmith in a city of one thousand four hundred in Jackson County. Those interested may address the Presiding Bishopric, Box 255, Independence, Missouri.

Rally Day at Columbus, Ohio

Rally day exercises are to be held at the First Columbus Branch, Tompkins Street and Medary Avenue, Columbus, Ohio, on September 12 and 13. This rally will mark the tenth anniversary of the opening of the church, and a cordial invitation is given to Saints over the district to join us. A. E. Anderton, branch president.

Reunion Notices

As a consequence of unusual conditions which have arisen, it is advisable that the reunion of the Southern Michigan and Northern Indiana District shall be held August 28 to September 6, at Indian Lake, Michigan, canceling the date August 21 to 30. An effort is being made to secure the presence of the President of the church. Those interested in obtaining further information should get in touch with Elder E. K. Evans, 240 Travis Street, Grand Rapids, Michigan, who has been requested by the undersigned to assume charge of reunion activities until the reorganization of district work is accomplished. D. T. Williams, apostle in charge of mission.

Conference Notices

Special conference of the Southern Michigan and Northern Indiana District, Saturday, September 5, at Indian Lake, Michigan, at which the matter of electing delegates to the General Conference, as well as the election of district officers, will be attended to. D. T. Williams, apostle in charge of mission.

Kewanee district conference session opens at 2 p. m., Saturday, August 22, during the reunion at Galva. Selecting the place for the February conference will occur at this meeting. Other matters for discussion will be, a request coming from headquarters touching the advisability of amalgamation with Nauvoo and other adjoining districts for reunion purposes, and a suggestion from the First Presidency touching the organization and work of district conferences, as to how far General Conference should go in legislating for the government of districts. E. R. Davis, district president.

Central Illinois district conference will be held at Beardstown, Illinois, September 5 and 6, Saturday and Sunday. Joseph Price, district secretary.

Northwestern Kansas district conference will be held at Studly, Kansas, August 28, 29. Everyone is invited. Send all reports as early as possible to Mrs. Maud Teeter, district secretary, Selden, Kansas.

Northwestern Ohio district conference will convene at Bradner, Ohio, September 4, 5, 6, 1925. Departmental work on Friday, conference work on Saturday, preaching Sunday. All are welcome. W. G. Kimball, district secretary.

The conference of the Southern Nebraska District will convene with the Lincoln Branch, September 19, 20. First meeting at 10 a. m., Saturday, 19. Branch, ministerial, and other reports may be sent to the district secretary, Blanch Andrews, 1105 L Street, College View, Nebraska. E. F. Robertson, district president.

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Three-Day Meeting at Indian Mission

Elder Benjamin F. Creel is announcing a special three-day meeting to be held at the Indian Mission church, northwest of Omaha, on the Macy-Decatur Road, from August 15 to 17 inclusive. He is expecting a good helper from the headquarters of the church at Independence, and invites visitors to attend the meeting.

Reunion Calendar

Kirtland, August 13 to 23, Kirtland.
Idaho, August 14 to 23, Hagerman.
Des Moines, August 14 to 23, Runnells, Iowa.
Nauvoo, August 14 to 23, Nauvoo.
Kewanee, August 14 to 23, Galva.
Central Michigan, August 14 to 23, Midland.
Maine, August 14 to 24, Brooksville.
Pottawattomie, August 14 to 24, Council Bluffs, Iowa.
Southwestern Kansas, August 14 to 24, Winfield.
Southeastern Illinois, August 20 to 30, Brush Creek.
Clinton, August 21 to 30, Eldorado Springs, Missouri.
Little Sioux, August 21 to 30, Woodbine, Iowa.
Southern Wisconsin, August 21 to 31, Madison.
Western Montana, August 21 to 30, Race Track.
Northwestern Kansas, August 21 to 30, Studley.
Spring River, August 21 to 30, Miami, Oklahoma.
Far West Stake, August 27 to September 6, Stewartsville, Missouri.
Southern Michigan and Northern Indiana, August 28 to September 6, Indian Lake.

Our Departed Ones

CHRISTIANSEN.—Martha Luella Welborn was born March 13, 1900, at Falcon, Colorado. Came to Mulberry in 1915. Graduated from the Mulberry High School in May, 1918. Baptized May 20, 1917, by Elder William Bath. Married Carl P. Christiansen June 16, 1920. Died June 7, 1925, at Mount Carmel Hospital after a sickness of four months. Leaves husband, father and mother, two sisters, five brothers, grandmother, and father-in-law. Funeral from the home in Mulberry June 9, with sermon by Amos T. Higdon. Buried in Rose Bank Cemetery.

LARSON.—Mrs. Inger Mathilda Larson, daughter of John and Mary Johnson, was born in Horton, Norway, August 23, 1852. Married Anders Larson March 17, 1877, to which union eight children were born. Baptized October 11, 1889. Died July 10, 1925, at the Jennie Edmundson Hospital in Council Bluffs, Iowa. Leaves six children, who were present at the funeral service at the church in Moorhead July 13, at which place she has been a faithful member since her baptism. Her husband and two oldest sons preceded her several years ago. Funeral service in charge of Mark Jensen, with sermon by Evangelist F. A. Smith.

MASSEY.—Fred Massey was born December 14, 1871, at Fulton, Iowa. Baptized September 23, 1888, by J. S. Roth. Married Ora Clark, to which union eleven children were born. Three are married, two had preceded him, and six were living at home. Met instant death by stepping on a live wire lying under water in the street after a severe storm. Leaves his wife, nine children, four brothers, and four sisters, besides many friends. Funeral sermon by John Heide. Interment in Esgate Cemetery, near Fulton, Iowa.

COOK.—William Henry Cook was born in Council Bluffs, Iowa, September 26, 1857; Married Lydia Jane Graybill in 1878, who with six children, twenty grandchildren, and five great-grandchildren, mourn his departure. His father, William Cook, came from Lancashire, England. Brother Cook was baptized into the church as a young man and remained faithful to his covenant. He was a kind husband, a loving father, a good neighbor, an honest business man, and a noble citizen, who died firm in the faith of latter-day Isreal. Funeral services were held from the Saints' church in Missouri Valley in charge of C. B. Woodstock; sermon by W. R. Adams; interment in Rose Hill Cemetery.

CRAWFORD.—Mirinda Ann Logan was born at Amity, Pennsylvania, April 11, 1856. Located at Lawrence, Michigan, when seven years old. Married Robert Crawford October 29, 1874. To them five children were born. Baptized in 1879. Died July 2, 1925, at Decatur, Michigan. Leaves husband and four children. Funeral from the home July 5, with sermon by S. W. L. Scott. Interment in Hamilton Cemetery.

BURRIS.—Catherine Wiscarver Burris was born at Zanesville, Ohio, January 7, 1838. Baptized at Calhoun, Nebraska, January 23, 1878, by James Perkins. Died at Neligh, Nebraska, April 7, 1925. Funeral in charge of Levi Gamet in the Methodist Church.

ELMES.—Joseph Elmes was born September 29, 1835, Wexford County, Ireland. Married Mary Ann Vennard in 1865, to which union eight children were born, five of whom are now living. Died May 24, 1925, at the home of his daughter, Mrs Samuel Sloan, in Two Harbors, Michigan. Funeral services in charge of W. E. Shakespeare, assisted by Carl Freeman. Interment in Two Harbors Cemetery.

GUINAND.—Charles Edward Guinand was born February 1, 1859, in Leavenworth, Kansas. Baptized thirty-five years ago by E. C. Brand and was ordained a deacon by Elder Brand at Atchison, Kansas. Ordained an elder by James Caffall and served several years as president of the Atchison Branch. Married Georgiana Schaffer, in 1886; to them three children were born. Died June 15, 1925, at his home at 627 North Union. Leaves his wife, daughter Maud, son Adelbert, and one brother in Los Angeles, California. Funeral service from the Stone Church June 17, with sermon by George Harrington. Interment in Mound Grove Cemetery.

GRAVES.—Christina Eveline Parker was born January 7, 1898. Married John Graves May 19, 1914. Baptized in 1919. Died at Pleasant Home Hospital, Cass City, Michigan, May 22, 1925. Leaves her husband, six children, father, mother, four brothers, five sisters, and many relatives and friends. Funeral services from the Canboro Church with sermon by Myron A. Carr. Interment in Harbor Beach Cemetery, Harbor Beach, Michigan.

THOMPSON.—John W. Thompson was born August 14, 1852, at Camdon, Ontario. Married Victoria Williamson at Picton, Ontario, November 18, 1884, to which union one son was born. Joined the Methodist Church when young, but on hearing the gospel in its fullness accepted and was baptized June 25, 1894, and always lived a pure life. Ordained an elder June 19, 1914, by William Sparling. Died May 24, 1925, leaving several brothers and sisters besides many friends. Funeral service May 26 at Clifford, North Dakota. Sermon by Elder Thomas Leitch. Interment in Clifford Cemetery.

HARRISON.—Mary J. Carwine was born October 25, 1844, at Shelbyville, Indiana. Married Andrew J. Harrison in September, 1864, to which union nine children were born. Baptized in 1896 and lived faithful until her death June 22, 1925. Leaves six children, two brothers, one sister, twenty-three grandchildren, and seventeen great-grandchildren. Funeral services from Central Church, Kansas City, Missouri, June 23, 1925, in charge of J. A. Tanner. Interment in Forest Hill Cemetery.

SHIPPY.—Eliza A. Reynolds was born May 3, 1878, at Blenheim, Ontario. Moved with her parents when a small child to Michigan. Baptized at Chase, Michigan, at the age of ten years. Married Albert A. Shippy July 4, 1901, to which union four children were born, the youngest preceding her in death. Died at Provost, Alberta, April 13, 1925, leaving her husband, three children, mother, five brothers, three sisters, and other relatives and friends.

BOLT.—Martin George Bolt was born September 23, 1871, at Iron Ridge, Wisconsin, being the son of William W. and Mary Jane Bolt. Married Amy Izatt December 27, 1898, and to them were born two children: William W., who with his mother mourns the death of our brother, and a daughter, Martha Izatt, who passed away in childhood. Baptized February 7, 1910, by J. F. Curtis, and ordained an elder June 12, 1910, by Charles Burr and Frank Izatt. When the Springfield Branch was organized March 15, 1915, Brother Bolt was elected president and served in that capacity until February 26, 1923. Reelected to that office February 14, 1924, and served until February 26, 1925. From April 1, 1912, to February 26, 1925, he was Bishop's agent of the Central Illinois District. Our brother had not been well for some time, but his first real sickness was March 1. An operation was preformed April 26. Died June 23, 1925. Leaves besides his widow, son, and two grandchildren, a number of relatives, including brothers and sisters and many friends. Funeral service at the home was attended by many friends and associates, including Governor Small, J. L. Lewis, the president of the Miners' Association, and other officials. He had been chosen a state and government official in the Department of Mines and Minerals, serving since 1907. John W. Rushton preached the sermon. A second service was held in Ladd, where he was reared, and interment was had in that town.

WARE.—Rosa Alice Liles was born June 21, 1864, in Mills County, Iowa. Baptized at the age of eleven years by Daniel Hougas. Married Edwin Louis Ware, of Red Oak, Iowa, September 12, 1883. Three children were born to this union, who with the husband survive. Died March 30, 1925, at Los Angeles, California, where she had lived for the previous year. Leaves besides the immediate family one grandson, one sister, and one brother. Funeral services from the Omaha church with sermon by Carl T. Self. Interment in the Farm Creek Cemetery near Henderson, Iowa, June 14.

COOK.—Amelia M. Davis was born May 1, 1851, in Gordon Mills, Utah, and crossed the plains with her family in 1856. Married Timothy Cook, of Long Valley, California, December 17, 1880, to which union three children were born. Baptized in 1872 by Joseph Burton. Died May 22, 1925, at San Jose, California. Leaves three children, two brothers, and one sister. Funeral services in Irvington, California, with sermon by George H. Wixom. Interment in Irvington Cemetery.

DAVIS.—Mrs. Dora Davis was born April 20, 1869, at Galesburg, Missouri, and died at her home near Soldier, Iowa, July 13, 1925. She was married at Independence, Kansas, to Ellis Davis November 4, 1885, to which union six children were born. They are Mrs Chester Davis, Mapleton, Iowa; Mrs. Claude Hunt, Missouri Valley, Iowa; Mrs. Louis Richwine, Marshall, Michigan; Ellis and Chester, of Soldier, Iowa; and Charles, of Moorhead, Iowa. She was a faithful member of the church and leaves to mourn her loss a husband, six children, an aged mother, and a host of friends. Funeral sermon by Elder Mark Jensen of Moorhead.

ROSS.—Stella Inez Griffin Ross was born near Puryear, Henry County, Tennessee, July 13, 1900. She was married to Homer Ross May 7, 1916. Died June 18, 1925. Surviving her are a husband and a young son. She was a faithful member of the church and was a general favorite among members and nonmembers. Memorial services were held July 27 at the tabernacle near the cemetery where she sleeps. Elder C. L. Ross in charge. Sermon by T. C. Kelley.

SPENCER.—Lavina Ann Spencer was born near Bell Center, Wisconsin, March 1, 1863. Died at the home of her daughter, Mrs. Elmer Young, Gays Mills, Wisconsin, July 23, 1925. She was married to James W. Spencer in 1881. She was the mother of ten children: Lewis, Thomas, Charles, Mannie, Mrs Elmer Young, Mrs. Amos Colman; the other four children have preceded her in death. Besides the children, she leaves an aged father, one sister, one brother, and twelve grandchildren. She was baptized June 28, 1925, by J. O. Dutton. Interment in the Whiteaker Cemetery, near Bell Center, Wisconsin. Sermon by J. O. Dutton.

LEVITT.—At Macklin Hospital, on June 28, Mary Eliza, wife of Elder W. J. Levitt, passed away. She was buried at Edgerton, Alberta, on June 30, J. J. Cornish officiating. The tributes of flowers were many, and the family wish to thank the Saints and friends from the Michigan Branch and from Ribstone and Edgerton, Alberta.

SMART.—Arthur Joseph Smart was born November 26, 1881. Baptized October 9, 1903, by W. P. Robinson. Married Ann Nora Lahey November 18, 1906. Died July 18, at his home in Green Bay, Wisconsin. Death was caused by cancer of the stomach. Leaves a wife, two sons, Glen and Malcolm, one daughter, Dorothy, and two sisters. Funeral services from the home. Sermon by J. O. Dutton. Interment at Riverside Cemetery, Appleton, Wisconsin.

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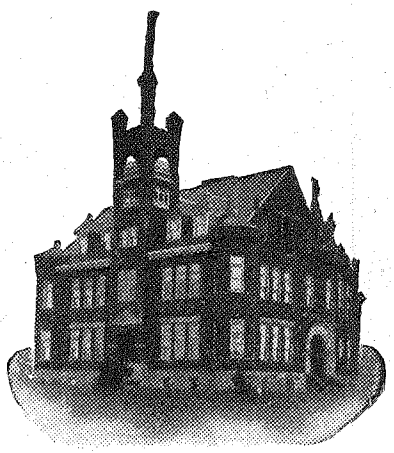

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The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager

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Short Story Contest

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The social ideals of the church contain many valuable story ideas. And sometimes a short story has done more good than a sermon. With this thought in mind, Autumn Leaves is searching for a good story—the best short story on Zion it is possible to find.

In connection with Autumn Leaves, the Pen and Ink Club of Independence is offering $80 in prizes for the best short stories about our social ideals. The judges will be President Elbert A. Smith, Mrs. Alice Edwards, and Frank B. Almond, associate editor of Autumn Leaves.

Everybody can take part in this contest. You do not have to be an experienced writer to compete. All you have to do is to tell in a short story your most interesting idea about Zion. The rules of the contest are printed below.

Read them. Then start right away on your story. The prize winners will be published in Autumn Leaves.

HERE ARE THE RULES

1. The story must be centered around the social ideals of the church.
2. You may use any number of words over 1,500 and up to 5,000.
3. Sign your story with a pseudonym; and inclose with your manuscript a sealed envelope containing your name and address, the title of your story, and the pseudonym.
4. All manuscripts must be mailed before October 31, 1925.
5. Autumn Leaves reserves the right to publish the prize-winning stories. All manuscripts will be held by the Pen and Ink Club, and those having exceptional merit will later on be used in the church literature and periodicals after receiving consent by the author.
6. Address manuscripts: "Contest Editor," Autumn Leaves, Herald Publishing House, Indpeendence, Missouri.

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2.00 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 72 *Independence, Missouri, August 19, 1925* *Number 33*

EDITORIAL

The Program of the Church

III. Special Enterprises

While the church has its general program, as already outlined, in missionary and pastoral enterprises, it has always from time to time had special enterprises. One of these, for example, the building of the Kirtland Temple, was at one time an important though incidental enterprise, long ago completed. You may say God commanded that work, which is true. Later on, however, there was, for example, the building of the Saints' Home at Lamoni, an incidental but important undertaking; and I recall hearing Bishop Kelley say that while the Home was in process of construction from week to week he did not know where the money was coming from to pay the mason and carpenters, but it always came. He and those associated with him built by faith. Possibly they made some mistakes, for which they were criticized. To-day, however, these mistakes are largely forgotten in the actual things accomplished by them in a constructive way in the carrying out of the vision given to them.

The building of Graceland College, approved by General Conference, was another incidental enterprise long ago completed.

Similarly the late General Conference approved what might be termed three special enterprises which engage our immediate attention; the first of these the building of the Auditorium.

Any person who attended the late conference, not fortunate enough to be a delegate, who struggled to obtain a seat early in the morning and having obtained it perhaps ate his or her meals without leaving that seat in order to hold a place, concious that in so doing some other person was deprived of a seat—any such person will recognize the need of an adequate auditorium for General Conferences and other purposes. Recognizing this need, three General Conferences in the past five years have ordered the Auditorium built, and that with few adverse votes, so upon that point there would seem to be general agreement.

There is the further consideration that money in considerable sums was contributed for that purpose. One of two things might be done, either return the money to the donors or erect the building. It would be neither honorable nor good policy to take the money conscientiously offered for a given purpose and then never use it for the purpose for which it was contributed. The late General Conference, recognizing this fact, again ordered the building of the Auditorium. This may not be an easy or a speedily accomplished part of the program. The church has already received in round numbers $473,000 for that purpose. Of this in round numbers $282,000 has been used up in current running expenses. We are not arguing as to whether this was right or wrong, simply stating the fact. It will have to be replaced from the sale of real estate which was set aside to protect the Auditorium fund at the time when the money was used. That may be a slow process. There is, according to the Bishop, approximately $100,000 in liquid assets (at once available) with which to begin the building as soon as the way is clear.

A second enterprise approved by the conference is the raising of an endowment for Graceland College. You should remember that Graceland College was founded during the presidency of the late Joseph Smith. Others were associated with him in projecting it, including such persons as Marietta Walker, Bishop E. L. Kelley, W. W. Blair, and others; but I doubt not that President Joseph Smith more than any other one person was responsible for bringing the college into existence. It was, in fact, a part of our general educational program. The church began to establish schools before it was one year old. The first school in what is now greater Kansas City was established by Joseph Smith in 1830 in what is now Troost Park. Schools were established in Kirtland, Far West, Independence, Nauvoo, and finally at Lamoni.

Graceland College has done a big and splendid work. I have traveled a great deal, and wherever I have gone and have met a group of young people in any branch composed of students or former students of Graceland College, almost without exception I have found them active in church work. I am in-

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formed that during the past year nearly one half of the students of Graceland College have worked their way through. Various enterprises fostered by the college, such as rug making, made this possible. Not only have students been helped through college, but they have been trained to enter upon their life work and win for themselves a higher standard of living, which is not only in the interests of the individual but also of the church.

But now rules and regulations have been passed under which any junior college such as Graceland must have an endowment of $200,000 not later than next March. We did not select the time for the raising of this endowment. We were not consulted in the passing of this legislation. Perhaps a more opportune time might be selected; the choice was not ours. The endowment must be raised, or according to President Briggs the college may as well close its doors. We cannot afford to permit the college to be closed and confess that Joseph Smith had a vision which we are not devoted enough to carry out. We cannot afford to confess we began something we cannot finish. That is a humiliating confession for an individual or an institution, and particularly so when the thing begun ought to be finished because of the righteousness resident in it. We cannot even afford to lose our monetary investment in the college. By all means Graceland College should be continued. We can and should raise this endowment, and when it is raised it will greatly relieve the Bishop from the annual burden of meeting the deficit, since the endowment will go a long way toward caring for the college annually. We are not asking you at this time to contribute, but I am asking that you will be prepared and willing to help when the appeal goes forth.

Thirdly, the conference approved the stewardship idea, not only the teaching of the law of stewardships, but also an early effort to put it into practice.

We need not now enter upon a delineation of the law of stewardships. You have already heard it presented from the stand and through the HERALD. This is referred to as an incidental or special part of the program; however, it is a part of our general program. We have had stewardships in theory nearly one hundred years, not altogether in theory, either, because the missionaries have always been considered as stewards. They have received, not according to their ability, but according to their "needs and just wants," which is the law of stewardships. But the commandment given in section 101 is that every man should be considered as a steward.

In conclusion, by way of summary, we have set forth as being on the church's program, first, our missionary enterprises; second, pastoral enterprises; and thirdly, special enterprises, such as the three named: The Auditorium, the endowment for Graceland College, and stewardships.

This may not be an easy program. It may not be one that will be worked out in a short time. Perhaps it would be easier to discontinue our missionary efforts; it would be easier to go slow in our pastoral work; it would be easier to forget about the Auditorium and ignore the obligation involved in the receipt of money to build it; it would be easier to close the doors of Graceland College; it would be easier not to assail the great problem of stewardships which is a part of the whole stupendous problem of Zion; but we said at the outset that this had been referred to as the latter-day *work*.

Thomas Carlile remarked that humanity has no use for an *easy* religion. Humanity needs and demands a religion that calls out the heroic; a religion that calls for the element of sacrifice—sacrifice in the interests of splendid ideals.

And surely our splendid program, beginning with the missionary appeal and carrying forward the great ideals of Zion, can and does arouse in us all that is fine and heroic and sacrificial. And in this work remember that all are called, the burden and responsibility rests upon all of us, all should be laborers together. Remember also the admonition given of the Lord through the late Prophet Joseph Smith, "Let nothing *separate* you from each other." Let us draw closer together rather than foster a "separatist" movement. And to this admonition was added the further one: "Let nothing separate you from the work."

ELBERT A. SMITH.

The Ties of Christian Brotherhood

One of the most expressive and precious hymns sung by the congregations of Christian people is number 52 in the Saints' Hymnal, "Blest be the tie that binds." If we sing this hymn carefully, knowing something of its history, there is generated in us a new Christian brotherhood.

The social services of the church on the Lord's Day, and in midweek at the cottages, homes, and other places of meeting, should and do find many ways to enhance this spirit, which will make it finally possible for Saints of widely different mental and spiritual habits and training to see eye to eye; or, otherwise expressing the same idea, to "be equal," to "be one."

In this issue of the HERALD there is published from the pen of Joseph Dewsnup, Manchester, England, an account of the life and death of Elder William Spargo, of Wigan. This writing is meant for a tribute to Elder Spargo, and it is successful—but it does more. It is given space in the HERALD'S

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crowded columns for three reasons; it is doubtful if we could give it space were it not for all three, as space is valuable now. These reasons are:

1. It cannot be carefully read without doing the work of binding the Saints of America more closely to the Saints of England by the tie of Christian fellowship and common sympathy and understanding. This binding together while separated by many miles of land and sea is the substantial stone in the redemption of Zion—the land and the pure in heart.

2. Holding up the accomplishments of a humble Saint before the eyes of young and middle-aged active Saints of the hastening time is a sure incentive to like achievement.

3. We read of the affection of Jesus for John and of John for Jesus, and we are purified—our affection is refined. In the affection here unostentatiously depicted, of William for Joseph and Joseph for William, we have an example in the life of today which has a strong tendency to refine and purify.

We believe we have assigned good and sufficient reason for breaking some of our rules and publishing this contribution almost verbatim, and we invite you to write the HERALD a card, stating in fifty words or less your thought in connection with it. Do it right now, lest you forget, or prehaps are unable to find as opportune a moment as the present one. Address, Herald Editors, 103 South Osage Street, Independence, Missouri.

RICHARD J. LAMBERT.

Reunion Season Nears Its Close

The reunion season of the church in America opens in June and draws to a close in the early days of September. Two weeks from now the last of them will be rushing towards their closing days, and the Saints will revert to their local congregations and resume their routine. This routine has been interfered with to some extent, and will necessarily be restored else instead of gain coming from the attendance of the Saints at the district or sectional meeting, there would come loss.

What Has Been the Gain?

Men and women of large branches have met with men and women of small branches, and all of these have met the isolated Saints who by a Herculean effort have come to get in personal touch with a body of Saints. And this association, this participation of these various classes in the activities of a common meeting has absorbed or dissolved the provincialism which has been growing as they have been confined to their narrower fields and manifestations.

The gospel has been heard from the lips of ministers whose voices are new to the ears of the Saints.

A variety of gospel experience has come to the souls of those who have been confined, possibly, to a limited experience, as in social meeting the testimonies of the stanch and tried members have been interspersed with the accounts of conversion by those whose voices are new in the gatherings of the Saints. Newly acquired and precious zeal has mingled with the fervor and quiet faith resulting from years of service in the ranks of the church and of its ministry.

Common living accommodations, including shelter, food, hours of retiring, rising, worship, amusement, study, rest, have been shared for a week or ten days. Men have become tired in looking after the welfare of the camp and the conducting of the meetings; women have expended their strength in the like manner and in the protection and direction of the children; youth has exercised the talent, the sprouting genius, the new faith, the profuse energy in contributary ways to the advancement of the meeting; and children have played together and have learned to divide the use of means of amusement: the benefit to every man, woman, and child, is incalculable—they are closer in the bonds of brotherhood.

So, as we sense the fact that from the reunions of Canada and the East; from Kirtland where the Temple of the Saints adorns one of the beauty spots of what was once an organized stake of Zion and still is a place for the gathering of saintly reserve strength; from Lamoni which is a wonderful little city where Saints in large number live under favorable conditions and train the young of the church for future valiant service, a community always spending itself yet we trust constantly growing richer and having more to spend; from Nauvoo the beautiful, in the State of Illinois, and Far West in Missouri, from points in Kansas, Colorado, and the Far West, to their homes all over the broad land, Saints are returning by automobile and railway and other modes of conveyance, the church is taking to every nook and corner of its habitation fresh installments of knowledge, spirituality, brotherly love, and always and ever a broader and deeper knowledge of what it means to be engaged in this great latter-day evangel.

We cannot calculate the good in such a manner as to tabulate a statistical table, but the men who travel from place to place in the church may sense the gain just as definitely as though we could.

For this reason we rejoice to see the growth of the reunion spirit.

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ORIGINAL ARTICLES

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

A Faith That Works

BY A. B. PHILLIPS

It has been said that everything in the world may be classed under one of two headings. It is either good for something, or it is good for nothing. That which is good for nothing cannot benefit its possessor, but it may do him considerable harm, for he may depend upon it at a time when important results are involved. He who wisely chooses the things that are good for something and rejects those that are good for nothing is the person who succeeds in life. One who does not do this never accomplishes many things worth while, and usually is being constantly disappointed in the results for which he is responsible. This is the natural fate of one who constantly uses poor judgment and does not properly learn by experience. The fundamental reason for his failure is in himself, however much he may dislike to admit it.

In early colonial days a number of settlers discovered an immense quantity of golden grains along the Virginia coast. Excitement ran high, for they believed a greater fortune was now assured them than Crœsus ever dared dream of. With feverish haste they proceeded to load their ship with the precious treasure until they feared it might sink if more should be added, upon which they sent the vessel to England. Great suspense followed, for the voyage was long and dangers lurked in the trackless deep, but at last they landed safely only to discover that their prized cargo was nothing but fool's gold, or common pyrites. Great disappointment was the natural consequence of their enlightenment, of course.

There is a vast difference between credulity and faith. The hope of one is largely pinned to chance, and poor chance at that. The other is founded upon truth and right principles—a foundation which is secure both now and for the future ages. Faith is an active, not a passive principle, and produces results according to the extent of its operation, for it is to be used with intelligence and according to law, and when so used it is as certain as the law by which it works.

Worldly Wisdom and Spiritual Stupidity

Jesus had to deal with people occasionally who were much like many in the world to-day, having worldly sagacity but spiritual obtuseness. One of his most pointed parables concerned the man who had accumulated so much of earthly goods that he built greater barns to hold them, thinking that his soul could "eat, drink, and be merry" for many years. What a shock it must have been to hear the following words:

> But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.—Luke 12: 20, 21.

As fall the leaves of autumn to mingle with forgotten dust, so are men and their possessions and plans swallowed up in the tide of oncoming life, and soon only a hazy memory of them remains. All the worldly goods they acquired must be left behind when they depart from the shore of life. In the other world they are enriched only by the good they have done, but there their possessions shall never be lost, while here they may enjoy only a few years of life at best. He who is truly wise, then, will acquire that which he may continue to enjoy in the next life. To believe that he may live selfishly here, and yet enjoy eternal life, is credulity; for the divine law states otherwise. The very spirit of the law of life is opposed to selfishness, for it is the spirit of charity—the love of God for man.

He whose energies are spent on himself and his own has not really begun to live. He little knows the sweetness of the more abundant life which Jesus says was the object of his mission among men. He may be wise in the things of the world, but the Lord has warned us that "the wisdom of this world is foolishness with God." Let none of us be so foolish as to lightly esteem the life that never dies, and let us not neglect the things of which that life is composed.

The Testing of Faith

Abraham believed God and acted upon that belief. The test of his faith was his works. James rejected the notion of a passive faith, when he said, "I will show thee my faith by my works." Faith is something to be demonstrated by deed. To profess appreciation for the restored gospel is well, but to show that appreciation by giving treasures for the cause is very much better and more acceptable to God. What we give is the test, and no person need be deceived even for a moment concerning where his heart is. Jesus has explained that, "Where your treasure is, there will your heart be also."

Religion is essentially a thing to be demonstrated; its profession is a matter of less importance. And to be all that God meant it to be, it must be supreme in the activities of life. The things we render to God should be of first consideration, not secondary. Even the Mosaic law, the "schoolmaster until Christ," required both the *first-born* of man and

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beast and the *first of the first fruits* of the ground to be set apart to God.

Hear the great lawgiver:

And the Lord spake unto Moses, saying, Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both man and of beast: it is mine. —Exodus 13: 1, 2.

The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God.—Exodus 23: 19.

And that we should bring the first fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.—Nehemiah 10: 37.

And the first of all the first fruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.—Ezekiel 44: 30.

The reality of our faith is manifest when we make God and his work our first consideration, instead of putting him last. It is what Paul calls the "faith that worketh by love," concerning which James tells us that it is by works that faith is made perfect. A faith that works produces results, for results are the objects of faith and are proportionate to it, so that the greater the faith the greater shall be the results.

Sowing and Reaping

Life is like a great field in which are being sown good seed and tares. And we are doing the sowing, day by day. If we sow tares we must not expect to reap wheat, for tares do not grow wheat, and the good book says: "Whatsoever a man soweth, that shall he also reap." It ought not to be difficult, therefore, to learn what sort of a harvest our sowing shall produce. We need only to examine the seed we are sowing, and surely we ought not to sow any seed before we learn what kind of seed they are, lest we reap to our sorrow and loss. The sacred word suggests the use of caution:

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.—Galatians 6: 8.

Not only shall we reap the *kind* of harvest that we sow, but our reaping shall also be in accordance with our sowing in *quantity*. Therefore he who desires to avoid the labor of much reaping may ensure that result simply by sowing his seed with a sparing hand, for the record informs us:

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.—2 Corinthians 9: 6, 7.

From what we have observed it is evident that faith cannot stand alone. Its potency and worth are found in its motivations. Its supreme dynamic is love, and when the love of God and the love of man guide in our lives we can remove mountains by faith. Obstacles become subject to our will, and devotion sublimates our labor, for we realize that we are coworkers together with God. To give our lives, our tithes, our offerings, and all our spiritual and physical powers becomes a glad privilege. It is a faith that works:

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. —2 Corinthians 4: 6.

The Spirit of Stewardship

BY EDWARD RANNIE

Altruism: The principle of living and acting for the interest of others.—Webster.

By this shall all men know that ye are my disciples, if ye have love one to another.—John 13: 35.

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?—1 John 3: 17.

And no one can assist in this work, except he shall be humble and full of love, . . . —Doctrine and Covenants 11: 4.

If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, . . . —Doctrine and Covenants 42: 8.

In the hearts of most normal persons the spirit of altruism reigns, and among pioneer people it is especially strong because of their poverty and dependence upon each other. As wealth increases and poverty disappears, so does the spirit of altruism vanish. Dependence upon God and neighbors is fertile soil in which altruism will grow. In an organized manner it expresses itself through fraternal societies.

Because of the methods in use in the conducting of business and management of industries, it is impossible for all men to have steady employment or receive a compensation for their service which will permit them to supply their needs and just wants. The farmer has his difficulty in another way—the high price of land makes it almost impossible for a poor man to buy a farm. It will cost more now to make one payment in purchasing a farm than it took to pay for an entire farm fifty years ago. There are only a few men managing large industrial institutions that will pay all their employees, skilled and unskilled, a wage sufficient to supply them with the necessities of home.

Our heavenly Father foreknew the conditions that would exist in these latter days, when Zion was to be built up and be a haven of rest to all his people who would keep his commandments. And with that foreknowledge it pleased him to give instructions by the spirit of revelation, supplementary to that found in the New Testament and Book of Mormon, to carry into effect his law that would eliminate poverty and bring about a condition of equality.

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That law we call the law of stewardships. All the wisdom that good men can muster will not be sufficient to devise a plan to accomplish the Lord's purpose. If we hope to succeed, we must make our effort in the Lord's appointed way; it would be folly to try any other plan.

If material wealth were the only benefit to be derived from the operation of the law of stewardships, it would not be worth spending so much time talking about it. Men of the world have devised a great number of good plans to accumulate wealth, but we need a plan which will develop spirituality and eliminate selfishness at the same time.

In the sixteenth chapter of Luke, Jesus is reported as trying to teach a lesson on the proper use of wealth in his story of the unjust steward. He says, "If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Is not that a true principle? Who does an employer reward? Most certainly the faithful employee, by promoting to more responsible positions and an increase in wages! The true riches will be the bestowal of spiritual blessings that come from the indwelling of the Holy Spirit that will "guide us into all truth" and give us eternal life in the world to come.

In Doctrine and Covenants 70: 3, the Lord informs us that all who belong to his church are subject to the law of stewardships, and whether we are engaged in the spiritual affairs of the church or in temporal matters of business and industry, *the law applies to us.* The concluding admonition is, "Nevertheless, in your temporal things you shall be equal and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld." If we are not faithful in the use of our material wealth, our heavenly Father will withhold from us his Holy Spirit that will give us light, wisdom, and understanding.

In order to make a start to begin life under the law of stewardships, it is not necessary that we should be perfect in knowledge, wisdom, and righteousness; but there must be a fair and reasonable degree of those principles well grounded in us before we can start with any hope of success. About eighty years ago Robert Owens, a manufacturer and philanthropist of Great Britain, bought in southern Indiana about three thousand acres of improved land with all necessary buildings and equipment, from a German colony, and invited a sufficient number of colonists with their families to occupy it without cost to them. He had paid one hundred and fifty thousand dollars for it. They could not work together in such a way as to bring success, and in less than three years they had changed their form of government seven times, and finally failed. They had not made that measure of Christian development which would enable them to work together in peace and harmony.

The following story will illustrate the principle involved:

Mr. Jones was a banker living in the town of Z——and had plans made for a very fine brick house. Near the place where he intended to build his home was a bank of clay with sufficient material to make millions of brick. He wrote to a friend in a near-by city, a builder and contractor, to come and build his house for him, and that he had all the material ready to begin the work. The contractor, with a sufficient number of mechanics with their tools and necessary equipment, went to the town of Z——and, with Mr. Jones, visited the building spot. The contractor looked around and saw all the necessary building material except the brick, and remarked, "Mr. Jones, where is the brick?" He replied, "There is in that big clay bank enough to make several million bricks." The contractor looked surprised and said, "Mr. Jones, that is the raw material from which brick is made, but I am not a brickmaker, and you must make the brick before I can begin to build your house." Unless we purify ourselves and become a peculiar people and zealous of good works (Titus 2: 14), we will be raw material, and the Lord or the Bishop cannot use us in erecting our great stewardship building of which Jesus Christ must be the corner stone. And if we are to be bricks in the building, we must become like him by eliminating from our lives selfishness and by putting love in its place.

The Lord has given us a plan, so that we can make a beginning on a small scale; and when we have gained experience, the smaller units can be brought together more closely, as the States of the Federal Union are. This is suggested by the statement, "And the whole body of the church when organized." Read all of section 128, Doctrine and Covenants, and especially verses one (the latter part) and six.

Elder F. T. Mussell writes from Mallard, Iowa, July 16, to the First Presidency: "I am trying to keep on the move where wisdom seems to direct and where I think I can be of service, yet I find it quite a task during this extremely warm weather to keep up an interest in church work; and, too, right at this time it seems that everybody is busy with farm work. It is my desire while in these parts to try to get in touch with some of the isolated members of the church who seldom get any recognition from the church; yet I find it a difficult matter to reach them, as they are much scattered and do not seem to want to let their whereabouts be known. I am in hopes that after the busy season passes we may be able to get some more interest awakened among the membership."

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OF GENERAL INTEREST NEWS AND LETTERS

Sunlight for the Babies

"Old Sol is a good baby doctor. Let him have a chance at your child!"

So says Doctor Martha M. Eliot, director of child hygiene of the Children's Bureau, United States Department of Labor, urging "more sunlight for babies."

Doctor Eliot is directing a demonstration of the control of rickets in New Haven, Connecticut, in which the Children's Bureau and the Pediatric Department of the Yale school of medicine are cooperating. This demonstration has proved again the power of the sun in preventing and curing rickets.

Says Doctor Eliot:

In the campaign for better babies and healthier children, more stress must be laid upon sunlight. The baby or little child who has been kept out of doors and tanned by the sun is strikingly healthy and vigorous in contrast to the pale, flabby baby or child who has been kept indoors.

When the sun's rays are analyzed by the physicist, it is found that some of them produce visible light which can be divided by a prism into the well-known spectrum of colors, red, orange, yellow, green, blue, and violet. It is also found that beyond each end of this visible spectrum there are invisible rays; at the red end, the infra-red rays which produce heat, at the violet end, the ultra-violet rays and X rays. It is these ultra-violet rays which have so powerful an effect on living matter, destroying bacteria, healing tuberculosis and rickets. When sunlight shines through window glass, the visible light and the heat rays pass through, but the ultra-violet rays do not penetrate beyond the glass.

Sun baths in the direct sunlight are the simplest method of giving the baby enough ultra-violet light. Sun baths should be begun when the baby is about three or four weeks old. On this first day the baby's hands should be exposed to the direct sun for a few minutes. Care must be taken not to burn the skin. A slight reddening of the skin each day will gradually tan the baby. Unless the baby is accustomed to the sunlight from exposure indoors, the first sun bath should be for ten or fifteen minutes only. Each day thereafter the exposure to the sun should be increased from three to five minutes until the baby lies directly in the sun one hour in the morning and one hour in the afternoon. Every few days the amount of body surface exposed should also be increased, at first slowly, but as the spring days grow warmer, more rapidly. After the face and hands have become accustomed to the sunlight, the sleeves may be rolled up one at a time and the arms exposed, beginning with a few minutes and increasing daily. Very soon the stockings may be taken off one at a time for a few minutes each. Gradually the baby becomes accustomed to the sun bath, and by the middle of May or first of June sun baths can be given to the whole body. In the heat of July and August, care must be taken to give the sun baths in the early morning before ten o'clock or in the afternoon after three o'clock. The head should be protected when the baby is in the hot sun between ten and three o'clock."

"Sunlight for Babies," an article on heliotherapy by Doctor Eliot, has been reprinted from the Child Health Bulletin for the Children's Bureau and may be secured free by writing to the bureau.

Little Journeys of the Editor in Chief

Visits Toronto Reunion

The similarity of customs, manners, business methods, and even race on both sides of the American Canadian boundary line makes it sometimes difficult for an American to realize that when in Canada he is on "foreign soil"; but on crossing "the line" he is made conscious of the change of country by the official curiosity of both customs and immigration officers. This ordeal, however, is soon over, and as we left Detroit on Friday night, the 24th of July, before the train had been ferried over the Detroit River to Windsor, our baggage (Mrs. Smith's and mine) had been inspected and "chalked"; and Brother Carmichael, by retiring early into an upper berth, his baggage with him, escaped, not even knowing the inspectors had passed through the car. Off from Windsor at last we retired to our bunks for some rest before reaching Toronto.

On time the next morning at Toronto, we were met at the station by Doctor Charles McLean, father of the "international grandchild," made famous by Elbert A.'s pen, which baby is one of the cutest little "red heads" one is likely to see in a day's journey. We arrived early and breakfastless; but the latter condition was remedied by "Fay," Doctor's wife, who had remained at home to prepare refreshments for us. We were a hungry trio, and did justice to her well-prepared breakfast. After breakfast Doctor went to his office and his patients, while the rest of us, under Fay's guidance, went in the McLean Edition of "490" to the custom's office to rescue a suit of clothes sent by mail by Sister Carmichael in response to an S. O. S. from her husband, who, not thinking about being on "foreign" soil, had forgotten about "duties." On the way down we "joshed" Brother Carmichael a bit about the amount of duty he'd likely have to pay. But, whether due to the Bishop's ministerial appearance or Fay's famous smile, or that emergency suits are not dutiable, no import dues were collected, and Brother Carmichael returned to the car smiling, with the needed suit under his arm. "All's well," etc.

That smile broadened a few moments later when Doctor McLean said: "Say, brethren, there are no meetings at the camp to-day, and you'll not be needed there, and there's a double header on between Toronto and Rochester. What d' y' say?" Of course we were all "sick" and needed recreation at Hanlan's Point. So it was arranged. A hasty lunch, and all six (including Murray the Red) were en-route to the ferry. Across the bay in a somewhat slow but sure ferryboat, to Hanlan's Point, into the ball park, and for about two and one half hours we watched on Canadian soil a fine display of the American pastime by two teams composed almost entirely of Americans, but one team under Toronto's colors, and the crowd seemed to be as enthusiastic fans as are the Americans. A thin, drizzling rain at times threatened to end the game; but the double-header was finished, both being won by Toronto by splendid teamwork as well as brilliant individual playing. We all thoroughly enjoyed the recreation, even Murray the Red having a good time, being a little tot who seems to possess the happy faculty of easily adapting himself to circumstances. It was the first professional game Mrs. Smith and I had seen together for many months.

Shortly after the grounds were left, rain came in earnest, and by the time supper had been prepared and eaten, and the seventeen miles driven to Woodbridge, where the reunion grounds are, we found the camp wet, but the campers happy, as usual.

Woodbridge is a small town about seventeen miles north and a little west of Toronto, touched by both the Canadian Pacific Railway and the Canadian National Railway. It is also served by "Radical," or the electric traction line. It

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is also on the Humber River, a stream of water which empties into Lake Ontario in the western outskirts of Toronto. The camp lies north and west of Woodbridge about three fourths of a mile, on a tract of about ten acres owned by the Toronto District. It is prettily located, in a picturesque region, on the Humber River, with possibilities of having the present lack of bathing and water sports removed by some work and planning. We found quite a number of tents on the ground; but the camp's propinquity to Toronto in this day of easy and quick transportation is responsible for the small number of campers compared to the numbers which gather evenings and week-ends.

The "stand-bys," Bishop McLean, "Dave" Pycock, Alice McLean, Leslie Prentiss, and others, were on hand busy as bees, looking after the efficiency of the camp and the comfort of the campers.

On Sunday morning the reunion was off in full blast, and with an attendance which filled the tent to overflowing from the early prayer service to the close of the evening preaching service. An early hour saw Brethren Floyd McDowell, G. T. Griffiths, and James Pycock of the general ministry at hand, ready to do their part, so that with the later arrival of "Uncle John" Shields and the various local brethren of the priesthood, there was no lack of talent to carry on the work of the reunion.

Zion and Her Problems

All day Sunday Zion was the theme, for at the morning and evening hour I spoke on Zion and stewardships, as did Bishop Carmichael in the afternoon. That the Saints present were interested there is no doubt, for their many questions propounded when opportunity was given evidenced that fact. And on Monday Zion was again the theme, for in the morning Floyd M. began his classes, to run throughout the reunion, in which he purposed to present an intensive study of Zion and her problems.

Corner Stone of Woodbridge Church

Besides a prayer meeting and three preaching services on the 26th, there was another exercise of considerable interest; for at two o'clock the corner stone of the Woodbridge Church was laid, in which ceremony I had the pleasure of wielding the trowel. The exercises were short and to the point. A short historical sketch was read, which showed James A. Wilson was responsible for the start of the work there, his persistent efforts resulting in the formation of a branch. Some monhs ago Brother Sam Clark took charge, and an active desire for a church home was developed, ample ground was secured, and recently at one of the most picturesque spots in the vicinity excavation was made, basement walls created, and Sunday the corner stone was laid. It is expected that the walls will speedily rise on the foundation. About two hundred Saints attended the ceremony, and I am sure that all as they stood around the basement under the fine shade trees at that pretty spot rejoiced as they listened to the speeches, prayers, readings, and songs which ceremonially marked the building of the eleventh church home of the Saints in Toronto District. The ceremonies were under the quiet and unobtrusive direction of Brother "Sam," with District President David Pycock in charge, and Gomer T. Griffiths, Bishop McLean, and myself taking our parts. May divine direction and support be vouchsafed to the earnest band of Saints who constitute the newest branch of Toronto District.

Monday was a busy day, for with writing all forenoon while Floyd M. conducted his classes, and with conferences with officials and more writing in the afternoon, the time for camp recreations, the day passed quickly despite the rain. The evening saw a goodly crowd out to hear Bishop Carmichael, who with his practical presentation of stewardships held the close attention of the audience throughout the session.

Off Again for Onset

That evening we bade good-by to the Saints on the reunion grounds, for next day Brother Carmichael, Mrs. Smith, and I were to go on eastward, towards Onset, leaving the other brothers already mentioned, together with Brother Curtis, momentarily expected, to "carry on" at Woodbridge.

A breakfast party the next morning at the home of Brother and Sister Needham was followed by the blessing of their infant daughter by me and Brother Floyd M. Then a time of quiet visiting before making for the station or pier, the choice to be determined by the weather; for the steady downpour all morning made the boat trip across the lake seem less preferable than by rail to Buffalo. But the breaking through of the sun determined us to take the boat; so by a close margin we made it. The beauty of the trip across the lake and up the Niagara river was marred by the showers we passed through; but at that there was much to challenge the eye and the admiration. As a young man I had visited old Fort Niagara; and as we passed that point I could not but recall the thrills I had experienced in visiting that old fortress, exploring its dungeons, and recalling its history of Indian wars, the Morgan episode, etc.

We landed, of course, at Lewiston; and once more passing customs and immigration officers, found ourselves on the land o'er which "Old Glory" waves protectingly. To come "home again, from a foreign shore," even from near-by Canada, always brings its joys to an American. A quick run on train to "Suspension Bridge," a fifty-minute wait there, another quick run to Buffalo, transfer by taxi to the Lackawanna terminal, supper there, and we were soon off on the "Lackawanna Special" for New York.

A night ride on a Pullman is usually quite a matter of routine; elbowing about in crowded toilet rooms, jostling in narrow aisles when bunks are "down" or being "made down," a series of bumps and jars as the heavy train is jerked into motion by vigorous use of throttle and reversing lever, the repeated sensation of being stood on one's head as the train comes to a grinding and jerky stop, the scream of near-by locomotives, the rushing rattle of passing freight trains, all tend to make the morning welcome. But in spite of all the drawbacks, one rests and gets up refreshed. And so, up and dressed, brushed and combed, we're out at Hoboken for breakfast in the terminal.

Time for a shave and to do some telephoning, then by ferry to Barclay Street, New York, a "portage" to the next dock, and we store the baggage on the *Providence* due to leave at half past five in the afternoon for Fall River. After some more telephoning we start out for some business calls and a lunch appointment between with Brother E. Squire, district president of the New York and Philadelphia District and president of the Brooklyn Branch. We spent an hour with him, talking over church problems and prospects in district and branch. Then some more business calls, and we find our way back to the wharf and to our quarters on the boat.

A Wonderful Water Trip

Some half hour late, the *Providence* at last, with roar of whistle, slips out into the Hudson River and begins her trip down to the bay, around Battery Point, into East River, under Brooklyn Bridge, Williamsburg Bridge, and others, past Governor's Island, near Statue of Liberty, past Blackwell's Island, through Hell Gate, out into the sound. It is a trip which is matchless in interest. I have taken it several times, yet I enjoy it more every time. And this time the conditions were particularly favorable. A clear air, bright sun, light wind, we sat on the fore deck and enjoyed every minute of the time till we were well into the sound and the gray of the gathering dusk began to thicken into night.

And what a trip it is! The slip from which the ship unberthed is one of scores, large ones, jutting out into the mighty Hudson, on whose bosom there ran, glided, and rolled a multitude of craft, steam, gasoline, row, sail, and what not, whistling, booming, squeaking, screaming, all busy tooting at one another in signals full of meaning to the knowing but to others simply additions to the din. Down the Hudson, around the point, into East River, perhaps the busiest stretch of water in the world, passing as it does

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through the heart of one of the densest and greatest centers of population in the world—a center teeming with the activities of industries and endeavors of every description. And what can one say of the skyline of lower New York, only as has been repeatedly said? It is matchless and can be seen only here. And from an upper deck of one of the Fall River Line boats, as it sweeps majestically down the Hudson, curves gracefully around Battery Point, and glides under the bridges and up the channel of East River, that marvelous skyline and mass of great buildings are seen at their best. A thousand points of interest greet the eye, and can one ever tire of making the trip?

But the longest lane has a turning, and the most interesting of trips will end. So when the succession of docks and power houses, and the varied scenes of the city had finally given place to the uniformity of the distant Long Island country shore line, matched by the shore line of the mainland, we left the deck to seek the dining salon. Then, it being a bit late, I sought my bunk, leaving Mrs. Smith at the writing desk, "dropping some lines" homeward. Then, funny thing that it was, she forgot the number of our stateroom, and when after the concert by the ship's orchestra she wanted to retire, she was lost. She had an idea of about where our room was, on the deck; so she tried to locate the room by listening to the snoring. The fact that she failed to locate it thus proves to me that either (her assertions to the contrary notwithstanding) I do not snore or else do so so seldomly that she has not learned to identify it. Either that or else I have learned to sing the night song in such a variety of keys that she failed to recognize the harmony I was producing at that time. In any event, she failed to find the room and was in despair and was about to accept the invitation of a young woman to share her room when she had the happy thought that perhaps the purser could tell her the room number. So she located it—and woke me out of a sound sleep. But she paid for her late hours, for, landing early at Fall River, a deck patrolman, or some other heavy-booted or footed seaman, was doing a marathon or something else on the deck above, and crossed the roof of our cabin at frequent intervals with a mighty tread which fairly shook the cabin. "Oh, what's the use! Let's get up!" We did, with the advantage that at the breakfast table we got cream in our cereal instead of the milk served the late comers. "No loss without some gain," etc.

An early train out of Fall River put us into Onset about eight o'clock in the morning where at the station we were met by Brother E. L. Traver, who in his Franklin took us to the camp. The morning prayer meeting being in session, we plunged at once into the activities of another reunion. Of this more later. FREDERICK M. SMITH.

Fairview, Montana

July 22.—Branch election brought no change at Fairview. The officers have been sustained for several years just as they now are: President, Elder W. R. Hillman; priest, A. R. Ritter; deacon, Vernon Ditton.

Besides the regular services we have had two enjoyable occasions lately. One Sunday, after the usual meeting at Fairview, most of the flock journeyed by auto about fifteen miles to the home of Brother Ami Briggs and family, where between showers a picnic dinner was disposed of. This family seldom gets to Fairview, and for their benefit and for some nonmembers who were visiting there, a prayer and sacramental service was held, and then a short sermon delivered.

Another Sunday we drove over to Yellowstone River for lunch. The young people are looking forward to a Friday evening out of doors at Brother Hillman's. A campfire, wiener roast, ice cream and cake, stories and songs are being provided for.

Several members of the branch attended district conference and reunion at Glasgow. All reported a good time though no action was taken providing for a reunion next year. A. R. RITTER.

Hard at Work in West Virginia

It has been some time since a letter has appeared in the HERALD from the West Virginia District, and although we have been silent in this respect, we have not been idle, and much has been done in this territory.

On May 10 a Sunday school institute was held at Fairmont, with representatives from many different branches in the district, and interest was shown.

In the early part of June Brother J. D. Shower, the new misisonary in this district, visited Parkersburg. A few interesting meetings were held, and we were surely glad to have him with us, even though it was but a short time. From here he went to Clarksburg, where quite a number of meetings were held, and just before his departure they had a wiener roast, about twenty attending and all reported having had a splendid time.

The next eventful time was a one-day meeting held June 28 at Toll Gate. Saints were present from Clarksburg (coming by way of automobiles), Parkersburg, and from Columbus, Ohio. Brother Shower was the speaker at the morning hour, assisted by Brother Newton, president of this district, and we also had with us Elder E. D. Finken, missionary from the Southern Ohio District, and Brother Boyd Williams of the First Columbus Branch.

Immediately following the morning services the Saints and friends adjourned to a beautiful grove near by, where a delightful lunch was served to all in the good old-fashioned picnic style.

On July 4 a general Sunday school picnic was held at Morgantown, in the grove near the church. Quite a large crowd was there, coming from different parts of the State. The program of the day began with prayer meeting at half past nine in the morning with Elders McConnaughy and Newton in charge and lasted for one hour and a half, and a splendid spiritual time was enjoyed by all. Immediately following this service were games for the children, and at noon a picnic dinner was served. At half past two a short program was given, appropriate for the day. At the close of the exercises it was announced that July 26 would be rally day in Clarksburg, and all were invited to attend.

At this rally day meeting quite a number were present from the various branches in the district; also Pennsylvania and Ohio were represented. At the morning service Brother Frank Shinn, formerly of Clarksburg but now of Pittsburg, Pennsylvania, was the speaker. The sermon was on the subject of service and was very beautifully given. The Saints expressed themselves as being much helped and encouraged by the many wonderful points made.

The afternoon session was the second Sunday school institute class to be held this year, and was in charge of Brother Harry Smith of Parkersburg, the district Sunday school superintendent, and Brother C. W. German of Morgantown, assistant district superintendent. Many interesting subjects were taken up and discussed, among them the following: "A successful teacher," "Relation of the Sunday school to the branch"; How shall we increase the membership of the Sunday school?" "How shall we hold the attention of the beginner?" "Best methods of training the teacher."

In addition to these subjects, Brother Harry Smith read a very interesting paper showing some of the statistics of the Sunday schools in the district, as well as general information along this line. Also at this meeting the question of adopting the stewardship plan of handling all finances in the branch, Sunday school, and Department of Women was discussed at some length.

Brother James McConnaughy, of Barberton, Ohio, has been in the district since the early part of July and has been very successful at Morgantown where a series of meetings has been held for two weeks. Even though at times the weather was very bad, the interest was good. During this same time Brother J. D. Shower has been holding meetings at Indian Creek with good success.

As I am interested in the work of the Department of

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Women in this district, I do not want to omit telling a little of the work they are doing. There is a Department of Women organized in each branch in this district, and although small in number in most places they are busily at work, assisting in every way possible to help carry the burden resting upon them. Study classes have been started in some places, and all seem very much interested.

Southern Indiana

On Friday, July 3, Elders O. J. Hawn and Charles H. Fish, accompanied by Sister Hawn and daughter Ina and Sister Fish, left the "Hoosier Capital" via the auto route to attend the two-day meeting at Louisville, Kentucky, at which point we arrived in due season with appetites "whetted" to do justice to the evening meal.

On Saturday, July 4, the Louisville Sunday school held its annual picnic in a beautiful park. Here we spent the day with old friends and new friends, and such a happy gathering as it was, the children, both old and young, indulging in wholesome sports and profitable recreation.

Sunday, July 5, the priesthood of the branch met in the church at eight o'clock, at which a profitable session was held, all expressing a desire for greater unity and earnestness in the work and a determination to move forward. At half past nine the Sunday school sesion was held, and it did one's heart good to see the young folks growing up in the work to take the places of us older ones when the time comes, for come it will, that we will be compelled to lay the burdens down. At the morning hour Brother Hawn delivered a fine sermon, which was much appreciated. In the afternoon the Lord met with us in our sacramental service, speaking words of comfort and cheer to us and manifesting his pleasure in our efforts to do his will. The evening hour was also profitably occupied with a sermon by Brother Hawn, all feeling that our first two-day meeting had been a decided success.

On Monday, July 6, we visited Saints at New Albany and held a well-attended service in their hall in the evening.

Tuesday, July 7, we motored to Corydon, the old territorial and first State capital of Indiana. The old State Captiol still stands intact, but the old "Constitutional Elm," the tree under which the constitution of Indiana was written, has succumbed to the ravages of disease, though it still stands a waymark in the progress of our State. Here we were well received by the Saints and were comfortably lodged at the home of Brother Brown, at whose home we held service that evening, and the following morning we went out on "the ridge" or "the knobs." "Some hills," says Brother Brown. We enjoyed our visit with the Saints at this place but missed the home of "Uncle Jimmy Wynn" to visit; however, we thought and spoke of him.

On Wednesday we motored to Marengo and visited the branch at that place, met with them in prayer service Wednesday night, visited with them on Thursday, and Thursday night Brother Hawn preached for them.

Friday we returned to New Albany. We took the "wayboat," the Steamer *Southland*, for Derby, the home of the former missionary, Brother V. D. Baggerly, at which point we arrived at half past six, Saturday morning, having had a very enjoyable trip. We were met at the wharf by Brother William T. York, who escorted us to his home, where Sister York prepared the breakfast for us. After our morning meal, Brother "Johnnie" Glenn took us by auto to the foot of what Brother Hawn thought were the "lasting hills." Well, I can say they have lasted as long as I have known them, and how long they will continue I cannot say, but look just as formidable and are just as easy (?) to climb. We arrived at the church and opened our services with a good prayer meeting in the forenoon, round table discussion in the afternoon, and in the evening Brother Hawn delivered a good sermon which was well received.

On Sunday the Saints met in Sunday school capacity with a good attendance, at which time the school organization was perfected, and the writer was the speaker at the morning hour. In the afternoon we held sacramental service, the meeting being characterized by the presence of the Spirit to a marked degree, our young brother, Leonard Glenn, being called to the office of priest of the Aaronic order, which office he accepted, and was ordained and set apart to that position. In the evening Brother Hawn delivered another fine sermon, and the Saints felt they had been strengthened and built up in the faith and hope of the gospel.

Monday morning Brother Leonard and Sister Houston Glenn, and, by the way they are two of the main spokes that make the wheel go round in the Hope Branch at Derby, drove us to Marengo. Derby is located in Perry County, a county that boasts of six miles of railroad, a place where you can get close to nature and where nature will get close to you—they have a tiny red insect there that they call a "chigger." They say, "The merry little chigger, is an awful little digger," and I believe they are right. I've heard the boys who participated in the World War say there were times when they had to take a shovel and dig themselves in; they ought to take lessons from that same "little chigger," for he certainly knows how; he must have a steady steam shovel. Anyway, we know he likes Fish, and we are persuaded he hasn't very much aversion to Hawn. But God has a people there, and their hearts are as big as the hills upon which they live, and their faith is as enduring. From Marengo we proceeded to New Albany by way of the "iron horse and steel ribbons," where we met with the Saints again, Brother Hawn being the speaker.

Tuesday morning we left for home, "the Hoosier Capital," arriving safely about two o'clock, grateful to get back home and thankful for the privilege of associating with the Saints of Southern Indiana District, and, judging from their good wishes and other manifestations of discipleship, our trip was one of mutual benefit and blessing. CHARLES H. FISH.

INDIANAPOLIS, INDIANA, 520 East Twenty-second Street.

Pensacola, Florida

The Saints of the Pensacola Branch have been very busy, having attended the singing school and going to the reunion held at the Alaflora Branch. Our people were well represented, some of them staying over for the entire week, others for a shorter time.

Sunday morning twenty-five of the Saints made the trip, going in Brother Dungan's truck. Others were in touring cars. We spent a very pleasant day, and the sixty-five mile trip seemed only too short when we realized that our pleasure had come to a close. We hope to meet all the Saints again at the next reunion.

We had the pleasure of having Brothers H. O. Smith and John Blackmore with us for Wednesday night prayer meeting. They came down with Brother Rudd to visit with the Saints of this branch for a few hours. Brother Blackmore was very much pleased to meet so many young people, encouraged them, and pleaded with them to prepare themselves for the great work that they most surely will be called upon to do. He also urges a young people's convention, and with such words of encouragement we feel that the young people of the South will step forward, and for this end we will surely work.

Our work here is indeed prospering, and our pastor, Brother Rudd, finds time to go out and assist others. His work has been mostly at Milton. He and Brother May report very favorable conditions there, Brother May having just closed a successful meeting, baptizing several and creating a good interest.

The request that the next district conference be held at this place was granted, and in connection with the conference we hope to have our church dedicated.

We have chosen anew our officers for this year, and we feel we are in shape for real work. We are truly enthusiastic over such bright prospects, for we want to help redeem Zion, giving all the honest souls of this place a real chance at the true gospel.

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Fresno Dedicates Her Church

FRESNO, CALIFORNIA, July 20.—July 12 occurred the dedication of our church building—with our district president, J. D. White, presiding. Elder John B. Carmichael, first president of the branch, gave a short sketch of how the branch began and of the struggles and successes of its early days.

Sister L. Norwood, the branch clerk, had compiled a brief history from the time of the organization down to the present day, which she read at this service.

Words cannot express the feeling of gratitude we felt by having with us two of the members of the Quorum of Twelve, Apostles J. A. Gillen and Clyde F. Ellis. Apostle Gillen delivered the dedication address, using two of the beatitudes as a text: "Blessed are the pure in heart," and "Blessed are the meek." One most timely remark we felt very keenly was, the building could not be dedicated unless we dedicated our lives to service also. Every word was full of inspiration and the whole room seemed crowded with love and devotion, and with a desire to consecrate our lives more than ever before to the building of Zion and going thereto. Apostle Ellis offered the dedicatory prayer, which was one that could not have been offered except he be a true servant of our Master.

The district president presented the key to our pastor, Elder A. S. Votaw, telling him to remain humble and full of love, but to be firm; to which Brother Votaw humbly responded.

A. J. Damron, a past president of the branch, dismissed us, after which we took our lunches out to beautiful Rolding Park, where all enjoyed a picnic lunch with ice cream and lemonade. The time was most pleasantly spent by all, including a number from Tulare Branch, who so kindly responded to the invitation extended them. Among the number was Elder J. T. Smith, a vice president of the district. There were Saints from Dimba and Sanger also.

Some were compelled to leave for home before the evening services, but a large number remained to attend the Religio, at which time a special program was given, to which Brother Ellis contributed by a talk about the Society Islands. He sang a song in their native tongue, and we felt that we had been royally entertained.

Apostle Ellis preached in the evening, a very interesting sermon, taking for a text the 27th verse of the first chapter of James: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

It was a day to go down in history; long to be remembered as full of rich blessings.

The admonition has been given us by different ones in our services that there is a bright future ahead of us if we are humble and faithful. We are greatly encouraged at the feeling of unison and love which now reigns.

Thayer, Missouri

July 24.—We have a small branch of Saints here, but we are wide awake as to our duties and are trying to push forward. Two were baptized a few weeks ago by Brother George A. Davis, and we feel that our efforts are not in vain.

We have our Sunday school at the regular hour on Sunday mornings, our prayer meeting Wednesday evenings, and our Bible study Friday evenings. Brother George Davis preaches for us every third Sunday. We are always anxious for this night to come. Brother A. M. Baker was with us a few days the first of the month and preached some wonderful sermons. We are looking forward to the time when he will be back.

We desire an interest in the prayers of all the Saints that our lives may be worthy of the blessings of the Master and that we may see others brought into the kingdom.

MRS HARRY MILLER.

Littleton, Colorado

July 27.—The drouth still prevails in this part of Colorado. We have had a few little showers, but the ground has been dry so long it will take days of steady rain to wet down to moist earth.

Sister Kennedy, who suffered a broken limb by being thrown from a street car, is much better. She is on crutches and hopes to be walking soon.

Sister Emery had a fall and broke her arm a few days ago. She is ninety-three years of age, and it is going pretty hard with her.

R. S. Salyards, jr., is making his home in the city at present; he is much improved in health.

Elder Bruce Brown, on his way to Fort Collins, stopped off in the city in time, Saturday, the 18th, for the Sunday school picnic at Washington Park. He was quite active in the baseball game, and from all appearances baseball or some other violent exercise is just what he needs.

Sister Radcliff acted as umpire of the ball game, and some of her decisions were *rad*ical; but she held her own and made the decisions stick. Our worthy pastor, E. J. Williams, hit a home run. He had to slide a long distance to reach home plate, but he came in victorious. Pastor Williams says the Sunday school picnic was a success, and he ought to know.

There have been some baptisms since last writing.

Elder Bruce Brown returned from Fort Collins and was the speaker at the church morning and evening, Sunday, the 26th.

Elder U. W. Greene is expected in the city for Sunday service August 2, and will go from here to Colorado Springs for the conference and reunion.

Brother Homer Shupe came up from Trinidad for the week-end, the 25th, returning Monday morning, taking Elder Bruce Brown with him to administer to Sister Martha Pople, who is quite poorly. Sister Eva Shupe and daughter Veda are spending their vacation in Denver, visiting Sister Shupe's mother.

Utleyville, Colorado

July 28.—We feel that we have been greatly blessed lately, both temporally and spiritually, the recent rains making everyone smile; and the spiritual blessings which attended the meetings while Brother Bruce Brown was here brought us all nearer to God.

A lady who lives about fifteen miles north of here was baptized during Brother Brown's recent visit, and several others in her locality are interested. As she had been one of the leading church and Sunday school workers in that vicinity, we believe that the way is opened for the advancement of the gospel cause in a new field.

Ruby, the daughter of Brother and Sister Berry, and Irbyd, daughter of Brother and Sister Lowe, have been baptized recently.

We were challenged by the Wiley Sunday school for an attendance contest during the summer months, and it is our endeavor to run them a hard race. At the close of the contest the two schools will meet about fifty miles north of here for a picnic and a general good time.

We are all proud of our Sunday school and have an attendance of about sixty-five, which we think is good in this thinly settled country. There is a union Sunday school near by, but about forty per cent of our attendants are those who do not belong to the church.

Our picnic at Carrize Springs the last Sunday in June was a great success. We invited the union Sunday school, and we all had a good time. Such things help to overcome any enmity which others may hold against our faith and draw us nearer together.

Brother H. L. Bausell has recently moved to Graft, so that he will be able to give more attention to the small group of Brother J. D. Curtis's converts which are located there.

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He is now dividing his time between Utleyville and Graft, and we are glad we can say that the work of our Master is still moving forward in this part of his vineyard.

Several expect to attend district conference at Colorado Springs next month, and we know from the past that they will be well paid for their trouble.

We have recently organized Religio, which we have at seven o'clock Sunday evenings. There is much interest taken in the study of the Book of Mormon, and we find the quarterlies of much assistance to us.

Minden City, Michigan

July 31.—The past month has been one full of interest to the Saints in this branch. On the Fourth of July the branch met at the home of Brother and Sister Willard Parks and celebrated the day in different amusements, such as volley ball, baseball, swimming, singing, eating, and visiting. The day was enjoyed.

July 22-24 Bishop Hunt was in our midst and gave us wonderful counsel on tithing and stewardship, and we enjoyed every moment spent among us, as he gave us much food for thought; if applied to our lives, it will develop in us the Christlike characters that we should and must have in order to redeem Zion. Some of the sisters here also had the grand privilege of meeting Sister Blanche Edwards, general superintendent of the Department of Women, while at Carsonville and Owendale. It was a wonderful privilege to meet such a noble sister, who is full of zeal and is willing to make great sacrifice and self-denial to perform her part of the work in God's vineyard. Listening to her powerful talks surely was uplifting and encouraging and should create a greater desire within us, as God's handmaidens, to try with our might, mind, and strength, to more successfully do our part in helping to redeem Zion, by establishing homes where the angels of peace may stand on the threshold and welcome the guests that may enter: homes that will be a part of Zion, fitted to be gathered to Zion for safety, where Jesus will come and be a teacher and guide among us. May we in this part of God's vineyard be able to do our bit in bringing this about, and by our lives lead the honest in heart into the fold. We were told several times in the gift of prophecy, "There are some in this vicinity to be gathered." We ever hope and pray that we may be successful in doing what is required of us.

July 30 our Sunday school and Carsonville and McGregor met in a joint Sunday school picnic at Forester in the county park. The day was spent in amusements of all kinds, such as foot races, volley ball, baseball, swimming, singing, and feasting. A motion was made and carried to make it a permanent annual affair. The superintendents of the different schools are to act as the committee to make all arrangements. All enjoyed the day.

New Liskeard, Ontario

The Saints of New Liskeard held their annual picnic at New Liskeard Beach on Saturday, July 18, meeting with the Saints from Thornloe and East Road, where an enjoyable afternoon and evening were spent. The large pavilion was placed at our disposal through the kindness of the park commission, where tables were spread to accommodate about one hundred and sixty Saints and friends.

After supper races were indulged in by the children, and a group photo was taken, after which came packing up and making for home.

The local officers are busy in preaching at Thornloe Sunday evenings at half past seven, Sunday school being looked after by local officers. Preaching also at Dale's Schoolhouse East every other Sunday at three o'clock. This is a new opening and is fairly well attended. About two dozen tracts have been handed out. Your prayers are solicited in our behalf. A few tracts would be welcomed.

Your brother and coworker, A. C. W.

Owen Sound Conference

District Conference was held at Providence Bay, Manitoulin Island, July 4 and 5. Saints from the various branches of the district and from Toronto began to arrive in Owen Sound the afternoon of July 3. All were eager to meet President F. M. Smith, who arrived on the noon train. A service of welcome in honor of him was held in the church at eight o'clock in the evening. Here we had the first opportunity of having Brother Smith address us.

Friday morning about eight-five boarded the "gallant schooner" *Laura H. Lee*, en route to Providence Bay. We called at Lion's Head, where about thirty more joined our number. All went well (and slow) until we reached Cove Island. Here a fog appeared, and the island fog-horn began sending out its warning. The doleful sound of the horn seemed to affect those aboard worse than the fog. We felt somewhat in the same condition as the children of Israel when they came to the Red Sea. To continue our journey meant possible shipwreck, and to return to the nearest harbor meant sleeping accommodation for eight or ten with over a hundred remaining. Of the two evils we chose the less, and latter, returning to Tobermory. The few residents of this place kindly consented to accommodate about twenty. The others were made as comfortable as possible, life preservers being used for mattresses and quilts (blankets were absent). President Smith helped to while away some of the evening's monotony by talking to us for an hour or so.

Five o'clock in the morning found us again on our way. A goodly number spent the remainder of the trip looking over the rail. Brother Smith proved to be quite a good sailor, although we think he felt rather peculiar inwardly. Encountering another fog we had considerable difficulty in locating the harbor. The appearance of land, about noon, was welcomed by all on board. The island Saints spared nothing to make things comfortable for us, the spirit of sacrifice being quite evident. The writer retired to bed where accommodation for forty-five had been made. Sacrifice truly.

The usual business session convened during the afternoon, and an excellent program was given in the evening. President Smith was the principal speaker on Sunday. He presented the stewardship program in a very clear and concise manner. Other speakers present were Elders J. W. Peterson and G. C. Tomlinson, sr.

We left for home at half past eleven Sunday night, a more pleasant trip being experienced throughout. Upon arrival, Brother Smith addressed the Wiarton Saints Monday night and those at Owen Sound Tuesday night. On Wednesday morning we reluctantly said farewell, he returning via Toronto to Independence.

We are sorry to report that Brother R. J. Wilcox has had to resort to the use of a cane to enable him to go about. While working in Detroit and ascending on an elevator, in some manner the cable came loose, allowing the elevator to rapidly descend for a distance of thirteen stories. Brother Wilcox most miraculously escaped death, receiving only a few scratches and a broken heel. All join in wishing him a speedy recovery.

Elder G. C. Tomlinson is with us, coming here from the conference. We were sorry to have Elder J. W. Peterson leave us, he having gone to Elora, where he intends to hold a series of tent meetings. Success to him is our prayer.

July 22.

Newton, Iowa

Newton is doing what it can for the church. We are organized as a group and have from thirteen to twenty-five out to our Sunday school. We have preaching services every other Sunday and have a good percentage of our members out at every meeting. While it looks small and we sometimes get discouraged, we are still thankful, for we have a beautiful place in which to meet. We want the prayers of all the Saints that we may grow and eventually organize a branch.

GEORGE C. DUVALL, *Group Leader.*

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Articles on Stewardship Appreciated

I must express my appreciation of Bishop Carmichael's articles in the HERALD of June 24 and July 8, on stewardship and the redemption of Zion. They are the finest articles I have ever read on that line; and I would suggest to all the Saints who have not read these articles to read them at once. If your neighbor Saints are not taking the HERALD, carry yours over to them and ask them to read those articles.

Yes, Zion must be redeemed. This year so far has been full of its wonderful and awful events, and they are growing worse every day. The Almighty has laid his hands upon the nations of the earth, to scourge them for their wickedness. Plagues and destruction will continue to grow worse until the Lord comes to reign with the pure in heart.

So, dear Saints, seeing we are encompassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us. If we ever meet our Savior when he comes to reign a thousand years, we must live a pure life and consecrate all for the redemption of Zion. Yes, the judgments of God are here, and the end is near; let us realize the truth before it is too late.

I have been trying to tell the gospel story for thirty-two years. I wish I were able to tell it now, both morning, noon, and night.

May the Lord bless his work. E. A. IRWIN.

LOS ANGELES, CALIFORNIA, July 20.

Hammond, Indiana

July 30.—This branch is made up of what we may call "willing workers." They are a loyal band of true Saints. The branch was organized two years ago by Elder E. K. Evans, then district president. Since then they have bought a church which formerly was occupied by the Methodists. They have worked very hard in remodeling and fitting up this building until now it is one of which the little band has good reason to be proud. I cannot in justice fail to make mention of the splendid and unceasing efforts put forth by the Department of Women in trying to raise funds to meet payments on the building.

Last Sunday we had one of those good old gatherings, which was termed a rally day. Untiring efforts were made in preparation by all departments. Saints came from various near-by branches, a goodly number attending from Chicago, who supplied the musical part of the day's program.

At eight o'clock in the morning prayer meeting was held, with Elders Roy W. Smith and Percy E. Farrow in charge. Almost everyone present took part in the service. At ten o'clock Sunday school was the order, in charge of the district superintendent, Brother Denison H. Smith. At half past eleven Brother O. A. McDowell, of DeKalb, Illinois, delivered a very fine sermon on the necessity of the spiritual gifts. The sermon was very instructive, especially to church members. After this service all retired to the basement, where a delicious dinner was served by the women.

By a few minutes past two, the upper auditorium was the scene of another meeting in charge of Brother O. A. McDowell, who spoke in the interests of the Department of Recreation and Expression, after which the Department of Women occupied this auditorium, the meeting being in charge of Sister Hazel B. Dexter, of Lansing, superintendent of the department for the district. At the same time the priesthood gathered in the basement for a round table talk.

The evening service at a quarter of eight was in charge of the branch president, Elder James E. Smith. Brother McDowell offered prayer, and the writer was the speaker for the hour, the theme being "The kingdom of God." This service commenced a missionary effort which we are conducting here. Good results are following thus far. Several nonmembers appear to be very much interested, and we are hoping that some souls may be born anew ere we complete the effort.

So far we have been very much blessed in our missionary labors this year. Our purpose is to preach an affirmative and constructive message, and we pray God that, as the hastening time is upon us, we may speedily realize the actual experiences of our dreams; *the redemption of Zion.* This can be brought about only by a united force of loyal workers in all departments. May unity prevail.

PERCY E. FARROW.

Northern Saskatchewan District Conference

Convention and conference are only a memory now, yet a pleasant one to all. Missionary William Sparling and Apostles J. F. Curtis and Myron A. McConley were with us, and hope and courage came with them. The year past had been so depressing that it made us very happy to hear the message of cheer these brethren brought, assuring us our ship would move Zionward, "which is our course."

We were privileged to have in attendance the president of the Southern Saskatchewan District, Elder O. L. D'Arcy, and the president of the Alberta District, Elder William Osler. In fact, eighteen elders were here. The prayer services were spiritual and quiet, yet satisfying, giving the Saints strength and courage for the days to be. The gift of prophecy was given twice through Elder Sparling, to the comfort and encouragement of those concerned.

The organization of the conference was effected Thursday morning, which was followed by an able discourse by Elder William Sparling and another by him in the evening. He kept assuring the Saints that Apostles McConley and Curtis would be here to preach, little suspecting how delighted we were with his preaching. He was a stranger when he came but an old friend when he left.

Friday morning after prayer service and Sunday school business session, Apostle J. F. Curtis preached a characteristic sermon, with such life and vigor that the Saints partook of his enthusiasm and resolved to keep in line. After dinner Sunday school business was completed, which resulted in the officers retaining their seats for another year. Then Apostle Myron A. McConley addressed us on the Sunday school department and its officers, telling us what kind of officers ideal ones are. How we did wince and cringe under his remarks, knowing full well how far short of the ideal we were. One brother remarked that Apostle McConley was too hard on assistant superintendents, but when it was known the brother was an assistant superintendent himself, we understood his misery. Quietly putting on the coats that fitted us, furnished by Apostle McConley, we motored down to the lake for the recreation hour, to see the missionaries play ball against the home team. Sometimes volley ball was played during the recreation hour.

Friday evening was the Sunday school program. The special numbers outside of the usual music and readings were a talk on dancing by Lottie Clark Diggle of Saskatoon, "The preacher's vacation," by Elder J. J. Cornish; violin numbers by Sister Yager of Ontario; "How to court," by Apostle Curtis; and the Lord's prayer in the Hawaiian language, by Apostle McConley. Ah! we would like to tell you the whole program, and have you enjoy it.

Saturday morning after the prayer service and after the first business session of the conference was over, Lottie Clark Diggle addressed the Saints on the Word of Wisdom, which was well received, and favorable comments were heard. Saturday afternoon the concluding business session resulted in the reelection of the old officers, with the exception of a new chorister, Sister Bessie Cornish. All business was peacefully transacted. Then Elder O. L. D'Arcy addressed us on "The ultimate purpose of God, which is the salvation of all men." The evening hour was occupied by Elder Joseph Yager, theme: "A call for service." Text, "Here am I, send me." His appeal was addressed especially to the young people.

A priesthood meeting at eight o'clock Sunday, and sacramental service at nine. A most peaceful influence hovered

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over the assembled Saints. Two of our most promising young men, Leslie Mogg and Joseph Bates, were ordained to the office of elder.

At eleven o'clock Brother William Osler preached a stirring sermon from the text "Here am I, send me." With only fifty minutes for lunch, a meeting was called for one o'clock under the auspices of the Department of Women. Sister Diggle addressed the parents, past, present, and future, on their responsibilities, and was followed by Elder William Sparling, who caused us all to stop and think. His subject was, "Home and our part in it."

Apostle Curtis was the speaker at two. He preached a splendid gospel sermon from his chart to a crowd which taxed the capacity of the tent.

At half past three Brother Myron McConley lectured on Hawaii, to the delight of all, and at five o'clock we all repaired to the lake, where Elder J. J. Cornish baptized twelve.

In the evening Apostle McConley preached a most constructive sermon from the text, "I will build my church." And so, after a strenuous day, we bade a lingering farewell to the Artland Saints who had been so kind to us; to the apostles who had brought us good tidings from afar; to the missionaries whom we hoped to see among us ere long; and to the many friends whom we hope to meet again next year.

The keynote of each address seemed to be a call to greater activity, and we who attended are roused from our indifference and ready to do what the Lord wants us to do.

We had almost forgotten to mention the music. Brother Thomas Bates at the organ, assisted by the Artland Sunday School Orchestra, gave great pleasure to all assembled. Sister Osler, with her lovely voice, and Sister Yager, who accompanied on the violin, were much appreciated.

Coffeyville, Kansas

We have been enjoying some spiritual progress since our organization on February 22, 1925.

At our last business meeting, which was held June 24 and 25, Brother Howard Anderson, formerly of Pittsburg, who has been transferred to Coffeyville on business, was elected president, after Brother Guy Cadwell, of Independence, Kansas, had resigned. A vote of thanks was given Brother Cadwell in appreciation of his good work, and we wish him success with the Saints at Independence and Cherryvale, Kansas.

Sister Marie Phelps was elected pianist, Sister R. C. Walton chorister, and Sister James Reynolds secretary.

The Sunday school also elected officers at this time. Brother Robert E. (Bob) Jones, who has been attending Graceland College, was elected superintendent, Sister C. R. Walton assistant superintendent, Sister Margie Pitcock pianist, Sister James Reynolds secretary.

We are taking up the Seven Laws of Teaching under the direction of Brother Jones, also instruction in musical leadership. We hope to profit greatly by these instructions in our Sunday school work.

On the Fourth of July we held a picnic on the Hart farm, near Angola, Kansas, which was enjoyed by many, Brother Higdon, president of the Spring River District, being with us; also Brother Gilbert of Pittsburg and Brother Westervelt of Angola.

Games were in keeping of the day; swings were put up as soon as possible, then horseshoes, volley ball, and army ball were enjoyed before dinner.

The basket dinner was a huge success, being served cafeteria style. After dinner games were enjoyed for a while. At half past one Brother Higdon gave a patriotic address, which was very fine. Then games, such as the discus throw, long broad, ten-yard dash, broad grin, shot put, etc., were enjoyed, after which the little folks had a fine swim. Ice cream was served. All had a very enjoyable day.

On Sunday, July 5, we had all-day exercises, with visitors from surrounding towns present. In the morning we had a very fine Sunday school and a good sermon by Brother Higdon. Dinner was served at the park, all returning to the church for sacramental service. A goodly portion of the spirit was present.

Brother Higdon was the speaker for the evening, giving a splendid sermon on "sacrifice," which was enjoyed by all, closing another big day for Coffeyville.

The Department of Recreation and Expression is meeting early since they changed their meetings to Friday evening, and playing volley ball and other games before class. Everyone seems to have a good time, and the lessons on stewardships are becoming very interesting under the teaching of Brother Anderson and Brother Jones.

The work is hopeful and pushing forward.

C. R. WALTON.

Alma Branch of Far West Stake

We are scattered over Ray County, divided in three groups: Alma, Richmond, and Wakenda. Alma is two miles southeast of Richmond, while Wakenda is eighteen miles northeast. Richmond, the county seat of Ray, is a nice little city, coal mining being the chief occupation.

We have had four "get together" meetings this summer. The first was a two-day meeting May 23, 24. We had several stake officers, including Sister Liggett of Saint Joseph, who is head of the Department of Women of this stake. June 14 and July 12 we met with the Wakenda Saints. At the latter meeting we had with us Brother Hale W. Smith, Brother and Sister Omar Cato, and Brother and Sister Walter Curtis, all of Independence, Missouri. Brother Smith preached two good sermons that day. Brother Cato gave us a good talk also, urging us to go onward and upward, that we may prepare ourselves for the building up of Zion.

August 2 the Saints of Richmond, Hardin, and Alma met at Hamilton Park, one mile east of Alma. Sunday school was held at ten o'clock, with W. G. Ferguson, superintendent of the Richmond Sunday school in charge. W. G. Hamann, our branch president, was the eleven o'clock speaker. We had a basket dinner, after which we visited until called to order to witness the baptism of three girls: Margaret Curtis, Loretta Wilkerson, and Helen Hutson, by Brother Ferguson; confirmed by Brother Hamann. Margaret has the honor of being one of the fifth generation to belong to the church.

The happy and profitable day closed with Thomas Graham as the evening speaker, his subject being, "Every member a tithe payer." Brother Graham is a teacher at present and has been wonderfully blessed, and we know that much good has been done through his efforts.

Sister Alice Ferguson of Kansas City and Sister Laura Mulnix of Independence, who are visiting relatives at Hardin, worshiped with us Sunday.

We are sorry to report the illness of Elkanah Craven of the Wakenda Group, who has been failing since April. For years Brother Craven has been one of the mainstays of that group. His home has always been open for missionaries, and it can be said of him that "he has lived in a house by the side of the road and been a friend to man." We ask the Saints to remember our brother in their prayers, that if it is not the Lord's will that he be healed, he may have peace and rest.

Our oldest member, Martha Mullins, has been very poorly of late. Sister Mullins is almost ninety years old and has been a member of the church for years.

Brother Clifford Hughes, of Oak Grove, Missouri, visited his parents, Brother and Sister Ansy Hughes of Hardin, Sunday, August 2.

Brother and Sister T. L. Ferguson of Hardin have had a very sick baby the past week. We hope and pray for a speedy recovery.

We are elated that we have two new members at Richmond, Brother and Sister Will Chambers, of Bucklin, Iowa. This brother and sister are new in church work, having belonged since January, but they have joined in earnestness

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and are ready to help. We are to hold our midweek prayer meeting at their home August 4.

Our Religio has been very interesting of late. We are taking up the "fruits of the Spirit" in way of a program. Many good and useful thoughts and ideas are being brought out.

We are in need of a church at Richmond, having met in a room of the old courthouse for the past four years. Conditions have now arisen that make it almost impossible to hold services, as the Salvation Army are holding forth across the hall, with drum, guitar, and tambourine.

We have a building fund that is steadily growing, and we hope to build a church that will make up for all the unpleasantness we have endured. EUNICE F. CURTIS.

RICHMOND, MISSOURI.

Cheboygan, Wisconsin

Our one-day meeting on July 26 proved a success. Sunday school at nine o'clock was well attended. Prayer service at ten o'clock was in charge of Patriarch James Davis of South Boardman; Branch President Elder Irving Sheffer; and Elder W. H. Sheffer, our local pastor. Eleven of the priesthood were on the platform during the service. This service was both spiritual and instructive.

At two o'clock Elder A. E. Starks of Boyne City preached a very fine sermon on the life of Christ. He was assisted by Elder Elmer Parks of Onaway.

The sermon at half past three on Stewardships was preached by Elder Allen Schreur of Gaylord. This was very instructive. Brother Schreur was assisted by Brother O. M. Wood of Onaway.

At half past seven Elder E. N. Burt preached a good sermon, assisted by Brother James Davis and Brother William Martin. The district orchestra was very well represented in the afternoon meetings, rendering special musical selections which were appreciated by all.

On July 8 Elder and Sister W. H. Sheffer announced the marriage of their daughter, Sister Minnie, to Mr. William Armstrong of Detroit, on May 30, at the home of the bride's parents. The ceremony was performed by the bride's father. The couple left on July 12 for their home in Detroit.

Mr. Ray Lyntz, husband of Sister Nina, is very ill in Petoskey Hospital.

Brother Harold Wilder has returned and at present is assisting Brother and Sister Walter Emerson in their laundry.

Patriarch and Sister Burt of Beaverton and Elder and Sister E. N. Burt of Onaway met with us on a recent Wednesday evening for prayer meeting.

Mr. Harry Wilson and Miss Elizabeth Wilson motored from Point Edward, Ontario, to spend a week in the home of their uncle, Brother George S. Wilson.

San Antonio, Texas

Sunday, July 17, Pastor T. J. Jett was the speaker at the morning service. After this several families of Saints drove about ten miles out from the city to Leon Creek. Selecting a cool and shady place, a splendid dinner was spread. Plenty of ice water and ice tea were provided by some of the thoughtful Saints. After dinner was over ice cream was served, and later in the afternoon an iced watermelon was cut and passed.

Those present were Elder E. L. Henson and wife; Paul Henson, wife, and baby; Rous Eastham, wife, and little son; Brother and Sister William Barber and family; Brother and Sister Jeff Edwards and family; Sister Eva Richardson and son Marshall; Sisters Laura Lasitter and Ruth Harp.

In the afternoon Brother and Sister Ed Jackson and family came down and visited with us.

Not only the good things that satisfy the appetite were enjoyed by those present but the feeling of brotherly love was what made it a success. One brother remarked that the meeting was worth twenty-five dollars to him. It is to be hoped that the Saints will have these social meetings often.

July 26 the San Antonio Branch was favored by a visit from Brother James Johnson of Corpus Christi, who occupied at the morning hour. Friday, July 15, Brother Theodore Dorow's Sunday school class of young people gave a lawn party at the home of Sister Eva Richardson. The purpose was to get money to increase their Christmas offering fund. They report a good time.

Sister Emma Jackson paid us a visit last Sunday and presided at the piano. She has been absent from the branch for almost a year, as she is teaching music at Taft, Texas.

Our district Sunday school superintendent, Sister Flossie Waite, has located for the present in San Antonio. The branch appreciates her help.

We are glad to report that southwestern Texas has had rain at last, which certainly is a blessing to the farmers.

Sunday, August 2, it rained most all day, which greatly reduced the temperature. Notwithstanding the rain, a nice crowd was present at the morning sacramental service, and a splendid spirit was felt throughout the meeting.

Mrs. Eva Richardson and Miss Jeffie Edwards are spending a week's vacation in Houston, Texas, as guests of their aunt, Mrs. Baines.

Good Conditions Reported From Cleveland, Ohio

Many things of interest have happened among the Cleveland Saints. We are in a much better spiritual condition and the Lord is blessing us abundantly in our services, for which we are very grateful. The Saints of Cleveland are more cognizant of their duties and responsibilities than they have been for a long time; a sure sign of progress, and if continued a steady growth will be maintained.

Our Sunday school is conducting a class contest at this time, and we hope through this medium to awaken a greater interest. The young folks are becoming more interested in this line of work, and we can notice a marked degree of talent in various lines among them. The school is in a fairly good condition for this time of the year, for as usual when vacation time comes the attendance "goes down." Interest is maintained in the classes as the teachers expound the Lord's word, showing a desire to become better acquainted with the work in every detail.

Religio is becoming more interesting to us each week. Book of Mormon study is the medium by which this department serves the best food in Cleveland. Our programs are always inspiring and uplifting, bringing out the talent of our young people and children. Cleveland cannot get along without this department, and we are busy therein every Friday evening.

Last Sunday at our early morning prayer service the Spirit of the Lord visited us in power and remained through the day. Our sacramental meeting was surely a blessing to everyone present, and it is our desire to so order our lives that we may always enjoy these blessings.

Our choir and music are still progressing, and we are planning on enlarging the choir this coming season. The choir visited Kirtland Branch Religio last Thursday evening. They were pleased to have us with them, and we surely did enjoy ourselves.

We are safe in stating that the Cleveland Branch is unanimous in its support of the church and is constantly praying for those at the head and for the welfare of all concerned. We are deeply interested in the forward movement and have implicit faith in our heavenly Father to bring about the successful conclusion of his great work.

We realize our needs and ask an interest in the prayers of the Saints that God will assist us in our undertakings to build up his work in this community.

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Detroit, Michigan

August 4.—Some time ago a close observer of men and affairs defined wisdom as "the thing a man gets after he has run his knowledge through the mill of experience." James, the Lord's brother, defined heavenly wisdom as being "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." In my travels among the Saints, I believe I can discern that the true meaning of wisdom in church affairs is being studied and more fully appreciated than for years, which means greater stability and a healthier growth. Solomon said, "wisdom is the principal thing," and "he that getteth wisdom loveth his own soul," meaning, of course that he will not deceive himself and throw his own life work away.

During the past two years my labor in reunion season was in the Southern States. This year the months of July and August are being spent in Michigan, a much cooler climate. In this State are the greatest automobile factories in the world. Agriculture, dairying, salt works, fisheries, etc., are spoken of with pride.

My first twenty days was spent in the Eastern Michigan District, presided over by Matthew W. Liston, whose schedule, for me, grouped about twenty-five branches and groups so perfectly that from nine chapels, with twenty-six sermons, I was enabled to preach to hundreds on the great program of our blessed gospel and church. The hearty welcome by Brother Liston was equally given by Robert H. Huston, the genial Bishop's agent. They believe in and practice "teamwork," which will mean success in their field of labor. Every branch president and financial agent where I labored treated me with saintly consideration, and the congregations gave good attention to the glorious message of this closing dispensation. Some capable young people are singing, as other missionaries from their State have, "I will go where you want me to go, dear Lord," while many others, both young and older ones, express a firm desire to "do what you want me to do, dear Lord," along financial and stewardship lines. May their courage never fail them.

Since writing the above I have entered the Detroit District and preached three times in Central Church at Detroit, receiving a splendid welcome from District President W. L. Bennett, Bishop's Agent Robert H. Coats, and Pastor G. R. Kuykendall. After two evening services at Flint, presided over by Elder Arthur H. DuRose, my next labors will be in a ten-day reunion at Boyne City in Northern Michigan District, after which Central and Southern Districts will hold reunions.

I am truly pleased to be able to say that in my association with the Saints I hear the HERALD, *Ensign*, and *Autumn Leaves* highly spoken of. Every family in the church should be subscribers to these papers, for there is much in them to enlighten and encourage every member to "press on to the consummation designed of God for his people—unity, honor, sanctification, and glory." C. J. HUNT.

Appreciates Bishop Carmichael on Stewardships

August 2.—Please permit me to say that I am captivated by the new book on stewardships and the article in the HERALD of July 29 from the pen of Dalburson, entitled "For what do we wait?" How many times since embracing the gospel has the stewardship plan appealed to me as it has to this brother? It seems to me if God was able to organize his church in these latter days with so few members, that he can at this time, without further delay, establish stewardships in like manner; and for me, let me suggest that I am ready and willing, and I hope that my name, if they choose to use it, will be found at the head of the list of latter-day stewards in the alphabetical order.

The time is here to begin this beautiful and sacred order of things, and while destruction is written across the face of everything that has placed its structure upon the foundation wickedness, the Lord has prepared a means, provided a way, and given us timely counsel when most needed, that if heeded will bring to us success, lasting comfort, and honor to our heavenly father.

I sincerely hope some one else will not have to remind us of "For what do we wait?" and that I can get as many to join with me in the invocation of stewardships as were in the church at its organization. W. A. ATWELL.

INDEPENDENCE, MISSOURI, Box 101.

Michigan Branch Reorganized

From a Report to the First Presidency

As reported in mine of the 26th inst., I came here with Elder William Osler, district president, on July 22.

There are about thirty-five members actually resident here, and they own a neat little frame church which is centrally located, though not all finished inside. Due to removals and internal differences, the branch has been without a presiding elder and in a practically disorganized condition for about two years.

On our arrival last Wednesday we started meetings and had forty-five adults the first night, forty-five the next night, and fifty-five on Friday night. On Sunday afternoon we held a sacrament service with seventy-one present, some coming over from near-by branches, and a few were outsiders.

Last night we held a business meeting.

Elder Joseph Bates, who is a member of the Artland Branch, lives only three and one half miles from the Michigan Branch church, though over the line in Saskatchewan, and hence a member of the other district. The Spirit seemed to us to direct that he was the man needed here. So we arranged with Brother W. J. Cornish, president of the Artland Branch and of the Northern Saskatchewan District, to let us have Brother Bates for use here.

He is a young man and is well qualified to undertake the task. He has been a priest for several years but was ordained to the eldership at the Northern Saskatchewan conference a few weeks ago.

We nominated him for the branch presidency, and he was elected unanimously. Other officers necessary were chosen, ten new Hymnals ordered, and a committee appointed to put the church in proper order and to attend to erecting a shed for sheltering the horses in the yard behind the church.

Regular meetings were appointed as follows:

Sunday: Sunday school at a quarter after one, followed by preaching at half past two, except on the first Sunday, when the sacrament will be administered. Midweek prayer meeting will also be held on Wednesday night at eight o'clock.

We visited almost every home in the branch and met with a good response, and we feel that the branch is started toward better times.

To-day we leave for Edmonton, the capital of Alberta.

Praying that the Spirit of God may guide and direct all his servants, and that by reason of their ministrations there will come new life and vigor to the church throughout the world, and with best wishes to all.

KILLARNEY LAKES, ALBERTA. MYRON A. MCCONLEY.

From letter from John A. Judd, Enfield, England, July 15, to the First Presidency: "By the time you receive this letter we will be holding our first Sunday school reunion, and I am pleased to say that everything points to great success. We will send you a report of the same when we are through. Meanwhile we ask for your prayers for our schools here. We are moving ahead with our school work; each district is organized, and we are now trying to get schools established in every possible place. Where the distance is too great we advocate holding small auxiliary schools in the homes of the Saints, so that our children should not have to be brought up in sectarian schools."

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Independence

Stone Church

Although the temperature was too high for comfort, Sunday in Zion was in keeping with the past several Sabbaths. Good weather, good attendance, and a good spirit were the order of the day.

Both early morning prayer services were well attended. The young people's meeting was enfolded in a comforting, quiet presence that seemed to inspire every soul there. Hardly a moment but what was taken in prayer, testimony, or song.

Sunday school had about its usual attendance. Both Christmas offering and the general collection were a little low in a few classes, but the total was quite good.

The pastor, Elder C. Ed. Miller, was the speaker at the eleven o'clock service. His subject was, "Christian discipleship." He said, "The gospel law demands that which is contrary to our human natures; a genuine disciple of Christ must be a strong character." There can be no true discipleship without the love of God in the heart, and there must be a heart service.

Threatening skies did not prevent a large audience from attending the Campus services. An unusually fine program was given by the band soloists and musicians preceding the sermon. Mrs. Lillian Ewing, formerly music instructor at the Haskell Institute, Lawrence, Kansas, had charge of the song service. The sermon by Elder J. F. Martin was on the second coming of Christ and was a splendid effort.

President F. M. Smith was in Independence Friday and left for Lamoni to attend the reunion there. Bishop Carmichael has returned from the East and is again at his desk.

Bishop Becker and his family are motoring to Colorado on church business. Brother Becker will also obtain a much needed rest on the trip.

Richard Henry Lunceford, thirty-eight years old, died at his residence, 527 Cedar Avenue, Tuesday night, August 11, at twenty minutes past eleven. He is survived by his wife; one son, Carl; his mother, Mrs. Ella Lunceford; and three brothers. Funeral services were held Thursday at three o'clock in the Mount Washington church, in charge of Robert Bishop. Burial in the Mound Grove Cemetery at Independence.

Gerald Thorpe, son of Mrs. Mary Thorpe, was killed Sunday afternoon, August 9, near Pueblo, Colorado. Mrs. Thorpe was riding with a friend when the car left the bridge and fell twenty feet to the bottom of a dry creek, killing both of them. Mr. Thorpe was forty years old, unmarried, a barber, and had been spending several weeks in Colorado for his health. He is survived by his mother, two brothers, two sisters, and two half brothers. The funeral services were held in the Stone Church Thursday, August 13, 1925, at three o'clock. Bishop B. J. Scott preached the funeral sermon. Interment in the Mound Grove Cemetery.

Brother and Sister I. N. White celebrated the sixtieth anniversary of their marriage Sunday, August 16, at their home, 806 West Maple. They were married August 16, 1865, near Newton, Jasper County, Iowa. Brother White has spent the most of his time since his marriage in church work. Brother White is eighty-five; Sister White is seventy-eight. They have five sons, four daughters, seventeen grandchildren, and five great-grandchildren.

The caretakers of the Stone Church and library-building lawns have been taking great pains this summer to keep the grounds looking nice, and their tidy appearance is a credit to the church.

A member of the Graphic Arts Bureau held up a vigorous ninety-two-year-old man by the name of Head on the Stone Church lawn early Tuesday morning as the old brother was trimming the grass—and took his picture. Old Brother Head, in spite of his advanced years, is a fine specimen of vigorous manhood.

The partitions in the little building east of the dining hall on the Stone Church lawn have been torn out, so it is now better adapted for class work, committee meetings, and Women's Department requirements.

The group preaching services held in three different parts of Independence have been splendidly attended. This week Brother Martin will be at Spring Branch, Brother Farrell in Group 10, north and south, 11, and 12. Elder Fligg will continue another week in Groups 13, 25 and 26.

Tuesday evening presents an animated spectacle at the Campus. It is recreation evening for the Department of Recreation and Expression, and young and old enjoy themselves on the spacious grounds. There are two croquet courts often occupied by the middle-aged. Then there are two volley ball courts and fine baseball grounds. Many powerful electric lights illuminate the grounds, making the use of the courts and Campus possible. There are swings hanging from the sturdy limbs of the magnificent old trees, which are generally monopolized by the children. There are chutes which are enjoyed by the smaller children. So the Campus caters to all ages.

On the third floor of the Institute Building, which is situated on the Campus, twenty-five devoted musicians are practicing selections to be used the following Sabbath evenings at the Campus service. It is the Latter Day Saint band. Mr. Roy Turner is the leader. The band is giving splendid service.

The Kansas City Times, August 17, referring to the laying of the corner stone of the Memorial Building on West Maple, Sunday at half past two, said:

"Every tax paying citizen of Independence was represented in the Memorial Building, the corner stone of which was laid yesterday afternoon. The building was financed, not by any one organization, not by a few individuals who felt a deep interest in the young men who lost their lives, but by a bond issue of $150,000 by the city.

"In the ceremonials of the corner-stone laying yesterday, political and sectarian lines were forgotten, all classes uniting whole-heartedly in the ceremony. On the program were ministers of the Protestant, the Roman Catholic, and the Reorganized Latter Day Saint faiths. In the closing prayer the Reverend A. G. Clohessy, parish priest of Saint Mary's (Catholic) Church, of Independence, referring to the young men who had given their lives in the war, remarked:

" 'Jew and Gentile, Protestant and Catholic, they were trained together, they slept together, they messed together, they fought side by side, and they were buried together—God grant they may all rise together when God shall call them from their graves.'

"The invocation was by the Reverend C. Ed. Miller, of the Reorganized Latter Day Saints Church."

Second Church

Sunday's heat and the many attractions at other points were instrumental in diminishing attendance at services. The pastor, Elder R. J. Lambert, was the speaker at eleven o'clock.

Many copies of the booklet on stewardships, recently from the pen of Bishop Albert Carmichael, have been requested and are being read by the members of the congregation.

Brother and Sister John F. Curtis are at Caseyville, Illinois, because of the death of the father of Sister Curtis, which occurred Friday night.

Liberty Street Church

The lawn meetings conducted by Elder W. I. Fligg on the lawn of E. T. Atwell, 825 North Main, all of last week, will continue all of the present week. The theme of sermons for the present week will be the dispensations at told in Matthew, 20th chapter. Much interest is shown in these meetings; nonmembers are attending in goodly numbers.

The porgrams for the past week have been furnished by a male quartet, Oriole Girls, and others. The quartet sang many of the old songs of faith.

Sunday, August 16, Elder J. M. Terry spoke to the congregation about Zionic conditions.

The Sunday school class of Mrs. George A. Gould enjoyed

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an overnight outing on Saturday, August 8, east of Independence. The young people held an early morning prayer service and Sunday school lesson before returning to Independence. Mr. and Mrs. George A. Gould chaperoned the outing.

All other branch activities have been suspended until the series of meetings is over.

Walnut Park

The morning speaker Sunday was Bishop B. J. Scott in a timely sermon which impressed his hearers with the imperative needs of the hour.

The women of Group 41 organized for work on August 11, choosing as officers: Mrs. George Sutherland, superintendent; Mrs. Roy Sherman, assistant superintendent; Mrs. Sadie Burch, secretary-treasurer; visiting committee, Mrs. Margaret Meyers, chairman, Mrs. Bowers, and Mrs. W. W. Gould.

Enoch Hill

The eleven o'clock speaker Sunday was Elder William I. Fligg.

Brother R. W. Farrell closed his week's series of meetings Friday night. Comments heard throughout the week indicate that the sermons have been much enjoyed.

From the Hoosier Capital

The work in Indianapolis is still moving forward, with the interest of the membership on the increase.

During the month of June a friendly contest was on between the Department of Women and the Gleaners Club, to see which could raise the most funds for that month. Result: Department of Women, $53.50; Gleaners Club, $63.25. Both organizations showed lots of "pep;" and while the "young folks" outdid the "older ones" this time, the Department of Women immediately came back with another challenge until August 31, which was promptly accepted by the "youngsters."

Brother H. P. W. Kier and party, of Chicago, motored to our city recently to visit his son "Gene" and family; also attended our church activities while with us. We trust our associations were mutually beneficial. One thing about their visit which greatly impressed us was the traveling together of the heads of two families to visit their children, united in wedlock, thus manifesting a lively mutual interest in their welfare.

Brother and Sister F. A. Rowe made us a short visit while motoring through our city to eastern points, and gave us two good sermons with good, wholesome instruction and doctrine. We were glad to have them with us.

Brother Wilmer Gilbert and wife, of Tulsa, Oklahoma, visited relatives in our city recently and gave us a very interesting talk on his missionary experiences in the Society Islands.

The brethren of the branch have been busy building a coal bin and otherwise looking after the future comfort of the members in our church building.

Pastor Hawn and wife were called to Detroit recently by the sickness of Sister Hawn's mother. At last report she was much improved.

Five carloads of Saints from our branch motored to Louisville, Kentucky, to attend the two-day meeting at that place.

Brother G. W. Rodger, of Sedalia, Missouri, worshiped with us Sunday, August 9. The brother was en route to the Kirtland reunion.

Brother and Sister R. L. Gould, of Kansas City, Missouri, were present at our services on August 9 and rendered assistance; also Brother Hugh W. Gould delivered us a fine sermon on Sunday evening.

Several of our members are planning on attending the Kirtland reunion, via motor car, and many of us have a great desire to see "The Temple on the Hill."

Sister Maude M. Fish left recently for Independence, Missouri, to help the children establish their new home in "the city of Zion."

Last Sunday evening several strangers were noted in attendance at our service. We welcome them and invite any Saints passing through, or stopping in our city, to meet with us in our new church home, corner of Pratt Street and Chester Avenue.

The Passing of Elder William Spargo

By Joseph Dewsnup

"He's gone! His work on earth is done;
His battle's fought, his race is run;
Blest is the path he trod:
For he espoused the glorious cause,
In prompt obedience to the laws
Of the Eternal God."

Yes, William Spargo has gone, but oh! what an influence for good he has left behind! He was honored and respected in the town of Wigan, (Lancashire, England,) and for a period of forty-five years he represented his Master, Christ, as a member of the Reorganized Church of Jesus Christ of Latter Day Saints. Three months after he was baptized he accepted ministerial responsibility, and it can be truly said of him that he was faithful unto the end.

Yes, "his battle's fought." He was the type of man who never took a mean advantage over his opponent, and he was ever ready to return "good for evil" when attacked by those who disliked his faith. He suffered for the Master's cause; was assaulted in the public streets; held up to ridicule; and ignominy was heaped upon him for delivering the gospel message, by those who claimed to be followers of the meek and lowly Jesus. But our brother counted it all joy to suffer for the Master and was confident of the promise of his Savior who said, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." He stood in the public streets of Wigan without fear and proclaimed "the angels's message" to thousands of his fellow townsmen.

The inhabitants of the town of Wigan, largely through the efforts of our brother, had the gospel preached unto them as a "witness," and through him many ministers of the Reorganization also had the opportunity of preaching "the old Jerusalem gospel" in the open air, to audiences of men and women of all religious beliefs, who gathered in their hundreds to the meetings that our brother held.

As a citizen he was well known by the leading men of the town. His frienship was sought by prominent men, and he has left behind him a priceless legacy to his sons and daughters and their offspring, of a name untarnished. His piety, his loving-kindness, his veracity, and his true manhood were known and appreciated in hundreds of homes (including nonmembers and members of the church) in the town of his adoption.

He was in every way a true type of "nature's gentleman." Although brought up in lowly estate and without many opportunities of education, "he studied to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Oh! that wonderful grip of his, when he took your hand with the fervor of his soul, and greeted you with such simple sincerity. Although a big man physically (when in his prime), he was as humble as a little child, unassuming, cheerful of countenance, and always appreciative of any help given to him in his work of love in proclaiming the gospel.

The ministry of the Northern District of the Reorganized Church will not soon forget William Spargo. My own remembrances of him go back between forty and forty-five years, when as a youth and young man I used to accompany my father (Elder Joseph Dewsnup, sr.,) to the town of Wigan, to help establish the work of the Master. The homes of William Spargo and his brothers, James and Thomas, (the former still residing in Wigan and the latter in Ottawa, Canada,) were always homes of welcome, and the ministers of Christ were always made to feel they were appreciated.

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Our departed brother was not only interested in the work of the Reorganization, but found time for activities in the temperance cause. He served on the committee of the Wigan Parent Total Abstinence Society for many years, in which society he was esteemed very highly for his services as a temperance worker.

For many years he suffered from the affliction of deafness and found it difficult to follow the preacher at the services of the church, where he was found Sunday after Sunday. Of recent years he also suffered from an internal complaint, which caused him much pain and ultimately affected certain organs of his body to such an extent that his medical adviser said the only hope for him was an operation. With this object in view our brother was removed to the Wigan Infirmary and underwent the operation on June 25, but he was not equal to the ordeal and passed peacefully away on the 3d of July, nine days after the operation was performed.

Learning that he was ill, I traveled by road to Wigan, (about forty-four miles there and back) on my push-bike the day on which he was operated, and I was permitted as a minister of the gospel to go into the ward and see him, where I found his wife and eldest daughter in silent grief by the bedside. When he saw me, he smiled and said, "It's Brother Dewsnup I want," and he took my right hand in both of his and in his weak state drew me down toward the bed and kissed me, a kiss of appreciation and resignation, and when I told him to have faith in God and trust him where he could not trace him, he replied: "It's all right, Brother Dewsnup, whichever way it is." I felt in my soul that the grave would be robbed of its victory and that death would indeed lose its sting. "Blessed are the dead which die in the Lord."

The funeral service took place July 8, when the inanimate body of our brother was taken in its casket of wood to the Total Abstinence Hall, Greenough Street, Wigan, where the meetings of Wigan Branch were held, and where in life our brother ofttimes told the story of Jesus. A preliminary service was held in the hall, under the direction of Elder W. H. Chandler (president of the Northern District), assisted by the writer. At this service an old and valued friend of our deceased brother, Mr. William Rigby, president of the Wigan Parent Total Abstinence Society, addressed the mourners and friends present; and in his eulogy of the friend who had passed to the beyond, he paid great tribue to his sterling worth as a Christian, a citizen, a father, and a friend. Among many references to the life and conduct of our brother, he said, "William Spargo was honest and reliable in all his dealings." "William Spargo was a good man, loved of others, because he loved others. His life was consecrated to God and to his family." "No man in this town has set a more worthy example. Our brother lived right, and consequently he died right." What tributes from one who did not agree with him doctrinally, but who with all their religious differences, could find common ground with the aims and ideals of his friend and fellow townsman. Whilst listening to these tributes, I was reminded of the tribute paid by Mark Antony to Brutus, when he had passed to the beyond, "This was the noblest Roman of them all. All the conspirators, save only he, did that they did in envy of great Cæsar; he, only, in a general honest thought and common good to all, made one of them. His life was gentle; and the elements so mixed in him that nature might stand up and say to all the world, 'This was the man.'"—Shakespeare.

Our friend Mr. Rigby is a local minister of the church of Christian Brethren.

After the preliminary service at the hall, the funeral cortege wended its way slowly to the Wigan Corporation Cemetery. Many members of our church, representing the Wigan Branch, including Elders D. Hughes, E. Maloney, Abel Hall (of the Seventies); and J. W. Foster (mission recorder); also Sisters Abel Hall and J. W. Foster, and outside friends headed the cortege in procession on foot to the place of burial, where the interment service was carried out by the writer, and the casket containing the body without the spirit was committed to "Mother Earth," "dust to dust, ashes to ashes," with a full realization on my part, and on the part of many others who were present, that the body and soul would be reunited ready for the resurrection morn.

If floral emblems are a tribute of esteem and appreciation from the living to the dead, then those beautiful flowers which adorned the graveside, emblematic of many virtues, spoke volumes of the love and esteem in which our brother was held, and one can say in all sincerity, "William Spargo is dead; long live William Spargo."

On Sunday, July 12, a special service in his memory was held in the hall where the Saints meet for worship. Elder W. H. Chandler presided, assisted by the branch president, Elder Arthur Smith; and the writer by request of the family was allotted the task of preaching (what we call in this country) the funeral sermon. The hall was seated to its full capacity, and the preacher under the divine influence was permitted to comfort the sorrowing ones and present the doctrine of the resurrection of the dead to the congregation, which included many who were not members of our church but who had come to pay tribute to one whom they loved.

"Sleep on, beloved; sleep and take thy rest;
Lay down thy head upon thy Savior's breast:
We love thee well; but Jesus loves thee best—
Good night! Good night! Good night!

"Until made beautiful by love divine.
Thou, in the likeness of thy Lord shalt shine,
And He shall bring that golden crown of thine—
Good night! Good night! Good night!

"Until we meet again before His throne,
Clothed in the spotless robe He gave His own,
Until we know even as we are known—
Good night! Good night! Good night!"

—Miss Sarah Doudney.

Obituary

Elder William Spargo was born at Four Lanes, near Redruth, Cornwall, England, March 4, 1859; died July 3, 1925; aged 66 years. He was baptized at Farnworth, Lancashire, January 25, 1880, by Elder Henry Boydell. He was ordained to the office of deacon March 31, 1880; teacher, April 10, 1881; and elder August 10, 1884, under the hands of Elders Joseph Dewsnup, sr., and James Spargo. For many years he held the position of president of the Wigan Branch, until the affliction of deafness compelled him to relinquish the position, which he filled with conspicuous ability. He leaves a widow (second wife), five sons (three of whom are in America), and four daughters, by his first wife, to mourn his loss.

Joseph Seddon Is Dead

PERSIA, IOWA.—Persia Branch is small, but it meets regularly every Sunday for both Sunday school and preaching. Sometimes our worship is very impressive.

I often think of the statement by Christ that we should worship in spirit and in truth. I have felt as I heard President Frederick M. Smith once say in a prayer meeting in Magnolia, "A prayer meeting is what those present make it by what they put into it." I had never looked at it that way before. But if a prayer meeting opens with two or three spirited hymns and a short, spirited talk, put something into the service and you will get something out of it, more than you put in. My experience is that we have to work for all we receive, but if we do it God's way we get more out than we put in.

The first Sunday in August we had our sacramental and prayer service and spent the time in expressing ourselves as to how glad we are that we have accepted the gospel.

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Brethren Smith and D. R. Chambers were here during the month and preached. We always feel cheered up when some of the brethren are with us.

Last Monday Brother Joseph Seddon, who had died the week before, was buried. Funeral services were at Woodbine, and a large gathering was present. Brother Seddon was a man who was well known; everybody seemed to miss him and came to his funeral to see him once more. Brother Fry of Woodbine made the talk at the house.

Brother Joseph Seddon has lived in this vicinity for many years. He was ordained to the ministry a number of years ago, served the church as president of the Second Quorum of Elders for a number of years, and served also as president of the Persia Branch for a while.

He was a man who will be missed by many in various ways. Many sought his counsel.

Omaha, Nebraska

August 12.—Omaha Branch has again been encouraged by the attendance and ministry of visiting brethren. The evening of July 19, Bishop Arthur B. Phillips gave us a most scholarly analysis of the mission of Christ and its influence in the world. He was on his way from the Inman reunion.

The following Sunday we were edified by two splendid sermons from Brother J. W. Rushton, who, in his wonted brilliant manner discussed the effect of religion on the lives of individuals, drawing a hopeful and encouraging picture of the steady progress of humanity towards the divine ideal. Brother Rushton was the guest of his nephew, Norman Issott, and family, and at the close of his visit accompanied his father, Brother W. J. Rushton, back to the latter's home in Independence.

Other visitors of late have included Sister Charlotte M. Moffatt of Fremont, who, accompanied by her son, J. A. Moffatt, and neighbors, Mrs. Hanson and daughter, drove over on the morning of July 19. Sister Moffatt is the widow of Elder W. M. Moffatt, faithful presiding elder over the Shenandoah Branch for many years. Their earlier life was spent in Nauvoo.

Sister J. H. Fleming from Alliance worshiped with us one Sunday evening, and on the morning of August 2 Sister F. A. Pellissier of Moorhead joined us at sacrament. She was visiting her daughter, who recently became the wife of our Brother J. B. Coffman. Other visitors have been a young Sister Smith from Kansas City, and Brother Herbert S. Salisbury of Iowa City, who spent August 2 with his cousin, Sister B. M. Anderson. (Her grandfather and his grandmother were brother and sister.)

Thursday, July 23, the Department of Women met at the church, having luncheon together, with Sister Lizzie Edmunds as hostess. At the business meeting that followed, semiannual reports from the various committees revealed the fact that the sisters have kept busy. The relief and service department reported 585 calls to sick and 748 friendly calls; relief to 236 persons; 2 stork showers; box and money to Independence Sanitarium, etc. Home class department reported 93 personal calls; 145 phone calls; 8 classes taught; 128 pieces of literature distributed, besides 2 books and 23 quarterlies. The treasurer reported six monthly luncheons, besides two given at a down-town department store, proceeds, $146.25; "Calendar" money received, $127.25; and from sale of rugs, quilts, etc., $29.28, making a total of receipts for six months, $302.78. This is surely a good showing for the small group of Omaha Branch sisters.

Sister Carl Hawley has been out to church a couple of times, and all rejoice over her gradual recovery of strength and vigor. Since the auto accident in April which caused serious injury to her spine, she has suffered much, but her faith and optimism through the severe trial have been beautiful to see. She is a sister of Brother Calvin T. Rich of the Eastern Mission, and her son, Brother Carleton, is a rising young attorney of our city.

Brother Nicholas M. Rumel is still very ill. He and his sister, Julia E. Miller, are the oldest members of the Omaha Branch still with us. They have been very devoted in attendance and to the church, and in this way have been both example and encouragement to the younger and newer members.

Brother O. E. Dingle was baptized July 26. He recently moved to our city from near Sioux City and has a family of four or five children. Sister Dingle entered heartily into the activities of the sisters of the branch, and the young people are steady attendants at Sunday school, and will, we hope, follow their parents into the fold.

A watermelon social on the 30th cleared about thirty dollars for the sisters. It was followed by a fine musical and literary program in charge of Sister Elmer Riner. The monthly dinner given last Thursday for the Sunday school teachers and officers netted Brother David Lewis's class over $14. Besides the good eats, a well-planned study-program added to the value of the meeting. A discussion of "Is Zion established?" was led by Brother W. E. Stoft, who was followed by Brethren Self, Lewis, and Anderson, and Sisters Anderson and Adams. It was counted very profitable, for many splendid thoughts were set forth. Sister Doris Fredrick sang, "I love a little cottage." About fifty were present.

Brother Whalley reports the condition of Brother Albert Merrick as serious but hopeful; Sister Alice Leach of Bennington as having gone home from the hospital for a few days, but under the necessity of returning at the end of the week; and Sister T. A. Edwards as suffering from an attack of appendicitis. Brother and Sister Whalley keep in close touch with the sick, not confining their ministry to those of our faith but giving freely to many "outside the fold" as well.

Brother Whalley preached at Council Bluffs morning and evening on the 9th, and in the afternoon assisted in their funeral service there for Sister Beatty's sister. Brother Carl W. Self occupied the pulpit here in the evening, and the morning hour was occupied by the Sunday school, which, under direction of the superintendent, Sister Rose Adams, gave an "anniversary program," celebrating the second birthday of our church home.

On this occasion, solos were sung by both Brother Harlow and Sister Doris Fredrick, and a duet by Sister Nelle Kelley and Brother Harry Greenway. A splendid talk on "Keep going south; the best is yet to come," was given by Brother Howard Elliott, who drew his observations from the great Mississippi River, which overcomes every obstacle in its path, keeps headed for the ocean, and, by its steady determination to "go south" at all events, brings life and blessing to all along its path. Sister Anderson drew some lessons from the pages of the past, giving a sketch of how the Saints at Kirtland worked and sacrificed for their temple, and how the Lord rewarded them in proportion to that work and sacrifice. There was a wonderful feeling of attention and reverence throughout this entire program, which showed a remarkable continuity of thought, although each participant had prepared his or her part without consulting the others. A thank-offering was taken at the close.

The Omaha Saints must lose no opportunity to add to their constantly-growing "auditorium fund." Our Sunday school is pushing out our church walls; we cannot now accommodate comfortably the numbers who attend, and many more are in sight who would come, with slight urging. Until we get more room for classes, we seem to be at a standstill. The brethren of the branch will soon definitely take up the work of moving into the program of building. We do not hope, as does Brother Peter, to rival in size and magnificence the great cathedral which rears its lofty towers but a few blocks from us, but we cannot shut our ears to the cry of Zion's children, "Give us room, that we may dwell."

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REUNION NEWS

Report of Fairview, Montana, Reunion

The Eastern Montana district reunion opened the evening of July 8. Brother and Sister M. A. Etzenhouser from general headquarters and Elder George W. Thorburn, missionary in charge of Montana, were on hand ready for action. The district president and his two counselors, Bishop's agent, district secretary, treasurer, and superintendent of Department of Women also attended. Brother and Sister Etzenhouser were especially helpful in conducting class work, preaching, taking charge or assisting in meetings, and giving personal advice. A good spirit prevailed throughout.

Four were baptized by Elder Thorburn. The prayer meetings were held in the forenoon and were all very good. One hour for preaching in the forenoon, class work and recreation in the afternoon, preaching or pragram in the evening was the general order.

A few early morning meetings were held by the young people in the near-by woods. We put up the reunion tent beside the Saints' place of meeting. The tent was used for a lounging playroom and sleeping quarters, the hall for meetings and meals. The meals were served cafeteria style, without charge. Each person contributed as he felt able, in cash, supplies, or labor.

The Glasgow Religio, the only one in the district, gave the program one evening and a wiener roast another evening.

The Saints have a playground for public use, but it was far too hot in the afternoon for games, some reporting 109 degrees in the shade. Swimming seemed the most inviting recreation.

To isolated Saints such a gathering is of great value, yet the attendance was very small. Those who came and took an active part realized the value of such a gathering and felt repaid for their efforts, though they had driven Fords from a distance of two hundred miles.

Financially the reunion was a loss. The cash carried over was a little less than last year. The Saints expressed a desire for a reunion again next year. It was a success in education, a source of spiritual strength, a thing to be desired and sought after. Let's all come next year.

A. R. RITTER.

Chetek, Wisconsin

The Northern Wisconsin district reunion convened from June 26 to July 6. The missionary force was composed of D. T. Williams, Bishop A. B. Phillips, and L. O. Wildermuth. E. J. Lenox dropped in and spoke to us the first Sunday; this was a glad surpise to all of us. We felt very glad to have such able speakers with us, for they gave us much for the improvement of Israel, if it were only applied to the lives of the hearers.

The attendance was the smallest for many years, with the exception of the last two days, when many from Porcupine and some from other points gathered in. Effie Hield was with us in honor of the Department of Women and did much to make the reunion a success.

Those elected for the reunion committee for next year are: S. E. Livingston, Pepin, Wisconsin; Leo A. Lafferty, F. A. Atwood, G. E. Clark, Chetek, Wisconsin; and Horace Scafe, Black River Falls, Wisconsin.

We wish that God's Spirit might prevail through the coming year as it did through the ten days of reunion, and thus we might be prepared to meet at another reunion.

We have no accurate report, but did not do as well financially as we did last year.

Brother Manly Shedd is to be commended for the sacrifice he made in helping to get things ready and in order for this reunion, and the dining room and kitchen force thanked. The same cook, Mrs. Andrews was chosen; she never fails to satisfy the inner man with good food.

The Department of recreation and Expression has been resurrected, and an interest seems to be prevalent. Brother Clark has been chosen as superintendent of the young people, and they are planning a social in the near future.

We are looking forward to the dedication of our new church in the near future. We pray for the progress of this great work in all the world.

L. B. CLARK.

Northern California

The Northern California district reunion opened July 24, with District President J. D. White in charge, Brethren J. A. Gillen, W. W. Smith, and F. B. Blair as his associates.

The general order of the happenings at the reunion was run on somewhat of a schedule. The early morning quietness of each day was broken by a six o'clock bugle call, followed by breakfast and general games. At half past eight each morning prayer meetings were held. The afternoons were spent in recreation: swimming, games, track meets, children's programs, auto rides for the adults, and hiking. After the preaching services in the evening some time was spent in camp-fire singing, get-together parties, stunts, watermelon feeds, and a general recreation get-acquainted program.

One of the big features of the reunion was the early morning prayer meeting of the young people. Each morning they assembled at half past eight under the leadership of two or more of the priesthood to enjoy a spiritual feast. The number attending these services averaged about forty. The limited number did not hinder every minute of the meeting being occupied. The meetings lasted from one to two hours, having as many as thirty-two testimonies, several prayers, and fifteen songs. The Spirit was manifested on several occasions.

The junior services held each day from eleven to twelve o'clock in the young people's tent in charge of J. T. Smith, Sister Inslee, and others, were very inspiring. These young people contributed to their services in choir work, special musical numbers; and each young face showed eagerness to take part in the service. Talks were given by older folks on subjects of interest to children—their spiritual experiences in relation to their daily life.

The Department of Women played a very interesting and important part in the reunion. A special tent was kept by them where each day two women played hostess to those who desired to come to the tent to rest between meetings, to visit, or to buy those things the ladies had for sale. It had been planned that each day two women from some one of the several locals in the district should take charge of the tent, so as to give each local its share of duty. On several occasions the Department of Women met in regular session to hold business session or to listen to talks on "The place of woman in Zion," and on subjects pertaining to personal hygiene.

On one occasion the Book of Mormon was read throughout one whole day to those who desired to listen. Arrangements had been made for a change of reader every two hours. This was appreciated by those reading.

Most inspiring and impressive was the pageant presented by the junior people of the reunion and was declared by all to be a huge success. The arrangement of the pageant was made by Sister Ruth Bradley of San Jose. More than sixty-five young people took part. The name used was "The mission of the Christmas offering," The story was of the work of the Christmas offering in spreading the gospel to foreign lands and in making possible the gathering to Zion.

Very little can be said at present about our finances. We have to date $232 of the $500 we need. This is very encouraging. This year, because of faulty storage, much confusion resulted. This we hope to remedy.

Congratulations are in order to the reunion committee on

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their splendid judgment in making arrangements for parking the cars at a distance from the big tent where services would not be interrupted every time one of Henry's specials got under motion.

We had with us Virgil Etzenhouser, who took charge of the recreation; Bishop F. B. Blair, who gave us some splendid talks on tithing, etc; Apostle J. A. Gillen, whose advice and counsel we enjoyed very much; Walter W. Smith from Los Angeles; Frank Briggs, a representative for the church papers; J. D. White, district president, and others. A very good time was enjoyed by all who came, and especially were the preaching, prayer, and junior services appreciated and enjoyed by those in attendance.

Our pledge is: Zion shall be redeemed; therefore I will work, save, sacrifice, endure, and I will fight cheerfully and do my utmost, as if the whole issue of the struggle depended on me.

Thinks Reunion Work Profitable

(Excerpt from letter of Eli Bronson, Portland, Oregon, July 28, 1925, to the First Presidency.)

The Portland district reunion closed Sunday night, July 26. We are glad to be able to report a very successful reunion. The success is due quite largely to the splendid assistance rendered by Brother James A. Gillen and Brother and Sister Etzenhouser. Their work is greatly appreciated.

I have sometimes wondered if the effort, time, and money, used throughout the church in reunion work could not be spent more profitably in some other line of church activity, but after observing closely the good accomplished and the reaction following a reunion such as this, I am convinced that no line of church work with the same amount of time and money would bring greater returns. Favorable reaction is noticeable in individual spirituality, in increased confidence in the church, in paying of tithes and offerings, in increased desire for study and development, in a more intelligent attitude toward our social ideals, in a broader conception of "brotherhood," and in intensification of the missionary spirit. We can scarcely overestimate the value of all of these.

Western Oklahoma

Western Oklahoma district reunion was a very spiritual feast for all who attended, and everyone had a pleasant time visiting with the Saints. There was no sickness on the grounds during the reunion except among those who were ailing when they came; they came praying for relief and were administered to while here and were helped.

The weather conditions were excellent during our meeting. We had received two or three showers a few days prior to the opening date, and the grass and trees had freshened up and were real pretty. We had a few showers during the meeting, which made the air fresh, and it did not get as warm as it was a year ago. We had the largest crowd we have ever had, quite a number more than last year, and more came for the first of the meeting this year than last. Davidson Branch had about twenty-six present. The Calumet Branch was well represented. There were Saints here from all the branches in the district, and we had some present not of this district, one family coming three hundred and seventy miles. They live near Olton, Texas. The reunion in their district, which will be held at San Antonio, is six hundred and one miles from them, and they are only six hundred and eight miles from Independence.

Our prayer meetings were very spiritual; the gift of prophecy was given a few times. Our largest young people's prayer meeting was attended by almost a hundred people, and the time was used to good advantage, the response being good. A few prayers were offered, and seventy-eight testimonies were given.

Apostle R. S. Budd, Patriarch Ammon White, Bishop J. A. Koehler, and S. W. Simmons were here, as well as our missionary, A. H. Christensen. We were much pleased to have them, and we received good instruction from all of them.

The volley ball games were enjoyed by all. One afternoon a pick-up team challenged those holding the priesthood to a game, and no one enjoyed the game more than Brother Koehler. Our conference held during reunion voted to hold our next reunion at Davidson, Oklahoma. All went home hoping to be able to attend our next reunion.

Respectfully,

ROY L. DIAMOND, *District Secretary.*

EAGLE CITY, OKLAHOMA, August 11.

Radio Programs

K L D S

SUNDAY, AUGUST 23, 1925.

From the New L. D. S. Radio Studio

11:00 a. m., sermon by C. E. Wight.
6:30 p. m., sermon by S. A. Burgess.
9:15 p. m., sermon by R. W. Farrell.

TUESDAY, AUGUST 25, 1925

STANDARD OIL COMPANY PROGRAM

8.00 P. M., From the New L. D. S. Radio Studio

Piano solo, "Prelude in C Sharp Minor," Rachmaninoff.
By Miss Helen Lee Hicks.
Vocal Solos:
(a) "Lolita," Buzzi-Peccia.
(b) "When?" Benham.
By Mr. Herbert Fraher, baritone.
Cornet, baritone duet, "Miserere from Il Trovatore," Verdi.
By Messrs. E. J. Cox and M. N. Grinter.
Vocal solo, "June in the land," Godfrey Nutting.
By Mrs. H. O. Eyssell.
Male quartet, "A travesty on comin' thru the rye," O'Hara.
Harold Herndon, first tenor.
Earl J. Cox, second tenor.
Herbert Fraher, baritone.
J. K. Turner basso.
Cornet solo, "Sleep well in the valley of shadows," Kopp.
By Mr. Earl J. Cox.
Vocal Solos:
(a) "The world is waiting for the sunrise," Lowe.
(b) "Swanee river dreams," Hall.
By Mr. Frank G. Lee.
Vocal duet, "Love like the dawn came stealing," Cadman.
By Mrs. E. J. Cox and Mrs. C. C. Koenig.
Vocal solo, "The sunshine of your smile."
By Mr. Harold Herndon.
Vocal duet, "Moonlight and roses," Black.
By Mrs. Cox and Mrs. Koenig.
Vocal solo, "Good night," James.
By Mrs. H. O. Eyssell.
Piano solo, "Minuet waltz," Chopin.
By Miss Helen Lee Hicks.
Accompanists: Mrs. Earl J. Cox, Mr. Douglas P. Bailey, Mrs. Austin M. Dobson, Doctor H. O. Eyssell.

THURSDAY, AUGUST 27, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Piano solo, "Prelude in G Minor," Rachmaninoff.
By Miss Blanche Traymor.
Contralto solo, "In the garden of to-morrow," Deppen.
By Mrs. Emily Foley.
Cornet solo, "Blue bells of Scotland.
By Wilmont Palmer.
Mezzo Soprano Solo:
(a) "Slumber boat," Gaymor.
(b) "I heard you go by," Wood.
Piano solo, "Last hope," Gottschalk.
By Mrs. Carolina White.
Address.
Soprano Solo:
(a) "At dawning," Cadman.
(b) "A brown bird singing," Wood.
By Miss Bernice Griffith.
Violin Solo:
(a) "Spring song," Mendelssohn.
(b) "Adoration," Browski.
By Otis Swart.
Contralto solo, "Sleepy hollow tune," Kountz.
By Mrs. Foley.
Piano solo, "Nocturne," Chopin.
By Miss Traymor.
Soprano Solo:
(a) "Until," Sanderson.
(b) "A dear little goose," Haller.
By Miss Griffith.
Piano solo, "Grand polka de concert," Bartlett.
By Miss White.

SUNDAY, AUGUST 30, 1925

From the New L. D. S. Radio Studio

11:00 a. m., sermon by Doctor G. L. Harrington.
6:30 p. m., sermon by S. A. Burgess.
9:15 p. m., sermon by R. W. Farrell.

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MISCELLANEOUS

A Change of Date

Notice has been received that the date of the conference to be held at Bradner, Ohio, as published in the August 12 HERALD, has been changed. Northwestern Ohio District conference at Bradner, Ohio, convenes September 18, 19, 20. Departmental work Friday, conference work Saturday, and dedication of church Sunday. All are welcome. W. G. Kimball, district secretary.

Two-Day Meeting in Eastern District

A two-day meeting will be held at the Marlette Branch, August 29, 30. First meeting at 10 a. m. Saturday. This will likely be the last two-day meeting of the year. All are urged to attend and bring well-filled lunch baskets to enjoy a picnic lunch. We are trying to get good speakers and hope to have a program that will be enjoyable to all.

MATTHEW W. LISTON, *District President.*

Appointment of Bishop's Agent

The Presiding Bishopric has received the resignation of Brother A. E. Lasley as Bishop's agent for the Portland District, Oregon. We think it due Brother Lasley for the faithful and efficient service he has given the church as one of its financial agents, that we express our appreciation of the worth of his labors, and we sincerely hope that in whatever activities Brother Lasley may engage he may receive the blessings of the Master.

The late district conference has recommended in Brother Lasley's place Brother P. G. Hoger, 85 East Seventy-second Street North, Portland, Oregon. The Presiding Bishopric therefore has appointed Brother Hoger as their financial representative and recommend him to all the Saints of Portland District.

The church is looking forward to an intensified campaign for the payment of tithes and surplus and the spiritualizing of every temporal activity of its members. We ask the Saints of the Portland District to fully cooperate with Brother Hoger, that he might do a splendid piece of work during the coming year.

THE PRESIDING BISHOPRIC,
By ALBERT CARMICHAEL.

The above appointment receives our ratification.

THE FIRST PRESIDENCY.

Postal Clerks, Attention

If you come to Kansas City to attend the National Convention, beginning September 7, call phone number Linwood 4406 when you arrive and tell who you are. The party answering the phone will have a surprise for you. HERALD readers, if you know any Latter Day Saint postal clerks who will be interested in this announcement, please call their attention to it.

POSTAL DEPARTMENT,
By GLAUD A. SMITH.

Conference Notices

Chatham, Ontario, district conference will meet at Kimball, Ontario, September 26, 27, 1925. Please send branch financial and ministerial reports and credentials to the undersigned by September 10. Anthony R. Hewitt, district secretary, 41 Lowe Street, Chatham, Ontario.

Wheeling District will convene at Wheeling church, 4200 Jacob Street, Saturday, September 5. Sunday school and Department of Women business at 10 a. m., church business at 1 p. m. Evening and Sunday services will be determined by the conference. The undersigned should have statistical report, ending with the last of June, from each branch clerk and report of spiritual condition of branch, approved by vote of branch and signed by the branch president and clerk, in hand by Septmber 3. All members of priesthood urged to be present for early morning meeting.—Samuel A. Martin, District Secretary, Box 267, Bridgeport, Ohio.

Central Illinois district conference will convene at Beardstown, Illinois, Saturday and Sunday, September 5 and 6. Joe Price, Central District secretary.

THE SAINTS' HERALD

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

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Reunion Calendar

Southeastern Illinois, August 20 to 30, Brush Creek.
Clinton, August 21 to 30, Eldorado Springs, Missouri.
Little Sioux, August 21 to 30, Woodbine, Iowa.
Southern Wisconsin, August 21 to 31, Madison.
Western Montana, August 21 to 30, Race Track.
Northwestern Kansas, August 21 to 30, Studley.
Spring River, August 21 to 30, Miami, Oklahoma.
Far West Stake, August 27 to September 6, Stewartsville, Missouri.
Southern Michigan and Northern Indiana, August 28 to September 6, Indian Lake.

Our Departed Ones

WHITE.—Mrs. J. S. White died August 3, 1925, after an operation at a hospital in McAlester, Oklahoma. Surviving are her husband, a six-year-old son, two brothers, and two sisters. Elder H. R. Harder, of Wilburton, Oklahoma, preached the funeral sermon. Laid to rest in the Hartshorne cemetery, August 5, 1925.

CALKINS.—Luman Calkins was born February 17, 1856, at Hamburg, Iowa. Married Mary Gray, January 11, 1883. Died near Wray, Colorado, August 6, 1925. He is survived by his wife and three children. Was baptized in 1887. Sermon by J. R. Sutton, in the Saints' church at Wray, Colorado, August 9, 1925. Interment in Grandview Cemetery, near Wray.

BAILEY.—William S. Bailey was born July 25, 1880, at Smiths Mill, Wisconsin. Baptized September 21, 1924 by E. J. Lenox, at Harshaw, Wisconsin. Died March 22, 1925, at Saint Mary's Hospital, Tomahawk, Wisconsin, of heart failure. Leaves a wife, six sons, and one daughter, also his father and mother, four brothers, and three sisters. Funeral sermon by J. H. Howe, of Antigo, Wisconsin. Interment March 25 in cemetery at Goodnow, Wisconsin.

HUNT.—Polly Ann Hunt was born May 14, 1837, in Missouri. Her first husband, who died during the Civil War, was John A. J. Smith, by whom four children were born. Two years after the death of her first husband, she married Z. W. Hunt, to which union six children were born. Brother Hunt died in 1894. Besides her own children she was the step-mother of four. She was baptized at the age of twelve and remained ever a faithful Saint. Died at Sioux City, Iowa, at the age of eighty-seven years. Leaves eight children, four stepchildren, two sisters, fifty-one grandchildren, twenty-one step-grandchildren, and sixty-seven great-grandchildren. Funeral sermon by J. F. Mintun at Missouri Valley, Iowa, February 19, 1925. Interment in Missouri Valley Cemetery.

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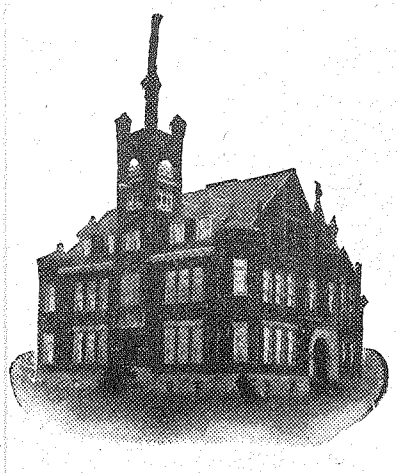

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REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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Care of the Poor

In this issue will be found an article by Bishop A. Carmichael which we commend to the careful reading of the thoughtful, particularly to the members of the priesthood. Under the head of "Aid" the church pays out large sums of money. Is it wisely spent? In answering that, there should be taken into consideration group needs and conditions as well as individual ones.

"There shall be no idle in Zion" applies to poor as well as rich. The best aid which can be extended to one in need is to give opportunity for him to help himself. This, in our opinion, is comprehended in the divine instruction to care for the poor. Giving aid in such way as to encourage idleness engenders dependency and is wrong, doing injury to group as well as individual.

To care for the poor, therefore, contemplates an order in which each will have opportunity to care for himself to the extent of his ability, under his own directions if capable, under the directions of others if not. Such "care" develops and preserves self-respect, a highly desirable characteristic.

We trust our readers will digest Bishop Carmichael's article.

FREDERICK M. SMITH.

The Auditorium—Its Location

BY H. C. SMITH

We have been disturbed for the past thirty-five years by having our largest church building located on the principal street in town. The cars interrupt the services regularly. It is often hard for the speaker to hold the attention of his audience, because of so much noise beyond our control. Such interruptions are distressing, and they often ruin what would otherwise have been a perfect service.

We frequently criticize the early builders of our church for overlooking this vital point of location. It is true that they did not own all of the land around the building at the time it was started, but it is quite possible that cheap land at the rear could have been purchased, so that the approach would not have been crowded out into the street. However, we can say that this building is in a prominent place, much better located than many of our churches which are built just over the hill, around the corner, and sometimes in very inaccessible places, carefully hidden away where no one but a few of our own pious members can find them.

To avoid a repetition of disturbed services, especially those so vitally important as the General Conferences, to be held in the Auditorium, our first concern should be its location. We should make a mistake if we put it in the midst of traffic or hid it away in some secluded corner. We must secure a location that will be easy of access and yet not too close to traffic ways or other sources of city noises. The Auditorium must be given a setting commensurate with its size and function in the life of the community. Unless we do this we shall fall far short of our opportunity and our duty.

Independence was not planned for municipal, public, or semi-public monumental buildings. Very few cities in America have given any consideration to the proper setting for their important buildings. This city, however, with its irregularly laid out streets and additions offers enough sites with suitable surroundings so that the Auditorium could be properly located with only slight changes in the existing conditions. Five different locations are being studied, any one of which could be made to meet the requirements as generally understood of this building. With a reasonable amount of open space, there need be no disturbance inside from noises without, for the Auditorium has been planned with the assembly hall in the center, surrounded by quorum rooms, foyers, corridors, classrooms, and offices.

One morning when on my way to work, a member of one of the leading quorums asked me where the site of the Auditorium was to be. Imagine my dismay when I discovered his object in asking this was that he could put up a row of store buildings for personal gain. At that moment I realized that we were far from Zion, for there people will have the interest of all at heart and not want to interfere with a project for selfish ends.

On the other hand, many people are anxious to share their part of service and property to see the Auditorium work begin. The number of those who

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are putting their own interests ahead of the interests of the group is gradually on the decrease, and when we once have a monumental structure, awe-inspiring in its dignity, we feel assured it will inspire even the most selfish with the utmost civic pride and godly worship.

It should make us ashamed to think that we in this day and age of enlightenment and prosperity could not erect monuments to the cause of religion equal to those constructed throughout the past, even in the Dark Ages. So many of the wonderful cathedrals have been made possible only by the unceasing toil and sacrifice of the poor people. How willingly they sold the products of their labor at the market place, that they might contribute to the place of worship so dear to their hearts.

We boast of having a religion much more inspired than that of the early Christians, yet it seems inconsistent that we should be satisfied with such mediocre meeting places and hesitate to erect the most sublime edifices which the mind of man can conceive as an expression of his tribute to the glory of God. The Savior gave his life for us. How very small in comparison if we give a few earthly possessions in appreciation of his love.

We shall trust that every selfish obstacle shall soon be removed which now is hindering the development of the Auditorium and that every heart will be filled with a feeling of worship and benediction from on high in giving to this cause. We shall then be making a start toward Zion, where there will be a place provided for the people to gather and worship in harmony.

Short Wave Radio Heard in South Africa

The latest distance achievement of the church short wave experimental radio station is South Africa. Signals were reported there as "Q S A" (very loud). The report of this reception from 9 F F was relayed through the American Radio Relay League headquarters, 9 F F being only one of several United States experimental stations heard by the far-away South African listener.

Several reports on 9 F F's transmission have been received from England. Communication has been established direct with such long distance countries as New Zealand, Australia, and Argentina. A report was also recently received from Buenos Aires.

Short wave broadcasting tests will likely be made this winter, on a wave length of 67 meters. This wave is not within the range of ordinary broadcast receivers, and at present is mostly used for experimental re-broadcasting. K D K A and W G Y broadcast on short wave lengths simultaneous with their regular higher wave lengths. The companies owning these two stations are spending hundreds of thousands of dollars on radio experimental research.

It is reported that American listeners will be able to hear broadcasting this winter from Germany and other European countries. This will be accomplished by short wave transmission from the European stations, and re-broadcasting on regular wave lengths by certain United States stations.

ARTHUR B. CHURCH.

Forty Superstations Now Broadcasting

Two years ago a 1000-watt broadcaster was unheard of. To-day forty stations are sending a total power of about 60,000 watts; this does not include the 50,000-watt experimental broadcasting station W G Y, at Schenectady, New York.

When the campaign for a 1000-watt church broadcasting station was started over a year ago, there were only eleven superstations, and none used over 1,000 watts. A number of radiocasters are now licensed to use 5,000 watts. Several others have 5,000-watt stations, but are licensed to use 1,500 to 2,500 watts.

Superstations of the future doubtless will use greater powers than appear practicable at present. Some kind of special restrictions on these stations will be necessary. Already interference between broadcasters' waves has become quite prevalent, even on Class B wave lengths.

Many owners of broadcasting stations appear to be preparing for a "survival of the fittest" contest. What the outcome will be cannot be foretold. As a pioneer church broadcaster, we cannot afford to be crowded to the rear. K L D S was designed for power increase to several thousand watts simply by adding plate power supply—storage batteries. Should an increase to 1,500 or 2,000 watts be made this fall?

ARTHUR B. CHURCH.

A movement is on in Independence, under the leadership of Brother Charles Koehler, to provide a fall festival which will give prominence to the products of the soil of Jackson County. For several seasons such a celebration has been staged by the people of Second Church, and the 1924 festival was very successful, furnishing more than six hundred jars of fruits, vegetables, preserves, jellies, etc., for distribution by the bishop of Zion. But the principal benefit is not to be seen in this material manifestation, for the doors of possibility were opened to the gaze of men and women who were looking for ways and means to help in the work of redeeming the land and the people of Zion. We hope this year's effort may enlarge greatly this comprehension of our possibilities.

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ORIGINAL ARTICLES

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

Procedure for Relieving the Poor

BY BISHOP ALBERT CARMICHAEL

I. Securing the funds.
   (a) The permanent way—Stewardship.
   (b) The temporary way—Collections.
II. Securing the necessary data.
   (a) Investigation.
   (b) Registration.
III. Distribution.
   (a) Through our church organization.
   (b) Through other social organizations.
   (c) Through various State organizations.
   (d) Through individual effort.
IV. Adequate relief: What is?
V. Intelligent functioning.

The Permanent Way—Stewardship

The ideal as well as the practical way is via the stewardship route—anything foreign to this way is only temporary—an expedient.

The Stewardship Plan

The socialization of the surplus is the true and only way of producing the necessary funds to care properly for our poor. When this socialization of our surplus is a real fact, we then can go vastly farther in our program for aiding the needy than providing for the immediate needs of humanity. The socialization of the surplus puts our organization on a higher ethical plane than any known to the world as "charitable organizations." The surplus belongs to the worthy members of God's kingdom, hence is in no sense the giving of charity. Here society gets back through the proper channels that which belongs to it. We have not yet attained to this ideal condition—in fact, we are far from it, so we are under the necessity of adopting temporary methods and means, and as such these means and methods do not and cannot produce ideal social conditions.

The Temporary Way—Collections

This method is the one used by most charitable organizations and by many of the church societies. It is a crutch only. The world uses this method because they have not seen the light. Of course, it is better than doing nothing. When used by us it should be recognized as a needed expediency. It is a sad comment to make about our church, but it is a fact, that many of our branches are still using the old-fashioned mustard plaster in place of the cure-all, i. e., stewardship or socialization of surplus. In using this method, we do so because we are forced through circumstances to recognize the limitations of the social view of our people. We must work with them as they are, not as we would like them to be. As to the method of making collections, they are varied and many; all the way from the grab bag in which the gambling instinct—getting something for nothing—is made the incentive, to that of via the stomach—which, by the way, is generally very successful. It has some merit in it, at least. It begets a fraternal spirit, thus leveling castes. It is useless here to discuss the ethics of these various ways. Each has some good points as well as bad ones. They all are but temporizing with the working out of the big, whole-hearted program of stewardships.

Investigation

Some of the reasons for a thorough investigation are as follows:

(1) To be able to tell between worthy and unworthy, and the deserving from the undeserving, and thus protect the coffers of the society from impostors.

(2) To enable us to teach efficiency, thrift, and frugality, we quote Devine:

> In the hands of the charity organization societies, investigation has come to mean something much more than it had meant for those who proclaimed the necessity for discriminating between the deserving and the undeserving. Investigation is not solely or even primarily for the purpose of thwarting the expectations of impostors. It is not even merely a device for preventing the waste of charity upon unworthy objects in order that it may be used for those who are really in need. Investigation is rather an instrument for intelligent treatment of distress. It is analogous to the diagnosis of the physician, who does not attempt to treat a serious malady from a glance at its superficial indications, but who carefully inquires into hidden and early manifestations of the disease and seeks to know as much as possible of the complicating influences with which he must reckon in effecting a cure. Investigation, therefore, while it should never be inconsiderate or blundering or heartless, must be painstaking, conscientious, and honest. It will exclude irrelevant gossip, but will embrace a close scrutiny of the exact facts, its aim being not to enable the investigating agent to affix a label of worthy or unworthy, but to determine what help can be given, from what source it should come, and how these agencies may be brought into definite and hearty cooperation.
>
> This kind of investigation has been developed in the work of the charity organization societies. Its possibilities have been only gradually unfolded. They are realized only gradually in the experience of individual workers. Investigations made at the outset, even by one who has throughly grasped the principles involved, are certain to appear to himself, in the light of later experience, to be either superficial and inadequate, or crude, mechanical, and unnecessarily elaborate. A bad investigation may be either too full or too meager, or it may be neither.
>
> The investigation is made, not for its own sake, but as a necessary step in the careful and adequate remedy of the defects or misfortunes that have brought the applicant to seek relief. In the majority of cases, however, if the investigation is wise and complete, it will reveal personal sources and facts which will enable the situation to be met without calling in outside aid, and in this way, in a large

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proportion of instances, investigation might be said to become a substitute for relief. One of the oldest and best-managed general relief societies has recently designated one visitor, who has unusual qualifications for this kind of work, to attempt to meet every case assigned to her by personal work, investigation, without disbursing any material relief whatever. It is confidently believed that she will succeed, although the number of families in her charge will necessarily be much smaller than if she were authorized to pursue the usual method of investigating superficially and giving material relief where it seems to be needed.

Of course our church provides adequately through its divinely appointed organization for just such an investigation. Latter-day revelation puts the test for granting aid by requiring all applicants to be "wise," "faithful," and "worthy." All who successfully run the gauntlet of investigation as included in these three terms, will no doubt be found fit subjects for relief.

We quote:

The investigation is not merely for the purpose of reaching a decision as to whether relief shall be given or withheld. It is for the further purpose of enabling the amount and kind of relief to be determined, and also to reveal the personal and natural resources from which relief may rightly be obtained. The thorough searching out of those facts in the previous economic history of the family that will lay bare the real cause of the distress is to be insisted upon, in order that genuinely remedial and constructive work may be undertaken from the beginning. What is needed is that the cause, if it is in the nature of the case practicable, shall be removed, and the condition of dependence be brought to an end. The investigation cannot be completed at once, but its foundation may be laid thoroughly at the beginning, and information will then be obtained upon many points which it would be more difficult to secure at a later stage. Having thus laid the foundation by a formal and definite attempt to secure all the information obtainable at the outset, full and well-rounded knowledge will come gradually.

It is not alone relief societies and other agencies which have to do with the poor in their home that have need for the investigator. Institutions for dependent children and adults, hospitals, employment agencies, day nurseries, and other philanthropic enterprises have quite as much need to base their treatment and selection of beneficiaries upon exact knowledge. There will naturally be differences in the inquiries to made, for investigation should always be shaped with reference to the need to be met, but the broader principles underlying, for example, an investigation for a charity organization society will require little modification when applied elsewhere.

Investigation is sometimes looked upon as an injustice to the poor and sometimes as a necessary evil. In its proper place, and with a justifiable occasion, it is neither. Investigation is to be judged relatively to the plans which lie beyond. If the relief which is undertaken is inappropriate in kind and inadequate in amount, the fact that it is given only "after a thorough investigation of each case" serves only to condemn the investigation as heartily as the "relief" to which it leads. Only when it is the purpose, and when it is within the capacity, of the one who investigates to give real help, or to enable real help to be given, is it justified, and then it is not to be regarded either as injustice or as a necessary evil, but as an essential part of a serviec which is wholly beneficial.

Registration

The need of a written history of every case of need is apparent. The fortune of the individual of today is so fluctuating that the person of affluence knows not but the morrow may see him in dire need. Herein is the wisdom of *every member of the group* (the church) *making his financial statement for a permanent record.* The work of the various charitable organizations is multiplied many times because of the limited means at their command to secure the data necessary and have this data properly registered. Our experience with the Associated Charities of the city of Los Angeles taught us the difficulty of these societies obtaining information of the several cases so as to enable them to handle each case efficiently. The financial statement used by us should be a concise but complete history as far as possible of the individual. A copy of this might be placed at the central government for future reference.

A special service rendered by the charity organization societies is the provision of a central registration of the relief work of such societies, churches, and the individuals as voluntarily make use of the bureau established for this purpose. No community has succeeded in obtaining a complete registration of what is done for the destitute, but in many instances all the important organized charities regularly report to the bureau, and receive in turn information as to what is done by the other agencies for families in whom they are interested.

Even if there are not formal reports from the relief societies, the registration bureau of an active charity organization society gradually accumulates the information that is of value concerning nearly all of the families asking for relief, and almost certainly concerning those who are known to two or more relief agencies. This information is obtained in the course of the investigations made by the society when application is made at its own office or to individuals, churches, and societies who request an investigation by the society. The ideal plan, however, is undoubtedly for the registration bureau to receive this information directly from the relief agencies, with the understanding that it is confidential and is to be imparted only to those having a legitimate interest.—Devine.

Distribution Through Our Church Organization

The tithe is primarily to be used to take care of needs of the priesthood and dependents. The surplus may so be used. Also offerings may be used for these needs. The surplus is primarily used as a "common fund" from which the *needs* of the *wise, worthy,* and *faithful,* not of the priesthood, are supplied. Either of the other funds, i. e., the tithe and the offering, may be used to aid the needy not of the priesthood, and dependents. The tithe (tenth) being used primarily for the support of the general church officers (conference appointees) should be directly under the general church officers. All such funds, if retained in the office of the local bishop, should be paid out under the direct instructions of the general church officers having jurisdiction, or be sent directly to the general church officers and by them paid out. The surplus is more localized. It should be paid to the church authorities of the various stakes. This surplus fund should be retained in the stake for stake activities in what is

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known as temporal and spiritual work, but which in reality is all spiritual. The surplus fund in unorganized territory should go to the headquarters or Zion, to be used as wisdom permits. As to whether the surplus should be held by the district for local activities is not clear in our mind. We are inclined to the thought that the district is not organized compactly enough to handle rightly this fund; that this is one of the strong reasons for the necessity of stake organizations. To handle such a fund successfully there must be a strong centralization of power in the hands of a competent group of men—men who are endowed with the necessary "gifts" and who sense fully the "calling" to do this work—men who have "made the word flesh"—who have demonstrated by act the law of stewardship, and thus as far as outward act is governed, are beyond questioning as to their integrity. There are good reasons why the surplus should be expended by the local authorities. These men know better than any other group of men, the needs of those in their own stake. They know the character of the applicant who applies for funds, his integrity, etc., and these are better qualified to act intelligently than any other man or set of men. The retaining of the surplus in the local treasury for local needs will stimulate the members of the stake to build up a fund sufficient to accomplish the work needed in the stake. Further, it will draft the very best business minds in the stake, combined with the true spiritual attitude, making for a far closer and safer cooperation in the business affairs of the stake.

This retention of the surplus to be used by the community providing it, is receiving its due notice by modern writers. We quote an interesting discussion regarding the merits of holding the surplus, from a late work edited by Charles J. Galpin, now at the head of the Division of Farm Population and Rural Life of the United States Department of Agriculture.

When title to land—that is, actual ownership—leaves the farm community and moves to the city and to city industry, there is another by-product of tenancy that needs most careful consideration and analysis. This situation amounts to a drainage of surplus profits, dividends, or accumulations from the land and away from the agricultural population to cities and city industry. The seriousness of this state of affairs is hidden. It needs bold statement and candid disclosure. Surplus accumulations tend to embellish, enrich, or surround the community with comfort and refinement. A surplus will express itself in houses—more ample, beautiful, distinctive. Surplus will gradually from generation to generation manifest itself in the improved appearance of homesteads, farmsteads, but especially institutions. Surplus gives art. Surplus brings the appliances for more pleasure. When surplus is constantly drained off to cities, the countryside is left barren. The country then is considered only as an economic implement, a tool to be kept in order, but not a medium for the expression of human refinements.

The accompaniment of this drainage of surplus to the city is the creed and public doctrine that the city is the place for the amenities, for the embodiment of the subtler and finer thoughts, through the transformation of surpluses. Is this true? Must there not be a re-canvass of this creed? Is there not due to the country and the rural community an undrained-off surplus which is to be turned into beauty and meliorations for the people who sweat for bread and live there?

Here is where the tenancy system presents a problem very grave indeed. With all the rural effort for institutions and for beauty in landscape, if more and more the drainage of the surplus continues through the hands of the absentee city landlord, what hope is there? England's country life has its refinements because the English landlord did build and maintain an establishment in the country. The castle or "great house," parks, the paved roads gave back to rural England the values of some of its surplus. If rural England is to lose its country refinements by the break-up of its estates, it will face the same situation as America has in its artless rural life.

Much of Doctor Galpin's argument loses its force when we remember that our social program includes an ideal town for each rural group, where the surplus or social income will be centralized.

The success of our social groups will mean the success of the whole church. In such an organization do we see the true work of the Order of Enoch. This does not mean that each stake is to be independent in the use of its surplus. Zion is to have a close-up contact with all such stake activities. Just as the stake work is to be organized compactly so must the various stake business groups be organized compactly by an organization centering in Zion. Light and supreme directional control must come from the head. The activities of the stake should be subservient to the activities of the whole. In this way can a program be laid out for a definite goal. Every part (stake, district, and unorganized territory) be working in unison for the same thing. Why not this supreme council in Zion be composed of delegates from each stake? Thus every stake will be represented by its best spiritual and business representatives, and the need of each stake will be properly placed before the supreme council and given due consideration with the needs of all. We are strongly of the opinion that we will not get far in our work for the redemption of Zion until this very important piece of work is accomplished. Zion represents a status of society which we believe will, must, require a very closely knitted cooperation, the idea of a theocratic government being the warp and woof of it all, God directing and the people through the right of common consent following these directions. Herein is our conception of the true way of caring for our needy through church organization. Under our present regime the branch deacon has a very important duty to perform in the distribution of the needs for members. As such he should be qualified. If not, then do not hesitate to get some one who is, we care not whether male or female. If the deacon is not

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competent, then the branch is to blame for putting him there. During our scattered condition we will never be able to distribute to the needy as we should, therefore the necessity of the gathering—gathering into model towns, etc., enabling those having supervisional control to exclude idleness, encourage industry, promote love, subdue selfishness, encourage virtue, prevent crime, and avoid hurtful competition and provide a safe equitable cooperation. The work of the gathering should receive at our hands more careful analysis and be put into operation. Of course in our present status, and no doubt always, the work of supplying the needs should be co-laboratively with the church officers having the responsibility.

Church Homes—Children and Old Folks

These institutions are closely akin to institutions of similar purport kept by other social societies and by the state. The ideal condition is a private home for every person, be he young or old. We believe the time will come when the laws of stewardship are fully complied with, that a private home for every person needing one may be had. There may be a few exceptions to this, where mental or physical infirmities are such that the needs of the patient may require care not obtainable in a private home, but such institutions should be so conducted as to breathe as much as possible the atmosphere of a real homely home.

Distribution Through the Social Organizations

Upon certain ones is placed the burden of caring for the needy among us. These officers should always remember that our church members are not yet perfected—that the human equation in them must be properly evaluated to enable a correct solution. Our experience has taught us that some of our members are not averse to getting aid from any source they can, while others shrink from taking aid from any kind of charitable institution. Each class must be handled differently. To aid wisely with the first class, we found it absolutely necessary to cooperate with the various charitable societies of the city in which we worked. We had several cases of our members trying "to work" every charitable society they could for aid, hence the necessity of allying our activities along these lines with those of other institutions, exchanging so far as necessary the history of the case enabling the various societies interested to cooperate and solve the case intelligently.

Utilization of State Institutions

Here we are treading on questionable grounds. Some of our good brethren oppose the idea of using to any extent these institutions, especially what is known as the "poor house." We certainly appreciate the feelings of loyal brotherhood actuating these brethren, but suggest that again we are dealing with facts—conditions as they are, and not as we would like to have them. Until the surplus is made a common fund, we cannot take proper care of all our needy. Better give the unfortunate half a loaf than none. Let us keep constantly in mind the fundamentals. The *need* of the individual is the first thing to consider, and the *means* of alleviating these needs is the second thing to consider. Failing to use the means God has revealed to us we must of necessity use temporary expediencies, and among these are such as the state institutions. While carrying out our program for relief under expediencies, we may, or we may not be compelled to resort to such aid as the state may give.

Distribution Through Individual Effort

Aid through individual effort should be the exception. It lacks the necessary exactitude of a scientific method. The chief virtue claimed for it is that it does more good to the giver than to the one given. We sometimes wonder if there is not an undue stress put on the value of "individual charity." Would not a big percentage of the present-day individual aid be unnecessary if the rights of the group were recognized? We would not detract from the splendid efforts made by individuals to alleviate the condition of the poor. Under the present individualistic regime it is indeed commendable, but why continue a program that puts the individual under the necessity of assuming so great a responsibility as the correct distribution to the needs of humanity requires? Better for each individual to use his energy in creating and let those specially fitted for aiding do so. The constitution of our society as revealed in the three books, when properly interpreted, limits the giving of aid by individuals to emergencies only. An immediate need should be the incentive; regular contribution for helping should be left to the group of men recognized of God as the ones to so officiate.

Cooperation

A close cooperation must be had between the factors constituting our (a) church organization; (b) between our church organization and the associated charities; and (c) between our church and the giving of aid by individual members of our church; and finally (d) between our society and state institutions for the aid of the needy. This cooperation should always have as its aim the development of individual powers and initiative to secure the freedom of the needy one—to make, if possible, every member of our organization a producer, one

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who would be able to contribute to the surplus fund rather than one who is receiving.

Adequate Relief

Adequate relief is a difficult thing to give under present conditions. All expedient ways of helping the poor do not and cannot take in their equation the two necessary elements—the divine and the human—needed to solve the same. Stewardship takes these two vital things into its program and is thus bound to succeed. Adequate relief means eventually to place every human being in such environment that through *their own effort* coupled with the divine, they can become one hundred per cent efficient physically, spiritually, morally, and intellectually. Adequate relief gives a sustaining hand only when it is a means to a greater freedom, the exception being, of course, when the aided one is physically or mentally unfit and this unfitness incurable. It will be seen then that to give adequate relief the activities in our church organization must be very comprehensive—must cover a wide field of research, investigation, and application. We have as yet hardly made a start. The stewardship plan demands no less than this. It should in the great number of cases be relief and seldom support. Support only when physical or mental conditions demand it.

Relief should follow after:

(a) A full knowledge of the case which will enable us to:

(1) Make the proper discriminations.

(2) Give proper treatment for the case, disciplinary or corrective for those criminally responsible for said dependency.

(3) Intelligent relief, including proper oversight for those who cannot maintain a normal standard of living.

(4) Definite and absolute refusal by way of aid to those who can maintain a proper standard of living.

Finding Employment for the Needy

Here is where our organization is lame. So far as we are aware, very few systematic efforts have been made to place our needy for employment. In this we see one of the strong reasons for our social idea of gathering. Only in a gathering state can this work of finding proper work for those needing it be perfected. It can be done in a limited manner under the present status of Latter Day Saint society. No more important piece of work toward the curing of our social ills can be performed than the efficient organization of our people for the placement of those among us who need such placement. It means trained minds who cannot only read human nature, but who know just what data or facts are essential to enable a wise and just judgment, and when these facts are obtained, to be able to wisely utilize them. Here we need, indeed, efficient workers who are "Daniels come to judgment."

Intelligent Functioning

We have strongly hinted in several places in this article of the necessity of trained minds—intelligent action on the part of those seeking aid as well as those helping. Too great an emphasis cannot be placed upon this part of our program for relieving the poor, or for the doing of any other constructive work. Every activity which we expect to enter, in our redemptive process, must be throughly analyzed and understood theoretically before we can make a practical demonstration of its value. Once more, let us say, there is no place in the social program as put forth by our church that puts a premium on ignorance—for ignorance is bondage, and intelligence is freedom. Our educational institution, Graceland, should as soon as practicable be ready to give the necessary courses to train efficiently the men and women needed to do this very effective work.

The Ideal

BY D. K. MANEELY, D. D. S.

Close your eyes and think over this great land—children, babies everywhere. These are the future of the church, the citizenship; in short, the world itself a few years hence. In a group such as this, whose program is of far-reaching dimensions, this generation cannot hope to accomplish the ideal. Our contribution is not alone our ill-fitted selves. If the ideal is to become a reality, this future generation must be equipped with the keenest minds and the strongest bodies.

A keen mind lives in a healthy body, and a healthy body must have a clean approach. Through the mouth passes all the food, liquid, and air, which develops the body in health or breaks it down in disease. Food cannot pass through a diseased mouth and not enter the body in a poisoned condition.

Allow me to show a simple example: Your kitchen is clean, your table is scrubbed, your food is wholesome—if this food is to play a part in the child's growth, why, oh why, must it enter through a mouth filthy with decay and polluted with many days' accumulation of stale food? It is exactly the same principle as though your cooking utensils were never cleansed. Why not allow them to accumulate from day to day, the germs thriving on the stale food as they do in the mouth? Give the child's mouth the same chance as your dishes.

In the recesses of decayed teeth, the pockets of

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inflamed gums is an ideal incubator for the germs of tuberculosis and many dreaded child diseases, as diphtheria and scarlet fever. Need I enumerate their results—poor eyes, defective hearing, stunted growth.

Too many people think, "Oh, these baby teeth will soon come out." Did you know that before these teeth are shed a child attains three fourths of his adult height and three fifths of his weight? Out of every hundred boys, sixty-seven are under weight. They are not difficult to pick out, with their fatigue posture, drooped head, flat chest, physically unfit, nervous, and irritable. These are certainly not the healthy, clear-eyed, keen-witted men and women we need to carry on the work we have left unfinished.

A clean mind lives in a healthy body. Childhood is the time of preparation in mind, body, and morals, and upon the foundation of youth is built the man.

[This is the first of a series of three terse papers by Doctor Maneely, and which will profit the readers. The second will be contained in an early issue of the HERALD.—EDITOR.]

Qualities I Want My Son to Have

I want my son to be God-fearing. By this I do not mean that I want him to be afraid, as one would be afraid of a selfish or tyrannical mortal parent. I want him to fear God in a reverent way, to love the law of God so much that he will have no desire to stray from it; so much that, like David of old, he will find his delight in the law of the Lord and will meditate on it day and night. There is more in silent, prayerful meditation than those who live in a hurry can grasp.

I want my son to love God supremely; to have an affection for good; to get into the secret place (the understanding of His law) and abide there. I want him to love, not in a selfish way; I want him to know the greater love that Paul tells about in the thirteenth chapter of First Corinthians; the love that Henry Drummond knew to be "the greatest thing in the world." Without this great love, my son, though he were gifted with the oratory of Demosthenes or the wisdom of Solomon, would be as sounding brass or tinkling cymbal.

If love be in his heart he will have all the other qualities that I want him to have. He will have patience: "Love suffereth long"; he will have kindness: "and is kind"; he will have generosity: "love envieth not"; humility: "Love vaunteth not itself, is not puffed up"; courtesy "doth not behave itself unseemly"; unselfishness: "seeketh not its own"; good temper: "is not provoked"; guilelessness: "taketh not account of evil"; sincerity: "rejoiceth not in unrighteousness, but rejoiceth with the truth."

These qualities make up the supreme gifts, the stature of the perfect man. Could I wish my son to have more?—J. H. Bell, in *Unity*, July, 1925.

OF GENERAL INTEREST

Ear Noises

There are few things more distressing than a persistent ringing or buzzing or thumping in the ears; actual pain, if severe, is perhaps more injurious to the heart, but the sufferer often finds it more endurable. The noises in tinnitus, which is the medical term for the condition we are discussing, are of the most varied character—whistling, sizzling, blowing, chirping, drumming, crackling, booming, squeaking, clicking, rustling, and sometimes a continuous musical tone. But musical or discordant the unceasing repetition makes the condition almost maddening.

The cause of the noises in most cases is some abnormal condition of the ear itself, acute or chronic; but they are sometimes caused by conditions entirely independent of the ears. Auto-intoxication from whatever cause—bad teeth, diseased tonsils, or sluggish intestines—nasal obstruction, catarrhal sore throat, injuries to the brain, meningitis, overindulgence in tea, coffee, or tobacco, and indigestion are frequent causes. Certain drugs can produce them, such as quinine or salicylic acid. Hardening of the arteries, certain forms of heart disease, and disease of the thyroid which increases the force and rapidity of the circulation, are also occasionally responsible for tinnitus. Finally, ear noises may be owing to some anatomical defect that is congenital; in such a case the noises have always been present, and a person accepts them as part of normal existence and can hardly be said to suffer.

The possibility of cure or amelioration depends upon the underlying cause. The prospect of relief is brighter when the noises are not continuous, but come and go. Unfortunately a very frequent cause is a thickening and matting together of the structures of the drum cavity, and that is virtually incurable, though something can be done by treating the nose, and conditions, and by general tonic treatment. Any form of auto-intoxication must be searched for and removed, if possible. Sometimes great benefit is afforded by sonant massage of the ears by an electrically run buzzer, or by listening in on the radio through the earphones, plugged into the highest stage of amplification. Many sufferers have complete relief during a railway journey. The noise of the cars sets up a new set of vibrations that drown out and sometimes silence the subjective noises.—*The Youth's Companion*, July 30, 1925, p. 524.

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REUNION NEWS

Portland District

July 26 marked the close of one of the finest reunions in the history of the Portland District. Much of its success is due to the work of Brother Gillen and Brother and Sister Etzenhouser, but we believe that perhaps the fundamental reason for such a fine spirit on the grounds was the absence of contention and adverse criticism. The atmosphere throughout the whole week seemed to be one of peace and happiness, and a desire on the part of everyone to put his shoulder more firmly to the wheel to aid in the mighty progress of this work.

Brother M. H. Cook of Seattle, our retiring district president, was present at the opening of our reunion. Brother Eli Bronson, our new missionary to this district, was elected to the office of district president at the conference session. Brother Bronson is a wide-awake man and has already won his way into the hearts of the Saints of the district.

Brother Gillen was able to remain throughout the ten days of reunion, for which everyone gave thanks and a sigh of relief when no telegram arrived requesting him to "move on." His influence for good and the interesting stories of his early missionary life were a source of delight and comfort to those permitted to associate with him during the ten days.

The value of the splendid work of Brother and Sister Etzenhouser cannot be estimated, for their lectures were well attended, especially by the young people. We believe the work Brother and Sister Etzenhouser are doing will certainly be a big factor in speeding the redemption of Zion with a clean, wholesome people, and we were very glad to see such hearty interest given their lectures.

The first Sunday evening of reunion was given over to a sacred concert by the Portland choir under the direction of Sister Fay Buchanan. Soloists during the week were: Sisters Bess Young, Fay Buchanan, Lillian Livingston, Lila Smith, Velva Kenny, and Sylvia Lasley; Brother Percy Quance, and Mr. Mitchell. Mr. and Mrs. Mitchell, who are not members of the church, came quite a distance to our grounds, five or six evenings of the reunion, to assist with the music. Their competent help was very much appreciated.

Young people's prayer meetings were held each morning at six o'clock, and despite the early hour they were well attended, and the meetings were usually one hundred per cent. Brother Bronson was in charge. Other meetings of the day were: Prayer meeting at 8.15; lecture hour by Brother and Sister Etzenhouser at 9.15; preaching at 11, and at 8 o'clock in the evening. Brother Gillen occupied each evening and gave us many fine sermons and much encouragement. The afternoons were given over to recreation, volley ball being the chief sport, and after services each evening everyone gathered round a bonfire to sing songs and tell stories before Brother Bronson's final admonition, "Bedtime." Great interest was manifested in the afternoon games, as well as the evening gatherings, by both the players and the audiences. Brother Gillen, it might be mentioned, spent his recreational moments playing "horseshoe," due to the fact, we surmise, that the volley ball net had been strung to a couple of tall pines, rather beyond the regulation height, thereby making it a bit difficult for Brother Gillen to "put the thing over."

Friday evening after services the crowd gathered around a big bonfire and listened to a fine program given by the young people. After the program, watermelon was served. One of the outstanding features of the program was the *Reunion Socializer*, a reunion edition of the Portland Religio paper, to which everyone contributed and which was enjoyed by all.

District conference and Sunday school convention were held Saturday before the close of reunion. We have secured the same grounds for next year's reunion, and we believe each Saint returned home with greater determination to be "not hearers of the truth alone, but doers of it, too." We feel greatly encouraged and happier in the thought that perhaps we may, by next year, be a little nearer to "a perfect people."

We are very fortunate in having a reunion committee who take care of our every need, and much credit is due members of that committee, namely, Brothers Clark Livingston, Billie Belcher, George Stover, and George Applemen, as well as Brother Eli Bronson and others of the Portland Branch who assisted them, for their untiring efforts to make us all comfortable. These men worked faithfully and hard, in addition to their daily labors, in order that the reunion might be a success, and we feel that their labors were rewarded.

Brother Bronson started with the tent immediately at the close of reunion for Bay City, some hundred and fifty miles distant. He informs us that the interest is good, and he feels much good may be accomplished.

Eastern Iowa

Reunion of the Eastern Iowa District is on in earnest at this place. A beautiful park near the center of the city, with good water, light, and other accommodations, are all freely given. Members of the church in this vicinity stand well in the community as citizens. About one half of the audience each evening is made up of residents of the city, who give splendid attention to our message.

A heavy rain fell on the opening day, which hindered service, but the rain was greatly appreciated by the farmers of Iowa.

Elder C. B. Woodstock, of the Sunday School Department, arrived Friday afternoon, and the work of the reunion set in motion that evening. Attendance from the first has not been as large as the membership of the district would warrant. Our people would do well to plan definitely on the effort necessary to place their families at the reunion. The privileges of regular attendance are esteemed altogether too lightly. We are not willing to make the effort or pay the price, and the Lord must withhold the blessing designed for us.

Sunday was a beautiful day and filled with joyous service from the early prayer meeting in the morning to the evening sermon. The Saints came generously from Clinton, Davenport, Olewein, Muscatine, and Cedar Rapids, many driving in for the day. Elders J. F. Garver, Ammon White, and Leonard Houghton came in Tuesday and completed the working force.

A series of lectures on character building and another series on the social program of the church, with talks on the departmental work and a series of splendid sermons, have made up a strong educational program. A fine spirit has attended every session.

The interests of the young people are being ably looked after by Sister Ida Mae Case of Iowa City. A good recreational program of games and contests has been varied by morning hikes, afternoon swims, evening camp fires, and an auto trip to the scenic state park eight miles distant.

Sleeping accommodations have been secured at very moderate rates in two large rooming houses, and good meals are served in a near-by residence.

Elder E. R. Davis, the missionary district president, has been untiring in his efforts to make the reunion serve the needs of the membership.

A group of Temple Builders from Davenport have served as a nucleus of energy and enthusiasm among the young people. They came under the leadership of Sister Ruth Benson.

Sister Nellie R. Newland was present a large part of the time with a large group of Campfire Girls from Viola.

The young people organized a Booster Club to foster the various activities in connection with the reunion and to solicit the attendance of young people at the reunion in 1926. They have fully determined to bring five auto loads of young people to the Young People's Convention next year.

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Irvington, California

From a letter to the First Presidency

Have just returned from a fourteen-day stay at the Irvington reunion. We had one of the best reunions I have ever attended. The preaching of Brother Gillen and Brother Blair was well received, and they have strengthened the Saints greatly by their words of cheer and good counsel. Their sojourn among us will mean much to the work in the district. Their lives coincide with their message, hence they make a wonderful impression.

I was chairman of the recreation committee and had the direct supervision of such activities. Our work was made pleasant by the loyal support of the Saints and the reunion officers. We had swims, games of various kinds, camp fires, watermelon feeds, etc. We held a prayer meeting up in one of the canyons very early in the morning, and after a very active meeting we toasted wieners, and the whole experiment proved quite satisfactory. The young people's prayer meetings were well attended, and at one meeting eighty-three per cent of the folks took part.

Only one change was made in the district officers. Brother J. T. Smith was succeeded by A. J. Damron as second vice-president of the district. A wonderful spirit prevailed at the conference, and all seemed to be well pleased with the results of the past year's endeavors. The reunion committee has made some very pleasing changes in the appearance of the grounds.

Brother Blair will address the combined priesthood of Oakland and San Francisco to-morrow night at Oakland. He speaks in San Francisco on Wednesday night and then in Oakland on Thursday night. We expect a good crowd to hear him.

V. B. ETZENHOUSER.

Spokane District

The Spokane reunion has just passed into history. We want to report that there was an enjoyable time had.

We had with us, by very good fortune, Brother F. A. Smith, the presiding patriarch, and Apostle Clyde F. Ellis; also Brother and Sister M. A. Etzenhoused.

Brother and Sister Etzenhouser's lectures were very interesting and instructive, and we recommend them as a necessary part of our social education.

Brother Smith's has become, because of his many visits here, a household name, and we always appreciate having him with us.

We enjoyed having Brother Ellis with us, it being his first visit to Spokane. His sermons and pleasing manner and stories of his work in the islands, also his good-will toward his brethren, were pleasing and were well enjoyed.

There was a committee appointed to look for a location, with the intention of buying permanent reunion grounds.

Owing to the late date of our reunion we did not have the crowd that we have had in former years, but we can say that the reunion was a success in many ways.

A field meet was held under the supervision of W. W. Wood, superintendent of the Recreation and Expression Department, which was enjoyed by the old as well as the young. Prizes were awarded in each event.

Arrangements were made for a young people's convention to be held in Spokane some time in October.

We feel that the work is onward in Spokane District.

Encouraged at Oklahoma City

A short letter from Wilson S. Huff, Oklahoma City, Oklahoma, says: "A number of Saints from this branch attended district conference and reunion held at Skiatook July 25 to August 2, and this together with hot weather made attendance light at services. But conference is past, the Saints are at home, the weather is cooler, and attendance has improved. Saints who attended reunion and conference came home encouraged."

Idaho District

The Idaho District's reunion, which is being held at Hagerman is well under way, with the district president, Elder R. C. Chambers, in charge, and the missionary force represented by Elders R. L. Fulk and M. A. Etzenhouser and Mrs. Etzenhouser.

Saints are in attendance from various points in Idaho and a few from Washington. New faces are appearing daily.

The meetings are very interesting and beneficial. Even six o'clock in the morning is not too early for the young people to rally for prayer meeting, and the old people are young enough to take active part in the sports.

HAGERMAN, IDAHO, August 17.

Pottawattamie and Fremont Districts

Reunion of Pottawattamie and Fremont Districts at Council Bluffs, Iowa, met for their first session on Thursday evening with a large gathering in attendance to enjoy a mixed program of music and readings. The preparations for the meetings of the reunion had been largely made, and on Friday morning about twenty tents were erected for family use, besides the large tents for services. The park where the reunion is held is in excellent condition, and the Saints who have assembled feel much pleased at the prospects for a spiritual and social gathering. Brethren William Bath and J. D. Stead are on the grounds, and Brother Gleazer and family are looked for to-day. The services so far held have been good. Patriarch Joshua Carlile is present and busy.

At the business session the district presidency of the two districts associated with E. J. Gleazer of the Quorum of Twelve were chosen to preside, with Brother J. F. Mintun as secretary. The entire program prepared for the sessions of the reunion by the reunion committee was approved.

The permission of the sale of articles was left to the reunion committee, and they were authorized to provide for the complete organization of the reunion.

More to follow.

J. F. MINTUN, *Secretary of Reunion.*

COUNCIL BLUFFS, IOWA, 1296 Canning Street.

Eastern Iowa

FULTON, IOWA, August 20.—Eastern Iowa district reunion has again passed into history. The only sentiment we heard expressed was, "This is the best reunion Eastern Iowa has ever held."

At the Saturday morning prayer service a peaceful spirit was felt, which continued to grow stronger as the reunion progressed, until the last two days were indeed a spiritual feast long to be remembered.

Brother C. B. Woodstock of Lamoni was with us at the beginning to care for class work, but it proved to be one continuous class for him, for he preached and "talked" to clesses about thirteen times in four days. His work was enjoyed by all. Sister Ida Mae Case of Iowa City had charge of playground activities. She provided hikes, breakfasts, and various games to help the young enjoy life better. Tuesday noon Brethren Ammon White and John Garver came on the scene. Brother White endeared himself to all by his quiet, sincere manner and fine logic in telling the gospel story and in his patriarchal work. And Brother Garver, well, you know the church has only one John Garver. Always happy, yet firm in his convictions. At the Saturday morning prayer service (prayer services were held every morning at half past eight) the theme was "Zion and its redemption." A great outpouring of the spirit was felt. Brother White spoke by the Spirit, admonishing the Saints to live more consecrated lives, and giving words of counsel and instruction.

But Sunday was the climax to all that had gone before. At the morning prayer service, Brother White again spoke by the Spirit, and Brother Garver gave a very fine and quite lengthy admonition by the Spirit. At this time the priest-

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NEWS AND LETTERS

Little Journeys With the Editor in Chief

On Board Lackawanna Train Number 5, Near Water Gap, Pennsylvania, August 12, 1925

In my last I told of reaching the camp grounds at Onset on Thursday, the 30th of July. Onset reunion grounds have, of course, been quite well known to the general representatives of the church who work in the eastern part of the United States, and having visited it several times since its establishment some years ago, I was aware that it had become a popular gathering place for the Southern New England Saints; but I am a bit surprised to find to what extent its popularity has grown. Eleven years ago my family and I were guests of the reunion, and we were domiciled in the cottage of Sister Norton of New Bedford; this cottage was one of the first, if not the first, to be built on the grounds. This year the committee placed Mrs. Smith and me in the same cottage, where we found the same hospitable welcome from Sister Norton; but instead of its being the only cottage (or one of a very few) on the grounds, we found it has seventy-nine companions.

This substantial increase of buildings has of course been accompanied by a decrease of the number of tents, yet of these there were not a few, and some of them were occupied by Saints who had come from far to be in attendance at the meetings. Onset's popularity has widened its geographical bounds. The eighty cottages, all well built and comfortably furnished, plus the general buildings, such as the commodious and cement-floored tabernacle, the commissary, with its kitchen and dining-room quarters, the store, together with permanent and well-laid-out tennis courts, volley ball courts, etc., all give to the grounds now an atmosphere of permanency which was not present eleven years ago.

We found the reunion well organized and under way, with Brother P. M. Hanson and the district and local authorities in charge. Prayer meeting was in session as we entered the grounds, and this began for us a busy period of several days. Preaching by Brother T. J. Elliott followed the prayer meeting, which was the first opportunity I had had to hear "Tom" dispense the word. We found him to be an earnest, forceful speaker.

In the afternoon a meeting of those holding the priesthood was had, some thirty or forty being present. Among them there were the following of the general officers: Bishops A. Carmichael, M. H. Siegfried, M. C. Fisher, and, later, John Zimmermann; P. M. Hanson, of the Twelve; Richard Baldwin, of the Evangelists. I shall not attempt to name all who attended. This meeting lasted from half past two until five, and later on two other sessions were held, the number in attendance running about the same. Many of the problems of the church were touched upon, and I tried to give instruction which would be helpful to the men in their work. The courteous responses and the close attention given encourage me to believe good was done. I appreciate the support given me in these meetings by Brethren Carmichael and Hanson and the local authorities.

Besides these priesthood meetings in the afternoons, another series of meetings which seemed to do good and were greatly enjoyed were the "problems meetings" or "round tables" held in the forenoons for several days, the first one on Friday morning, the 31st. In these meetings, usually presided over by Brother Hanson, Bishop Carmichael was the chief actor, since very many of the questions propounded bore on the financial and Zionic aspects of the work. And I think I can truthfully say that the frank, free, and thoughtful answers given by Brother Carmichael quite captivated the Saints. The first night we were on the grounds Brother Carmichael was the preacher, and he opened a great field of thought in his presentation of our social program, which seemed to stimulate the Saints to practical thoughts of Zion, shown in their questions. Of course, some of the questions had been stimulated by rumors, and these were answered considerately and fully. I heard many commendatory remarks about the "round table" meetings.

Besides the various addresses to the priesthood meetings, and the desultory talks at the round tables, I was asked to preach three times, and I spoke on the social program of the church as adopted by last General Conference, and Brother Carmichael followed the same line; so Zion was distinctly the theme of the reunion while I was there. And it was surely a popular one with the Saints.

Of the general news of the reunion there will doubtless be due report made by others. With Independence represented by Bishop Siegfried and family, Ellis Short and wife, "Estella" and "Marcella," George Anway and wife, and others, and Lamoni by "Uncle Jerry" and wife, President Briggs, and Max Carmichael and his party of Sunday school workers, we would have felt quite at home, even if we had not found a large number of old acquaintances among the "Easterners" to whom the bonds of friendship have tied us for years—the Fishers, the Searses, the Traverses, the Sinclairs, the Joys, the Bakers, the Combses, the Toombses, the Suttills, the Thayers, the Jordans, and—oh, a whole camp full of Latter Day Saints, among whom the bonds of friendship are strengthened by the ties of fraternity in a loved cause. It is among such that the periods interim meetings are too short for the visiting they love.

In thinking of the friendships formed in the passing years as I have at intervals more or less long had occasion to do work for the church in New England, I recall my first visit to the Massachusetts district reunion, held not at Onset, but Silver Lake, and one particular event which for a time jeopardized my standing with the "younger set" from Fall River, not to say anything about a few of the older baseball fans. It was a ball game, brought about in this way: The Fall River Sunday school boys had a ball team. They felt pretty sure of their prowess and challenged the camp. That was in my athletic days, and I felt disposed to accept the challenge, so organized a temporary "team." And what a team! the Fisher boys (Ed. and Myron), R. C. Evans, F. M. Sheehy, Frank Bussell, Randall Sheehy, Frank Spinnett, Charles Whipple, and I. Frank Spinnett and I constituted the "battery," he doing the receiving, I the pitching. We won the first game, so the youngsters wanted a return game, which we gave them after our "lameness" had worn off a bit. The first game was smooth enough, but the second one developed the conditions under which my "standing" for a time was "in the air." Now, mind you, the youngsters had lost the first game and were losing the second. George Sinclair was at bat. I started a fast "in shoot," which I saw was a bit close,

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hood received some valuable instruction, not entirely commendatory either.

At the morning preaching service, Brother Garver was at his best. It was a valuable sermon, being dictated by the Spirit of God. How good to sit in such holy services! Brother White's illustration of the great endowment, yet to come, was enjoyed by all. In fact, we could hardly have been better pleased with other speakers. These seemed to be just what we needed most. Our special services were the morning prayer services. The health and order of the camp were excellent. A spirit of appreciation in regard to the regular routine work of the camp was had by all.

Our district president, Brother E. A. Davis, was on the grounds all the time, and with his helpers looked well to the welfare of the camp. Our only drawback, if it could be called that, was the arrangement of our meals. Our main cook (she also did most of the buying) was not a member of our church and of course did not appreciate what the Lord has told his people about their food. A greater love exists among the Saints of the district on account of this reunion.

CLARENCE HEIDE, *Secretary of Reunion Committee.*

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so shouted, "Look out!" George "went for it," but got it on the head instead of his bat. Well, he went groggy, and the Fall River fans went "mad," for they seemed to think I had purposely tried to injure their "star player," and I had quite some time convincing them that such intention was far from me. Well, that ball game made me quite well acquainted with the camp, particularly with the Fall River "crowd"; and that "in shoot" connecting my hand with George's head developed a bond of friendship which has strengthened with the passing years. Here's to you, George! May your head be spared another such crack, but I've always been glad that in shoot found me another friend.

I didn't play ball this time at Onset—too busy, and perhaps too old.

We had three diversions from the routine of camp which gave us enjoyed variety. One afternoon (July 31) "Doc" Sinclair invited a number of the brethren down to his Cape Cod farm to have a "Finnish bath." Whether it was from curiosity or need, we all accepted. Another thing which made the episode interesting to me was that "Dan" Joy not only invited me to accompany him on the trip in his new big Willys-Knight, but he "knew my weakness" and said, "Take the wheel, Fred!" Well, he was commodore of that craft, so I obeyed orders. I here and now confess to feeling the thrill of pleasure in sitting at the wheel of a powerful well-working car.

And that Finnish bath! I shall not describe it. Ask "Doc" about it the next time you see him. Tell him to outline its anatomy for you. It's hard to recall a connected idea of it from just one experience. It's like reading a poem once—a phrase or two stick. For example, of one of Kipling's I read once all I recall now is, "A rag and a bone and a hank of hair." And so of this Finnish ablutionary epic, about all I can recall is "a hut and a fire and a pile of stones." But the stones were hot; and hot stones and water make steam. And of steam there was "a plenty." And "they say" that Nurmi takes one such bath every day when "resting." I wonder what he does when in training. Well, I've had one, anyway, and wouldn't run from another, but rather for it.

The "bath" safely negotiated, "Susie" refreshed the party by serving lemonade and cookies, and we returned to camp. The "we" in this case means Brethren Paul Hanson, Richard Baldwin, Myron Fisher, Daniel Joy, and me. The commodore again ordered me to the wheel—I obeyed—and we reached camp safely, too.

The second diversion came on the 3d of August. Down on the shores of Cape Cod Bay, near East Sandwich, on a stretch of interesting beach, stands a cottage in which now the second generation of Saints spend the summer. It is the old beach house of the Hoxies. Built many years ago by A. N. Hoxie, sr., it is still owned by the Hoxie family and is the summer headquarters for A. N. Hoxie, jr., and his family, and also "Jesse" Hoxie, "the skipper," as he is termed, or "Uncle Jerry," as he is familiarly known to his friends and the "kiddies." To this summer cottage flow the friends of the Hoxies in a rather constant stream—and they never fail to find a welcome. Sister Hoxie (Clara) had on Sunday extended to Sister Smith an invitation (which included me) to come to dinner (noon) on Monday the 3d. The question of how to get there (about eight miles from the camp) was answered by Brother Ellis Short, who said, "My Jewett isn't in use today; take that." So, in the "borrowed finery" of a new Jewett roadster, we (Kelley Anderson with us) went in state down the Cape to Scroton Beach. Jesse was the first we met, and his hearty, "Where're you goin'?" was followed by an aside to me, "Say, your overalls are in the closet; get them on." I did, and felt at home, and in bathing suit and overalls I "recreated" in sand, and boat, and water. Even Mrs. Smith went in the water—at least got her feet wet.

The 3d of August! Whether or not they knew it when they "invited us down," I cannot say; but anyway, Albert and Clara found out that it was the 28th anniversary of the wedding day of Mrs. Smith and me, and they "celebrated" the occasion by setting us down at noon to a feast which was "some feast," and an event which we shall long carry among our pleasant memories; for Clara and Albert Hoxie are most genial hosts and gracious entertainers. There were eight at our table: Albert and Clara Hoxie, Bishop and Mrs. John Zimmermann, Kelley Anderson, William Zimmermann, Mrs. Smith, and I. At the "Annex" table near by, under the stern command of "Skipper" Jesse Hoxie, were the lively Hoxie youngsters, "Albo," "Lucy," and John. For the happy dinner, for the sail, the boat trip, the swimming, the evening ride through the woods, the evening visiting, and all—a most pleasant wedding-day anniversary—we are grateful to our hosts of the day.

The third diversion was on the 4th—a day to and from and in Boston. An early breakfast with "M. C." at the commissary, a sleepy garage man routed from bed to give the Reo a supply of "gas," and with Sisters Smith and Leckney and "Grammie" Mortimore, we were off for Boston. We went via Stoughton, to drop "Grammie" and Sister Leckney at the former's home. Behind us trailed the Jewett, carrying Ellis, Mabel, and Mark.

Massachusetts has developed a fine system of main roads, and unless compelled to detour because of "Road under construction ahead," sixty miles are easily and smoothly negotiated. One detour we encountered, but it was not bad; so it was not long until the two cars were stopped alongside the Boston Commons for agreement on meeting places, etc. This arranged, the party broke up into three—M. C. to go about looking after many business details demanding his attention; Ellis and Mark to look up some banking matters, and Ruth, Mabel, and I to call at some publishers, bookstores, etc.

I said we stopped alongside the Boston Commons. It was on the west side. Ahead of us a few blocks was Beacon Street. My earliest recollections as a boy cluster around the prairie town of Lamoni. We moved from Plano out onto the prairies. We saw the virgin soil "fenced in" and "broken out." We saw the open prairie landscape with only a cottonwood tree here and there to be seen gradually changed by the growing of planted trees, shade, and fruit, the erection of clustered farm buildings, and the changing of trails into roads. Everything was new—new town, new railroad, new farms. A person raised under such conditions, especially if he be only a little versed in American history, can scarcely look upon Boston Commons, even if it be not the first time, without experiencing the thrill that comes with the knowledge that one is on a spot of great historic interest.

And what a flood of historic recollections are aroused by "Boston Commons." My father, of course, gave me many birthday presents long since forgotten, but one stands out in memory and is recalled by thoughts of the "Commons." It was a copy of Coffin's "Boys of '76." I read and reread it many times. It stimulated the reading of other books on the Revolution. And so the "Commons" aroused hurried memory pictures of indignation meetings, Lexington, Concord, Bunker Hill, and a whole chain till "Cornwallis is taken!" And with these memories whetting our interest in what we saw, Ruth, Mabel, and I began the stroll which took us to the office of the *Atlantic Monthly*, some bookstores on Beacon Street, for a browse among the old book shops on Cornhill, into Washington Street, a glimpse of Old South, a glance at the Old State House, a distant view of Faneuil Hall, around and across the crooked streets of the ever-interesting city, to 30 Franklin Street, where M. C. and E. H. are establishing their new business college. Here the party, minus M. C., joined forces for a lunch at Filenes. Then a shopping call or two and a long wait for busy M. C., and with Sister Studley and daughter Ruth in the place of "Grammie" Mortimore and Sister Leckney, the Reo began its return trip to the camp, where I found a reporter awaiting an interview. This took the time up to late bedtime, and so closed a busy and interesting day.

On August 5, after the morning prayer service, the "round table" met as usual at half past ten; but as I was planning to leave that day, I was asked to talk to the audience, and did so till nearly twelve o'clock—too late for many questions. Lunch was followed by good-bys to friends and Saints. And somehow we were made to feel that our visit to the Onset

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reunion had not been without good to the cause. I feel sure that a better understanding exists and that there is a deeper interest in the objective of the church.

We took leave here from Brother Carmichael, with whom we had traveled from Flint, and with whom we had been laboring in the interests of the church. He had expected to go with us (or follow a little later) to New York for meetings at Brooklyn on the 9th, but having learned by letter from Brother Squire that most of the Saints were away from New York, and that regular meetings had been suspended for some weeks, Brother Carmichael decided to return to Independence direct. We had both also planned to spend a few days at the Maine reunion; but feeling that it would be wise to return soon to headquarters we gave up the Maine trip.

We had expected to return to New York as we had come, i. e., by the Fall River Line, but Brother and Sister Daniel Joy had given us an invitation to go with them to Providence, from where we could go by steamer to New York. And so we left the camp with the Joys, in their Willys-Knight, for the pleasant and not long drive to Providence.

It isn't a real long walk across Rhode Island, and a good pedestrian might cover the length of the State in a day. Twenty-two miles wide by forty-eight long, in expanse it is about the size of two Iowa counties. I did not want to miss it, so asked Dan to tell me when we reached the State line, for I wanted to get a few conscious glimpses of the ruddy islet before we ran out of it into some other country. But Dan, busy with the wheel, forgot, and we were at the outskirts of Providence before I was aware of being in the State. Little as it is geographically, it is big industrially, and full of interest. Every nook and corner seems to furnish a spot for some factory of some kind. Fabrics, clothing, shoes, machinery, machine tools, tools of all kinds are produced in the small State. Brown & Sharpe as producers of machinery and tools of precision have made Providence famous over the world, while the clams and sea food from Narragansett Bay attract tourists from everywhere. A country the size of two Iowa counties, yet it supports one of the finest cities in the United States, has one of the best and most beautiful of capitols in the country, and has an industry which makes it known everywhere. Providence is the home of Brown University, one of the eight institutions of higher learning founded before the war of Independence, and now one of the strong universities of the United States. Its library, the John Carter Brown, contains one of the very best collections of Americana in the world. Rhode Island may be small, but we cannot but admire the enterprise of its citizenship which has kept in the fore of industrial and cultural development.

We were taken to the home of Brother and Sister Joy, and there we had opportunity to look over the Purity Bakery which they have developed—a compact, smoothly running business organization which delivers to the consumers directly about five thousand loaves of bread daily, besides a full line of pastries. Thirty-one bakers and the complement of other workers, with the capacity of the plant crowded till expansion is necessary, bespeak not only Dan's ability as a baker but the business acumen and organizing ability of the Joys as well. The whole family, including the boys Eddie and Junior, are parts of the business, for "Eddie" runs a wagon and "Junior" (thirteen years old) is his "striker." I find there are strikers and strikers. I was once a striker in a blacksmith shop, and striking (literally) with a sixteen-pound sledge is some different than "striking" on a bakery delivery wagon, handling cakes, pies, bread, etc.

The proposal to go to Rocky Point for a shore dinner seemed to meet general approval, so the Willys-Knight was called on to convey the Joys and Smiths to that famous trysting place of clams and tourists. And such a shore dinner. Chowder and clams, and fish, and lobster, to complete satiety. I was raised on the prairies of Iowa where fish was seldom a part of the family diet, and it has been somewhat of a mystery to me why sea foods were so well liked by all our family. I could account for father's fondness for fish, for he was raised on the Mississippi River where fish was almost a regular part of the diet. I have about concluded that in my case the taste harks back to Scandinavia ancestry, and I have decided that the Madisons were Norwegian seamen and fishers. In any event, I had enough of a taste for sea food to do justice to that fine shore dinner. And I may observe that the others of the party who were not of Scandinavian extraction seemed to enjoy it. So there!

The shore dinner disposed of, through the rain we drove back to the city and went to the meeting place of the Providence Branch. We found the Saints under the leadership of Brother Johnson at the church for their midweek prayer meeting. With Brethren Johnson and Joy I went into the stand. Most of the few present took part, and all seemed to enjoy the meeting. To keep up regular midweek prayer service with reunion on at Onset, and others out of town, is a bit difficult; and I was glad to see Providence people keeping up the meetings even though few came. I have not yet found myself in harmony with the idea of abandoning summer meetings, and do not think I ever shall be. "Assemble yourselves together often" is not a seasonal command.

Up early the next morning, we had opportunity to see the bake shop organization in full swing, the wagons loaded and off.

While studying at Clark University, Worcester, Massachusetts, Mrs. Smith and I had met two students, brother and sister, from Providence, by name, Dealey. I recalled that their father held the chair of Sociology at Brown University. So when I expressed a desire to call on Doctor Dealey, Brother Joy made arrangements. By telephone we found Doctor Dealey was at home. So about ten o'clock in the forenoon we called, and for about an hour had a pleasant visit with the doctor and his interesting family. All seemed to be at home except the two we had met at Clark. One of these, William, is teaching at Oskosh, Wisconsin; the other, now Mrs. Dvorjak, was formerly a teacher in the State University of Washington, but is now devoting herself to the raising of her family. We spoke to Doctor Dealey about one of our L. D. S. boys who expects to attend Brown this coming school year, and made arrangements for the lad to meet the professor.

I had expected while in Providence to visit two factories where precision tools are made, Brown & Sharpe, and Slocum's. But realizing this would be of interest perhaps only to me, this was given up for a drive to Narragansett Pier, one thoroughly enjoyed by all. The afternoon was spent in this, and about five o'clock we returned to the Joy residence for our luggage, when we were taken to the boat, the *Concord*, of the Colonial Line, for passage to New York. We left Brother Joy at the "shop," while Eddie and his mother took us and our luggage to the boat.

A boat trip to me is always interesting, always welcome as a change from railway train travel. The boat itself, its machinery, the cleanness, the "run" of the decks, the art of navigation, the changing panorama of shoreline, the system of lights and signals, all make it of unusual interest, and so the trip down Narragansett Bay to the sea was enjoyed. Before we went to bed, the rolling of the boat reminded us we had met the ocean swells around Point Judith. But they were gentle and disturbed us little.

Up early the next morning, the anticipated pleasure of the trip down East River, around the Battery, up the Hudson to the pier was marred by the veil of mist that hung over the city, but even at that there was much to challenge the attention and thought. A taxi from Pier 44 to the Pennsylvania Terminal, underground to Long Island, we were soon at Forest Hills, where we found a welcome at the home of Brother and Sister W. E. Nichols.

Of the few days in New York, more later.

FREDERICK M. SMITH.

Believe in yourself, believe in humanity, believe in the success of your undertakings. Fear nothing and no one. Love your work. Work, hope, trust. Keep in touch with to-day. Teach yourself to be practical and up-to-date and sensible. You cannot fail.

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Flint, Michigan

August 12.—My last letter left us looking forward to the visit of President F. M. Smith and Bishop Albert Carmichael, on the occasion of our district ministerial conference. The great day opened with a prayer meeting at half past eight in charge of President Smith and Bishop Carmichael, at which the Newall Street Church was filled to capacity. At a quarter to ten the priesthood assembled in two classrooms of the Dort School, across the street, where the Melchisedec order was addressed by President Smith, and Aaronic order by Bishop Carmichael, while Sunday school was in progress in the upper and lower auditoriums of the church. Sister Smith, who accompanied the President to Flint, was prevailed upon by one of the classes of young folks to address them upon the psychology of joy.

At eleven o'clock President Smith addressed a full house, taking up some of the questions and problems of stewardships.

At the afternoon and evening meetings the size of the crowd made it necessary to use the auditorium of the Dort School. Bishop Carmichael, in his characteristic school-teacher fashion, drove home point by point the process and the advantages of the stewardship program at the afternoon session and, at the close of his discourse, answered many questions.

Four local men were ordained at the close of this meeting; one teacher, two priests, and one high priest.

At the evening service President Smith again held a capacity audience in rapt attention while he enlarged upon the necessity of our putting into practical operation our theories of Zion, and demonstrating to the world that a better, a more Christianized social order is not only possible but it is absolutely necessary if civilization shall not go down into oblivion.

It was a wonderful day for Flint, the character of our prayer meetings since that time testifying to the fact that a more intelligent understanding is had of the goal of the church and the responsibility of the individual.

The next day President Smith addressed the local Lions' Club at their weekly noonday luncheon on, "Your best business asset." The members of the club spoke in the highest terms of the speaker, and the Chief Lion said that President Smith was the best pinch hitter they had ever heard.

August 5 and 6 we had Bishop C. J. Hunt with us. His talks on tithing were very well received.

The membership in Flint are intelligently optimistic. We know the church is moving Zionward, because we are helping push it that way. Our young people are still very much alive, working together, creating a general feeling of good fellowship. Sunday school classes are having a friendly rivalry in working for Christmas offering and for our building fund. The new building that was erected last year for the Niles Avenue congregation is still in need of considerable work to make it habitable for winter. In the last few weeks we have added several to our number by baptism.

We have to report the death of Brother William Woodworth August 3. He was an invalid for several years and leaves his wife and daughter to mourn his departure.

ARTHUR H. DuROSE.

Portland Will Hold Young People's Convention

August 6.—Many of the Saints here were made sad to hear of the death this morning of our beloved brother, Al Moore, of this city. Brother Moore was well known and highly esteemed by the Portland Saints and many other residents of this suburb, Montavilla. We mourn the loss of this brother but are cheered by the hope that we shall meet again "beyond the veil."

Elder Eli Bronson began a series of missionary services Sunday, August 2, at Bay City, Oregon, near Tillamook. The meetings will continue three weeks. Miss Lila Smith of Portland accompanied Brother Bronson, to assist with the music.

A. G. Shultz and family, S. A. Dobson and family, and a few other members of the church reside at Bay City and hold Sunday school there, so the field is not entirely new.

Our reunion was a decided success, although not so well attended as last year.

W. W. Belcher, the local scoutmaster, reports a pleasant outing over the week-end, August 1 and 2.

Brother Belcher and twelve boys went to Camp Millard, twenty-three miles from the Portland church. Arriving at Eagle Creek, where the camp is located, the boys made a trail around their half acre claim and built a dam across the creek to make a swimming hole. Sunday morning the scouts had their usual Sunday school session and in the afternoon returned to town.

After Religio Friday evening, July 31, the young people decided by unanimous vote to hold a young people's convention here some time in the fall. The dates are to be decided in the near future.

Committees were chosen to have charge of the publicity, preparation of music, programs and recreation, entertaining of guests, financing, etc.

Brother Bronson will be chairman of the preparations at least, being selected by the young people to have general oversight of the work and to appoint committees and to arrange for speakers.

PORTLAND, OREGON, 152 East Seventy-fourth Street

Eastern Michigan District

MINDEN CITY, MICHIGAN, August 12.—Since last writing for your columns, there has been plenty of work to do, both in the city of Port Huron and in the district. With the annulment of our reunion at Port Huron, the speakers we were to have for reunion came to us just the same, and after a two-day meeting at Owendale we toured the district, meeting at a large number of branches, which has been the means of much good.

July 23 we were pleased to have with us President F. M. Smith at the Cash Branch. His talk of the evening eased some of the tension that has been prevalent, and while the majority who were present were satisfied, some found excuse to criticize for not being asked personally what was in their minds. However, this visit has been very profitable, and we are looking forward to his return among us, and if possible satisfying these.

Bishop C. J. Hunt came into the district July 12, when I met him on the train en route to Port Huron. After a very profitable prayer meeting in the morning at the Varney Street Church, and the priesthood meeting in the afternoon, he addressed the union service of the city and missions in the evening; also on Monday and Tuesday, he leaving Wednesday for Brown City, Valley Center, and Marlette for the balance of the week. He continued for two weeks longer, going to Carsonville, Ubly, Minden City, Owendale, Caseville, and Saint Clair. In arranging his schedule, we had in mind getting representatives from every branch in the district to hear him. This was very well accomplished.

July 19 Bishop A. Carmichael visited Port Huron, where another union meeting of the city churches, and Saint Clair and Sarnia, Ontairo, across the river from Port Huron, joined with us to hear his wonderful sermon on "Stewardships." He left the next day for Detroit to meet President Smith, and then came President George N. Briggs of Graceland to put before us the needs of our educational institution. His talk was enjoyed by all, and with it came a desire to assist in some way to solve the problems confronting these men.

The following week, on Thursday evening, the 23d, Brother D. T. Williams of the Twelve arrived. The next day we were driven by Brother John Steinhaus to Owendale for the meetings there. Here we enjoyed the hospitality of Elder Myron Carr, an active worker and president of the Owendale Branch. He is also my counselor in this part of the district. I have another at the other end of the district. Saturday morning dawned with Saints gathering from

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all parts of the district. Among the eldership were William Davis, who preached his first sermon in these parts, and J. J. Bailey, who is loved and respected by all who know him.

The meeting had been in progress only a short time when Sister Blanche Edwards and Sister Mae Engle, district organizer of the Department of Women, arrived. With these workers on the ground and a good crowd in evidence, a good time was assured, and by faithful participation on their part, this was had. After the prayer service, Bishop Hunt spoke and in his forceful way presented the needs of the church. The afternoon was taken up with talks from our three visitors, followed by a round table. With this came an examination of the people regarding the leading quorums of the church, to see how familiar they were with them.

The evening service was in charge of the Department of Women, and they used it to good advantage. After a short program, Sister Edwards delivered her lecture on "Leadership." This was enjoyed by all who were in attendance. There was a desire on the part of those present to hear her again, so the next morning at eleven o'clock she spoke, using for her subject, "What is your girl worth to you?" Elder D. T. Williams spoke in the afternoon, and the writer at night.

The two-day meeting over, Sister Edwards and Sister Engle left to visit Cash, Carsonville, Croswell, Port Huron, and Valley Center Branches, holding afternoon and evening meetings at most. The writer and Elder Williams left for Shabbona, Sandusky, Applegate, Croswell, and Port Huron. With this tour of the district, the Saints had a splendid opportunity to get acquainted with these folks and get a glimpse of the forward movement of the church in general. The general expression heard from those who had an opportunity to hear these workers was that they wanted them back again.

To-day I am at Minden City, where I preached last night, coming here yesterday from Cash. I am waiting for Elder Truman Richards, our district missionary, to come along and go with me to Bay Port for to-night, and Caseville for to-morrow, to attend the annual picnic of the Sunday schools of the northern part of the district. This will complete my tour of the northern part of the district, having only the branches at the south and west end to visit in order to have a complete record by the convening of the district conference at Croswell, September 26 and 27.

MATTHEW W. LISTON.

Plattsmouth, Nebraska

August 10.—This group enjoyed a profitable day August 2, when we held our all-day meeting. The day was an ideal one. The services were Sunday school at a quarter of ten, which was quite largely attended. Fifty-three members and visitors; at eleven o'clock was preaching service, when Brother Becker was the speaker, the subject being the stewardship plan, which held the attention of about one hundred in attendance.

At noon a very tempting picnic dinner was served in Phillips's pasture, about three quarters of a mile out of town. A picture was taken of the priesthood first, and then of all the attendance, which included Saints from thirteen different groups and branches.

Again Brother Becker was our speaker; and our group president, Brother Robertson, and Brother Surratt were in charge.

We returned to the church. A vote was taken, and our social service was omitted, a talk being given by Brother Creel from Macy, Nebraska, about the Lamanite brethren and his work there. Everybody enjoyed his talk. Then we adjourned for more refreshments at the different homes.

At our evening service, Brother Becker concluded his talk on the stewardship plan. Attendance was not so good, but good attention was held for this beautiful message.

Your brother in Christ, NEK STENBERG.

Believes Isolated May Develop

Just having finished reading the *Autumn Leaves* for August, and the article, "Adjusting the pattern," it seemed that I was for the time being flooded with the Spirit to a wonderful degree and wished in some way to express myself as to my appreciation for the church papers and what they do for those of us who are somewhat isolated, though I am not forgetting that Flomaton has but recently organized a thriving little Sunday school and also has the sacrament on the first of the month. For this privilege I am thankful, as I thought in coming to Flomaton to make my home I would be cut off from the church except as I went to Pensacola or Mobile for sacrament.

Here, as elsewhere, it seems there are many who are sleeping on their privileges. When I hear some express themselves as having been isolated, and as how to a degree they have failed in the work, it makes me feel sad, for I know now that if we each and every one do our bit, and all we can, we will always be working, whether isolated or not; and I have seen that God surely blesses us in our efforts, and good can always be accomplished, no matter where we may be. Each and every one of us has an influence on some one's life.

By keeping on and doing what we can, I have seen others come into the kingdom, and they in turn have been instrumental in bringing others. So let us not, because we are isolated, think we are handicapped and cannot accomplish anything for the cause, but just remember that by our faithfulness and doing what we can we will be sure of a blessing and will help some soul to find the truth as well. How many times have we met those who tell us that they have been in the church so many years but have been isolated and so have not progressed any farther.

I wish to be ever found standing up for Jesus and doing my bit, whether isolated or in Zion.

How sad is the world and lonely,
When from Jesus we depart;
It seems that everything is lost
When Jesus leaves our heart.

The skies seem wider, bluer,
When Jesus dwells within;
The whole wide world seems truer
And we love our fellow men.

The springtime is much sweeter
When his tenets we embrace;
Our lives seem richer, fuller,
Guided by his saving grace.

FLOMATON, ALABAMA. MRS. RUFUS VICKREY.

Vinal Haven, Maine

Elder Archie Beggs has been preaching each Sunday evening at the Saints' Church, and Priests William Candage and Floyd Young Sunday mornings.

The sacramental service was good the first Sunday in this month. The Saints were wonderfully blessed with a good spirit, and all expressed their determination to try to live closer to God, that the long-looked-for day of Zion's redemption may be near at hand.

The Sunday school is getting along well, as is the Department of Recreation and Expression. The Saints here are planning to attend reunion at Brooksville, Maine. There is a large crowd expected at the reunion from all parts of New England.

The sisters are still holding regular suppers each fortnight in church vestry and are receiving good patronage from the public. The proceeds from the suppers are going toward local church building debt. The sisters are faithful and loyal and the brothers cooperate with them in their work of raising money for church building.

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Spring River District Is Paying Tithing

PARSONS, KANSAS, August 12.—"I know this latter-day work is true," is a testimony we hear in our prayer meetings. We are indeed glad to know that this knowledge is given unto the Saints. If conditions were to come so that the Saints could no longer bear such a testimony, then it would be discouraging to go out into the missionary field, but as long as we hear such testimonies it gives us courage to press on in our work.

The Saints of the Spring River District are feeling happy in the thought that the church is going to move forward, and to demonstrate that feeling they are imparting of their substance for that worthy purpose. In fact, during the last quarter there was almost as much paid in tithes and offerings as is usually paid in a year. Who would not be thankful and optimistic to labor in such a field?

Wherever I have gone I have found an increasing desire to assist in putting our social program across, and the Saints are making a study of the literature sent out by the Publicity Department. May the good work continue.

Since the change in policy in the HERALD, there is an increasing desire to take the paper. Several who allowed it to stop renewed their subscriptions, and there have been a number of new subscriptions sent in.

The Lord has blessed me in my work since the General Conference; I cannot say more than ever before, because the Lord has always been good to me in giving me liberty in the presentation of his message. I am happy in the work and hope to remain faithful to the Cause which I know to be true.

AMOS T. HIGDON.

Sister Pitt Writes of Elder Pitt's Troubles

May 5 we left Joliet, Illinois, in our car for our mission—Kirtland, Ohio. Elder Pitt having failed much in weight and suffering with constant pain in his body, we decided to heed the advice of friends and, en route, go to the Battle Creek Sanitarium for a thorough examination, to learn if possible the cause of his trouble and remedy it, that he might be better fitted for the work assigned us.

He had consulted other physicians who seemed unable to locate the trouble. So we came here, and after a ten days' examination the cause of his illness was found to be a tumor pressing against the bladder, which very soon would result seriously.

This information came as a complete shock, and when two operations were said to be necessary, and the only remedy, our first thought was to return home, leave the car, and go via train to our Independence Sanitarium. However, upon reconsideration we decided in order to save time and avoid the extreme heat prevailing at that time in Independence to submit to the operation here. We are thankful both operations were successful. The recovery is not so rapid as we had anticipated, and it has been a very trying time to Elder Pitt in several ways.

The wound is not yet healed, but he is able to be up, and we are hoping to reach Kirtland before the close of the reunion. It will require time for him to gain strength; he is still very weak. We are anxious to reach our post of duty and to do the best we can under the circumstances.

We feel we owe very much to Doctor Martin, who performed the operation and who is said to be one of the best surgeons in the United States—a conscientious, Christian gentleman as well. We regretted being among strangers, and yet we found here in Battle Creek a band of noble Saints, who ministered to us in every way possible. We would like to mention each one, but space forbids. We cannot refrain, however, mentioning the kindness of Brother and Sister McCarthy, who were sympathetic and considerate in every way.

The weather has greatly favored us here, having been delightfully cool all summer thus far. This is the busy season here, as people come from all over the world to partake of the diet, which is strictly in harmony with the word of wisdom. We wonder why we as a people do not carry this into effect.

We are still hopeful for the success of the work.

ROSA P. PITT.

Manteno, Illinois

The Department of Recreation and Expression held a Fourth of July picnic in Schreffler's Grove. A sumptuous basket dinner was enjoyed at noon, and ice cream was served during the day. Volley ball and other games were played, followed by contests which delighted the children. Several carloads of Saints and friends from Hammond, Indiana, were present, and also friends from Chicago, Wilmington, and Richie, which added much to the enjoyment of the occasion.

The sacramental service held August 2 was well attended and was an inspiration and help. District Superintendent J. L. Cooper was with us and gave timely instructions.

Sister Isabel Loverin, an isolated member of Deselm Branch, who is at present making her home at Matteson, Illinois, spent a week with the Saints and displayed a humble, loving spirit, making us all wish to live closer to the lowly Nazarene.

Elder J. L. Cooper was the guest of Deselm Saints for three days, bringing the joy of the gospel into the homes of the Saints and preaching a rousing sermon, Sunday evening, August 2.

We have just passed through a trying season when the farm work is so strenuous that the church work lags; but, we hope, now the threshing is over, that the Saints will renew their efforts to upbuild the church of the living God.

Members of the Deselm priesthood have been meeting with the Piper City-Buckley Saints, the third Sunday of each month during the summer. The meeting August 16 will be at the home of Brother and Sister William Hardy, near Buckley.

Coldwater, Michigan

This, one of the oldest branches in the district, is yet on the map, and standing firm for the Reorganization as God's choice for the expression of the great latter-day work. The greater percentage of membership manifest strength of faith and decision of character.

Proselyting seems slow amid the bubbling activities and bewildering environments in this section of the Master's vineyard, yet betimes the "spirit that entices to do good" opens the fountain of baptism, and the hearts of the young and tender seek the protection of the gentle Shepherd. Such was the case two Sundays since, when four were added to the kingdom by baptism in the font at Saints' Chapel.

Coldwater Branch is stable in the faith, and the Sunday school is doing fine work in perpetuating the stream of the latter-day work uncorrupted.

In every organism there must be portions making for stability and permanency, and the vital parts in which reside capacity for growth. There must be the fiber and rigidity as a foundation for the uplifted plant, as well as a sensitive and responsive growing point, mysterious and complex beyond analysis though, it seems, at which and through which the everlasting principles and processes of life find new expression and expanding opportunity. I may be pardoned the foregoing expression, for during the greater part of my life I have been working with men who can decorate any proposition with the most gorgeous kind of linguistic plumage. The chief thing is to translate the laws of life and the dreams of the righteous into a workable plan, for the maintenance and preservation of "peace on earth and good will to men."

Last week we made a visit to Fort Wayne, Indiana. We found Brother Garnet installed in the electrical business and also making friends for the church in that unworked city. We held some good services at the homes of Brother Clair Crandall and Sister Sadie Stoehr.

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On Sunday, the 9th, we were with the Saints at Galien, Michigan. This is another branch organized by the old pioneers of the Reorganized Church, and exists contemporaneously with the Coldwater Branch. James Blakeslee, Samuel Powers, and Edmund and J. W. Briggs were the men who battled with the storm-tossed oaks of superstition and pulled out the deeply rooted weeds of prejudice, for the establishing of these two stable branches. Many of the personnel have passed up the "shining way," and their work, as a monument, abides.

On Sunday morning, only Saints attended at Galien, and at the eleven o'clock hour we felt well in discoursing on the Reorganization—the legitimacy of its claims and laws, its history, etc. But at half past seven was our special meeting and lecture on "Evolution, scientific and theistical." We have not faced a finer audience at Galien in years than this one. The subject involved the latter-day work—the "Restoration"—as the paramount solution of the problem. Brother Green had scattered posters, and he is over seventy-five years of age, while his wife, nearly seventy years of age, wrote postcards, and the *Buchanan Record* announced on the first page. Dowagiac, Niles, Buchanan, Bridgman, and South Bend sent cars, while the village turned out old-time friends and their juniors. I must say that "attention" was wonderful.. Brother Stoner presides over the branch; and when vacation offers, Sisters Ola, Bernice, Florella Green, and their sister, Sister Bessie Lintner, are anxious, honorable workers in the cause. There were no sentiments of discouragement visible. They seem to recognize that, like Verduns, during wars of centuries, the work of the "last days" is one of destiny!

The meeting was so enjoyed that we were persuaded to tarry over and continue the subject Monday evening. Niles and Buchanan returned. Brother John Kiefer, "the good man," seventy-five years old, opened and closed the service Sunday night.

We must not omit to mention the solo rendered by a Mr. Hamilton, another aged man with a young voice. His selection was "Face to face," by Herbert Johnson. Mr. Hamilton sang very feelingly, and all appreciated.

The annual meeting of Galien Branch was set for the first Sunday in September, but the district reunion being scheduled August 28 to September 6, as a final date, they will defer until that event at Indian Lake. "Boost for the reunion."

Sincerely and hopefully, S. W. L. SCOTT.

Fresno, California, Dedication

Since 1910 we had been looking forward to the completion of our church building and its ultimate freedom from debt; and when our pastor announced that the debt had been fully liquidated and our building was ready for dedication, arrangements were soon made for the event, which took place on July 12, with our district president, John D. White, in charge.

Our first pastor, Brother John B. Carmichael, gave a brief account of events leading up to the organization of the branch; also of the building program. After this our historian, Sister L. Norwood, gave an outline of the church history from its inception to the date of dedication, giving us a retrospective view of fifteen years that have passed one by one into history, recording our experiences preceding this final victory.

Last and best of all was the address delivered by Apostle Arthur Gillen, which was the finest we have ever heard.

We also had with us Brothers Apostle Ellis, H. J. Damron, and J. T. Smith, of Tulare.

The day was one of Fresno's hottest, so we took our baskets and hied to our famous park and spread our refreshments in the cool, deep shade of its lofty trees. This last act being always an agreeable finale to any event, we went to our homes feeling that truly God is good.

MRS. L. NORWOOD, *Secretary*.

FRESNO, CALIFORNIA, 717 Normal Avenue.

Knisleys Leave the North

We are on our return journey from the far north, shifting some places from our going route. Fuel becomes cheaper as we get farther south, but the gallons are smaller than over the border, for four Canadian gallons make five here. Then the Canadian dollar is worth more than ours on the New York banking market to-day.

Wheat is bringing less money in this country than up in Canada, and the great Canadian "wheat pool" of the farmers indicates their triumph at last against capitalistic exploitation of that greatest of agricultural products. It is hopeful that their success is not a transient visitor, but that by the myriads of elevators falling into their lands they will hereafter have to themselves the spoils and fat on which craft has thrived.

Another much discussed feature of Canadian ambitions is the abolition of their present banking system, whch is similar to our own and which they explain as accounting for the slump of 1920, or thereabouts, and the failure and financial ruin of farmers on a broad scale in both countries.

But after all is said, the gospel of Christ is the only thing that spells ultimate emancipation from economic ills. It is the only thing; the last word. But that is not saying but what our people should support good measures and thus employ their franchise in the betterment of conditions as far as they can.

While in the north country I preached in Turtleford, Mervin, Saskatoon, Bethune, and Weyburn. At Tynan I baptized and confirmed three and rendered service otherwise while in the province.

One does not sense the same restraint now which was our common heritage twenty years ago upon those plains in presenting to our people the stewardship system, together with tithing and consecration. It is the demand to-day. And why not, when we come to consider that the Lord promises us salvation physically, spiritually, and temporally—in spirit, in body, in production of our financial prosperity.

But, as one brother, perhaps weary of waiting, said to me the other day, "Let them show us at least one working example of the stewardship system in the land of Zion." He was right. Such ought to be visible. Such ought to be in the showcase, as well as the martyr's chair and some old dusty relics from Nauvoo and one place and another. My position is that we don't need new books on the stewardship system—we need the stewardship system. It is a subject which can no longer be ignored by our missionaries.

But returning for a moment to the thought of my native country, let me mention that near Prince Albert there are some Swedes who several years ago captured some small black foxes. They constructed proper fencing above and below the ground, allowing and providing for them, as captivity would permit, the privileges of nature, of their native habitat. The result was, in due course a well-populated fox farm. The furs are very valuable, bringing from perhaps one hundred and fifty to three hundred dollars each. As a result the proprietors are to-day very well to do and are ready to sell their pretty and richly attired quadrupeds for about five hundred dollars a pair to any stewardship investor in the land of Zion. Who will be first?

Ere we left Saskatchewan we visited its mysterious salt lake at Watrous. We went in bathing. It was not quite as salty as Salt Lake, Utah, but nevertheless it will sustain you afloat. Salt, however, is not the only sediment or residue that is left from evaporation. There is a quantity of oily substance from which salve and ointment are manufactured and highly recommended and sold.

We were way north of Battleford to the lakes and to the timber, and we still have lots of dried and smoked whitefish in old Stanley as a result of that excursion. The lakes are alive with the best of fish, and berries and game are in abundance. But Zion is the place for the Saints, and the Lord has never reversed himself on the gathering, so often counseled. ALVIN KNISLEY.

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Alliance, Ohio

August 17.—Sister Ida Tubbs, of Freesoil, Michigan, is visiting relatives here, Ohio being her childhood home. Sister Tubbs was one of the Saints baptized by J. J. Cornish at Hersey, Michigan, about thirty-eight years ago. She is expecting her daughter, Sister Clara Tubbs, to join her, and they with other Saints from here will attend the Kirtland reunion. At present Sister Clara is attending school at Columbia University, New York, where she is taking an advanced course in mathematics and a course for advisers of girls and women. She is also working for a Master of Arts degree from there. She has attended the University of Michigan at Ann Arbor and obtained a Bachelor of Arts degree in 1920. Since that time she has been head of the mathematics department of the Owosso, Michigan, high school, and has been asked to take the position of dean of girls next year. We are happy, indeed, when we see our young people preparing for greater service.

Brother Frank Gordon, the nine-year-old son of Brother Joseph Gordon, met with a painful accident. He was run over by an automobile while riding a bicycle and received a broken collar bone. We feel that once more God has displayed his power and love by protecting one of his children, since the front wheel passed over his right shoulder and down across his chest and stomach and left leg, and his only injury was to the collar bone, which is mending nicely.

Elder Harry Green, of Canton, Ohio, was the speaker at the morning service Sunday, August 9. Having been in the church a number of years and receiving many testimonies of the truthfulness of this great latter-day work, Brother Green always has something of interest to say to the Saints.

Minneapolis, Minnesota

August 18.—The Minneapolis Branch has continued to show the same excellent spirit as was manifested in the reunion held last month, and interest in all the church activities has been maintained in spite of the hot summer weather. Under the able leadership of Elbert Hubert Case, who is to be in charge of the branch until some time in September, assisted by Elder Leslie DeLapp, the Saints have entered upon several lines of progress. One of these is a campaign to pay off thirty-five hundred dollars of the church building debt.

A supper was given in the basement of the church on August 13, the proceeds of which went to the fund. The women are also sewing and selling the articles made. They have decided to operate a dining hall at the Minnesota State Fair and have obtained an excellent concession for this, a large building in good condition, located on one of the main streets of the fair grounds, along which thousands of people will pass every day of the fair, which is from September 5 to 12. Brother Case, who has had years of experience in this line of work in Oklahoma City, has consented to direct the undertaking.

A special series of missionary services is now being held. They started on the 9th and are held each evening at the church. Brother Case is the speaker and is adding interest to the meetings by showing pictures illustrating his experiences in the South Sea Islands and among the Indians of Oklahoma. The attendance has been good throughout.

When Brother Case came back from a special trip to Independence, he brought Sister Case with him, and the Saints here are very happy to meet her and have her in Minneapolis.

Several distinguished church visitors stopped in to visit the Minneapolis Branch on Sunday, the 9th—Brother and Sister Charles Chapman, from Independence, and Sisters Lowry and Filmore, of Mount Vernon, Illinois.

An event of special interest was a trip made by the young people of the branch on August 16, when they drove up to Brunswick, about seventy miles north of here, to visit and hold services in the home of Brother and Sister Moody, who are isolated and unable to get to the church very frequently. They started out from Minneapolis early in the morning and got there in time to have prayer meeting, Sunday school, and a preaching service. They took their lunch with them and had a very enjoyable time; also did some good.

The young people's prayer meetings, which have been held every Sunday morning at the hour preceding Sunday school, have been increasing in attendance and interest. The young people are learning how to pray and testify in public, and they are getting much good from this type of spiritual fellowship.

The junior church is also being held every Sunday at the regular preaching hour, with the exception of sacrament Sunday, when all, both young and old, meet together.

Sister Kress and the rest of her family left for Independence last week. The Minneapolis Saints were very sorry to see them go, and they will be missed very much. The best wishes of all go with them to their new home.

One item of interest was left out in last month's news letter, and that was the fact that the young people in Minneapolis and those in attendance at the reunion had bought twenty seats for Zimmermann Hall at Graceland College, which means that they had paid or pledged a total of eighty dollars or more for that purpose. Sister Grace Tutty was also active in getting subscriptions for *Autumn Leaves*, and about twenty new subscribers were signed up for this magazine.

An Exhortation and Testimony

IOWA CITY, IOWA, August 3.—I am deeply impressed with a desire to write a few lines to the HERALD, and thank the editors and all who are helping to make the HERALD so interesting and good.

I love to read the letters from so many Saints. Although scattered many miles apart, the gospel story rings true wherever it is told. To know that God is blessing his faithful children wherever they are is encouraging.

God is very good and kind to us in our everyday life, and I feel and know that he is blessing us with many blessings, and now since my husband came into the church last April at General Conference I can feel an increase of God's Spirit and blessings with us. We are both trying to come up to the mark of our high calling in Christ our Lord. We have much to accomplish before we reach that goal, and sometimes when we are trying the hardest to do right in all things the evil presents itself, trying to lead us astray, but by the grace of God and his loving mercy we are still hopeful of accomplishing our desires.

It is said in holy writ that God will reward or punish us according to the true desires of our hearts. This statement has given me new courage. God knows that the desire of my heart is to do good and my failings cause me the deepest regrets and sorrows, but I am trying hard to overcome these fleshly weaknesses day by day, and to make some spiritual advancement. Trying more and more to bring the carnal into subjection to the spiritual, I am made to realize more as the days go by that each Saint of God must be up and doing and putting on the whole armor, fighting manfully a good fight of faith; putting on the robe of righteousness, living what we profess to believe. Whenever we as a church will do this, loving our brother as ourselves, supporting each other in faith and prayers, doing all we possibly can that will make for peace, putting our shoulder to the wheel and helping to push forward this blessed work of building up the kingdom of God upon earth, then God is bound, and he will fulfill his part of the contract, and our work will roll on to the final completion of God's purposes concerning the redemption and salvation of the human race. But we must remember that God has said he will have a tried people, tried as gold, seven times in the furnace of fire. When it is in the crucible being tried, the goldsmith heats the gold until he can behold his own image in the molten metal. Then he removes it from the fire. So with us, we are in the crucible, being tested and tried by the things we are called upon to undergo. When we are purified so that God can

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behold his image in us, or rather, when we become like him, then we will be removed from the crucible, or God will say it's enough. Being tested and tried in all things and being found purified by reason of our applying our trials for our good, learning the lessons that are therein for our good, profiting by these varied experiences we become better subjects for his kingdom. If only we can come through it all with stronger faith in God, knowing that God knows just what we need, and if it takes trials to make us pure, let us pray that his grace will be sufficient in the hour of need to bring us safely through it all. What we all need is greater faith in God; faith not only to believe that he exists, but that he is interested in us and will hear and answer us to-day and that he is all powerful and will care for his church and his faithful children.

My prayers are for those who are called to preside over us as a church, that he will bless them, and keep them humble, faithful, and strong for the truth and the right; also for all the officers of the church, each in his position and calling. Oh, God, bless them and help them to see as thou would have them to see that they may grow in grace, wisdom, and love, and be able to work together in harmony and peace, that envying, jarring, and strife may cease among them, and that each individual member may sense the responsibility which rests upon him.

Saints, did you ever think what will be our condemnation if we as a people fail in doing our part in this great plan of redemption and salvation of the human race, after receiving the light we have received? My faith grows stronger as the days and years go by, and I can see that the time has come for us as a people to make a practical application of the law of God. May God help us so to do is my prayers.

For many years we had no services here in Iowa City. We were here for years without hearing a sermon or having any meetings of any kind. Many times I hungered to hear a gospel sermon or to attend a good prayer meeting but could not, only as I went to my God alone and in secret had a prayer meeting with him; and I just want to say God always met me half way and sometimes more than half way. I thank him that he was pleased to hear my weak, humble petitions for divine help and guidance. I have had many severe trials to endure or go through, but by the help and grace of God I have received help to bear up under it all, and I can say I have learned many good lessons by reason of the things I have suffered. Surely we who have builded our house upon a sure foundation, Jesus Christ being the chief corner stone, ought not to be shaken when the storms beat upon our house. Man may fail but Christ and his plans, never. God will still be at the helm, steering the old gospel ship, no matter how hard the storms may beat against her. The sifting time is here; everything that can be shaken, will be shaken. Let us pray that the scourges that are in the world to-day may go past us and not affect or hurt us in any way, that we may have help to live aright and eventually be prepared and worthy to be gathered home to Zion to live in peace with God. I believe as Zion is the place where God designs to gather his people, Satan knows that, and there he will work the hardest to get in his works of discord and destruction, trying hard to disrupt the church, and we all should be praying for those in Zion that God may help them to see eye to eye, more and more as the days go by, that he will be with those Saints who gather there and enable them to fall in line and be living the gospel.

The Saints in Iowa City have started to hold sacramental services once a month now, and this will be a great help to us all. Should any Saint be coming here for school or any other purpose, we would be glad to have them call us up and also attend these services if they can. We meet at 906 Davenport Street at the home of Brother L. B. Moore. I am sure all will be made welcome. Asking an interest in the prayers of the Saints in behalf of our family, I remain your sister in faith.

MRS. MAY BENCE.

Appreciates Letters of President Smith

Since reading the letters in the HERALD from our beloved President, Brother Fred M. Smith, entitled "Little Journeys with the editor in chief," I have had a desire to express my appreciation.

Many times I have looked through the HERALD to see if there was a word from him, but there was none. To me it is like getting a letter from home, from some one we love dearly. For are we not one large family in this church of ours, and is he not our father in spiritual things, our shepherd chosen of God to lead us to Zion? So it is with joy that I read his letters.

Many times when I was a little girl of ten years, and also in later years, I can remember being seated in the congregation of Lamoni and also Independence while Brother Fred M. and his beloved father, Brother Joseph, presided over the church services and also conference sessions. My heart warmed toward them as I looked and listened, and my childish prayers went up for them as I realized they were chosen of God to lead his people. How I loved to meet Brother Joseph on the streets in Lamoni. He always knew me.

I was proud to know that Brother Joseph had such a wonderful son prepared to take his place to carry on the work that will lead us to Zion, and I have not been disappointed. My confidence in him is just as stanch as when a child, but my prayers are more fervent, as I realize to some extent the arduous duties he has to perform.

Although I am isolated and feel exiled from home, yet I am still faithful to this latter-day work. Worldliness has no charms for me. I am so in need of God's Holy Spirit all the time that I cannot afford to let worldly things drive it away from me and my home.

I ever pray for our beloved leaders and the redemption of Zion.

MABEL GUNSOLLEY LEIBOLD.

GREAT FALLS, MONTANA, 815 1-2 Seventh Avenue South.

New York District

New York District offers the following program for the ensuing year: District conferences, Sherrill, October 17, 18, 1925; Buffalo, June 5, 6, 1926. Institutes, Greenwood, September 5, 6, 1925; Syracuse, September 12, 13, 1925; Rochester November 7, 8, 1925; Fulton, two-day meeting, September 19, 20, 1925; Niagara Falls, March 13, 14, 1926. The department superintendents are urged to plan their programs early, and if they cannot be present, notify the president, or have some one qualified to take their place.

We would also like the locals to see that all membership in their vicinity be notified, either personally or by letter. We sincerely solicit your cooperation in our endeavor to make these meetings profitable for all. Suggestions are always in order, and your prayers earnestly requested.

P. L. WEEGAR, *District President.*

BUFFALO, NEW YORK, 1721 Main Street.

A Suggestion to the Saints

While attending services one Sunday morning last year at the Kirtland reunion, my little girl was not feeling very well and I was holding her on my lap, and thought I would sit still during the singing of the first song; when the number was announced and the singing began, I was raised from my seat, holding my five-year-old child with perfect ease while the song, "We thank thee, oh God, for a prophet," was sung. The inspiration given me was this; that we as true Latter Day Saints should rise to our feet at the singing of that song the same as we as true American citizens rise to our feet when the national anthem is sung. I have always wanted to express this, but being timid I have refrained. I have now awakened to the fact that I can no longer sit at ease with folded hands. Living in a large and wicked city, there is much to be done, and I must do my part.

A SISTER.

CLEVELAND, OHIO.

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San Jose, California

July 12 the pulpit was occupied at the morning hour by Elder C. J. Cady, a one-time missionary to Mexico; and the evening sermonet was by the branch president, Elder B. R. Gilbert. Both efforts were appreciated by the hearers.

Sister Rose Dawson of Sacramento and Sister Grace Hook of Roseville have been visiting with the San Jose Saints during the fore part of July and express themselves as having had a very enjoyable time. These sisters are daughters of Brother and Sister C. W. Hawkins, and grew from childhood to womanhood in the San Jose Branch. They were very lively members and were much missed when Cupid stole them away, and their visits here are very much appreciated by those who remained to mourn their departure.

During the preaching services of July 19, the church building was rocked by an earthquake, but not sufficient to cause anyone to go to sleep; and while it caused the hearts of some to beat faster, they were not sufficiently agitated to cause them to leave their seats. It was sufficient, however, to remind us that the prophecies are being fulfilled which portray the near approach of the Lord.

July 24 there were no services held in the church here, it being closed in order to admit of the Saints attending the reunion of Northern California District, which was convened at Irvington, at which place the San Jose Saints were very much in evidence and spent a very enjoyable season.

August 2, in the afternoon, the doors of the church were again opened to admit of a large congregation of Saints who had motored from the reunion camp grounds to attend baptismal services, the San Jose Saints having tendered the use of their church and font for that purpose. At this service five precious souls were buried in the watery grave and arose to walk in newness of life; the confirmation took place at the camp grounds.

On the evening of Wednesday, August 5, the church doors were again opened for regular church services, it being the night for our midweek prayer meeting. Apostle J. A. Gillen was with us at this service, at which time he ushered another precious soul into the kingdom, after which he gave some very interesting and encouraging experiences and testimonies of the truth of this latter-day work.

Special Meetings at Mitchell, Ontario

The appointing committee of London District set Sunday, August 9, for an all-day meeting. The prayer meeting from nine to eleven was presided over by Elders H. A. Koehler, G. C. Tomilson, jr., and David Withrow. There was quite a large gathering of Saints from the different branches, from which it is quite evident that this latter-day work is not on the wane, for some came seventy miles to this meeting.

We expected Bishop J. L. Burger, but we were disappointed. George C. Tomilson preached on the social message of Jesus Christ. It was a good sermon and was attentively listened to by all present. Brother George is a coming man to preach the gospel and assist in carrying on this latter-day work.

At three o'clock Elder Koehler preached at our open-air meeting in the Kelerson Park, in front of the grandstand that would seat 1,000 people, and it was fairly well filled by Saints and citizens. As Elder Koehler preached on the social problem of the church, he got the closest attention. The correspondent of the Stratford paper reported the sermon, said he was a man of great ability, and others spoke of it as an exceptional sermon. Elders Achinson and Gleason, of Saint Marys, presided with Elder Koehler. Elder Koehler was the speaker at the town hall at seven o'clock.

The Stratford orchestra supplied the music at all meetings. They are surely a noble band of young people to make such an effort to attend all of the meetings in the district.

There are only three families of Saints of the Mitchell Branch living in Mitchell, and one five and one half miles out, or twenty-one members altogether. The appointing committee at Saint Marys announced for us to bring our baskets. The branch also made preparations to bring to the hall an automobile, filled. So there was plenty, and enough to care for a lot more. As this is our first move of a departure from the old method of caring for our gathering, I hope it will be adopted by all branches. All enjoyed themselves, and a good social time was had during the recess. We expect Brother Koehler on the twenty-fifth and expect the Stratford orchestra on Sunday, August 30.

Modesto, California

August 16.—The Saints here are moving on as usual, all trying to do their part; that is, all the active ones or those who attend. A good feeling abounds. The Lord blessed us in the prayer meeting, and his Spirit is often felt to a marked degree. So the Saints are encouraged from time to time to live more closely to God and hold on to the rod of iron.

A number attended the late reunion and came home enthused to try to keep the laws more fully, as the instructions given were so plain and beautiful.

The departments are all doing well and have good attendance. The leaders are doing their best and hope to improve all the time.

The busy time of fruit harvest is now on, and everyone is working.

Clarksburg, West Virginia

August 1.—Saturday, July 4, a number of the Saints of Clarksburg motored to Morgantown to participate in the annual joint Sunday school picnic with the Fairmont and Morgantown Sunday schools.

Fair weather, plenty to eat, a timely prayer meeting, together with an appropriate entertainment, helped to make an enjoyable occasion. A heavy rainstorm, accompanied by a strong wind, met those returning in the evening, this being the only discomfiture of the day. Many of those attending concluded that the picnic this year was the most successful of any ever held.

On July 19 Elder H. G. Johnson of this branch preached on "Our inheritance" at the morning hour. For the evening service Presiding Elder Thomas L. Newton continued on the theme presented by Brother Johnson in the morning sermon.

Sunday morning, July 26, found Elder Frank L. Shinn, of Pittsburgh, Pennsylvania, formerly of this city, occupying the stand. Brother Shinn delivered a beautiful and inspiring sermon on "Service." The message brought out the fact that all of God's commandments were commandments of service to God and our fellow man, there being no room for selfishness.

At two o'clock a district Sunday school institute was held, the same being in charge of the district superintendent, Brother Harry B. Smith, and his assistant, Brother C. W. Germon. After the talks and papers had been delivered, the meeting was turned into a round table discussion of subjects relative to Sunday school work. Some of the subjects discussed were: "A successful teacher"; "The aim of the Sunday school"; "The relationship of the Sunday school to the branch"; "How to increase membership"; "How to interest the beginner"; "The best method of training teachers"; and, "How much of the branch expense should the Sunday school pay?" Many interesting and instructive points were presented throughout the entire program.

While debating on the last-named subject, two points worthy of consideration were brought to light, viz, that the branch (or church) is the parent and the Sunday school the child, figuratively speaking; therefore the parent must support the child; and that if the plan of stewardships and a common storehouse was ever to be an actuality, at home is the place to begin by having a common (or one) branch treasurer.

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In the evening Brother James McConnaughy preached, his sermon covering a portion of our Zionward movement program. Brother "Mac," as he is commonly known, was unexpectedly called to the bedside of his son, who is critically ill as the result of an operation for appendicitis.

Our dear Sister Agnes Rexroad, who was at one time raised from the bed of affliction by the Savior, met with a serious automobile accident Saturday, July 25, but at this time is reported as recovering very nicely though slowly.

Sioux City, Iowa

Sunday, August 9, following the regular Sunday school services, the eleven o'clock church service was in charge of Milo O. Hall with Jay E. Keck preaching a sermon on "Back to the commandments." The young people's Religio convened at the usual hour in the evening, having a very fine program for its close.

At the evening service W. J. Smith occupied.

The Department of Women met at two o'clock Thursday afternoon, August 6. The study period was followed by a sewing hour. The Riverside division of the Department of Women will meet on August 12, with Alice Bower.

The George Kroesen family and Sister Mary Rich are enjoying a motor trip through Missouri, stopping at Independence and Kansas City.

A complete renovation has taken place the past week in the basement of the church—a very much-needed improvement. We do not regret our money being used for such necessities.

Little Margaret Connell suffered some severe bruises when an auto in which she was riding overturned a few miles east of the city. It was necessary to take a few stitches to replace her right ear. She is resting easily now.

August 19.—Attendance at all the services has been far below the average during the past month. Vacation periods and Sunday excursions have taken many of the Saints away from the noise of the city. However, some have stayed by the fort and have seen that the doors of the church have not been closed.

Brother and Sister Arthur Sherman have gone to Chicago, where Brother Sherman has a position in a large store. Sister Margaret Cannon is visiting at Rewey, Wisconsin. Brother and Sister Bert Gilmore are enjoying the reunion at Council Bluffs. The Misses Lillie and Nettie Calhoon are attending the reunion at Woodbine, where Nettie is assisting with the junior church.

Brother and Sister George Kroesen and children are leaving for Independence in a few days, where they will enter the grocery business. We are sorry to see these young people leave, but our loss will be Independence's gain.

July 12 a little son was born to Mr. and Sister Roland Foster; a little girl was left at the Olen Rook home July 20; a son came to Mr. and Sister G. H. Gill July 25, and a little girl to the O. T. Bower home July 27. On August 16 little Frances Ella, small daughter of Brother and Sister Wayne McIntyre, and Myrtle Virginia, youngest daughter of Brother and Sister O. T. Bower, were blessed by Elders C. J. Smith and Clement Streeter. The ordinance seemed more beautiful when both fathers and both mothers brought their little babes to the altar for their blessings.

The Religio local has gone on record as desirous of sending the General Religio Department one dollar each month for use in that department. We are hoping that other locals have adopted this plan. This department will hold a picnic Labor Day at one of the city's parks. Voluntary numbers are given at the regular sessions during the program hour. They are proving popular, and the majority of the Religians are taking advantage of the opportunity.

The Sunday school has eighty-two "boosters," divided as follows: green tree, 33; red tree, 19; blue tree, 10; green ribbon, 16; red ribbon, 2; and gold tree, 2. The Kelley Park Sunday school has one red-tree, one blue-tree, and six green-tree "boosters." There are thirty-two names enrolled on their record.

Rally and home-coming week will be about the third week in September, at which time the Publicity Department expects to make a campaign for subscriptions to the church papers.

All of the Saints are blessed with work at the present time, for which we are thankful. A number of new projects will be in the course of construction this winter, which will be a boon to many. It it is expected work will be scarce. Surely the time is near when we should prepare to "sail Zionward."

Special Services at Bisbee by E. E. Long

BISBEE, ARIZONA, August 10.—The members and friends of the Bisbee Branch enjoyed, during the two weeks ending August 9, a treat in the way of some splendid sermons by Elder E. E. Long. His explanations of the many prophecies were especially clear and interesting. On several occasions a number of the Douglas Saints motored up to attend the services.

August 10 Brother Long, at the urgent request of the Douglas Saints, left for Douglas to hold a series of services there. The Saints at Tucson and Phoenix have also expressed an earnest desire to have him, so Brother Long will be kept busy for some time to come.

Arizona has had so few missionaries the past several years that one will now be appreciated more than ever. Come again, Brother Long! Let the good work go on.

Artland, Saskatchewan

August 13:—The Saints of this branch were not long indulging in the loneliness that followed the departure of conference guests, in getting ready for Alberta conference, which occupied July 19. It was there announced that Apostle M. A. McConley would preach at Artland Branch the next Sunday morning.

He and Elder William Osler, president of the Alberta District, arrived in time for Sunday school, after which Apostle McConley addressed the Saints on the subject, "The ideal education," which he declared was the education that would best develop one's talent, that it might be used to serve others. Perhaps one could sing better than his brother, but his brother could preach better; thus each one had his niche, all working together for God.

Apostle McConley, after several invitations to remain longer to continue his practical sermons, was forced to go to his next appointment at Michigan Branch. In the evening as many of the Saints as could get there went over to Michigan Branch to hear him preach again. Many favorable comments were heard.

The first Sunday in August, when the Saints assembled for Sunday school, they were agreeably surprised to be greeted by the superintendent of the largest Sunday school in the church, Brother C. B. Hartshorn, of Independence, Missouri. He with his wife and daughter were visiting his parents, Brother H. A. Hartshorn and wife, who reside here. By vote of the branch he was requested to talk to us after the sacrament, instead of the usual prayer and testimony meeting. His subject was, "Lifters or leaners; which?"

In the evening he was requested to occupy again, which he did to the profit and pleasure of many. Part of his theme was taken for the Psalmist, of the eagle that stirrest up her nest. We were taught that the best characters are those strong to bear difficulties, buffeting, adversities. The Saints would have been glad to hear him again, if he could have remained. Two more were added to the branch by baptism that day.

Elder J. J. Cornish has a new opening at Herbark Hall, about five miles south of the branch. About ten years ago he was refused the use of that hall to preach in. To-day Brother Stephen Cooper owns the land the hall stands on. He said, "Let there be meetings," and it was so. Some of

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the singers go from this branch to help in this new effort. Fair crowds attend, and we hope for good results. The annual Sunday school picnic held with Michigan Branch August 8, was a decided success.

Lucasville, Ohio

August 17.—Here is a little in regard to our advancement in church work at this place. I am very much pleased to state that the work in the last three months has been very encouraging; and for myself, in particular, I wish to say that the enjoyments and pleasures which I receive in this work are far superior to all the earthly amusements I was accustomed to when I was groping in darkness and sin.

Since I have been ordained a priest in this church, I have witnessed many wonderful manifestations of the Spirit, some of which might seem almost incredible to those who do not believe in these wonderful gifts. One case I wish to tell you: A little more than a week ago I had the pleasure of listening to a prophecy uttered by a little brother, eleven years of age, which was indeed wonderful, and it impresed me very much. Many people not of our faith were present at the occasion, and they were agreed on the fact that these utterances were something phenomenal and something also for which they were unable to account. But to us who believe in the pure work, we have no hesitancy in saying it is nothing more or less than the mighty manifestation of the Spirit. This little brother whom we have mentioned is Nelson Crabtree, nephew of Mark Crabtree. He has been in the church only about six months but has made much improvement since he came into the work.

We will start August 18 for the Kirtland reunion, to be gone for a few days, and on returning will go to Buena Vista, Ohio, to hold a few meetings.

Church Opening at Burlington

BURLINGTON, IOWA, August 19.—The Saints are enjoying the blessings of the Lord to a great extent. We now have our new church, and on the opening day, August 2, we had a wonderful outpouring of God's Spirit. We received there a foretaste of what Zion would be. President Elbert A. Smith gave the opening address and also was the speaker at the evening service.

Immediately after the morning service, four people were baptized. The Department of Women served dinner to about three hundred people. In the afternoon we held our monthly sacramental service. We received much encouragement and strength at that time. Brother H. A. Kunz was ordained a priest at the opening of that service. We feel that we have very much to thank the Lord for.

On July 27 Sister Frederika Bromann, one of our dearly beloved sisters, was taken from our midst. She was always one of the most faithful of our small branch, and we feel that in leaving us she has gone to receive the reward which she has earned in this life.

Quite a number of the Burlington Saints are in attendance at the Nauvoo district reunion. The Lord is with that reunion, as he has been at other reunions of the church.

We were glad to have Brother Forrest Roberts, of Lamoni, and his wife with us for a few days. Brother Roberts spoke to us at the Sunday evening service.

Good Meetings and Nine Baptisms at Denison

The tent meetings held with Elder W. A. Smith in charge during the last five weeks at Denison, Iowa, have been very successful in point of liberty in presenting the gospel, in the attendance secured, and in the fact that four times have the waters been troubled that baptism might occur. Nine people have entered the church, and it is hoped that the end has not yet been reached.

First Chicago Branch

August 2 Sunday school was held at the usual hour, being very well attended, after which our young sister, Velva Trowbridge, daughter of Brother and Sister William Trowbridge, was inducted into the kingdom through the waters of baptism, Brother Guy Fairbanks officiating.

The regular monthly sacramental service followed, with an especially good attendance. The Spirit of God was present from the beginning of Sunday school, as many testified during the meeting. We were spoken to by the gift of prophecy through our city missionary, Brother Frank Almond. The confirmation of Sister Velva Trowbridge took place at this time.

Brother and Sister Guy Fairbanks and son from Independence have been visitors in our midst of late.

The young people's meeting was held at a quarter after six, an hour being devoted to study of the Book of Mormon. The young boys, under the supervision of Brother Bert Hayden, are being trained at his home along Boy Scout lines.

Following the study hour, a portion of the time was devoted to program work, Brother F. B. Almond entertaining us by singing some of the songs of the South Sea Islanders in their native tongue. It was enjoyed immensely.

Brother Almond was the speaker in the evening, after which he ordained Brother Clarence Newman to the office of priest. "In the sweet by and by" was beautifully rendered at this service by the men's chorus, under the direction of our chorister, Sister Ruby Newman.

The following two weeks' services, with the exception of our weekly prayer meetings, were held at our district reunion grounds at Elmhurst, Illinois, under the direction of our district missionary, Brother Jerome Wildermuth. Services were conducted every evening during this time by him. A few of those who could camped on the grounds.

Brother Wildermuth is to be complimented on his earnestness and zeal in the gospel work. He also proved to us that a good reunion could be had with very little expense or labor on the part of those wishing to partake, if we would only see the value of the spiritual side, rather than the material.

We also wish to thank his faithful company, who so nobly assisted him to make his work a success. We could not help but notice their thoughtfulness for all.

The second Sunday was special young people's day, under the direction of Brother Oliver McDowell, district Religio superintendent, assisted by Brother Roy Cheville of Graceland College, who assisted with the singing. Sister Nina Campbell directed the choir, which consisted of the young people of Central Chicago Branch. She is to be commended for her excellent work.

While this is not entirely First Chicago news, we feel interested, as most of our members attended this series of meetings. The district was well represented, and we felt well repaid.

Brother and Sister Louis Gautchier are the proud parents of a son. We all extend congratulations. The little one's life was feared for, but God once more came to our assistance through faith and prayer and blessed us by sparing it to its parents. Mother and son at this time are doing nicely.

Fanning, Kansas

At the semiannual business meeting it was decided that we give two or three ice cream socials to raise funds to paint the church. The deacon, Brother Emil Jeshke, was chosen chairman of the committee. To date the necessary funds have almost been raised.

Our reunion is now history, a number from here and Troy attended, more especially on each Sunday. All report a real profitable time was had. A good force of the ministry was present, among them Brother J. A. Tanner.

A sermon will be given by branch president, F. G. Hed-

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rick, on August 23, for the children. Special music by the children is being arranged.

The recreational department has been active this summer. The church lawn is the center of activities two nights a week, when volley ball is played.

Last Monday night the Presbyterian young people of a church in Saint Joseph came out and played. Refreshments are served each night, this helping to keep funds in the treasury of same. We are hopeful of better attendance to all meetings as the weather gets cooler.

Duluth, Minnesota

August 5.—We are striving to fly the banner of King Immanuel in this part of God's vineyard. Our endeavors are to go onward and upward, that we might be helpers in building up God's kingdom and to establish his righteousness, that Zion may soon be redeemed and put on its beautiful garments, and that the light of the gospel might radiate to the convincing of the world of the truth of the message that Christ brought to the earth.

June 30 we had news of Sister C. B. Truman, our pastor's wife, falling and breaking the small bone in her wrist. She is recovering, and we hope that it will be well again so that she can mingle with us in the different services.

July 3 Brother Jay Walters and companion, with daughter Ruth and Brother W. C. Stauty and daughter Virginia in one car, and Brother Robert Zuelsdorf and companion and Brother C. B. Truman and Melvin Blake in another, motored to Minneapolis to enjoy a spiritual feast at the district reunion. They were not disappointed, as on July 5 at the sacramental service a fine spirit prevailed, and the sermons by Brothers Holloway, D. T. Williams, and A. B. Phillips were inspiring and comforting. They left for home on the 5th and 6th.

Those who took in the Minnesota district reunion reported the finest reunion yet attended, one that will long be remembered. The Saints of Minneapolis are to be commended for their hospitality and the fine love that was demonstrated in their lives, showing that the gospel is not within them in word only, but that they are doers also, exemplifying the life of Christ. We all received greater vision of the latter-day work.

On the 22d Brother Hubert Case, missionary of Oklahoma, came to Duluth and met with us in the evening prayer service, going from here to Two Harbors, returning to hold preaching services Saturday, Sunday, and Monday, when a feast was given to all—true manna from the storehouse of our heavenly Father that encouraged the Saints to move Zionward, which is our course. He left, promising to be with us again if possible.

On July 5, in absence of the local priesthood, Brother Samuel Case and Brother A. S. Davis, the former of Pine River, Minnesota, and the latter of Wrenshall, Minnesota, took charge of the sacramental service, when a fine spirit was manifested.

Out of town visitors July 26 were Brother and Sister A. S. Davis and boys, of Wrenshall, Minnesota; Sister Ada Carlson, of Barnum, Minnesota; Brother and Sister Grant Byce, Charles Byce, Sister Sadie Byce, and Brother Elvin Byce and Sister Samuel Sloan, of Two Harbors, Minnesota; and Brother Wesley Elvin, of Minneapolis. Come again, one and all.

July 19 the waters of the bay were disturbed by the baptism of two children of Brother and Sister Harvey White, Robert Lee and Gladys Lucille, with Brother W. C. Stauty officiating. They were confirmed by Brothers Hubert Case and C. B. Truman July 26. August 2 the water was again disturbed, when the two younger boys of Brother and Sister S. A. Davis of Wrenshall were conducted into the kingdom of God, Brother C. B. Truman officiating. They were confirmed under the hands of Brother George W. Day and Brother C. B. Truman, our pastor.

August 2 was ushered in with fair weather, and we gathered at the eleven o'clock sacramental service, thankful in our hearts for the blessings that God bestows upon his believing children.

Our district president, George W. Day, was with us in charge of the service, Brother C. B. Truman and A. S. Davis assisting, with Brother W. C. Stauty and Robert Zuelsdorf passing the emblems. The prayers and testimonies were inspiring, and the spirit of unity was manifested, with many desires for greater service, even among some of the young people. May our faithful ones increase until each puts on the full armor of the gospel of Christ, exemplifying the life of our Savior in their lives.

Savanna, Illinois

We have just finished a week of enjoyable services with our missionary, O. W. Okerlind, to whom we feel greatly indebted for the wonderful words of inspiration and love which he has brought. Although there was little outside interest, the Saints feel more ready to bear the light a little higher and put more into this fight of life.

Sunday we were favored by a splendid sermon from Brother Volberg. He and Sister Volberg were visiting here from Council Bluffs for a short time, and we certainly enjoyed our associations with them.

We are planning to have an ice cream social this week, as the one given a short time ago was enjoyed thoroughly, and about eight dollars was cleared. We have had considerable expense in remodeling the church, but the added comfort makes it well worth while.

Several are planning to attend our annual district reunion at Galva, Illinois, where so many happy days have been spent. E. R. Davis, our district president, has made considerable preparations for a successful and valuable reunion, and we trust a fine crowd may attend. Brother Davis and family have recently located at Galesburg, and we are glad to have them in the district. Miss Naomi Davis has been very successful in selling Graceland rugs this summer.

Our missionaries, O. W. Okerlind and J. C. Stugil, have been visiting different branches with series of meetings which are much enjoyed.

A few weeks ago the Kewanee priesthood held a meeting with Galesburg. We fear we may lose Brother Okerlind in near future, as he expects to sail for Sweden, unless other plans are made.

May the Lord bless his people and help them to carry forward the great task of establishing Zion.

Gray's Harbor Branch

ABERDEEN WASHINGTON, August 10,—The work in Gray's Harbor Branch is progressing nicely. Our pastor, E. E. Fishel, and some others are attending the reunio nat Silver Lake.

The Saints have found a way to advance the work along social lines. They plan entertainments, invite outsiders, getting them interested in this way. More than one has joined as a result.

The Saints enjoyed a wiener roast at the home of Brother George Essig, two miles from Aberdeen, Saturday night, August 8.

We have welcomed home Brother Paul Fishel, who has been attending Graceland.

A pretty wedding was solemnized at the home of Priest J. E. Phillips—Brother H. P. Williams, of Eros, Louisiana, and Miss Adella Balderston of this city being the parties to the contract.

The work in the three harbor cities needs the services of a missionary very much. It has been five years since a missionary visited this place. The weather has been ideal, but soon the perpetual rains will begin.

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Santa Ana, California

Many events of interest have occurred since our letter of two months ago. At the head of the list is a wedding; our friendly and genial brother, Lloyd Stevens, was married to Miss Velma Brownlow on June 20. Brother Stevens is one of those exceptional young people who thinks of home, health, and work before jazz, joy rides, and pleasure seeking.

On June 21 Apostle J. A. Gillen visited our branch in company with Brother N. T. Chapman and preached two faith building sermons. Would that the church had more men like Brother Gillen whose very presence inspires faith in God, his Christ, and his church. The pastor took advantage of his opportunity to play truant, and attended the morning services at the new Central Church in Los Angeles, but was back in time to meet Brother Gillen and hear his evening sermon.

We believe that as the years go by the church will give more and more attention to educational features, especially those that make for better spirituality. Sisters Phyllis Carmichael and C. I. Calkins have caught this vision, and on June 22 initiated a normal class dealing with the Seven Laws of Teaching and which completed the course in three weeks. Sister C. I. Calkins taught the class.

California agrees with the pastor in a health way. In our report to the branch for the second quarter we were able to report twenty per cent more church work accomplished than we had performed during the second quarter of the previous year. The branch, too, has advanced steadily in this time; but the credit for this belongs to a loyal group of workers who needed only to be encouraged to prompt them to move ahead. May God bless them.

On July 19 our district vice president, Frank Van Fleet, preached an earnest sermon on fellowship. Come again, Brother Van Fleet. On that same evening President E. A. Smith preached to us. He, too, is a man who brings a message of faith, hope, and courage.

Perhaps the biggest thing of recent occurrence in the minds of all Southern California Saints is the recent Hermosa Beach reunion, which closed August 16. Notwithstanding certain unpleasantries and clashes of opinion that occurred, it was the greatest and most inspirational reunion the writer ever attended, and I have been attending reunions since 1909. Brother Gillen remarked that the Spirit of light was present in many if not all the meetings.

Bishop Blair's sermons elucidating the Lord's laws dealing with tithing, consecration, surplus, inventories, and related topics were alone sufficient to repay us for attending. We felt a greater reverence for this part of God's law than ever before. Surely his work will result in increased spirituality in this district. From among his many excellent remarks we quote the following:

"Stewardship is being a colaborer with God and our brethren to put across the program of God."

"If I can't have your heart first, I don't want your money."

"The wild rose is the work of God; the American Beauty Rose is the work of God and man working together."

"The tithe belongs to the Lord before as well as after you pay it. You do not give tithes, you pay them."

Brother Walter W. Smith's lectures were full of light and inspiration. He lectured three times on Life, twice on other subjects, and preached once. His sermon was on Jesus Christ and him crucified; and was attended by an outpouring of the Spirit rarely experienced at a preaching service. From his many thought-laden sentences we quote but one: "Every single vice in the world is a virtue gone wrong."

Brother J. W. Rushton was at his best and spoke three times. Few will want to forget his Sunday afternoon sermon of August 9, from which we obtained these two jewels of thought: "The difference between what I am and what Jesus wants me to be is the measure of my sin." "Jesus came to do just four things: save us from our sins; destroy evil; reveal God to us; and to build up the kingdom of heaven."

And Brother Gillen; what earnest, fatherly, spiritual counsel he gave us! It is a benediction to be in his presence and to see the light of God's Spirit in his face as he endeavors to bring God's message to us. And Brother P. R. Burton; what a zeal he brings to us for missionary work and the converting of souls to the gospel! Brother Chapman's official acts and teachings were peace-loving, kindly, charitable, and firm.

Most of the prayer meetings were wonderfully blessed with the Spirit. At one of the prayer meetings we were led to relate a testimony of the Spirit which we had received from another reunion eight or nine years ago. There many had borne testimony to receiving God's Spirit who differed radically with each other, and in some confusion we had silently asked God how it was that so many who even opposed each other's views could testify to receiving the Spirit, and the voice of the Spirit answered: "See, I have given you all of my Spirit, and owned you all; ought ye not to own each other?" The young people's prayer meetings among the sand hills were always well attended and very spiritual.

While there were a number of sharp differences of opinion during the conference sessions on Friday and Saturday, the one thing they did unanimously was to re-elect Elder N. T. Chapman district president, with Walter W. Smith and Frank Van Fleet vice presidents. The next conference is to be held at Los Angeles, and is to be a mass instead of a delegate conference. The finances of the district were placed in the charge of one custodian, the district bishop's agent, at present David B. Carmichael, 1311 North Garnsey Street, Santa Ana, California. Tithe payers please note the address.

Four baptisms took place in old Pacific on the last day of the reunion. Brother P. R. Burton did the baptizing. One of them was a great grandson of Joseph Burton; one was C. J. Dahl, whom we had the honor of uniting in marriage to Sister Mattie Dahl over a year ago; and Miss Grace Burns, of our Santa Ana young people.

On Saturday before the close of the reunion we were called to Corona to preach the funeral of Brother H. E. Houts. Brother Houts was born November 15, 1861, in Washington County, Illinois; and died at Corona, August 13, 1925. He is survived by his wife, Sister Abbie Houts, three brothers, five sisters, and four sons. He joined the church in his youth and was later ordained a priest. He loved the church and he loved the HERALD; his faith in God was great even during the intense suffering of his final illness. He was a member of the Holden, Missouri, Branch, but had been in Alaska nine years and in Corona one year. May God bless his loved ones.

LEONARD S. RHODES.

411 North Flower Street.

A Girl of Ten Wants to Help

I have just been reading the letters from the brothers and sisters in the faith, and I would like to write. I am a little girl ten years old. I was baptized last June, a year ago, by my stepfather, F. A. Winders. We moved here from Rich Hill, Missouri, last February, and we miss the Saints and church very much, as there are no Saints here. The people here have never heard the gospel. We wish some minister would come and help daddy open up the work here as we believe that is why we were brought here.

We would like for Brother Haden to come to visit us, that we may be all that the Lord would have us to be.

Your sister in the faith,

IANTHA, MISSOURI. MARY COSTELOW.

Brother G. H. Shell, writing from Brewton, Alabama, asks the Saints to help him bear his companion before the Lord, in prayer that she may be restored to health. They have spent over fifty years in the church, isolated, but have been active and have helped care for many missionaries, and they count many in the church who have come through their efforts. In this they rejoice greatly. Let the Saints remember them.

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Independence

Stone Church

Sunday, August 23, was quite up to the average in Zion. Both prayer services had at least the usual attendance, the young people's service possibly exceeding its average. A beautiful spirit was present; the theme of the meeting being the gratitude for prospects of the work and the large place it held in the lives of the various speakers.

Sunday school had about its usual attendance with the collections reported a little above the average.

At the eleven o'clock hour Elder C. E. Wight of Kansas City, formerly pastor of Lamoni Stake, was the speaker. The opening song was preceded by an organ solo, "Consolation," Mendelssohn, played by Robert Miller, who also played the offertory following the invocation by Elder R. W. Farrell. The sermon was immediately preceded by a vocal solo by Miss Madge Nesbitt.

Brother Wight's subject was, "The Christ of our own experience," and he showed very beautifully how Christ's concept changes in the progress of society as in the growth of the individual from childhood to maturity. Very forcefully he showed how responsibility as a church and the challenge that present-day conditions are forcing us to accept or reject.

A beautiful Sabbath evening drew out a large congregation to the Campus to hear the closing sermon of the series by John F. Martin. The musical program consisted of a vocal and saxophone solo, double quartet, and three band numbers.

Brother Martin leaves for his home in Kirtland, Ohio, next Thursday. He has done splendid work here in Zion.

It is planned to begin meetings on the Campus by two of the apostles, the 6th of September, to continue each evening for two weeks, the weather permitting.

Elders T. C. Kelley and J. W. A. Bailey have been home for a few days.

A special young people's prayer service, followed by a musical program, will be held in the Stone Church Wednesday evening at eight o'clock. These Wednesday evening services are attracting considerable attention for the young people.

Second Church

Religio is taking on new interest. There are a number of young people becoming very active in study and program work, and in advancing the attendance. The coming Friday evening they announce a musical program, with the orchestra as a leading contributor.

Evangelist John F. Martin was the morning speaker to an audience of interested listeners who expressed themselves as wishing to hear him again.

Brother Henry H. Montgomery, father of Sister Ida and Sister Reed Gordon, who has been an invalid at Sister Ida Gordon's home for several years, died on Wednesday of last week. The funeral was held at the residence on Friday afternoon at half past two, Bishop B. J. Scott preaching, Elder C. A. Kress assisting and in charge of the service. Brother Montgomery was a man who had honored the church and contributed a clean, devoted life in his office of priest. There is much sympathy expressed in the group where he resided, and where his children and grandchildren live.

Saturday afternoon at three o'clock the daughter of Brother and Sister A. K. Dillee, Sister Eunaitai, and Mr. John S. Ford, were married at the Dillee home on South Willis Avenue, which had been tastefully decorated and arranged for the occasion. The happy young pair are located in their newly furnished home in the north part of Independence where the good wishes of the people of the Second Church congregation accompany them.

Ross Leaverton has been chosen scoutmaster to succeed Brother Carpenter, forced to resign because of removal from the city. Brother Leaverton has with him another of our developing young men, Glenn Davies, and the boys are assured a good troop if they show proper willingness and desires. They meet Tuesday evenings at Curtis Hall.

Sunday morning Elder A. K. Dillee will be the speaker, at the request of the pastor enlarging on a valuable sermonet recently delivered on Sunday evening.

Brother and Sister John T. Curtis returned the latter part of the week from near Bellair, Illinois, where they had been called by the sickness and death of Sister Curtis's father, Andrew R. Boyd, who had lived to the ripe age of eighty-six years, and almost six months. His funeral was held in Curtis Chapel, near his farm home, where he and his wife had cleared the virgin forest from the soil and built their first home, now a well-developed and valuable home. He was the father of twelve children, and the grandparent of forty-three; there being also thirty-one great-grandchildren. He had been a member of the church since 1892.

Walnut Park

Attendance at the early morning prayer meeting is increasing until it seems evident a larger room may soon need to be utilized.

Brother W. H. Kelley was the eleven o'clock speaker Sunday.

Brother John Crosby, the blind brother of the late Sister Victory, requested that the young people hold their prayer meeting at his home. They gladly responded last Wednesday evening in goodly numbers, and the white-haired old brother listened with the greatest of pleasure to the young voices in song, prayer, and testimony. It was an especially enjoyable meeting to everyone.

The stewardship class was organized Friday evening at Religio, with a large attendance. More are expected to join next Friday.

Group 41 shows a real anxiety to be at work. A building in the Cooper-Short Addition has been rented in which to hold meetings of various kinds. Last Sunday afternoon twenty-four members met and formed a temporary Sunday school organization, with Clarence Martin superintendent, J. S. Meyers assistant, Roy Sherman secretary-treasurer, Mrs. Roy Sherman chorister, and Mrs. W. A. Atwell, pianist. The school will meet in session next Sunday at half past nine, and there will be preaching at eleven. The Department of Women will also occupy this building on Tuesday afternoons for study and sewing, and Wednesday evening prayer meetings may occasionally be held there.

East Independence

On August 16 Brother E. Rannie was the speaker in the morning. Brother J. W. Davis, the pastor, was the speaker in the evening.

As Brother Davis was planning to make a trip to Michigan and would be gone several weeks, he wanted an assistant pastor. He left it to the people to elect one. Instead of that a motion was made to leave the services in charge of the local priesthood. This was carried.

August 23 Brother Walter M. Self was the speaker in the morning and Brother E. T. Atwell occupied the evening hour. At the morning service, Helen LaVon, the infant daughter of Brother and Sister Earl Minton, was blessed by Brethren J. J. Teeter and William Self.

Herding the Locust

The Air Service sent a couple of planes and their crews to the locust infested fields of the Phillipines, with what is known as dusting equipment, which is a method of throwing out a solution of arsenic and other drugs into the air and down on the ground, which, although poisonous to the locusts, does not affect the crops. Immediately millions of these locusts were killed. They were raked up into great heaps. They became so afraid of the airplanes that when they heard them they would fly away, and in this way many were driven into the sea and drowned. Aviators reported that they could actually be herded and driven in any given direction by the airplanes. Within a few days the pests were stopped.—*Saturday Evening Post.*

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Kansas City Stake

Central Church

Young people's prayer service has been held the first Sunday of each month at six o'clock in the evening, but due to the warm weather it seemed impossible to have a large attendance. So the group voted to have the meeting at eight in the morning next time, and on the first Sunday in August the main auditorium was almost full. Everyone enjoyed the fresh morning air. The meeting was wonderful, being opened with a very beneficial talk by Elder Cyril E. Wight on spiritual growth. Several gave testimonies of how happy they were that the meeting hour had been changed, and everyone promised to attend the first Sunday next month at eight o'clock.

Brethren J. A. Tanner and F. B. Blair are attending reunions, Brother Blair being in California, accompanied by Sister Blair and son Roland. Brother Tanner has returned and will now be found at his desk or occupied with other of his many duties.

It was thought that the new Central Church would be occupied about the middle of August, but the present occupants cannot vacate until their new building is finished, and after they get away our carpenters must have their session, remodeling to suit Sunday school requirements, so the opening will probably be about the second Sunday in September, with an appropriate program. A large crowd is expected.

Central Church announces a tentative program for the opening service to be held Sunday the twentieth of August, at the new church, Thirtieth and Tracy Avenue.

At half past nine, Sunday school; at eleven o'clock President Elbert A. Smith will address the gathering; at three Bishop Carmichael will be the speaker; President Frederick M. Smith will occupy the sacred desk at a quarter of eight. A large attendance from all churches of the stake is anticipated at all services of the day. A basket dinner of the old-fashioned sort will be had on the lawn immediately after the morning service. Go prepared to put in the day in this feast of good things.

The morning speaker August 22 was the pastor, Elder Joseph A. Tanner, and at the evening hour, Elder David J. Kennedy broke the bread of life.

The True Blue Chapter of Temple Builders and Orioles of Kansas City Stake have just returned to their homes from a four days' camp at Dodson. They were accompanied by their supervisor, Sister Roy Newkirk, and their leaders, Sisters Green, Roberts, Jellings, Wickham, Duzan, Coats, Hunter, and England. Brother Roy Newkirk also attended and gave his assistance toward making the camp a success.

Eighty-four girls were present, and a happy time was had in each day's activities. Games, swimming, and other recreation occupied the time.

An early morning prayer meeting at half past six was held on Sunday in charge of Elder C. D. Jellings. Brother Cyril Wight gave a splendid talk to the girls at eleven o'clock, after which he was invited to participate in the family picnic dinner.

While in camp the girls were glad to make the acquaintance of a group of girls from Walnut Park in Independence.

All had a nice time, and it was voted to have another camp next year, to last one week instead of four days.

Bennington Church

We had a splendid day August 9, with a large crowd at Sunday school and a representative attendance at the morning hour with Brother W. M. Beaman as speaker. The prayer meeting at half past six was spiritually refreshing, and a fine discourse was listened to at a quarter of eight, our former pastor, Elder R. L. Bishop, breaking the bread of life. Our pastor, Elder H. W. Goold, and family, are taking a vacation of two weeks in Indiana.

We have lost another worker by death, Sister Walker.

Sister D. F. Winn, well known to many in the church, has been very sick, at her daughter's home in Independence, Missouri, but is on the road to recovery now. Sister McKnight, aged ninety, mother of Sister Emily M. Beaman, has been bedfast for seventeen months; she asks the prayers of the Saints in her behalf, that divine help may be given.

Armourdale Church

Brethren W. S. Brown, Harvy Sandy, E. P. Sanders, W. W. Hoover, and E. W. Lloyd have been recent speakers. Their pastor, Elder John Gross, is visiting in the country for a few days. Sister Audrey Sanders, leader of the Department of Women, is spending the month in Hutchinson, Kansas. Attendance at the various meetings is holding up good during the hot weather.

Grandview Church

Elder Roy E. Brown, pastor of the Argentine Church, gave us a splendid talk on stewardships the 16th. At a quarter of eight Elder J. H. Paxton delivered a fine sermon in which he emphasized "love and service."

The Oriole Girls and Temple Builders assembled in camp at Dodson with the other Temple Builders and Oriole Girls of the stake the latter half of the week.

The Sunday school superintendent, Brother Harry Oldfather, is trying a new scheme to arouse interest in the school by asking the different classes to take charge of the opening exercises. Special programs are arranged, which are enjoyed by all. The five-year-old son of Brother and Sister Jack Miller passed away August 15. Funeral service was conducted by Brother J. A. Tanner.

Los Angeles, California

Central Church

The work has been moving forward very successfully since our last report, in spite of the fact that it is the vacation season and many have been away for short periods.

July Fourth a large number of Saints met at the reunion grounds at Hermosa Beach to spend the day. No one carried lunch, but patronized the ladies' aid of Los Angeles Branch, who served excellent refreshments at reasonable cost. A brief program was given in the forenoon, consisting of patriotic speeches by George H. Wixom, N. T. Chapman, P. R. Burton, and Walter W. Smith, two anthems by the Los Angeles choir, and singing by the congregation. The afternoon was devoted to swimming and a baseball game between the Long Beach players and Los Angeles, in which the latter was defeated. There was fine sociability, and incidentally a profit of over one hundred dollars went to swell the building fund of the Central Church.

The July sacramental service was very largely attended and the time profitably occupied. One feature was a most interesting testimony by that veteran missionary, E. A. Erwin, who is living in Los Angeles at present. Brother Strube, of Emporia, Kansas, was baptized, also Brother Jack Dunlap, husband of Sister Thelma Haldeman Dunlap. Confirmations were made at the close of the service, and also the small son of Brother and Sister Walter Terry was blessed. An afternoon service was held at Hermosa Beach, at which a number from the district attended. The speakers were Brethren P. R. Burton and Walter W. Smith. A meeting of the district presidency and heads of various departments of the district was held to make plans for reunion.

On July 7 twenty-two men and women interested in the financial affairs of the branch met at a supper-table conference in the Sunday school auditorium. The finances of the branch were gone over and discussed with fine unanimity of feeling; and it was decided to have another such meeting next month, each couple to invite another. The matter of funding the church debt was discussed, and a plan proposed by the president of the Board of Trustees, Brother Willard Badham.

On July 8 the regular semiannual business meeting of the branch occurred, the pastor presiding, assisted by Brother

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Ray Knowlton. The report of membership showed a slight net loss, but when we considered that forty-two members had withdrawn from the branch in order to organize the East Los Angeles Branch, we realized that we had really made quite a substantial gain in membership during the past few months. The membership is now six hundred and thirty-four. Sixty-four delegates were elected to the district conference to be held in August at Hermosa Beach.

July 19 President Elbert A. Smith warmed our hearts and renewed our faith by a splendid sermon, after which he went to Santa Ana for the evening sermon. We wished he might have stayed longer and preached more. There was a large attendance, as the membership had been invited by post card to hear him, and the response was very satisfactory. He blessed the infant son of Brother and Sister Joseph Camp and gave the name of Harold. Sister Margaret Wickes had charge of the music that morning. Sister Wickes is supervisor of music in the district and has been giving considerable attention to the Los Angeles choir of late, assisting Sister Stella Kelley, who is always faithful and at her post. We wish without being selfish, that Sister Wickes could be with us all the time.

The Sunday school is going forward, making gradual gains, and has held up attendance well in spite of vacation. Religio is also keeping up attendance and interest, with good programs, and it is the aim of the president to see that every member participates in the program in one way or another. Our dramatic club has been working in two groups. Sister Willie Skinner is directing a group in an amusing comedy to be given at the reunion; and Sister Eunice Smith is directing two groups in religious dramas to be presented on the two Sunday mornings at the reunion. A large class studies the Book of Mormon, another class studies church history, and then there are groups of boys and girls. The final dress rehearsal of the two religious dramas, "The seeing heart," and "Lydia, seller of purple," was given on Friday evening, August 7, as the Religio program. Sister Grace Billingsly of Saint Louis, visiting here for some time, assisted with the muisc.

There has been the usual number of visitors, many of whose names the reporter was unable to get, but among them we noted Brother and Sister Rufus Smith and daughter Marjorie, formerly of Independence but now of Spokane, Washington; Sister Farrer, of Washington, District of Columbia; and Sister Bender and her son and daughter, Blanche and Blaine, from Independence.

The August sacramental service was large and inspiring, and everything is tending toward the reunion at Hermosa Beach, August 7 to 17. A great many Saints from this branch are planning to go for a part or the whole time, and we are looking forward to a spiritual upbuilding.

Fairview, Montana

August 17.—One evening last month the Sunday school officers, teachers, and juniors gave an evening's entertainment in the country at the home of Brother W. R. Hillman. The attendance was more that the most optimistic expected. All united in singing songs, accompanied by Brother Roy Goldsmith's guitar, then all took part in a season of games, races, and jokes till the fire was started on the neighboring hill for roasting wieners and marshmallows. The usual camp fire sociability was ennjoyed, along with the sandwiches, ice cream, and cake.

The gathering dispersed about eleven o'clock, some haveing as much as twenty-five miles to go to reach home.

Sister Emily Pooley and her two children, formerly of this place but now residing in Coram, Montana, have been visiting here for a few weeks.

Several members of this branch visited the Williston, North Dakota, Saints, and did what they could to assist in the tent meetings being held there by Brother William Shakespeare.

Sees Necessity of Stewardships

It has always surprised me to see how so many of the Saints can get along without the church papers. I enjoy both the *Ensign* and HERALD and would not care to do without either. It is encouraging to see the zeal with which the brethren are entering into their work, and from almost every quarter the Saints are reporting progress.

I was baptized thirty-one years ago last April in Arnold's Creek, near the Masonville Branch in Ontario, by Elder J. L. Mortimer. We enjoyed very much the two-day meetings that were held every summer in John Wilson's bush at the Masonville Church. I well remember the preaching by Brothers W. W. Blair, John H. Lake, R. C. Evans, and many others.

Many and varied are the changes which have taken place since then. Some have finished their work and have gone to a sure reward. Others fell by the wayside, having torn down that which they had builded, and we leave them in the hands of a kind and just Father.

I have been very much opposed to the system of supreme directional control, as I felt that it would infringe upon our freedom as Saints. However, I have a new vision of matters since Brother M. A. McConley visited my home, and perhaps if all were able to hear both sides they would have a different view.

A new era seems to be dawning in the church, and if supreme directional control means putting the stewardship plan into operation, it is indeed a good thing. We must come to this way of living if we wish Zion to be redeemed, and if we believe the Bible, Book of Mormon, and Doctrine and Covenants.

Awake, ye Saints, awake, for time is fleeting,
And we are still so very far from our goal.
Put on the gospel armor, and with greeting
Go forth and strive to win a precious soul.

God wills that we shall up and do his bidding,
For he has called us from out the giddy throng.
Shall we not heed the voice of inspiration
And day by day uphold the right, despise the wrong?

Zion must be redeemed, her flag unfurled.
Within her stakes the Saints shall safely dwell.
The task is great, but who will shirk his part,
Knowing that Christ will guard his people well!

Look Zionward, then our leader's call obey.
Earnestly strive our mission to fulfill.
With broken heart and contrite spirit pray.
That we may be God's chosen people still.

W. A. COOPER.

Seattle, Washington

August 21.—We have been having some real good services of high order spiritually. The last two weeks in May we had present among us Brother A. C. Martin, whose sermons were uplifting and seemed to be the one thing the Saints were needing.

On May 30 we enjoyed a clean-up day at our new reunion grounds at Silver Lake, Washington. The Saints of the Seattle-British Columbia District purchased these grounds a year ago at the reunion and are all looking forward to the time when it will be beautified and things made convenient for its purpose. A great deal was accomplished, making quite a change in the appearance, the trees being trimmed and the brush being cleared away. Everybody worked hard and remembered for some time that they had celebrated, because of sore arms and limbs.

On Children's Day we were made glad when there were four precious souls expressed the desire to follow Jesus, and to keep his commandments, by entering the waters of bap-

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tism. We hope for them all the joy that can be gotten for them out of this gospel.

On June 21 Brother M. A. Cook started a series of services which lasted for one week, all being benefited thereby.

We have just finished painting our church and are very much pleased with the results. Our church grounds are said to be the finest on the Pacific coast, and are kept up by an expert gardener, Brother H. R. Tabbut, who keeps them in excellent condition.

We have a fully graded Sunday school, our primary department being held in the basement of the church. It is very well attended, considering the time of year. Brother Monte Lasater is the superintendent of the school, with Sister Lasater in charge of the primary department.

The Department of Recreation and Expression is doing very nicely under the leadership of Brother Medell Brown. We have classes in the Book of Mormon, Doctrine and Covenants, and church history, which have proved to be of a very beneficial nature in bringing out the laws of the church.

Our reunion was well attended and was said to be the best reunion held in many years. It was very spiritual and uplifting. We had with us from headquarters Apostle Clyde F. Ellis. His sermons were enjoyed by all, and his visits and experiences as well as good times, will long be remembered by young and old. Not the least among these were the early morning talks on the hillside overlooking the camp. These were especially for the young people and covered many interesting as well as instructive experiences of missionary life in the South Sea Islands. We also had with us our venerable Patriarch F. A. Smith, and his time was well occupied both with preaching and the giving of blessings, and his presence among us was enjoyed by all. He gave twenty-one blessings and was assisted by a Baptist stenographer, Miss Alice Phipps. Brother and Sister Etzenhouser were also present among us. Their series of lectures on social problems was the attractive feature of the morning sessions. There were five ordained to the priesthood, Monte E. Lasater and Oliver Shippy to the office of elder, Brother Johnston to the office of priest, Ira Lade to the office of teacher, and Samuel Stearns to the office of deacon.

The old sign that used to hang on our church with J. M. Terry as pastor has been taken down and will be replaced with the name of D. S. McDole as pastor.

MONTE LASATER.

Additional Reunion News

The Western Colorado reunion that was held at Durango Colorado, August 1 to 9, was not what could be called a huge success, but nevertheless it was a reunion that was profitable to all who were able to attend. There were many obstacles to be met, chief of which was the fact that it rained every day, and some days it was more than rain: a downpour. The reunion was not as well attended as was hoped for, due largely to the weather conditions.

The regular services of the reunion were well balanced so as to take care of all the needs of those attending the reunion. The morning activities began with a prayer service that was usually fairly well attended and a good spirit present. At the ten o'clock hour the Department of Women, under the direction of Sister Moser, carried on class work. This was followed by preaching at eleven. In the afternoon at two, a round table was held, at which time stewardships and our social program were discussed. It was gratifying to see the interest that was displayed in these discussions, everyone entering whole-heartedly into them. Our people seem to be deeply interested in the forward movement of the church, and prospects for the future are bright. Preaching services were held again in the evening, at which time the missionary phase of the work was given prominence. The evening services, considering the rainy weather, were very well attended.

The only general church officers present were Elders J. Arthur Davis, district president; J. D. Curtis, missionary in Eastern Colorado; and R. E. Davey, missionary in Western Colorado. Through the united efforts of these brethren the reunion was made well worth while.

Brother Davey was placed in charge of the young folks, and although there were only a few young people present, the reunion was made of interest to them. The early morning hike and prayer meetings were well attended, and there was a wonderful response upon the part of the young in the prayer services, a large percentage of those present each morning taking part. Every afternoon from three to five, recreational activities were entered into by both old and young. Ground ball and volley ball were the chief games played, and it was a good sight to see the young at play, and especially to see some of the older ones belie their age by their activities on the ball field or in the volley ball court. A wiener roast was held one night following the evening service, and a marshmallow toast another night.

Arrangements were made to feed everyone on the reunion grounds free of charge. A cook and dining-room tent was erected, and the whole reunion ate together, like a big family. The sisters in attendance united their efforts in seeing that there was plenty of good food cooked to satisfy the appetites of everyone, even to that of the missionaries.

Provisions were made for holding the next reunion at Delta, and already work has started to make the coming reunion a success.

They Are Coming

BY MINNIE EUGENIA WARNOCK

I hear the tramp of thousands drawing nearer every day,
The armies seeking for the Lord, in the good old gospel way,
And for the City Beautiful, which prophets have foretold;
They're coming, coming, coming, with their silver and their gold.

Chorus

Oh, they're coming; yes, they're coming;
Marching to their songs of joy.
All the powers that hinder Zion
God himself will soon destroy.

The children of the north are marching down the great highway,
Which from the ocean's depths is raised, the way the Scriptures say;
And lo, the icy crash of barriers giving way is drowned
By mighty shouts, as through the sea they march on solid ground.

And enemies who seek their progress to retard are slain;
Lo, Zion is their goal, the priesthood crown to gain;
To be restored to kindred tribes, from whom they've long been lost:
Oh, they're coming, coming, coming, this mighty, glorious host.

From north and south and east and west I hear the glad new song
Of all the honest souls of earth who've prayed to God so long
For peace and rest and safety from this worldly strife and sin:
These blessed weary pilgrims soon will all be coming in.

And Lamanites who've long been dumb beneath affliction's rod,
Are waking up and calling on their everlasting God,
And plume themselves in feather from the broad o'ershadowing wings,
Line up for truth and righteousness—oh, glad their war cry rings.

Are we busy making ready for this multitude of guests?
Are splendid preparations going on as God requests?
Let us hasten, gladly hasten, 'tis the glorious jubilee,
For they're coming, coming, coming, over land and over sea!

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MISCELLANEOUS

Postal Clerks, Attention

If you come to Kansas City to attend the National Convention, beginning September 7, call phone number Linwood 4406 when you arrive and tell who you are. The party answering the phone will have a surprise for you. HERALD readers, if you know any Latter Day Saint postal clerks who will be interested in this announcement, please call their attention to it.

POSTAL DEPARTMENT,
By CHARLES A. ALLEN.

Conference Minutes

ALBERTA.—Conference convened at Ribstone, Alberta, on July 16-19, under the direction of the district presidency and assistant missionaries. The business of the various church departments was transacted satisfactorily to all, and points, we hope to better prospects for the ensuing year. The services in general were of high order. Prayer services being of a peaceful and strengthening nature. Apostles Curtis's and McConley's sermonizings upon a number of subjects were uplifting and educational. Elder Joseph Yager, missionary to Alberta District, also spoke encouragingly to the young and to the parents. A concert was enjoyed by all on Friday evening, proving that the district has talent. Recreations of various kinds were engaged in each afternoon except Sunday. The Temple Builders held a bazaar of homemade candy, lemonade, and flowers, Friday afternoon. Sunday afternoon three young people were baptized. All enjoyed themselves, and conference is invited to convene next year with the Edmonton Branch. Press Committee: Hazel Walrath, Lloyd Gregory.

EASTERN MAINE.—At Little Kennebec June 13 and 14. Business session at 2.30 June 13, in charge of District President H. A. Chelline. Prayer by Patriarch Richard Baldwin. District presidency and members of the Twelve present were chosen to preside over the conference; the district secrtary was chosen to act as secretary; and Sister Lena Baldwin as chorister, with power to choose assistants; Gracia Walker, organist; deacon of Kennebec Branch to act as usher, with power to choose assistants; district secretary, press agent. Song service at 7 p. m., with preaching at 7.30 by C. H. Rich. At this meeting the following resolution was adopted: Whereas, our heavenly Father in his infinite wisdom has called from our midst our beloved sister, Lutie B. Rogers, be it Resolved, that we, the members of the Eastern Maine District in conference assembled, express our deep sympathy to our district chorister, Herbert J. Rogers, and to his family in their bereavement, and be it further Resolved, that a copy of this resolution be forwarded to Brother Rogers and a copy be entered upon the minutes of the conference. Sunday morning prayer service was held at 9 o'clock in charge of Richard Baldwin and Apostles P. M. Hanson an R. S. Budd. Preaching at 10.45 by Richard Baldwin, at 2 p. m. by R. S. Budd, and at 7 by P. M. Hanson. At the opening of the afternoon service C. H. Rich spoke concerning the Maine reunion to be held at Brooksville, August 14. At the close of the evening service a vote of thanks was extended to Kennebec Saints for their courtesy and hospitality during the conference. Madeline Clark, district secretary.

SOUTHERN WISCONSIN.—At Soldiers' Grove, June 20 and 21. Prayer service at 9 a. m. in charge of J. O. Dutton and W. L. Christy. There was a good attendance from the local branch and a good spirit was present. Conference called to order at 10 a. m. by District President J. O. Dutton, assisted by D. T. Williams and the district presidency. Usual order of business proceeded, with a fair representation from the western part of the district, considering the distance to be traveled and road conditions. Seven of the nine branches in the district reported, and a summarized report of the local ministry was read by J. O. Dutton. Several of the ministry reported verbally. Report of Bishop's agent was read and accepted. Sunday school, Religio, and Department of Women presented their business, also the report of Librarian N. E. Hield in which he announced that two-hundred dollars worth of books had been ordered as a beginning for a district library. Ordination of Charles F. Clark, of Madison, as an elder was considered and approved. Location for the 1925 reunion was considered, and Madison was decided upon. December conference will be held at Lancaster. At the 2 p. m. session J. O. Dutton offered his resignation as district president, to become effective October 1, as he has been transferred to Central Illinois District. His resignation was accepted, and Ervin Lenox was chosen to take his place October 1. Reunion committees were considered, and Sister Leonard Houghton was chosen chairman of the dining hall committee, with two assistants, W. H. Woodstock and Sister Brigham. Two new names were added to the tent committee, Brothers Archie Root and John Edward. Sister Christy as a field worker had charge of the department work, but was assisted by Sunday School Superintendent Julia N. Dutton. Prayer service Sunday at 8.30 a. m. with good attendance. Preaching at 10.45 by D. T. Williams, and at 2 by J. O. Dutton. Sister Christy planned services for the children at 10.45 and again at 2. This work consisted of stories, singing, and two sermonets by Brother Lenox. A severe storm prevented any evening service and formal closing of conference. Julia N. Dutton, district secretary.

OWEN SOUND.—At Providence Bay, July 4 and 5. President F. M. Smith was present and gave excellent talks that encouraged the Saints to press onward in the great work in which they are engaged. District President D. B. Perkins was ordained a high priest. Eileen Cooper, secretary.

Our Departed Ones

COOKE.—Maria Davis was born in Dowlas, Wales, July 9, 1849. Came to America with her parents, settling in Saint Louis April 21, 1853. Her parents were members of the 1830 church. She became acquainted with the Reorganization at the age of sixteen years, and was baptized in the Mississippi River in December, 1866. Married Noah N. Cooke December 29, 1868, at Saint Louis, Missouri. To them were born five children, three having died in infancy. Sister Cooke was a faithful, untiring worker in the Saint Louis Branch, for nearly fifty-nine years. Her home was the home of the missionary, and all missionaries passing through Saint Louis. In February, 1881, Sister Cooke with a few sisters organized the Saint Louis Mite Society, being chosen president, which office she held for ten years, her husband acting as secretary. Ten years ago Sister Cooke was stricken with rheumatism, which stiffened her joints, rendering her absolutely helpless. She was never heard to complain of her condition, but bore it with patience until June 21, 1925, when our Father saw fit to take her, a blessing she had longed for. She preceded her husband Elder Noah N. Cooke, just two weeks. There are two children, Sister Patience Remington, and Ivor N. Cooke; six grandchildren, three great-grandchildren, and many friends both in and out of the church to cherish her memory. Funeral services by Elder John W. Rushton.

BLODGETT.—Rachel Caroline Gray Blodgett was born August 28, 1853, in Gernsey County, Ohio. Married Elder C. E. Blodgett, January 24, 1874, having spent over one half century together in wedlock. To them were born eight children, seven of whom live to mourn her death. The deceased was baptized into the Reorganized Church in the fall of 1874. Died in Independence, Missouri, July 17, 1925. Funeral held at the South Side Church in charge of Brother D. A. Whiting; sermon by Bishop B. J. Scott; six of the grandsons acting as pallbearers. Interment in the Mound Grove Cemetery.

TEETERS.—David Benton Teeters was born in Sandusky County, Ohio. February 24, 1842. He came with his people to Steuben County, Indiana, when he was twelve years of age. He was married February 23, 1864, to Miss Susan McElhenie, and to them nine children were born. All of these are living. The deceased is the last of his immediate family of ten children. The aged and respected wife, with the nine children, twenty-seven grandchildren, numerous cousins, and other relatives and a wide circle of friends remain. His health had failed for ten months, and since the holidays he had been confined mostly to the house. He failed to rally and on May 11, 1925, passed away. Mr. Teeters was a man of lofty ethics and sterling principle. He obeyed the gospel of our blessed Lord early in life, and his career reflected its excellence. The funeral was conducted from Saints' Chapel at Clear Lake. Elder S. W. L. Scott officiated.

HOAGUE.—Joseph V. Hoague was born August 31, 1878, at the home near Evansville, Wisconsin. Died July 8, 1925. Funeral from the home of his mother, at Evansville, Wisconsin. Sermon by Elder B. C. Flint. Interment in Maple Hill cemetery.

GINTZ.—Louis Gintz was born February 6, 1888, at New Philadelphia, Ohio. Moved to Akron, Ohio, about thirteen years ago. Baptized June 29, 1923, and was a faithful and earnest worker to the end. He held the office of priest and was district Religio superintendent. Married Pearl M. Harper October 12, 1913. Died at City Hospital at Akron, June 20, 1925, after one week of suffering caused by burns received at his work. He leaves a wife and a seventeen-month-old son, and a host of friends. A daughter preceded him in death about four years ago at the age of eight months.

BROMANN.—Mrs. Dorothy Fredrick Bromann was born in Burlington, Iowa, November 11, 1861. After a lingering illness she passed away at her home in Burlington, Iowa, July 27, 1925. She leaves a husband, four children, Mrs. Margret Omonskey, Lydia, Emma R., and Henry F., an aged father and a host of friends. Funeral services were held July 29, from the church, corner of Twelfth and Locust, Burlington, Iowa, Elder G. Scott Daniel officiating.

KEAR.—Thomas William Kear was born February 22, 1880, at Leicestershire, England. Married Ruth Bishop September 21, 1904. Baptized by Elder John Jenkins at Porth, Wales, June 28, 1908. Came to the United States shortly afterwards and settled in Bay City, Michigan. He immediately established himself with the local congregation and served faithfully as deacon up until two weeks before his death. He died August 19, 1924. Funeral service in the church, conducted by Elder E. S. White. Sermon by Elder B. H. Doty.

WILCOX.—Rue Viola Niles Wilcox was born May 29, 1887, at Pecatonica, Illinois. Died at her home, Rockford, Illinois, May 4, 1925, after many months of suffering. Baptized a member of the church August 24, 1910. Married Doctor H. S. Wilcox July 20, 1921. Leaves her husband, a two-year-old son, a father, and an aged grandfather.

SCAFE.—Melvin Alfred Scafe was born at Isma, Montana, July 12, 1919. Came to sudden death by accidental shooting August 1, 1925. Was a bright little boy, loving and being loved by all who knew him. The father died about two years ago, leaving the wife, brothers and a sister to mourn. The funeral service was held in the Saints' church five miles north of Black River Falls, Wisconsin. Elder Leonard Houghton preached the sermon.

WISE.—Helen Wise, daughter of Mr. and Mrs. John Wise, was born June 6, 1904, at Charleroi, Pennsylvania. Died July 30, 1925, at Kirtland, Ohio. Was baptized about seven years ago by Brother Richard Baldwin. A brother preceded her one year ago. Both deaths were caused by tuberculosis. Surviving are her father and mother, two sisters, Mrs. Henry Winship, of Lock Four, Miss Edith, and a brother, Harold, at home. She was loved by all who knew her, being a good, consistent Saint, having great faith in the promises of God. Funeral services were held at the Lock Four Branch, Sunday, August 2, Elder James Raisbek in charge. Elder James McConnaughy preached the sermon. She was laid to rest in Howe Cemetery near Charleroi, Pennsylvania.

CAMERON.—Sarah Ellen Cameron was born in Des Moines, Iowa, September 30, 1900. Baptized at the age of ten years at Nevada, Missouri, by C. W. Keck, being confirmed by him. Her mother passed this life when Sarah was seventeen months old, and her father three years later. She died March 16, 1925. Was a member of the Y. K. T. Class of the Stone Church, Independence, Missouri. Leaves two aunts, Mrs. Zona Walker and Mrs. L. L. Goldsmith, both of Independence; and two uncles, Frank and Clarence Cameron, of Tulsa, Oklahoma; also several cousins. All who knew her mourn Christian companion and friend.

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Radio Programs

K L D S

TUESDAY, SEPTEMBER 1, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Program De Luxe given by Artist Piano pupils of Gertrude Concannon and Artist Violin pupils of Harry J. Kaufmann.

Two Piano Solo: "Dance of the dwarfs," Grieg.
By Thelma Harrison.
Mildred Karnopp.
Violin Solo: "Intermezzo," Moscogni.
By Bernard Patterson.
Irene Bourroughs, accompanist.
Violin, Piano, and Cello Trio: "Serenade," Herbert.
By Milan Mahale, violin.
Katherine Kirk, cello.
Helen Banta, piano.
Piano Solo: "Concerto, G minor. first movement," Saint-Saens.
By Dorothy McCaul.
Orchestra parts supplied on second piano by Miss Concannon.
Violin Solo: "Cavatina," Bohm.
By Martin Schwartz.
Arthur Launburg, accompanist.
Piano Solo: "Autumn," Chaminade.
By Dorothy Busher.
Violin Solo: "Canzonetta," D'Ambrosea.
By Morris Harding.
Dorothy Barker, accompanist.
Violin, Piano, and Cello Trio: "By the brook," Boisdeffre.
By Milan Mahale, violin.
Katherine Kirk, cello.
Helen Banta, piano.
Violin Solo: "By the waters of Minnetonka," Lieurance.
By Harry Foley.
Dorothy Barker, accompanist.
Piano Solo: "Polka de la Reine," Raff.
By Mary Maxine Korfhage.
Violin Solo: "Rondino," Kreisler.
By Mortimer Alpert.
Mrs. S. V. Alpert, accompanist.
Piano Solo: "Concerto in D minor," Rubenstein.
By Dora Krigel.
Orchestra parts played on second piano by Miss Concannon.
Violin Solo:
(a) "Ziguenerwissen," Sarasate.
(b) "Schoen Rosmarin," Kreisler.
By Milan Mahale.
Helen Banta, accompanist.
Violin, Piano, and Cello Trio: "Told at twilight," Huerter.
By Milan Mahale, violin.
Katherine Kirk, cello.
Helen Banta, piano.

THURSDAY, SEPTEMBER 3, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Tuning in Selection, Piano Solo: "Prelude in G sharp minor," Rochmaninoff.
By Mrs. Herbert Spokesfield.
Contralto Solo:
(a) "Invictus," Huhn.
(b) "But the Lord is mindful of his own," Mendelssohn.
By Mrs. E. N. Brinkman.
Soprano solo by Mrs. C. B. Carpenter.
Baritone Solo:
(a) "Crossing the bar."
(b) "King of the winds."
By Mr. E. N. Brinkman.
Piano Solo:
(a) "Elegie," Yourseroff.
(b) "Berlesque," Aleness.
By Mrs. Spokesfield.
Contralto Solo:
(a) "Little Orphan Annie," Thomas. (By request.)
(b) "Just a wearyin' for you," Bond.
By Mrs. Brinkman.
Soprano solo by Mrs. Carpenter.
Baritone Solo:
(a) "Love's old sweet song."
(b) "Swing low sweet chariot."
By Mr. Brinkman.
Piano Solo:
(a) "Mazurka," Sapelnikoff.
(b) "Ballata," Karagitschew.
By Mrs. Spokesfield.
Contralto Solo:
(a) "I cannot always trace the way."
(b) "Rock of ages."
By Mrs. Brinkman.

SUNDAY, SEPTEMBER 6, 1925

11.00 A. M., From New L. D. S. Radio Studio

The music for this service will be given by the quartet composed of Mrs. I. A. Smith, soprano; Mrs. S. A. Burgess, contralto; George Anway, tenor; and Frank Russell, bass.
Sermon by Elder Cyril E. Wight.

6.30 P. M., From the L. D. S. Studio

VESPER SERVICE

Music by Lilly Belle Allen, Edna Daniels, Fred Friend, and Frank Russell; Lillian Green, violinist.
Sermonet by Elder S. A. Burgess.

9.15 P. M., From the L. D. S. Radio Studio

Music by Robert Miller, organist; George Miller, pianist; Alice Burgess, contralto; Harry Kaufman, violinist.
Sermon by President Elbert A. Smith.

SATURDAY, AUGUST 29, 1925

(Note: Several special programs are being scheduled for Saturday nights, and during the fall it is planned to institute a regular Saturday night broadcasting schedule.)

8.00 P. M., From the New L. D. S. Radio Studio

SPECIAL PROGRAM

Clarinet Solos:
(a) "The Carnival of Venice," J. B. Dias.
(b) "The rose," Arr. by Fisher.
(c) "Gavotte," A. Thomas.
By Charles Church, jr.
Reading: "The ghost story" (one-act play), Booth Tarkington.
By Frances Van Fleet Church.
Clarinet Solos:
(a) "Nocturne," Luigi Bassi.
(b) "Regrets d'Amour," Bright.
(c) "Invocation," J. Donjon.
(d) "Dreamland," J. S. Cox.
By Charles Church, jr.
Reading: Selected.
By Frances Van Fleet Church.
Clarinet Solos:
(a) "Allegretto," Godard.
(b) "Serenade."
(c) Scene and air from "Luisa de Morfort," Bergson.
By Charles Church, jr.

Anabel, Missouri.—I listened in on your Sunday morning program and heard the fine sermon by the elder. You certainly have a fine choir. Such lovely singing! "Music hath charms. It soothes the weary child and calms the savage breast." In the evening I enjoyed the good, soul-stirring tunes. Isn't the radio the most wonderful thing that has ever been developed?—George E. Mapes.

Kansas City, Missouri.—Taken as a whole, in my opinion your programs are the best I receive on my crystal set. I nearly always listen in for K L D S in preference to any others. Your musicals and sermons are fine.—A sincere Methodist friend.

Hannibal, Missouri.—I heard your station for the first time to-day, and am certainly glad to know you are broadcasting religious services. I tuned in about 11.30 a. m. this morning and heard the sermon, one song, and the pipe organ. I enjoyed it all very much. We didn't have any services at the Fifth Street Baptist Church where I belong, so I came home from Sunday school and listened to your services over the radio. I shall listen to your station regularly. You are surely doing a great work.—L. P. Conley, 2003 Chestnut Street.

Tipton, Missouri.—A word or two in appreciation of your programs yesterday, July 19. They came in fine and were greatly enjoyed. The sermon by John F. Martin was especially enjoyed by my mother, seventy-four years of age, who is unable to attend church services. We were unable to pick up your station on the short wave length.—J. R. Fruchey.

Shenandoah, Iowa.—You came through with beautiful modulation Tuesday evening; modulation as good as I ever heard. The volume was not quite what I expected for 1,000 watts. W H B (Kansas City) had about the same volume as you, but with not as good modulation nor as sharp tuning. . . . Your announcing was unusually good.—Henry Field (owner and announcer of K F N F).

Creston, Iowa.—(Part of a letter to Patriarch John F. Martin.) As you know, we are not having regular preaching services, so came home Sunday in time to hear you at

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the eleven o'clock hour. Words fail to express the real joy we experienced in listening to your sermon—real spiritual food for some of us who need it so badly. Several Creston families heard you and are indeed happy that the radio has made it possible for us to get such wonderful helps in our home. You came in very clear and distinct. We recognized your voice immediately, and a prayer went up to the Throne of Grace that literally thousands were listening in. With best wishes for your success and that of K L D S.—"The Hogans."

Corning, Kansas.—Your station comes in without doubt the best of any we secure here. The quartet to-night was spirited and very fine.—Ralph Furst.

Saint Louis, Missouri.—Enjoy your programs always. Yours is the kind I like.—M. J. Bobring, 3314 South Ninth Street.

Detroit, Michigan.—We were listening in on our radio and enjoyed the sermon very much, also the solo, "Lead me gently home."—Mrs. Paul E. Meisel, 6712 Seminole Avenue.

Little Sioux, Iowa.—You came in very nicely (8.30 p. m., July 28) on a 2-tube set. Good modulation; clear, good volume. Solos and sousaphone solos came in very pleasingly. —H. W. Kerr.

Leavenworth, Kansas.—The morning service (August 9.) came in fine on loudspeaker. We listen to you every Sunday forenoon. Had a large crowd this morning, as we always do. Every Sunday at my residence we have a regular service. Best regards to Brother Smith and the others.—G. W. Gross and party.

Saint Joseph, Missouri.—Mrs. Slayton and myself very much enjoyed your program this evening; also your programs and sermons last Sunday. Please congratulate for us the little girl with the saxophone.—Mr. and Mrs. E. E. Slayton, 1922 Pacific Street.

Berrien Springs, Michigan.—We very much enjoyed listening to your program this evening, it being the first time we have been able to get you. You came in loud. It will be one of our greatest pleasures to listen whenever you are on the air.—Roxa Rollings and Bertha Bell.

Diamond Springs, Kansas.—Your vesper service and talk on Christian stewardships, along with the fine music and singing, was certainly a treat to our whole family. I believe you are doing a great thing and a great service, especially to us country folks who are too far away from a church to attend services. We will be listening to your services again next Sunday.—J. R. Manly.

Hiteman, Iowa.—Programs from your station are fine. Heard you the first time on July 25. Have tuned in every program since and like them all. The vesper quartet August 1 was superfine. It made us rejoice to hear our father's music and song as the closing number. Hoping the gospel will reach around the world by radio.—H. Y. Allison family.

Lincoln, Nebraska.—Your station coming in fine this evening, July 28. Volume and modulation very good indeed. Congratulations to the artists.—T. C. Bell, 2032 South Seventeenth.

Kearney, Missouri.—I feel it my duty to try to express my thanks for the sermon I heard broadcast from your station. The possession of happiness, which was the lesson of the morning, I consider the best sermon I have ever heard. I felt as though the speaker was talking from his very soul and want him to know that I appreciated his explanation of happiness very much, and feel that it will be a great help to me. I appreciate your programs very much, and they come in fine.—Art Corum.

Arkansas, Wisconsin.—Just a line to let you know we picked you up about ten o'clock Sunday evening, August 2. The music was fine, and the sermon by Elder Ralph Farrell was good. This is the first time we have heard your new station; you came in fine on loud speaker.—Mr. and Mrs. William Girard and Sons.

Goss, Missouri.—Thanks to you for your splendid musical program this evening. The singing and accompaniment were beautiful. I especially enjoyed the duets and quartets. It is wonderful to be able to listen to these Sunday programs. I appreciate them.—Mrs. A. C. Vaughn.

Topeka, Kansas.—Enjoyed your studio service Sunday morning, especially the music by the quartet and the sermon by Elder B. J. Scott. Always enjoy Station K L D S when you are on the air.—Hazelle Wells, 1512 West Sixth Avenue.

Warrensburg, Missouri.—I listened to your Tuesday evening program and enjoyed it ever so much. We are about sixty-five miles east of Independence and use a crystal set. Your broadcasting comes in fine.—Mrs. Carl Minor.

Schuyler, Nebraska.—Heard you this morning (August 2) for the first time. The sermon by Elder B. J. Scott came in good and clear, with plenty of volume. Enjoyed the talk very much.—Frank Schrader.

THE SAINTS' HERALD

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Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager

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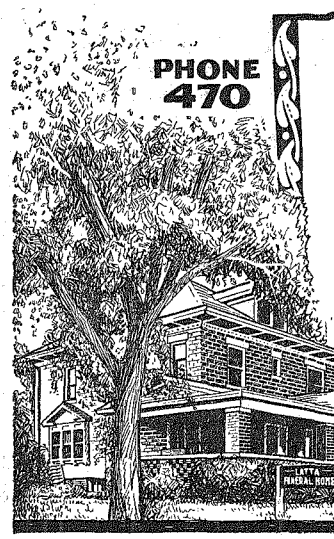

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

Vineyard Gleanings

The Chevrolet 490, which figured in print some years ago, incident to the trip east, was taken from dry dock August 8 and headed for the Lamoni and Nauvoo reunions. The journey itself was without incident worthy to be chronicled; but the reunions were very interesting and profitable.

The Lamoni reunion was one of the best ever held at that place. The attendance was about as it has been from year to year; excepting perhaps a larger attendance of Saints from other districts. One ever-pleasing feature of this reunion is the excellent order. Some years ago the custom of appointing police to maintain order was abandoned, as it became no longer necessary. Organization and system spelled the difference—and particularly the fact that now all classes, including even the very small children, have a part in the camp and its religious as well as recreational activities. They think of it as "our reunion."

The prayer service of the first Sunday was a spiritual feast, with the gifts manifested in great power. Elder Joseph Lane, president of the Little Sioux District, was present and testified that he had attended reunions since the organization of the first reunion to supersede the semiannual General Conference, and thought the meeting of Sunday equal to anything that he had experienced in all those years.

Among many other visitors from adjacent districts and stakes was Brother T. T. Hinderks, of Stewartsville, Missouri, well known for many years in the Far West Stake, and for some years member of the Standing High Council of the church. He bore a strong testimony as to the divinity of the work, and at the close of the service related to me this impressive experience: Many years ago, Jason W. Briggs, who had taken so prominent a part in the Reorganization, but who had at that time become darkened and was rapidly drifting away, visited his home. Unfortunately, in that state of mind he busied himself relating incidents supposed to have occurred at Nauvoo; also many things supposed to be wrong with the Reorganization and the administration of the late President Joseph Smith. All this tended to shake the faith of Brother Hinderks and family. (Why should any church representative seek to shake the faith of the Saints? But it was done, even in those days.)

Finally Brother Hinderks had a dream. As nearly as I can recall his account of it, he found himself in the church building of the German Saints of Stewartsville. President Joseph Smith and a strange man came down the aisle and greeted him. But Joseph did not introduce the stranger. So Brother Hinderks said to the stranger, "My name is T. T. Hinderks; what is your name?" The stranger replied, "My name is Wonderful." (Possibly in reference to the saying in Isaiah, "His name shall be called Wonderful, Counselor, the Prince of Peace.")

After some conversation the Stranger pointed to a massive rock lying upon the platform, in the middle of which was set a block of pure white marble, and said, "This white stone represents the Reorganized Church. It shall never be moved out of its place." The faith which man had shaken, God restored.

The presence and testimony of such veteran defenders of the faith greatly helped the reunion. However, I have delayed too long to report the Lamoni gathering in detail. The closing Sunday is said to have been a fitting climax, as President F. M. Smith was with them for the three services. However, we missed that event, as we were obliged to push on to the Nauvoo reunion, where we arrived Saturday, August 15, after a drive of one hundred and seventy-five miles from Lamoni.

Nauvoo still preserves much of the old-time distinctive flavor. She is approached by ferry across the wide and lovely expanse of the Mississippi River, which at this point is a mile and a half or more in width. At that the ride is all too short; but suffices to take one in a very fitting way from the dust and noise and hurry and confusion of modern automobile or train travel to the quiet charm and reverent calm of the Nauvoo reunion.

The tent was pitched at the foot of Main Street, in the middle of the very wide street, and not far from the water's edge. (The town proper is some

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distance away upon the summit of the hill, where the temple once stood.) It is in the very center of a cluster of historic buildings. Just to the west is the Old Homestead, the first house to be occupied by Joseph Smith following the purchase by the church of property at Commerce, now Nauvoo. This building was an Indian trading post and is of logs. It has been cased and painted, leaving one end and the front exposed so that the original log structure can be observed. Very near to this building, on a green sloping hill leading down to the water's edge, the "Two Martyrs" rest.

East of the street is the Nauvoo House, which was in process of construction at the time of the expulsion. The first floor of this building is used as a cafeteria, and from the doors and windows those who dine may also feast their eyes on the ever-changing panorama of the river, whose waters come within a few feet of the old and worn doorstones. The upper stories are used for sleeping rooms. One block further up the street stands the old Mansion House, where Joseph lived and from which his body was carried to its burial.

All of these buildings are now the property of the church. Of late years the buildings and grounds have been put in excellent condition, first by Brother Layton, later by Brother Berve. Some well-designed landscape gardening has been carried out under the direction of Brother Moroni Traxler, and the shrubs and greenery about the old buildings are very attractive.

The reunion was ably conducted by Brothers Berve and Scott Daniel, of the district presidency. Charles Putnam and John F. Sheehy of the missionary force were present and furnished invaluable assistance in preaching, in the conducting of recreational exercises, and be it not forgotten in the arduous task of washing and drying dishes and serving in other ways in the commissary department. With ease and dignity they doffed the clerical robe betimes and assumed the apron of the dish washer. Both won a warm spot in the hearts of the Saints.

Those who attended will not soon forget the very great degree of spiritual light and comfort experienced in the rather wonderful prayer services. With others, our aged Sister Joseph Burton spoke on several occasions, twice exercising the gift of tongues. One feature of the reunion was a memorial service in memory of Bishop George P. Lambert, who had passed to his reward during the year; a very unusual man, he left his mark in the community and was honored and loved and trusted without limit by those without as well as within the church. Such men are the real assets of the church. These assets do not appear on the Bishop's books—rather on the Recorder's books.

Another unusual feature was a pilgrimage made by the young people of Lamoni, to Nauvoo, under the able direction of Elders Wilber Prall and David Dowker, of the stake presidency, and Bishop Yarrington. Sixteen automobiles carrying seventy-six persons made the trip without mishap. They reached Nauvoo Wednesday afternoon about two o'clock. Our Nauvoo young people, with John Sheehy as song and cheer leader, met them at the dock. Evan Fry, leading the Lamoni young people, got a little the start of us and sang, "There's an old, old path," and the two groups joined in singing it as the boat swung in. The song seemed to blend their voices and makes the two groups one indeed. This ended, the Nauvoo delegation led out in a song of welcome and a cheer for the visitors. All repaired to the tent, where a fine prayer service was held. After that a tour of historic places was made under Brother Berve's leadership, and in the evening a sermon. Thursday morning a boat trip was made to Fort Madison, and back in time for the nine o'clock prayer meeting. Our visitors then drove to Keokuk for a tour of the famous power plant, then home to Lamoni. This event will long live in the memory of the young people of Lamoni; and it put new life into the Nauvoo reunion.

By contrast I recall a time when I was still comparatively young, the first year of my married life, when wife and I visited this reunion, then held across the river at Bluff Park. We were young, the river was lovely, and for me contained many sermons and poems. We yielded to temptation and with others took a short excursion down the river one day. It was orderly and respectable; but at the next morning's prayer service the elders in charge rebuked us rather severely—or so we thought.

I contrasted the experience. This year the elders had the party in charge. They went with the young folks. Hymns were sung and a good time had. The young people behaved splendidly. The most captious could not have criticized them. They enjoyed the event hugely. Then they returned with their elders and pastors and in a body attended the prayer service and bore splendid testimonies. They were tied up to the church. To my mind the way of 1925 is the better way.

The reunion decided to invite adjacent districts, Eastern Iowa, Kewanee, Northeastern Missouri, Central Illinois, and perhaps others to meet with them next year. No doubt Nauvoo is the logical place for a big reunion rather general in its nature, just as Kirtland is such a logical center further east. The historic interest of the place and the beauty of the surroundings conspire to make it so.

In Nauvoo itself the work is in much better shape than for many years past. Several familes have

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moved in of late years. The Saints of Nauvoo are high grade Saints and by exemplary lives have won the confidence and respect of the entire country around about, so that the prestige of the church is very high. This is as it should be in every community where our people dwell—but it is especially pleasing to find it so in Nauvoo.

We wish them success in their work. May their happy growth among the vine-clad hills of the old city help us to forget the sad memories of the past. And may the Saints of the Nauvoo District and adjoining districts succeed in building up a reunion at this historic spot which will compare favorably with the Kirtland, Onset, Lamoni, and others of the larger gatherings.

We may safely say that this year all, from the least little one in the kindergarten to the aged veteran missionary, James McKiernan, and the even more aged Solomon Salisbury, who will shortly celebrate his ninetieth birthday, enjoyed the reunion greatly, while the business men of the town evinced interest by attendance and also by making up a generous purse without solicitation for the reunion expenses. ELBERT A. SMITH.

The Kansas City Journal for August 31 represents Bryan D. Robison who is lecturing in a tent at Troost Avenue and Linwood Boulevard, Kansas City, as saying, "The fall of Turkey, which will occur soon, will mark the beginning of the Battle of Armageddon and herald the second coming of Christ." He continues: "The Bible states the 'king of the north shall plant the tabernacle of his palace between the seas in the glorious holy mountain, yet he shall come to his end and none shall help him.' What will happen then? The following verse says Christ will come, the graves will be opened, and awards shall be apportioned. To-day we see the end of Turkey coming rapidly. The world is demanding its extinction. During the war, the allies announced the terms of final peace would include the banishment of the Turk from Europe. To-day Turkey is being permitted to exist only because other European nations cannot agree among themselves who shall occupy the vacated territory."

Are you reading "Little journeys with the editor," which have been appearing in the letter column? The editor works overtime and sometimes at great inconvenience to give these to you. If you want to have them continued, write a card to the editor or to the First Presidency and state your appreciation. We had some difficulty in convincing the editor that the Saints would get satisfaction from such contributions, but we believe we were right. What do you say?

Questions and Answers

Question: We have had with us a former missionary who has left the church, and denounced it, has also been placed under silence, yet he continues to preach and claims to retain the priesthood. Is his action logical and justifiable?

Answer: Barring the harshness of the language, this question is well enough answered in the language of Daniel Macgregor in answer to R. C. Evans in 1919, and it is of special significance at this time and in this connection. The language is as follows:

> In conclusion, may we ask why is it that Mr. Evans still continues to bask in that honor of office conferred upon him by the Reorganized Church? He still claims to be bishop, although his only ordination thereto was received under the hands of Joseph Smith and E. L. Kelley.
>
> If the church he denounces is *wrong*, then the ordination virtue from such a church *is wrong also*, and Mr. Evans, instead of being an accredited representative of this *or any other church*, is nothing more or less than an unblushing impostor.—Daniel Macgregor, in *St. Thomas Times-Journal* (Ontario), April 5, 1919.

Question: Would you kindly inform me on points of doctrine in regard to administering sacrament to those not members of the church. There seems to be different opinions given by different ones of the priesthood. I feel that the question should be unified so that we as members of the priesthood administering the sacrament can know wherein to take our stand that in unity of thought, purpose, and action we will be as one. A takes the stand that only members be allowed to partake; while B takes the stand that those who are present and are diligently seeking for the gospel should be allowed to partake. The question then arises, Are we close communionists or open communionists?

Answer: We have before us your letter of August 3. In reply to your question on the sacrament, will say that the position of the church has always been that it is to be served only to the church members. In some instances where elders have served the sacrament to people who were investigating and ready to be baptized, no objections have been urged; but it is contrary to the church rule as per General Conference Resolution Number 91: "That unbaptized persons, whether children or adults, are not entitled to partake of the sacrament of bread and wine."

A short note from President Frederick M. Smith while in attendance at the Montana reunion states that a good spirit prevails there and that the people appreciate the work of Brothers F. A. Smith, Clyde F. Ellis, M. A. Etzenhouser, and Sister Etzenhouser.

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ORIGINAL ARTICLES

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

The New Way.—Number 1

BY A. H. CHRISTENSEN

All the people could be divided theoretically into two groups: those who believe Utopia on earth is possible of realization, and those who believe it is not. The former class may be divided again into two classes: those who believe it can be, and those who believe it shall be. Those who believe it shall be are sure to realize it, even though it be after many disappointing attempts. Those who believe it can be may hope but may perish hoping. Those who believe it cannot be are impossible. Faith is the first subject to take up with them.

Believers in God and the Bible are not long opponents of the idea, for having their attention called to the promise of God to man through holy prophets of old, they are quickly assured that we shall reign on earth with Him, and a perfect adjustment of all things, both temporal and spiritual, shall then prevail. This is the great millennium, the reign of Christ on earth for a thousand years. It is Zion, a new Jerusalem, a prototype of the New Jerusalem that John saw coming down from God out of heaven unto the New Earth that shall succeed this earth when this has passed away. This first city and its country is to be the preparatory college in which the pure in heart shall be trained in all the requirements of the final New Jerusalem. It is the Utopia, so-called, of the reformers who have caught the vision of things that can be and have set to work to realize it. They belong to the classification of those who believe it *can* be. But to belong to the *shall be* class, one must take God and his prophets into the plan, and that is where the plan passes from plain theory to fact. His word never fails.

But to begin the study of the principles upon which that perfect government shall rest, or to begin actual foundations therefor, preparatory to the coming of the kingdom, one may have to unlearn some of the things generally passing for fact. One may have to learn that not everything taught in the university or learned in the bank cage, or at the commercial club, bears the indelible stamp of truth, although it may bear the trademark of the institution from which it comes.

And to him who from these lines fears an attack is about to be made upon any of these institutions, let me say that no such thing is intended with a view to outlawing them; but if an attack it must be called, let it pass for what it is, an effort to induce reform, or repentance within them, so that they may be redeemed and possibly live forever.

Right here the church and the commercial world clash for a finish fight over the question of whether or not business, commerce, and economics should be an active, creative, moral force. A textbook on economics, written by a teacher of that subject in one of our great universities has this to say:

Can Men Change Themselves?

Man has not made himself, nor can he remake. No one can lift himself by his boot straps, nor can any man add one cubit to his stature. In matters of human nature and human society, men are not directors and governors, but mere observers. Man as he is, men as they are, these, they say, are a fixed term—the known quantity in the equation of human life. In the years or the centuries, human nature may be changed, but it cannot change itself. Where any social problem demands for its solution another human nature or a new species of human beings, it is well to drop the problem as insoluble. If the reformers' millennium awaits a regenerated humanity, the millennium must be a weary distance ahead.—Outlines of Economics, by Davenport, instructor of economics, University of Chicago.

And so the public believes—that religion and business are separate and will not mix; that men cannot change; that repentance is for the liar, the thief, the swearer, the drunkard, etc., but not for the generally honorable man who has a wrong system of business economy, by which, in the aggregate, the justice and equality of Zion is indefinitely procrastinated. Repentance does not always have reference to sin, but sometimes to a change from ways that may be unsinful morally, though not correct theoretically.

Therefore the phases of the gospel that affect the economic field should be taught to all, including those powerful organizations of our day by which is controlled the whole economic world, including the tiller of the soil and all other labor.

It cannot be denied that business organizations are at the head in executive economics to-day. Boards of trade, manufacturers' associations, chambers of commerce, banking associations, and hundreds of like orders of the present day meet in their chambers, enact orders, and through their perfect cooperation carry out their desires to the very extremities of the complicated system of human existence as it now operates. And the system as a whole, I freely charge, have for their objective the getting of gain. And I call upon the ready author last quoted to state the world's viewpoint under his topic heading:

Will Men Work Without Self-Interest?

Men now work under the incentive of want, incited and persuaded to effort by their interest in themselves and in those dependent upon them—wives, children, relatives, and friends. Include all this activity under the head of selfishness, though the term seems, in some measure, an inapt one. But how insure that men will work strenuously, that society shall consume the largest practicable amount of wealth, if for that which we call selfishness there is substituted an in-

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terest in the nation or a love of humanity in general? It will not remove the difficulty to show that the interest of each is at one with the interest of all. How shall anyone find strenuous effort to be for his own interest? In America, for example, if he is able to persuade himself to work twice as hard and to produce twice as much, his own share will be increased thereby one seventy-millionth. Brotherly love will not stand this strain.—Ibid., p. 188.

In this author again we see, as all of us have done before, one (I cannot call him a reformer) throwing idealism to the winds and dealing with clay as it is. Perhaps some one will say at this, that he is a practical man and would make a success in business. That's just it; I have often heard that preachers never make a success in business. But whose is the praise? Are they not more to be praised, failing in idealism, than succeeding at selfishness? Their brotherly love will stand the strain though another failure marks their course.

What, then, is the way to carry out the plan? Is it to strive, in building up Zion, to see how many worldly organizations of unbelievers we can yoke ourselves up to, or to see how much we can withdraw from the world? I am pretty sure that to idealize business and production it will be necessary to commit for execution as much as possible of the plan to idealists and keep the process as free and unfettered as possible—in food, from the field to the dining table; of clothing, from the cotton patch to the backs of the wearers; of shelter, from the forest to the roofs over our heads.

If the present "captains of industry" will not change their objective from service of self to service to humanity, or from getting to giving, then there must be a parting of the ways and the altruist shall be no longer of the world but called out of the world, and in a group demonstrate the gospel power to equalize humanity.

We should not attempt to organize the world, but to call people out of the world and organize them. And this is a point showing why Christianity has so long failed to bring peace upon earth. They have been content to bring people to an attitude and leave them in the world and then proceed to mark off a few half acres inside whose boundaries that attitude is forbidden to enter. They have brought the people to the attitude but have forbidden works within the inclosure. Few indeed have been the Christians who have attempted to make stewards out of "owners." Stewardship invariably grows out of idealism.

It has often been said that the present economic system is wrong; and I believe it. That is not to say that there is no good to be found in it, for there is; but it is so much wrong that it cannot be used as a vehicle for carrying out the economic intent of the gospel of Christ. It is much like old bottles that will not hold new wine; or like old garments that will not hold new patches. It is asked, then, What is to be done? The answer is, Do as the Master did when he restored the gospel; build anew from the ground up. This is also what he did when he came among the Jews at Jerusalem.

We consider it important that at the outset we take stock of ourselves and see just how firmly we are held in the grip of the traditions of our time, and to believe that the old order may be supplanted by a new order without making any criticism or change whatsoever in our civil government. And the new order can be inaugurated and run parallel with the old without conflict. Its principal changes will be to new motives, new objectives, and new and perfectly legal processes. It is the stewardship plan for everyone, and embraces the industries of production, manufacture, distribution, and consumption; including also a storehouse.

In discussing prevailing systems of economics one should keep in mind that there is a vast difference between the Constitution and laws of our country, and the theory of economics as it is in force now. The Constitution and laws were authorized by legislators elected by the people, while the theory of economics was simply handed down by certain thinkers, and does not come with any more authority than that which the next writer shall present. Honorable W. J. Bryan calls attention to the question of authority as it is now questioned in Tennessee, in the case of the teaching of the theory of evolution in the schools there, which thing had been forbidden by law. He calls attention to the fact that the one is a part of our country, while the other is a wandering star without a legitimate father. This is the distinction that I have tried to make above in pointing out that there is a distinction between our present economic system and our country.

This lack of power to discriminate and to trace events to their causes has been noted in late years in the writings of illogical news correspondents in the daily press, who have charged off the decline of faith in God and the Christian religion in Russia, to communism. While in fact the tendency there to abandon the rules of civilized lands for the propagation of the human species, of which marriage is the corner stone, for the loose rules of the natural world, is not the outgrowth of communism, but of the teaching of evolution which is entirely detached from communism, and never should have been used by "ownership" to beat into insensibility its dread enemy. So in criticizing the present economic system I trust that I shall not fall into the unhappy state of being esteemed a critic of our country, as is often the case, for I love our country and hope it will be better for my having lived in it.

(To be continued.)

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Habits—Good and Bad

BY D. K. MANEELY, D. D. S.

Did You Know—

"Doctor Durand in a study of several hundred cases found bottle-fed children to have nearly three times the decay as in breast-fed children."*

All the baby teeth are one fourth to one fifth grown before birth. This period is of great importance, for a poor start seldom encourages a good finish. The damage may be done before birth.

"Unless on a very carefully prepared formula, the bottle-fed infant acquires an appetite for sugar that is going to be a habit almost impossible to break in later life. The large number of children suffering from rickets (disease resulting from malnutrition) in infancy are, with but few exceptions, bottle fed."*

About the sixth year, the baby teeth separate. This indicates growth of the jaw to accommodate the larger second set which soon will be coming.

Thumb and lip sucking often has the disastrous effect of distorting the soft, pliable arches, and results in crooked, crowded teeth.

The "Six-Year Molars."—These four molars come at the age of six, one on each side of the upper and lower jaw, just back of the last tooth of the first set. They are usually mistaken for first teeth. The first baby tooth is eagerly looked for. It is more important to look for the first of the second set. Ninety-five per cent of adults have these six-year molars filled or extracted. They come in at an age of neglect and ignorance and are not given the proper care.

"More than forty diseases may be traced directly or indirectly to tooth troubles." A healthy mouth is not a cure-all but is an important factor.*

Drink a glass of water before breakfast—your stomach needs a bath the same as your face.

You may laugh if you wish, but constipation shows in the tissues of the mouth. The American people suffer from chronic constipation. Teach children a regular twice-a-day habit.

The gum chewer seldom masticates his food thoroughly, and the saliva, being exhausted, impairs digestion.

Soft, mushy food deprives the teeth and gums of the exercise which is essential to their growth and health. It is the same as though you never lifted anything heavier than a few ounces. Your arms would soon become soft, fat, and flabby.

The most unfortunate child is the one who is indulged and spoiled, and when fitfully corrected does not understand. Such a child has irregular habits, with no duties, no guidance, and often drifts into poor health. A habit is a habit, and a bad habit is hard to break: so also is a good habit. The child is a creature of habit. They are as natural as life. A little thoughtful direction will train them into a right course and work for the upbuilding of health throughout life.

[This is the second of a series of three valuable articles by Doctor Maneely. The third and last will appear in an early issue of the HERALD, upon the little understood topic of the six-year molars.—EDITOR.]

*J.—ADA Department of Health Education, volume 12, numbers 4 to 7.

Playing the Game

BY ANNE FRIEND ROBERTS

The "game of life" is one all must play; the character will denote how it has been played.

The rule of the game is this, "That life—the life of boys and girls—must obey certain definite rules in order to be a success."

Our code for the game of life is, kindness, faithfulness, truthfulness, forgiveness, generosity, obedience, courage, self-control, and service to others.

How to best teach these principles in order to make them both interesting and effective is our problem.

Modern psychology finds in natural play a more valuable means of education than any pedagogical device ever formulated by a teacher, because it is the natural means of expressing the mental and physical power of the child. The fact that the football game was lost by disobedience of a "rule" of the game shows similarity between our living and the playing of a game—both require that rules must be followed.

Story-telling is the oldest art, and the traits that served the race in its infancy are the ones that mark the unfolding life of every child. More and more, in these days, the leaders of educational thought are coming to recognize the significance of story-telling in the training of the children. Precepts may fail to impress; personality never does.

Long before teachers or textbooks appeared, instruction was given in story form to children. "I would rather be the children's story-teller than the queen's favorite or the king's counselor," says Kate Douglas Wiggin. G. Stanley Hall says, "Let me tell the stories, and I care not who writes the textbook." Modern mothers use story-telling, not knowing why. Natural instinct leads them in this great art.

In every age, really great teachers who have had character building as a conscious aim have known the value of stories and have made it a most effective means of shaping the lives of both old and young. Jesus, Plutarch, Froebel, and the kindergartners of to-day have not failed in accomplishing their aim.

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One of our greatest educators has said, "Good story-telling is the best intellectual qualification of the teacher."

Human nature in general can be laughed, more easily than reasoned or persuaded, in or out of any measure. In a case at law, some lawyers try to make the people reflect, which they won't do; others try to make them weep, which they can't do; and the lawyer with well-told stories, well applied, makes the people laugh, which they like to do, and he wins the case.

The minister who understands psychology uses the story method to a marked degree; it is more easy to remember a story than the statement of a fact. When a story is used to illustrate a point, the mind cannot think of the story without thinking of the point it illustrates. The whole world loves a story, but they do not take the value of stories seriously enough.

Some people object to fairy tales from lack of understanding. The fairy tales have this distinctly moral value: Virtue is rewarded and wrongdoing punished. While this is true in real life, frequently the child is unable to trace the relation between cause and effect.

Nature's penalties are sure, but often one must wait a lifetime to see their completion. In fairyland, penalty quickly follows offense. Oftentimes a fairy tale points a moral more effectively than a story drawn from real life.

A child does not see things as we see them; his imagination is strong. A broom handle becomes a prancing steed; a crooked stick a gun; a row of chairs a wonderful train of cars; and so on. He has the knack of grasping the moral lesson without thinking of the fictitious part of the story. "It is not the gay forms that he meets in the fairy tales which charm the child, but a spiritual, invisible truth lying far deeper," says Friedrich Froebel. Sara Cone Bryant tells us, "The story of the ugly duckling is much truer than many a statement of fact."

The story of a "good turn" may be taught from "The good Samaritan," but the story-teller must know the background of history, the times concerned, and something of the dangers involved in a trip far from frequented regions in those days. This story teaches concretely the lesson of human kindness, and after the telling of this story you might plan for a week of good turns.

The story of "David and Goliath" teaches the great lesson that faithfulness to small duties prepares one for the larger tasks that lie ahead.

If a good story is well told, moralizing is not necessary; it only weakens the moral influence. The mother who says to the child, "Go out in the sand pile and play awhile," is likely to secure a period of privacy; but if she adds, "I want to be alone a little while," the result will not be the same.

"The normal boy would rather read of a good boy than of a bad one, if the good boy will only do something. He must have action, good or bad," says Warren F. Gregory.

At the age of about eleven or twelve, habits take on a rather permanent form. Stress should therefore be placed on the forming of desired religious habits, such as church going, sharing with others, proper Sabbath observance, Bible study, and loyal support of the Sunday school class. Children of this age desire to see their heroes in action, and they glory in their acts of bravery or sacrifice.

Judge Porterfield tells us: "Less than five per cent of children who attend Sunday school regularly are ever brought into court." The Sunday schools use the story-telling method in teaching; they have only one hour a week, yet they have this great effect on the lives of boys and girls. What might we not hope for if this method were used every day.

The picture show is only stories told in pictures, and the effect they have upon the lives of the boys and girls is quite deplorable. Why? We do the thing we think about. The great majority of minors who commit crimes, when questioned as to the cause say they were inspired to do these things because of the picture show they attended where the hero was an expert robber, burglar, or thief. If the picture had told a different story, one that would have inspired honesty, truthfulness, self-control, and service to others, the result would have been quite different.

On one matter the teacher must be very clear, that he is to teach not subject matter, stories and such—but boys and girls. The stories are but instruments in his hands by which lessons can be taught; the truths in the story, if properly applied, will stimulate, inspire, and guide young lives.

Walter L. Hervey says, "The children thirst for stories—but has it no significance, and does it not lay a responsibility upon us?"

"Of all things that man can do, the most blessedly fruitful is wise talking to children. This is the supreme art. No sculptor molds a statue so superb as a growing life. No artist has ever painted a picture that compares with a lovely character. The architect cannot rear a building; the poet cannot write an ode; the inventor design a machine that is worthy to stand for an instant beside the completed, living, loving, achieving product of wise teaching," says Amos R. Wells.

"But when that great scorer comes
To write against our name,
He does not write whether we lost or won,
But how we played the game."

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OF GENERAL INTEREST

A Chapter of the Popol Vuh, the National Book of the Quiches, Descendants of the Ancient Mayas

(This chapter is to be read in Quiche by Senor Flavio Rodas, member of the Society of Geography and History, at the concert organized by the Conservatorio National de Musica in honor of Honorable Walter Williams, Dean of the School of Journalism of the University of Missouri, U. S. A., and Director of the Historical Society of the State of Missouri.)

The Popol Vuh is the most striking and instructive of the myth records of primitive America. Other legends are as comprehensive in scope, as varied in material, and as dramatic in form; but no other, in anything like the measure of this document, combines with these qualities the element of critical consciousness, giving the flavor of philosophic reflection which lifts the narrative from the level of mere tale-telling into that of literature. Something of this character is clearly due to the fact that it was written down after the introduction of Christianity by an author of authors, professing the new faith; yet it is equally clear to a reader of our day that this is not the whole cause, that there is in the aboriginal material itself such an element of deliberate reflection as appears in the Aztec rituals recorded by Sahgun and in some of the Incaic fragments, though scarcely to be found elsewhere in the New World, at least in the myths as they have been preserved to us.

The work is divided into four parts, consciously literary in arrangement. The first recounts the creation of the earth and of the first peoples, together with the conflicts of the Hero Brothers with Titan-like Earth-giants. The second part depicts the duel of the upper world heroes with the nether-world demonic powers. An elder pair of Hero Brothers are defeated, later to be avenged by the younger Hero Brothers, the slayers of the Earth-giants, who overcome Death in his own lair and by his own wile. This incident of "the harrowing of Hell" belongs in mythic chronology to a cycle of events earlier in part than the giganto machy, and it is obviously for dramatic reasons that the longest book of the Popol Vuh is devoted to it. With the third part the original narrative is resumed, narrating the creation of the ancestors of the present race of men and the rise of the Sun which now rules the world; while the fourth and last part continues the tale, giving myths of cult origins, tribal wars, and finally records of historic rulers, thus satisfying the feeling for consecutiveness and completeness.

The narrative opens:

Admirable is the account of the time in which it came to pass that all was formed in heaven and upon earth, the quartering of their signs, their measure and alignment, and the establishment of parallels to the skies and upon the earth to the four quarters thereof, as was spoken by the Creator and Maker, the Mother, the Father of life and of all existence, that one by whom all move and breathe; father and sustainer of the peace of peoples by whose wisdom was premeditated the excellence of all that doth exist in heavens, upon the earth, in lake and sea.

Lo, all was in suspense, all was calm and silent; all was motionless; all was quiet, and wide was the immensity of the skies.

Lo, the first word and the first discourse. There was not yet a man, not an animal; there were no birds nor fish nor crayfish; there was no wood, no stone, no bog, no ravine, neither vegetation nor marsh; only the sky existed.

The face of the earth was not yet to be seen; only the peaceful sea and the expanse of the heavens.

Nothing was yet formed into a body; nothing was joined to another thing; naught held itself poised; there was not a rustle, not a sound beneath the sky. There was naught that stood upright; there were only the quiet waters of the sea, solitary within its bounds; for as yet naught existed.

There were only immobility and silence in the darkness and in the night. Alone was the Creator, the Maker, Tepeu, the Lord and Gucumatz, the Plumed Serpent, those who engender, those who give being alone upon the waters like a growing light.

They are enveloped in green and azure, whence is the name Gucumatz and their being is great wisdom. Lo, how the sky existeth, how the Heart of the sky existeth, for such is the name of God, as He doth name Himself!

It is then that the word came to Tepeu and to Gucumatz, in the shadows and in the night, and spake with Tepeu and with Gucumatz, and they spake and consulted and meditated, and they joined their words and their counsels.

Then light came while they consulted together, and at the moment of dawn man appeared while they planned concerning the production and increase of the groves and of the climbing vines, there in the shade and in the night, through that one who is the Heart of the Sky, whose name is Hurakan.

The Lightning is the first sign of Hurakan; the second is the Streak of Lightning; the third is the Thunderbolt which striketh and these three are the Heart of the Sky.

Then they came to Tepeu, to Gucumatz and held counsel touching civilized life; how seed should be formed, how light should be produced; how the sustainer and nourisher of all.

"Let it be thus done. Let the waters retire and cease to obstruct to the end that earth exist here, that it harden itself and show its surface, to the end that it be sown, and that the light of day shine in the heavens and upon the earth; for we shall receive neither glory nor honor from all that we have created and formed until human beings exist endowed with sentience" (?). Thus they spake while the earth was formed by them. It is thus, veritably, that creation took place, and the earth existed. "Earth," they said, and immediately it was formed.

Like a fog or a cloud was its formation into the material state, when, like great lobsters, the mountains appeared upon the waters and in an instant there were great mountains. Only by a marvelous power could have been achieved this their resolution when the mountains and the valleys instantly appeared with the groves of cypress and pine upon them.

Then was Gucumatz filled with joy. "Thou art welcome, O Heart of the Sky, O Hurakan, O Streak of Lightning, O Thunderbolt!"

"This that we have created and shaped will have its end," they replied.

And thus first were formed the earth, the mountains, and the plains, and the course of the waters was divided, the rivulets running serpentine among the mountains; it is thus

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REUNION NEWS

Kewanee District

GALESBURG, ILLINOIS, August 27.—We hesitate to report the news of the Kewanee district reunion, for fear we will not do it justice, owing to the rush of work at this time and our own lack of talent for writing.

From the reports coming from different parts of the district prior to the reunion, the writer had some misgivings as to its success; but can say now that our fears were groundless, and that the 1925 reunion was a decided success in every way, the best reunion I have ever attended, and I believe it was one of the best this district ever held. The register of attendance was larger than last year, and financially we were able to meet all demands. The weather was ideal.

Young people's prayer meetings were held every other morning at half past six and a general prayer meeting every morning at half past eight. A marked degree of the Spirit was present at all these meetings, and the testimonies were of a highly intellectual order, manifesting a sincere spirit of consecration on the part of those testifying. On the last Sunday morning the sacrament was served, the attendance was large, and we had a wonderful meeting. This meeting was in charge of Apostle John F. Garver, Patriarch Ammon White, and District President E. R. Davis. Near the close of the meeting Brother R. V. Hopkins of Independence unexpectedly walked into the room. We were glad to have him with us and to hear him bear his testimony, in which he stated that he had not been in an assembly of the Saints for a year, owing to the state of his health. The gift of prophecy manifested itself through Brother Ammon White, in which Brother Hopkins was commended for his faithfulness, and told that he would soon be restored to health and be able to take his place again in the work he loves. The Saints were also commended for their faithfulness, and told that God's Spirit had been in their midst during the meetings, and would continue to be with them inasmuch as they were faithful. They were admonished to avoid the pleasures of the world.

Sister Bean, our superintendent of Department of Women, being absent, the children's tent was turned over to Sister Clara Winquist of Kewanee, and the work was a success. This was Sister Winquist's first attempt at work of this kind, but she showed herself to be willing and devoted, and did a wonderful work with the children. The activities of the children were: Prayer meetings, industrial work, story-telling, Sunday school, and junior church. Some one of the elders was called in each morning at the eleven o'clock hour to talk to the children, where many beautiful thoughts were brought out. The attendance at the children's tent was from eleven to thirty-four, with an average of eighteen.

The recreational activities each afternoon were under the supervision of Harry Jones, superintendent of the department, and Missionaries O. W. Okerlind and John Stiegel. The games were participated in with a fine spirit of cooperation. The losing sides proved themselves to be good losers and seemed to enjoy the sports as much as the winners. The playtime hour, just before retiring, which was held sometimes in the pavilion, and other times out on the grass under the trees, was participated in with great zest and enjoyment, by both young and old. One of the noticeable activities of this playtime hour was the evening prayer just before breaking up to retire to the tents for the night, when at the call of Harry Jones, the merriment would cease, all would stand with bowed heads, and one of the elders would offer the evening prayer, thanking God for his blessings, and asking for his continued mercy and blessings.

The meals were served cafeteria style, at a reasonable price. Brother Truman Ziegenhorn presided over the dining tent and proved himself to be a very agreeable and efficient chef. In this connection Sister Williams of Buffalo Prairie rendered very faithful and efficient service all through the reunion, and deserves commendation. Many others rendered a willing and faithful service in and around the dining tent and on other parts of the grounds. Their names are too numerous to mention here.

As Sister Denton, our district chorister, could not be present only on Sundays, she asked Sister Naomi Davis to look after that part of the work, so with the assistance of the other musical talent of the district, this part of the reunion need was quite well cared for.

The health of the campers seemed to be excellent. Only two or three children complained of not feeling well, owing to overindulgence in some things.

Apostle John F. Garver preached several sermons in his characteristic way, in which he enjoyed a great degree of the Spirit of God. He also delivered several lectures on the social program, with much force and plainness, which had a decided effect upon those who heard him. Brother Garver was also the life of the recreational and playtime activities. We noticed that whatever he did he did with all his might. We profited much by having him with us.

Patriarch Ammon White delivered several forceful and very interesting sermons in which he enjoyed a goodly degree of the Spirit. Brother White made many friends during his stay among us, and his interesting stories at the playtime hour were much appreciated.

Brother C. B. Woodstock, general superintendent of Sunday schools, delivered several interesting and instructive lectures on character building and the work of the departments. These talks were much needed, very impressive, and well received, and proved that Brother Woodstock is very efficient as an instructor. We appreciated his stay among us, and look forward to his promised return to the district, to visit the branches in the interest of the Sunday school work.

Missionary O. W. Okerlind was always active in some useful way about the camp—in the dining tent to see that the blessing was asked upon the food, to help with the washing and wiping of dishes; in the recreational and playtime activities; taking charge of the young people's prayer meetings, as well as taking an active part in the round table part of the class and lecture periods. He also preached for us a couple of times.

Our young missionary, John Stiegel, was active in many ways about the camp, contributing to the success of the reunion and preaching when called upon.

Our Bishop's agent, Edward Jones, was among the busiest of the busy ones all about the camp, making several trips to town each day to take visitors to and from the trains, and to purchase supplies for the refreshment stand and the cook tent. He also looked after the tent accommodations of the people. The success of the reunion was due to the help of many whose names cannot be mentioned for lack of space.

One of the commendable things of the reunion was the spirit of good fellowship that prevailed. The good Spirit was felt in the first meeting on the opening day and continued to increase throughout the reunion, until it reached its climax in a wonderful outpouring on the last day. On the whole we feel that the reunion was a decided success, and well worth the effort.

Our confidence in the success of the church was never greater. The testimony of the Spirit, and its presence with those who preached to us, and taught us, and bore their

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that the waters existed when the great mountains were unveiled.

Thus was accomplished the creation of the earth when it was formed by those who are the Heart of the Sky and the Heart of the Earth; for so those are called who first made fruitful the heaven and the earth while yet they were suspended in the midst of the waters. Such was its foundation when they fecundated it while its fulfillments and its composition were meditated by them.

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testimonies, is strong evidence that God is still with the church and will carry it on to success.

We are thankful for the help of the general church representatives who came among us, and feel that they contributed much to the success of the work in the district. As a result of this association we move forward with a stronger faith and hope in the great cause.

E. R. DAVIS.

Open-Air Meetings Win Four More

COLORADO SPRINGS, COLORADO, August 20.—The Eastern Colorado reunion closed August 16, and all report having had a good spiritual and social time. We were fortunate in having with us such able speakers as Bishop J. A. Koehler, Apostles R. S. Budd and M. A. McConley, and Patriarch U. W. Greene. The sermons of these brothers were indeed food for thought.

Brother Koehler's lectures on stewardships and the social program of the church were highly appreciated, and many expressed themselves as ready to go on the stewardship plan and help put the program across. We all say we want to do all we can for the church, so let us fall in line, make out our inventory, and put into action our good resolutions.

A week ago last Saturday, Brother Curtis baptized four more as a result of the open-air meetings that have been held just east of Colorado Springs.

Sister Lola Rogers was home for a three weeks' visit, recuperating after an operation for appendicitis.

The Saints here have the upper auditorium of the church finished, with the seats and aisle matting in place.

Kirtland Reunion: Bigger and Better

The Kirtland Reunion Association convened its annual gathering Thursday, August 13, 1925, at Kirtland, Ohio. Elder F. J. Ebeling, chairman of the committee, presided at the opening session.

The committee slogan, "Bigger and better reunions," bore fruitage, and all concluded that this gathering was the most successful the association has yet held. Many thanks are due the committee, which worked indefatigably throughout the year.

As the reunion progressed accommodation was at a premium, and even our genial and untiring Robert Miller found difficulty in locating the hundreds of Saints and friends. Traffic, too, became so congested at the Temple that the state highway authorities were obliged to issue precautions to insure safety.

Organization Good; Saints Cooperate

The committee is to be commended for the effective organization developed. Specialization is finding the most efficient men and women for the respective work, developing individual responsibility and initiative, and making for general efficiency and tranquillity. Then, too, the Saints greatly cooperated with the committee—a necessary ingredient to successful reunion work. Even the weather man bespoke his approval and vied with us to make the gathering a success.

We feel especially disposed to mention the excellent service and good cooking at the cafeteria, complaints against which were not breathed. Kirtland is the burying ground and not the health resort of the disgruntled.

Choicy Reunion Presidency

Rarely do we find the quorums of the church so well represented in reunion presidency as was the case at this reunion. They were: President Floyd M. McDowell, Apostle J. F. Curtis, Bishop Charles Fry, and High Priest James E. Bishop.

Young and Old Pray, Play, and Study

With eagerness old and young assembled in the "House of the Lord." At 8 a. m the older in years met in the lower court, while the younger assembled in the "School of the Apostles"—the upper room—to pray. These meetings were fraught with the spirit of devotion, earnestness, contrition, faith, humility, and love—necessary attributes in Zion's redemption. From 10 a. m. to 12 noon class and lecture periods were conducted by Floyd M. McDowell, J. F. Curtis, Charles Fry, and James E. Bishop. These men were elated with the results of their work and greatly encouraged by the unabated interest. Sermonets were delivered in the boys' tent, and summer school was held in the city hall by Sister O. Proper. Perhaps the Kirtland people will soon see church and school—devotion and learning—conducted in this revered edifice, the purpose for which the Kirtland Temple was erected and dedicated. Afternoons were given over entirely to recreational activities under the direction of Brother Joseph Jaques and Sister Lucy Lockhart, of Pittsburgh, Pennsylvania. The nearness of Lake Erie made possible recreational diversion and convinced all that this large body of water was not wet enough to dampen the devotion, joy, and ardor of the camp of the Saints. Each evening at seven the Temple was filled with the soul of song—the baton being wielded by Elder T. G. Neville. At a quarter of eight a preaching service was conducted, at which one of the missionaries preached. The Chagrin River, near the bridge, where many a soul in the "early days" was buried with Christ, became the scene of several baptismal services throughout the reunion.

Pentecost in the Woodland

Friday evening Floyd M. McDowell interviewed Mr. Halle, one of Cleveland's noted and respected business men, and requested the privilege to hold a young people's prayer meeting on his magnificent farm—situated two miles south of the Temple. Only those who have visited this property, indulged the elevated view overlooking Temple and lake, can appreciate this rare privilege. Saturday morning two hundred and fifty-four young people drove in autos to a parking east on the farm and from there hiked to a V-shaped piece of land overshadowed with stately trees and where a small stream trickled northward separating equally the inspiring group. This scene was greatly enhanced by an outpouring of the Spirit of God such as is rarely experienced by any people. The gift of tongues was delivered through Elder O. J. Hawn, of Cincinnati, and interpretation brought joy to every heart. "The Spirit of God like a fire was burning" and we "stood on holy ground." Following this wonderful meeting games were indulged, after which the happy band hiked through the woods and down the winding path to the serpentine, gorgeous, and beautiful Penitentiary Gully—the most beautiful portion of which is owned by the mentioned gentleman. Prior to emerging from the ravine the Saints stood beneath the Halle bungalow-cabin and serenaded the family with wholesome songs and spiritual hymns. Thus ended a never-to-be-forgotten morning with the young in prayer and play.

With the young people on this occasion was a Mr. Ellis, grandson of Sidney Rigdon. In the course of the meeting he arose and said: "I came to this gathering out of curiosity to see how you conducted your meetings. I am a grandson of Sidney Rigdon. My people think you are all Mormons and believe in polygamy and other evils. My mind has been changed, and I can say that I have been greatly benefited by coming. When I saw you young people in the Temple and observed your devotion I was made glad. If I am spared I am coming back next year."

Speakers and Musicians at Best

Kirtland reunion is generally favored with good speakers and musicians, but this was the exception. The following speakers were at their best: President F. M. McDowell, Apostle J. F. Curtis, Bishops Mark H. Siegfried and Charles Fry, Evangelist G. T. Griffiths, High Priest James E. Bishop, Seventy W. C. Neville, Elders O. J. Hawn and P. Weegar. The musical talent included orchestral numbers and vocal quartets, duets, and solos.

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"Times" Representatives Visit Kirtland

An editor and photographer from the *Cleveland Times* visited the reunion and received historical data and took pictures which formed the basis of an article which appeared in a recent issue of their widely circulated paper. Though the article was not altogether in harmony with the development and historical events of the church and was not such as would receive our entire sanction, yet we were pleased that Josephism and Brighamism were held in contrast, to the vindication of the former.

Farewell With Anticipation

Sunday, August 23, brought the closing day and a fitting climax to this memorable gathering. The moving population had reached about fifteen hundred by Sunday. Both floors of the Temple were occupied to the fullest extent. Following the morning sessions the Saints assembled for a group picture. Unashamed and without apologies we looked the camera right in the eye.

With sadness each said farewell, and only the fond anticipation of the next reunion stayed the fount of sorrow.

Eyes that had been curtained with sadness saw the light of day; hearts that were burdened were made light; souls that were drooping were refreshed; the sleepers were awakened and the weak were made strong by the association of God's people in the house of his choice.

May this gathering be a prognostication of the "gathering of the Saints." WILLIAM PATTERSON.

Nauvoo, Illinois

The Nauvoo district reunion opened July 14 with District President A. N. Berve in charge, Elder G. S. Daniel assisting.

We had with us President Elbert A. Smith, who delivered two very fine lectures to the priesthood, and gave a series of missionary sermons; Elder John F. Sheehy, who alternated with President E. A. Smith, taught the young people's class, and was a jolly good fellow on land and in the water, greatly assisting in bringing about a feeling of good fellowship; Elder Charles Putnam, who gave a splendid illustrated lecture on the Book of Mormon and also delivered one of his forceful sermons. E. J. Lenox dropped in for a few days and preached twice. Bishop M. H. Siegfried, on his way home from the East, stopped over a day, but found so many attractions that he stayed four, visiting relatives and friends of bygone days. He delivered a very encouraging sermon, urging the Saints to pay their tithes and offerings and stand by the church in its hour of need. President G. N. Briggs of Graceland College also made a flying visit, calling together the heads of the different branches to counsel with them.

Sister Griffiths was in charge of the children of ages five to twelve, and with songs, stories, games, and handwork, kept them well entertained during the study hour. She was assisted in this work by Sister Ethel McGough.

We were very fortunate in having with us Sister Christy, of the Department of Women. Her lectures were very instructive, especially the one on "The spirit of the home," which was accompanied with a goodly degree of the Spirit and sank deep into the hearts of the hearers. It made one ask himself, "What is the spirit of my home?" It it a spirit of criticism, of gossip, and a tearing down, or a spirit of service, of hospitality, and a building up. If one realized how quickly the spirit of his home can be detected, how careful they would be to see that their homes radiated the spirit of good cheer and helpfulness! The spirit of those who have gone on still lives in the hearts and homes of others. Especially is this true in Nauvoo, where the spirit of the place is felt by all who visit here.

A terrific storm arose on Tuesday evening during the song service, and the big tent was blown down, but fortunately no one was hurt. All rushed for the protection of the Nauvoo House until the storm had abated. The next day it was necessary to have one of the tent poles mended before services could be continued, but when everything was in readiness, and while the morning prayer meeting was in progress, another gale sprang up, and no time was lost in vacating the tent, which was lowered to prevent further damage. The storm caused considerable damage to trees and crops for miles around, but Nauvoo escaped unharmed.

A delegation of seventy-six young people from Lamoni, under the leadership of Brethren Wilber Prall, David Dowker, Willard Hield, and others, arrived in cars on Wednesday afternoon. They were met at the ferry landing by the young people of the camp, and with song and yells were given a rousing welcome. They were directed to the camp ground, and the prayer meeting that had been interrupted by the gale was continued, the Lamoni young people taking an active part. They were then conducted on a historical trip through Nauvoo. The next morning they were up at five to take a trip up the river on the *Bald Eagle,* which plies between Saint Louis and Fort Madison. A drizzling rain was falling, but this did not dampen the ardor of the young folks, the majority of whom had never been on a boat. Arriving at Fort Madison they just had time for a hurried visit through the big penitentiary before the return trip to Nauvoo and the early morning prayer meeting. Farewell songs were then sung, and the delegation started for Keokuk to visit the dam on the way back to Lamoni. These young people were a source of inspiration to the old and young of the Nauvoo District, for they carried with them a spirit of consecration and zeal for the work in which we are all engaged.

Friday morning a memorial service was held for Bishop George P. Lambert, who labored for so many years in the Nauvoo District, and who was sadly missed during the reunion. Brother Elbert A. Smith delivered a splendid address eulogizing the true characteristics of the man. A group of the Saints drove to the cemetery and placed a wreath on the grave, and prayers were offered by Brother Berve and Brother McKiernan.

The prayer meetings throughout the reunion were of a high order, the gifts were manifested, and all felt blessed and strengthened. Sister Emma Burton related an experience that had been hers since coming here. She arrived several weeks ago with her daughter Addie to visit her relatives and attend the reunion. The day after arriving she was taken seriously ill and lapsed into unconsciousness. Her family gathered about the bedside, thinking her work on earth was finished and she was soon to be called home, but she rallied and although very weak was able to attend several of the prayer meetings, and through her the gift of tongues was manifested on two occasions, restoring the faith of her granddaughter, who had been sorely tried, and who had never heard the gift of tongues before, although her grandmother has had this gift for many years. Sister Burton also related what had been given to her relative to the calling of President Frederick M. Smith, and that had raised her up from the bed of affliction that she might bear one more testimony to the divinity of his calling. She was shown unmistakably that President F. M. Smith was the true prophet of the Lord.

Two early morning prayer meetings were held for the young people, one in a beautiful spot on the bank of the river with Elder John F. Sheehy in charge, and another in the old Homestead in charge of Elder A. N. Berve. There was a splendid response from the young people, and words of encouragement were given them and to several of their number individually through the gift of prophecy.

At the close of the prayer meeting on Sunday morning, led by President Elbert A. Smith and the priesthood, all marched to the little cemetery on the hill close by, where lay the two Martyrs. All gathered about the graves and listened to the reading of "The unknown grave" by Elbert Smith, which was then sung by the Burlington quartet. All joined in singing, "I came to the spot where the two martyrs lay." The service was then dismissed by Brother Berve.

The recreational features were well cared for by the De-

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partment of Recreation and Expression. Swimming was one of the biggest features of the afternoons, and games were played at the close of the evening services. A wiener roast was given one night, a marshmallow toast, and on Saturday evening a concert.

The Fort Madison Band gave a concert the first Sunday one o'clock, and the following Saturday evening were giving another when word reached them that one of their members, Raymond Mellinger, while on the way to reunion had met with sudden death in an auto accident. This cast a gloom over the camp. No more concerts were given, and all games were dispensed with.

The commissary was in charge of Brother Elmer Sherman, who worked untiringly in caring for this department of the reunion. Sister Smith of Fort Madison and Sister Langfried of Burnside were the cooks, and meals were served at a reasonable rate on the cafeteria plan in the Nauvoo House. Our missionaries, Charles Putnam and John Sheehy, did not feel above washing dishes, and rendered the women valuable service along this line.

Brother Elbert Smith in closing admonished the Saints to return to their branches carrying with them good cheer and a determination to build up their locals in every possible way. John Sheehy also admonished them to help in every good cause, regardless of creed, and demonstrate by their lives what the gospel was doing for them.

Southwestern, Kansas

The Southwestern Kansas reunion convened at Winfield August 14 to 23. Apostle R. S. Budd, Bishop J. A. Koehler, and Missionary H. V. Minton were in attendance, Bishop Koehler coming the fore part of the reunion, Apostle Budd the latter part, and Brother Minton staying throughout.

Brother Koehler delivered a series of lectures and sermons on the subject of stewardship. Brother Budd preached a number of very helpful sermons, linking them up to the Latter Day Saint topic of the day, stewardship. Brother Minton delivered a number of sermons during the meetings, closing the reunion with an interesting illustrated lecture, "Milestones in the life of Christ." District President T. S. Williams also conducted a class in the study of the principles of the gospel.

While the attendance was small, we are encouraged in that the number attending was larger than that of the two years previous. The prayer meetings, sermons, and lectures were of an excellent quality. With an attendance of sixty-two in our Saturday morning prayer service, fifty-nine testimonies were offered in about thirty minutes. Two young girls were baptized Saturday afternoon.

The Saints voted to have another reunion next year. We are going to make it possible for a larger number of our people to attend next year. This will be possible provided we have the cooperation of all the membership of the district.

Saints of Southwestern Kansas, will you help?

Pottawattamie and Fremont

The reunion of Pottawattamie and Fremont Districts was held at Council Bluffs, Iowa, from August 13 to 23, in a park of the city, the use of which was granted free.

After the organization, which has been previously reported, the regular program for the week days was prayer meetings at nine; religious education at half past ten, in which the reunion was divided into three groups, one for the children, one for the young people, and one for the adults, the adults being further divided into four classes. The boys were cared for by Mabel Rasmussen and Peter Whalley. Recreation was at the intermissions, under the direction of W. E. Brown.

Ten general prayer meetings were held, and two young people's prayer meetings, and they were all good, getting better from the first. The gifts were manifested to the uplifting of the Saints, showing that God has not cast off his people.

Twenty sermons were heard, and the character of the instruction was very helpful and spiritually healthful.

Of the general ministry there was one of the Presidency, President F. M. Smith, Presiding Bishop A. Carmichael, Apostle E. J. Gleazer, Patriarch Joshua Carlile, Seventies J. D. Stead and William Bath, and High Priests J. A. Hansen, J. F. Mintun, B. S. Lambkin, and T. A. Hougas, besides many of the local officials, all working together without contention or conflict. As a result, so far as can at present be heard or seen, the Saints as a rule are greatly helped in a spiritual way, and the work of young and old is taking on new life.

There was a play given, written by Sister J. F. Peterson, from the first chapters of the Book of Mormon, and after four days of study it was pronounced good, and of benefit by all who saw it.

Decision was made to have another reunion in 1926 at Council Bluffs, the place being chosen unanimously. The instruction was generally along the line of Zion's redemption and the work necessary to prepare for it.

J. F. MINTUN, *Secretary.*

NEWS AND LETTERS

Little Journeys With the Editor in Chief

On Board Nickel Plate Train Number 1, August 13, Near Fort Wayne, Indiana

My last letter closed at our arrival at the home of Brother and Sister W. E. Nichols, Forest Hills, from Providence. On leaving Onset it was my intention to leave Mrs. Smith in New York while I went to Philadelphia and Washington on affairs connected with the church; but on consulting my date book I found that to spend the time necessary in Washington would compel cancellation of some dates I felt I should keep, so I postponed the trip to Washington, and decided to go on home from New York. We landed at Forest Hills quite early Friday, the 7th, and while Mrs. Smith rested I wrote all day long, working at mail and other papers. Saturday was spent in New York by Mrs. Smith and me calling on some publishers and doing a *small* amount of shopping.

Where America's Population Is Dense

There being no meetings of the Brooklyn Branch Sunday, the 9th, we decided to accept the invitation of Brother and Sister Nichols to accompany them on a trip to Camp Vail, near Long Branch, to visit their son "Billy," who is taking the summer's training in the United States Signal Service. And what a trip it was. Only a little farther than from Onset to Boston, yet requiring far longer time; for most of the seventy-five miles was through cities, some of the way through densely populated territory. From Forest Hills over East River, via Queensboro Bridge, across Manhattan Island to Forty-fourth Street Ferry, over the Hudson to Hackensack, thence through Newark, Harrison, Elizabeth, Metuchen, Fords, and oh, many New Jersey towns, to Camp Vail, along excellent roads heavily traveled. We experienced again what traffic congestion around New York means at times. Some miles from Camp Vail, Brother Nichols asked me to take the wheel, and from then on till our return I was pilot at the wheel of the many-trip-tried Hudson. Picking "Billy" up at the camp, we drove through Long Branch, to Asbury Park, and saw the miles of seashore residences, the admiration of all who see them. With a lunch at Price's (prices is right), a walk on the Board Walk of Long Branch, leaving Billy at Long Branch, we turned the radiator of the Hudson towards New York, and began a trip the experiences of which will long linger in memory. We rolled smoothly and quickly

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along through Water Witch, over Atlantic Highlands, past Sandy Hook, and out again to the main highway near South Amboy. Then began the real experience with congested traffic. In a string of vehicles of all sorts, which extended for miles, headlight to tail light, that medley of cars "snailed" along. Creep, creep, creep! The monotony was changed about eight or nine o'clock by one of the most terrific electric and rainstorms we have experienced in years. The snail's pace was kept up through South Amboy and Perth Amboy; then the pace quickened a bit. It was not till past one o'clock in the morning that Forest Hills was reached—more than seven hours consumed in coming the seventy miles or so. It's an experience quite interesting, but not likely to tempt one to repeat it if it can be avoided. I wish I knew how many times I "went through the gears," or partially through. Can't guess; but I know that clutch spring seemed to get constantly stiffer, and even now, four days after, the muscles of my left leg are sore from the exercise. But it was worth it all to see the Jersey coast. Besides, in driving I had some help from the back seat.

It reminded me of the new book of Complete Instructions on How to Drive From the Back Seat, which I saw recently. It was a book of some four pages and its contents comprise two words, "Shut up!" They are complete at that.

The Hudson River is one of the majestic watercourses of the world and has an importance exceeded by few if any. Rising in the Adirondacks in its southward flow, its entire course is marked by a beauty which in places approaches the sublime, while along its shores factories and industries of a wide variety find homes. Its highlands are dotted by beautiful homes and rich estates, while the rich soil of the terrain contiguous to its banks supports a varied agriculture and produces fruits of the finest flavor. It has been closely connected with the historical development of the country, and its towns and cities abound in fine traditions connected with the development of the whole country. In its lower stretches it carries on its bosom a water traffic which for variety and quantity is exceeded nowhere. From the days when its floods carried the queer ships of Hudson, sailing craft have found room to maneuver on its surface, and ever since the steam-driven paddles of the *Clermont* splashed its waters, frightening fish and native, those waters have almost constantly been agitated by whirling paddle wheels and propeller blades. All kinds of craft find homes in this great river, from short and dumpy one-man scows up to stately river and sound steamers and majestic ocean liners, not to say secretive submarines and grim war vessels. And the vast current permits heavy draft boats as far up as Albany. So, whether by water craft or land, small craft or large, by train or by motor car, a trip up the Hudson, or down, is replete with entrancing vistas and points of keen interest. Yonkers, Tarrytown, Sleepy Hollow, West Point, Peekskill, Irvington, Croton—what wealth of historic association and tradition.

So when we planned a trip up the Hudson to Red Hook, to visit the home of an old-time friend of the Cobb family (Mrs. Smith's family), we felt sure every moment would be pleasurable. And so we found it. From Forest Hills by electric train, under East River to the wonderful Pennsylvania Station, underground again to Forty-second Street and to the Grand Central Station, to a New York Central train. As we went still underground and beneath the great buildings along Park Avenue, I marveled at the foresight and engineering ability of the New York Central officers; and as we emerged and whirled along Harlem River, I recalled from our college day studies of the history of transportation how the New York Central seized and held by means of the Harlem River the railroad monopoly of Manhattan, made an island by this river. Striking the Hudson at the confluence of it and the Harlem, as the train rapidly ran its sinuous, riparian way, we were entranced by the changing and always beautiful vistas. Three or four of the beautiful "White and Gold" river steamers were making their stately way upstream at a speed which kept them long in view from the train. A fleeting glimpse of the grim walls of Sing Sing as we rushed close past it was followed later by a fine view of West Point across the river and so wonderfully situated for both beauty and military stratagem. I thought of the great chain which once spanned the river, perhaps not far from where the new bridge spans the Hudson, recently designed and erected; so severely plain that it has called forth a large amount of criticism, even from such practical journals as the *Scientific American*.

At Rhinecliff we left the railroad, and by auto went to Rhinebeck, some two miles away. Here at a historic hospice dating back to 1700 we refreshed ourselves and then by auto went to Red Hook, six miles farther on, through a beautiful and quiet rural community.

We soon found the home of the friend we were looking for—Mr. John Bain, a man of near seventy, but whose clear, frank, blue eyes reflected a life of clean living, and whose activity as a merchant up to date bespeaks his useful habits and tendencies. His home is on a three-acre plot. And what a plot it is! Trees and shrubs, flowers and vegetables, vines and plants of almost every kind which the climate will support, testified to the horticultural ability and love of the beautiful of its owner, while cats and chickens of remarkable tameness and absence of fear of man bespoke the kindly disposition of the master.

It was many years ago that I met Mr. Bain, once, so Mrs. Smith did most of the visiting, while I listened to recollections of Little Sioux and Harrison County running back many years.

Mr. and Mrs. Bain, with her visiting sister, Mrs. O'Dell, gave us a fine welcome, and the two or three hours of visit were all too short; but with reservations for the next day, homeward bound, we must needs get back to New York. So other good-bys, and we were off, back across the country to Rhinecliff, down the wonderful river to the equally wonderful city of New York, and to our temporary home in Forest Hills.

The next day we left Forest Hills, appreciative of the warm hospitality of Brother and Sister Nichols, homeward bound, over the Lackawanna Railroad and the Nickel Plate Road, a trip which I have had occasion to make many times. And usually I have spent the time in writing. We are nearing Chicago, and, on time, we expect to make connections for Kansas City and be home to-morrow morning.

FREDERICK M. SMITH.

Sherrill, New York

August 25.—Our pastor has of necessity been away several Sundays, and Brother Floyd Rathbun, now living in Morrisville, has preached.

Brother George W. Robley, returning from General Conference, stopped in Sherrill several days, being made comfortable at the Comfort home. Recently his daughter Lillian has made Sherrill Saints a visit. Brother Robley's former labors in this district endeared him to the Saints here.

The 12th of March a beef steak supper was held at the Montgomery home, which was quite well patronized.

The extra district conference, held in Buffalo the 14th and 15th of March, Sherrill was unable to attend, but we heard fine reports from it, one item being that of the baptism of Sister Elsie Elms, whom we mentioned in our last letter as having lectured in Sherrill and whom we felt belonged to us as a people. Elsie takes her covenant seriously.

When our regular June conference came (the last of May), earlier than usual by a week in order to have with us President Elbert A. Smith, Sister Elsie gave up a trip to Malone, New York, to be with us. Brother Smith mentioned how we enjoyed hearing her sing, "Israel, awake from thy long, silent slumber." She repeated it at the close of his Sunday evening sermon at his request. We surely appreciated Brother Smith's presence with us and his timely remarks and sermons. There was a good spirit throughout. Brother Elliot, our new missionary, was there and seemed full of ambition for the work of the New York District. He should eventually be able to see results of labor he plans to perform. Brother George Landes and several of the ladies and young

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people furnished excellent meals at reasonable cost in church basement, thus enabling us all to keep together. A fine delegation from Toronto was over. Those representing Sherrill returned encouraged and feeling they would like to have the next district conference, to be held in October. Come one, come all—17th and 18th of October.

On Good Friday, April 10, Elder Mesle, by invitation of our Episcopal rector, spoke in the Episcopal Church with the other ministers on the last words of Christ, and his talk was very favorably commented on.

Easter exercises were held in Syracuse jointly, a sermon by Brother Mesle being part of the program.

Syracuse was invited down to Sherrill for Children's Day. The few who came were appreciated and welcome.

On May 3, a beautiful Sunday morning, our young brother, Floyd Whitehead, from East Syracuse, was married in our living room to a very sweet girl of the same city, two friends from there accompanying them.

On Tuesday, May 5, Brother and Sister O. L. Newcombe and E. L. Traver, jr., arrived in Sherrill, westward bound. Later while visiting Syracuse Saints, Brother Newcombe met with an accident, as a result of which all five grown-ups were badly shaken up, bruised, and some bones broken. Brother Traver was still in Sherrill at time of accident and later returned to Boston, Brother Newcombe having had to indefinitely delay his trip west. When all were on the road to recovery, he purchased another car, and he and Sister Newcombe went on to Nauvoo. We hope none will be permanently disabled.

On May 11 we had a very suitable program for Mothers' Day at close of Sunday school, taking the place of regular preaching service.

Never having owned a piano for the church, an extra effort was made, and our committee who took it in hand procured a fairly good second-hand piano, and used it for the first time for Children's Day exercises. Better still, we had Brother A. E. Stone with us, who gave us a sermonet during the program. In the evening, as previously agreed, we went to hear the baccalaureate sermon at the high school auditorium. Brother Stone preached for us again before he left. We hope he isn't so long coming next time.

When business took Brother Mesle to Montreal the last of June and first of July, we visited Malone both going and coming, and on Sunday evening he spoke to a group of Saints and friends at Sister Effie McDonald's home. We wish we were not so widely separated. They belong to the Sherrill Branch and seem to thoroughly appreciate hearing the word of God preached. We came home via the Adirondacks through the northern part of the State to see Brother James Breegle and wife. Brother James surprised us with a generous payment on our little Sherrill church building, as well as paying some tithing to the Bishop's agent.

Sherrill boasts of a fine choral society, led by a professor of music from Utica who directs a like society there. A joint sacred concert was held in Sherrill in June, and by request of the society Brother Mesle gave a talk on music at close of the recital, being also in charge of the whole service. Three of our Latter Day Saints are singing in the chorus.

A week ago Sunday, August 16, after giving up a pilgrimage to Palmyra where Brother Mesle was to preach (some being unable to go), two carloads went to Fulton, where he preached to his own crowd mainly, Brother Davis and two sisters only being out. We returned in time for evening service here.

This letter was delayed by a trip east to the Southern New England reunion, which was enjoyed immensely. With President Smith and Brethren Carmichael and Siegfried present, much was accomplished toward a better understanding of the church program. The Saints we believe want nothing but the truth, and are generally open minded. We need to have the subject of stewardship for breakfast, dinner, and supper as it were, and learn to act on it. We feel the church will go forward at a quick pace as the Saints move out on this line.

Last Saturday, the 22d, according to plans, we went to the Skanenadoah & Elms Farm, by invitation of Sister Elsie, for our Sunday school picnic. Syracuse as well as Sherrill was pretty well represented. We went there via Manlius and Pompey Centre from Syracuse. A fine location, a beautiful day, a majority being young people full of good humor, a hostess abounding in hospitality—all made for a splendid time. Forty-three sat down to dinner. Music, games, races, quoits, etc., were in order.

We forgot to mention that on the 19th of March our pastor was surprised by a party of Saints and friends who came in on him and during the evening presented him with a handsome silk shirt and other gifts. Since then, the Comforts and Brother Montgomery have been surprised. Brother Montgomery has been doing outside work by advice of a physician the last few weeks. Last Friday evening, or one week ago, Sister Agnes Comfort, Brother Floyd Rathbun, and Mr. George Hatch, and myself celebrated our birthdays together here at the Mesle home, with our immediate families present. Chats, music, and refreshments were enjoyed.

Wish we could report bigger, better things from Sherrill, but we hope for more enthusiasm, more personal righteousness, and greater attainments.

Are There Many Like This?

[Here is a letter from an isolated Saint who has been able to retain a strong interest in the developments within the church. We venture the opinion that she has been a consistent reader of the church papers.—EDITORS.]

Permit me to say that we are very much pleased with the stewardship plan as presented by Bishop Carmichael in the HERALD. The more we study it, the more perfect and desirable it seems. I have longed for just such a condition ever since coming into the church twenty-eight years ago and sincerely hope that my name may be placed on the list of stewards.

As we are among the isolated, without the privilege of attending any services at all, it might not be out of order to add that an elder would be very much appreciated. We have never had a pastor in this mission, and many of the Saints that were baptized by the missionaries have been left without any encouragement for years. Being so neglected, some have entirely lost interest. Many of them do not take the church papers so do not know what is going on.

If an elder should come this way, we would like to have him make his home with us. We would help all we could in finding the members or in any other way possible.

BAYARD, NEBRASKA. MRS. J. C. HANSON.

Florida Saints Getting Better Organization

PENSACOLA, FLORIDA.—Brother W. B. Paul, of Independence, has been visiting the Saints of Pensacola Branch and gave us some very interesting talks. His gentle, quiet way of telling the gospel and what it has done for him was much appreciated. He also spoke of the real value the church papers are to the Saints. Surely he will do much good in helping to increase the subscriptions to the HERALD and other church papers. Brother Paul was shown many places of interest, and we believe he goes from our midst as a booster for our work here as well as our beautiful city. We only wish his visit could have been prolonged.

We were sorry to see Sister Mearl Blue and her husband go away. He was transferred from the naval air station of Pensacola to Portsmouth, Virginia. We will miss them and hope they may soon return.

On August 23 the Young People's Bible Class was organized, and we are pleased to see such a large class of boys and girls. Others have promised to come. They are planning many nice things to have in the near future, and we are sure they will prove to be real loyal Latter Day Saints.

Chicken gumbo, ice cream, and cake were served under the large oaks at the church recently, and nearly twenty-five dol-

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lars was realized, which goes to help finish painting the church.

Attendance is gradually increasing. Others are coming in from different parts of the State, having been isolated from church work, and express themselves as being greatly pleased.

The Wednesday night prayer service is a source of pleasure and help to the Saints, and we are made glad to see the young people arise and bear their testimonies. Many are the sincere prayers offered to our Father in heaven, that his people may live in unity and peace, that the great ship of Zion may sail onward.

We are expecting District President A. D. McCall to be with us next Sunday.

Cherokee, Iowa

August 24.—During July and August the attendance at services has been very irregular—some Sundays good and others very poor. Now that vacation time is about over we hope to see an improvement in all departments.

Pastor A. R. Crippen and family spent their vacation at his old home in Lanark, Illinois. Brother Archie Walker spent a few days with Saints at Clitherall, Minnesota. Harold Reeder just returned from a trip to Lanark and Mount Carroll, Illinois.

Brother F. T. Mussell was with us a few days the first of the month and assisted with the sacramental service, in which the Spirit was manifested to those present. Other visitors have been Brother and Sister Miller and daughter of Council Bluffs on August 16 and Sister Sadie Wahl and son of Des Moines on August 2. Sister Wahl accepted the gospel in this branch, so the Saints are always glad to have her visit them. Sisters Edna and Ellen Sheldon, of Long Beach, California, have been visiting here for several weeks.

Christmas offering in the Sunday school is growing steadily. One gold button member is reported, also several blue ones. Albert Haynes is superintendent of the Christmas offering and is working hard for its success.

The Sunday school picnic was held the evening of August 13 at Riverside Park. The Saints met in the afternoon, and supper was served cafeteria style in the pavilion. Plenty of ice cream and lemonade were provided with the bounteous supper. All report a good time, about seventy being in attendance.

This branch seems to be on the upward road and ready to improve in the Master's work. The local treasurer reports finances in better condition than they have been for a long time. Attendance at prayer services is also better, and we believe there are good signs of an awakened interest in the Lord's work.

Union Branch at Clitherall

BATTLE LAKE, MINNESOTA, August 24.—This branch seems to have taken on new life since the change mentioned in the last news letter.

In spite of an epidemic of whooping cough in three families, the attendance has been very encouraging, and interest is increasing. The senior class has taken up the study of the stewardship plan, using as a text the pamphlet by Bishop A. Carmichael. A better understanding of the principle is being developed. This text is used for class work, but is not intended to supplant the regular senior quarterly, which is too good and too closely related in subject matter to be discarded.

It is believed in the branch here that every member should have a working knowledge of the principle of stewardship, and when there are no special provisions made for lectures and priesthood discussions of the subject, there seems to be no better way than to take up the study in a class of the general membership. This is being done here with good results and deep, earnest interest. It is a plan that may be safely and profitably followed by other branches.

Saint Marys, Ohio

August 23.—The Saints here are pressing onward. The local brethren fill appointments in the branch services, but they do not get the support that is due them although they have done their best. They have made wonderful progress since they entered into the work, yet it is discouraging to them to see people leave the room after Sunday school. While some have stated that they would rather have six honest-hearted listeners than a houseful of uninterested people, still the presence of the Saints gives encouragement to the speakers.

When the work was opened up in the hall owned by Brother Metz, it would hardly accommodate the crowds. From the lips of O. J. Hawn and E. L. Ulrich we listened to the angel message. A few have lingered on and hope to reach the goal, but this may be accomplished only through an earnest effort.

Sacramental services are fairly well attended, and good spiritual meetings are enjoyed. The Religio held on Friday night has proved interesting, especially since we have with us Brother and Sister I. O. Robinson, who expect to make this their home for some time. Brother Robinson is well versed on the Book of Mormon and is able to present the knowledge he has gained. With them at present are their son and his wife and baby, and they also are excellent workers.

We wish to express our appreciation of the recent visit of Brother and Sister Rowe, who were on their way to Kirtland reunion. Brother Rowe preached several good sermons, and Sister Rowe gave some excellent short talks. Brother Clark also visited us one evening in August, and although his presence was known very few came out to hear his forceful sermon on stewardship. We have also been visited by Brother and Sister Hawn, and Brother Hawn had a good audience to hear his sermon on stewardship. They, too, were on their way to the Kirtland reunion.

Our Christmas offering goal has been set at $75—$25 more than last year. The plan of giving buttons is working fine, and the Christmas offering fund is growing.

MINNIE HAGER.

319 Huffman Street.

One-Day Meetings at Delhi

SAINT THOMAS, ONTARIO.—Ideal conditions greeted the Saints and their friends as they met at the little church in the wildwood, made dear by many wonderful experiences in times past, for their one-day meeting.

Prayer service was held at nine o'clock in charge of Bishop J. L. Burger, and very little time was lost, especially when the Saints were reminded by Elder J. Winegarden during his testimony, of the importance of earnest continuation without reserve in order to receive the blessings from the Giver of all good.

Two of the brethren were called to the priesthood through Bishop Burger, Wilfred Smith of Stratford to the office of priest, and Will Summers to the office of deacon. A few moments later, as Elder G. C. Tomlinson, jr., was bearing his testimony, he turned to the priesthood with words of comfort through the Spirit, admonishing them to heed and study the fundamentals of Zion, that great blessings and knowledge should come to them to encourage, and those whom they should teach would be stimulated to seek more earnestly to understand the teachings as set forth by the church for the establishment of Zion. Testimony and song were of a high order, and many earnest pleas were made for further light and knowledge, while love for the work was retold with fervor and joy.

Brother Burger occupied at eleven o'clock, taking for his subject, "Who is my neighbor?" It was handled in a wonderful manner, and his answer might be summed up in the words: "The world that needs a friend is my neighbor." Many nonmembers were present, and they expressed pleasure.

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Dinner was served at half past twelve, a veritable feast. But behind the feast we saw a devoted people sacrificing to make other Saints happy. The trouble and anxiety seemed nothing so long as every child of God could enjoy the repast, and the glory of God's handiwork could be seen in the careful and systematic preparation. One hundred and five were fed at the first sitting, then almost as many more, before those who had prepared the food served themselves. Delhi Branch is to be complimented on this achievement.

In the afternoon Elder H. A. Koehler of the seventies occupied. He used as his subject, "Am I my brother's keeper?" There is greater responsibility resting upon us since we heard that sermon. District President G. C. Tomlinson occupied at night, but owing to distance and darkness some were not permitted to remain for that service.

The lessons of the day might be summed up as follows: If we wish the church to don her beautiful garments, selfish individual ambitions must be replaced by altruism. Our first thoughts should be to the forwarding of the cause of Christ, in advancing stewardships, and other important factors that confront us as a church.

O the joy, the love of greeting
Saints that gathered on the sward,
At the Delhi one-day meeting,
Where we sought to worship God.

At the church that's in the wildwood,
There our happy praises rose.
Testimonies borne by all could
Cheer the soul, and bring repose.

Conscious of the Spirit's presence,
Softening every saintly heart,
Filling souls with effervescence
Of the Grace it did impart.

Yes, our hearts rejoiced with gladness,
And our souls were filled with love.
Tears fell fast, but not with sadness,
Brought by Grace from God above.

Then we yearned to be like Jesus,
Strewing peace along life's way.
Acts of love will always please us,
Let us learn them, day by day.

JAMES W. H. SIMONS.

Saints Are Encouraged by Good Meetings

MALLARD, IOWA, August 20.—The Saints are striving to keep the work going, and results during the hot, dry weather are encouraging.

Brother F. T. Mussell was here for two weeks the latter part of July, but as the farmers were busy with harvest no attempt was made to hold meetings during the week. An all-day meeting was held July 26 with Sunday school at ten, preaching by Brother Mussell at eleven, and a picnic dinner at Silver Lake. At three o'clock Brother Mussell baptized three children. A number of nonmembers were present at the baptismal service and at the confirmation service held in the evening.

Brother and Sister Clarence Cosner and their three children of Centerville; Brother and Sister McKim and children of Emmetsburg; and Mrs. Charles Stafford and her five children, of Alpha, Minnesota, were visitors at the services July 26. The baby of Brother and Sister McKim was blessed at the morning service.

Brother and Sister E. L. Edwards, of Pomeroy, Iowa, were with us August 2, and Brother Edwards preached in the evening. Brother and Sister Anderson, formerly of Des Moines but now of Emmetsburg, also met with us and promised to attend our services regularly.

We have not missed a service all summer, regardless of the hot weather. As our members are mostly farmers, we feel we are doing well to keep up interest in this manner. We are anxious to see this great work move forward and believe the Saints have a great desire to do all they can to push God's work along.

Enjoys the "Herald"

We wish to express our appreciation of the many good articles we find in the HERALD pages, and especially for the article by Bishop A. Carmichael on stewardship and our social program. Each issue is better than the last.

In regard to the account of Elder William Spargo's life, which appeared in the issue of August 19, I am sure it was inspiring to all. We should have more of such characters to help build up Zion. As we read we realized that there must be many in Israel that have not bowed the knee to Baal, and it gives us courage to press onward in the great cause, as no doubt Elias felt when the Lord made known to him that seven thousand had not bowed the knee to the image. We do not feel that any rule was broken by publishing the account, but that the right should be reserved to publish what the editors deem best.

CHARLES H. HARDY.

Owen Sound Through American Eyes

I arrived in the Owen Sound District, situated in north western Ontario around the east and north of Lake Huron, late in May. The weather was then cold for a Missourian, but I was informed that several weeks of pleasant weather had been enjoyed earlier in the season. My first impressions were not very favorable. Almost June and yet no summer. It reminded me of a question asked of the natives of Duluth, Minnesota, as to the summers, and the answer was that they always celebrated that day. I felt as if I wanted to be much unlike Pat who was shaving outside on the veranda when one of the neighbors said, "I see, Pat, that you are shaving on the outside to-day." He replied: "Sure I am shaving on the outside. Did you think I was fur-r-r lined?" I was thinking to be fur lined would be a good thing for this country, but I have had a complete conversion. It is a country of the most beautiful landscape, and the summer climate is almost ideal. From the number of tourists and tourists' camps I think every family in the northeast quarter of the United States, that can leave home, spends its summers over here and returns from year to year. To summer once in this country is to wish every year to return. Many tourists from the States have their summer dwellings here, and most of Ontario seems to spend her vacation on the lake shores.

The hundreds of miles of shore line on beautiful Lake Huron and the rugged banks of Georgian Bay with its cedars and pine, together with beech, hard maple, linden, and butternut, make ideal camping places. The prevailing tree is what we call in the States the arbor vitæ, but here is called the cedar. Formerly this country was covered everywhere with this cedar of enormous size. Even yet after two hundred ears of occupation, the rocky land and swampy places abound with almost impenetrable forests of it. Rather than destroy these forests to no purpose, the early settlers hit upon the happy idea of using the best of it for splendid lumber, shipping it to New York and the Mother Country, and for establishing immense furniture factories, many of which still exist, and using the poorer stuff for burning brick and lime. Every few miles there are yet ruins for brick yards and abandoned lime kilns. Consequently it is a country of brick houses. A frame house is the exception, and most of them are of recent construction. Barns are of enormous size, and there are one or two on every farm.

Formerly farms were small, being divided among the second generation and subdivided among the third. The people were happy and contented in their wonderful country and did not care to migrate. But the country became too small,

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and the western and southwestern fever became contagious. The building up of the West was at the expense of the East. The most successful farmers bought out the others, until now abandoned houses may be seen everywhere, two to half a dozen farms being merged into one. On account of the long, hard winters, a big barn is a necessity. Having abundant material, they stopped at nothing until their heart's desire was obtained with regard to a barn. It is no more a country of brick houses than of big barns with their great cedar beams and frames and with unpainted cedar or pine sides. Most of them are bank barns, with stone basements for the stock, and with all the grain and hay and the machinery above. Root crops are here what corn is in the States, so that most barns have a root house in the bank, opening into the basement. All the chores are thus done under cover and out of the cold. The western boys may well envy the Canadian chore boy.

Fields are small, ten to twenty acres no matter how large the farm, and each one well fenced and well tilled. Most of the fences are of the worm rail style or other rail kind, being built of cedar or tamarack of great length. More recent fences are of woven wire with cement corners. A great many farms have a few acres of sugar bush, and maple syrup is a daily luxury. In such a rugged country of copious rains, almost surrounded by the largest lakes on earth, it may readily be seen that the brooks, rivers, and rills tumble over numerous cascades and waterfalls, ending at Niagara, the king of them all. In the lakes, bays, and sounds, and in the clear, rippling streams, fish abound in great numbers. Speckled trout and bass are most abundant in the streams, while larger fish abound in the lakes.

A Wonderful Beach

I must not fail to mention Nottawassaga Beach, the largest and most beautiful fresh water beach in America, if indeed it does not surpass the salt water beaches of Florida and California. Many tourists here claim that such is the case. For a hundred yards from the water's edge is the sheerest and cleanest of sand. Being so slightly above the lake level it is always damp and almost as solid as a pavement, and makes a great speedway of a hundred yards in width. This beach continues for miles and miles, with cedar and the other woods I have described for a background, where thousands of cottages and summer residences have been constructed. The water gradually deepens for a quarter of a mile before one reaches the depth of six feet, making it a safe and ideal place for children, while at a depth of three feet the young folks play water foot-ball, using a rubber inflated ball a foot or so in diameter, and still further out the bathers, and yet further the boating and boat races. There is not a stone or snag, and no mud, either below water or on the shore. Those who desire a river beach have only to go inshore a half mile where the river parallels the lake shore for miles.

The Nottawassaga River enters the Nottawassaga Bay at the east end of Nottawassaga Beach, beyond which no decent man ever goes. It is a wilderness of wickedness, kept quite well in check, however, by the efficient Canadian police.

A Relic of the War of 1812

A half mile up this river a British gunboat, during the war of 1812, was furnishing supplies to their Indian allies. Two United States war craft discovered them and fired on the gunboat and the blockhouse beyond. By quick work the supplies were gotten ashore and distributed among the Indians, and the boat set on fire to prevent its capture. Burning to the water's edge, the hull sank in the river and was forgotten, only to be discovered this summer after nearly a hundred and twenty-five years. Some of the Saints, myself among the rest, at a Sunday school picnic went to see the old relics and took an excursion on a pleasure yacht to see the old hull. The papers here have been filled with the account, and it has furnished the meat for the summer's conversation, especially if there is an American around, and they do not fail to mention that the two American boats were followed a hundred and fifty miles and destroyed. Quite a joke on the Yankees, and of course we enjoy it with the rest.

A More Secluded Place of Beauty

West of Nottawassaga Beach separated by a mile or so of impassable shore line and rocky waters extending far out into the lake, is a smaller beach of only a few miles in extent, beautiful as the one I have described, where some of the Saints have purchased lots for summer homes which they offer for tent meetings next summer, or for a reunion yet in the making. The Saints throughout Ontario could very profitably spend their next summer's vacation at this secluded beach. Many hundreds from the States who want to spend their summer away from the sweltering heat could also camp here and assist in and enjoy the tent services, for we expect to have the tent there (reunion or no reunion) during the camping season. Begin to arrange for it now. This ought to be the most popular reunion in the Dominion, if not of the whole church, owing to the beautiful location and the mild summer weather. Anyone desiring to make arrangements for grounds ought to write early to Brother Robert Harrison, at Cremore, Ontario. Every family who can get away should spend its vacation here, and this should include many from the States as far away as Independence. To have such a lovely place and tent meetings in progress ought to far outweigh the thought of Los Angeles or Florida.

A Land of Honey

Only a few miles from the proposed reunion grounds lives Brother Harrison, who already this year has taken six tons of honey and expects two more. Sister Dayton, a little further away, expects five or six tons, and Brother Brown, president of the Ravenna Branch, where the district tent is now located, expects to outhoney them all. This is one of the greatest honey countries in the world. I cannot imagine why tourists want to visit any other country or place in the States when the very best lies here. But the country has never been advertised. If it had been it would now be one vast tourist camp. It did get some adverse advertising, however, through the divorce cases of Fifi Stillman.

As for church news, I will write of that later. Suffice for the present to say that I have enjoyed myself hugely among the Saints, who have treated me royally. While rejoicing at the wonders of nature, I have none the less appreciated the wonders of the gospel. Indeed one enhances the other. I am delighted with the country and the Saints as a rule. The gospel has a good hold on many, and most of the nonmembers know our position. Prejudice runs high in places, but we also have many friends. The union of the Methodist and Presbyterian Churches has discouraged and disgusted many, and they are wondering where to find a church home. We often see their earnest countenances in our congregations. Among the Saints no troubles are being aired and no rumors indulged in. Neither are any bearing false witness against their neighbor. I have been greatly blessed while preaching, and there are more calls than I can fill. Little sawmills dot the countryside everywhere, and at one of these, near Ravenna, the district tent is located. Brethren Grant St. John and R. C. Russell are with me. Brother St. John has a double stock of witty jokes. His latest is of a clergyman who was teaching a class of boys in Sunday school. The lesson was about the sheep and sheepfold. The preacher took occasion to remark that the language was spiritual and figurative and represented the church and the members, and the preachers as the shepherds who cared for, fed, and led the sheep. "And now, boys," said he, "what does the shepherd do for the sheep?" "He shears them, sir," remarked an observing boy.

J. W. PETERSON.

M. J. Chapman, in renewing his subscription for the HERALD, says he is ninety-one years old, and although he has been in poor health, he feels that he is doing well considering his age. He feels that he has much to be thankful for.

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Independence

Stone Church

Sunday, August 30, the Saints of Independence were privileged to enjoy a most inspiring sermon, delivered by Doctor G. Leonard Harrington. As a text he used the passage from Proverbs 4: 23: "Keep thy heart with all diligence, for out of it are the issues of life." He interpreted heart to mean the psychic side of the individual and showed how the whole life of a person is changed when proper consideration is not given to this phase of development, especially in childhood. The clearness and practicality of the address held the undivided attention of the audience throughout the hour. The sermon was preceded by two musical numbers: a mandolin and guitar duet by Tycho Gerdin and Floyd Luttrell, and a vocal solo, "The slave song," sung by Miss Vivian Latta.

Last Wednesday night the young people in Zion held a union social service in the Stone Church basement. The room was quite crowded before eight o'clock. An hour was given to a very spiritual prayer and testimony service, followed by a musical program which was entered into with equal enthusiasm. The meeting was occasioned by the departure of Elder J. F. Martin, who has been with us several weeks.

The Saints of Independence were pleased to meet and visit with Brother Charles Wicks, Sister Jessie Wicks, and their two sons, Morgan and Walter, who were returning to their home in Kingfisher, Oklahoma. With them was Chief Turkey Legs, a true son of the Cheyenne tribe. He is very much interested in our gospel, and we hope he will soon be able to direct his people as one of our brethren. Brother Wicks and family have been with 101 Ranch Show, but he heeded the call to return to his people with the restored gospel. Surely success will follow a willing service.

Reports last week to Brother Miller's office show several of the groups are functioning one hundred per cent as far as priesthood activities are concerned. Group 6 had one elder, one priest, one teacher, and one deacon present Wednesday evening. Group 14 also reported they had a full attendance of the priesthood.

There was a quiet little wedding at the home of Pastor C. Ed. Miller Wednesday evening when he united in marriage Mr. John Pendleton and Sister Martha Logsdon, daughter of Brother Alvin Logsdon of North Union Street.

Brother Mark White, wholesale candy dealer, has beautified the corner of West Maple and North River Boulevard by erecting there one of Independence's most beautiful homes.

President E. A. Smith was back in the office Saturday but left for Woodbine reunion Saturday evening. Apostle Frank Edwards left Saturday for Stewartsville.

Services will commence on the Campus Sunday evening, September 6, and will continue every evening (except Saturday evening) for two weeks, weather permitting. Apostles J. F. Curtis and M. A. McConley will be the speakers. A half hour song service will begin at half past seven.

Another sunshiny Sabbath made a good attendance at the Campus service possible. A slight shower in the afternoon cooled the air so the Campus service was well attended. Elder W. D. Tordoff, who was a missionary to the Isle of Pines and the Cayman Islands, was the speaker. His earnest effort was very favorably commented upon. The sermon was along missionary gospel lines. The song service consisted of two numbers by a quartet composed of Paul Craig, George Anway, Mrs. Israel Smith, and Mrs. S. A. Burgess. There were three splendid numbers by the band. There was also congregational singing directed by Paul Craig.

The Department of Women will hold their regular monthly open meeting in the basement of the Stone Church at half past two Friday afternoon, September 4. Mrs. R. D. Etzenhouser, president of the Parent-Teacher Council, will have charge of the program and will have many interesting things to tell. There will be special musical numbers. At four o'clock will be held a meeting of the local W. C. T. U.

Saturday night a special collection was taken at the picture show on the Campus to meet extraordinary expenses incident to running the grounds as a park and playground. This was advertised as a Dollar Night, and everyone was urged to contribute a dollar. The collection totaled $336.70.

"The results of this effort to place the Campus on a self-supporting basis for this summer are keenly disappointing to the committee," said Howard W. Harder, chairman. "An analysis of the figures shows that less than seven per cent of the crowd of more than five thousand persons present could have given a dollar each. The percentage actually runs much smaller, since over $100 of the amount collected was in quarters, dimes, and nickels."

Though the committee is disappointed in this effort, they report that they are not discouraged with the entire proposition, and will try again to raise enough to pay the expenses which have been incurred this summer in providing for the comfort of the people. There is also a large item to be considered in the nature of taxes. Brother Harder says he cannot believe that the people are unappreciative of the Campus, and he thinks the negligence of the people must be charged to thoughtlessness. He says that the committee has long been urged to fence in the seats and make a small charge for them, but the proposition has each time been voted down, the members believing that many who could not pay even a small sum would thus be deprived of the entertainment—the very people who could not afford any other means of recreation. The plan always has been to encourage those who can to pay, and provide clean, wholesome entertainment for all. However, it will be necessary to make a small charge next year if better response to Campus needs is not made this fall.

Second Church

A series of meetings is being conducted in Group 17 during the evenings of this week, Elder W. I. Fligg being the speaker, and the location is the lawn back of the home of Brother and Sister Charles Fry on West Hayward.

The musical program at Religio Friday evening was successful, quite a number of visitors being attracted by it.

An instructive meeting of the young people was held Sunday morning at eight o'clock, but the attendance was noticeably smaller than normal.

Elder A. K. Dillee was the speaker Sunday morning, delivering an instructive, inspiring sermon on the subject of giving, to the joy of an attentive audience.

The priesthood of the section met at three o'clock in the afternoon, just following the afternoon prayer meeting which is held regularly from two until three. The priesthood were in session for more than two hours, considering a suggested program of activity for the coming four months, but were unable to arrive at a decision.

Sister Clara Curtis took the choir to Lees Summit Sunday evening to furnish the music for the opening session of a series of tent meetings almost in the heart of town, the preaching being by Elder R. D. Weaver.

Walnut Park

The preaching Sunday was by Brother Glaud Smith at eleven o'clock on Zionic problems. A quartet furnished two appropriate songs for this service, both given to Brother Joseph Luff by the Spirit. These emphasized the points made by the speaker, and with other efforts that are being made the Saints are being strengthened in faith and knowledge concerning their work as stewards in Zion.

The Walnut Park choir is now working on a Thanksgiving cantata, and the regular Christmas cantata will not be given this year. A special day of music is arranged for about the middle of September. The entire day will carry the theme of music. There will be lectures, round tables, and in the eveing an excellent program.

Elder F. R. Schafer has undergone a serious operation in the Sanitarium, but having received a special blessing through administration, he is now at home, and his early recovery is hoped for.

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Liberty Street

The meetings that have been held on the lawn of Brother E. T. Atwell for the past three weeks closed Friday night, August 28. Brother Atwell was kept going at high speed last Sunday, as he taught his Sunday school class at half past nine, then was called to preach the introductory sermon in Group 41, located in the Cooper-Short Addition, where the Saints have rented a property with a basement and where they will continue to hold regular services. At eight o'clock he preached at Grandview.

The regular weekly activities that usually are held at the church were dispensed with during the series of meetings, but all will be resumed this week. The Temple Builders are meeting at the home of Mrs. Holmes, 214 West Kansas.

Sunday morning Elder R. S. Salyards was the speaker, using for his text, "After much tribulation cometh the blessing."

Englewood

The work at Englewood has been going on about as usual the last month. A few weeks ago the congregation voted to start the basement for the new church, but actual work has not yet begun. They hope to be able to report progress within a short time.

The Religio seems to be growing, both in interest and attendance, and the Sunday school is doing splendidly in spite of the handicap it is placed under by not having sufficient room.

On August 23 Pastor C. Ed. Miller was the morning speaker, and last Sunday Pastor J. E. Warne occupied the pulpit.

A Tour of Reunions in the East

After six weeks of absence, attending reunions and in other church work, I have returned to the old historic spot, Nauvoo.

The reunion here closed last Sunday, and all who attended report that it was a success. It was my privilege to attend the Toronto district reunion at Woodbridge for a few days, which is located about twenty miles from Toronto. Here we met President Smith and his counselor, F. M. McDowell; the Presiding Bishop of the church, Albert Carmichael; Brother Curtis, of the Twelve; the two Brethren Pycock, Arthur Koehler, John Shields, all of these of the general ministry, besides many of the local ministry.

The reunion grounds are beautifully situated; the attendance throughout the week was not very large during the day, but in the evenings and on Sunday the attendance was much better, as most of the Saints had business to which they had to give attention during the day. Everybody seemed in the best of spirits, and the meetings were of a highly spiritual nature. On the first Sunday President Frederick M. Smith spoke twice, morning and evening, his theme being "Stewardship." I have never heard more eloquent and logical sermons than were delivered by him on these two occasions. The beauty of them was that they were both attended by the Holy Spirit to a marked degree, which was evidence to those in attendance that our Father in heaven is back of him and is directing his efforts to enlighten the minds of the people regarding this important and interesting subject. In the afternoon of the same day Bishop Carmichael preached, as well as again on the following night, Monday. He also preached two grand and eloquent sermons which made a wonderful impression upon the minds of his hearers. Personally, I have never heard a finer or more plain exposition on finance than delivered by him, and he, too, had the spirit of his office and calling in the delivery. How any person could go away from those meetings an unbeliever, after hearing such logical and spiritual discourses on the subject matter dealt with by these brethren is a mystery to me, for they were surely handled in a masterly manner.

I formed the acquaintance of a number of Saints and renewed my acquaintance with others whom I had not seen for years. It was my first visit to Toronto and Brethren Prentice, Doctor Weaver, and Richardson did all within their power to make my sojourn among them pleasant and interesting. I visited the Saints' church and also the church as established by R. C. Evans, which latter church was under repair. I was informed that just previous to my getting there about 125 to 150 of his followers had withdrawn from his church, which augurs well for the statement that any building built upon a sand foundation will fall in process of time. This should be a warning to other men who are trying to establish churches of their own, that the same consequences will befall them. No faction will stand that has been brought into existence because the leaders are not subject to the majority rule and pull away to injure some one else, and thereby only succeed in injuring themselves as well as those who accompany them, bringing destruction to themselves and all those who follow their counsel.

I wish to call attention at this juncture to some such factions that came into existence during my membership of some sixty years. Men who held prominent positions in the church when first I started out in the ministry got the nonsensical idea into their heads that if they withdrew their support from the church, the church would soon go down, but instead of the church going down they have gone down, and very few people in the church to-day know that such men ever existed. Ebenezer Robinson, at one time secretary to Joseph the Martyr, and David Whitmer organized a church. Elder Charles Wickes, who at one time was a bright, capable young man, joined Ebenezer Robinson with a few others, and they were going to make the new church a monster affair in the world and thought that the Reorganization would go flat once they got started with their church, but their organization did not last very long; it soon faded away.

Jason W. Briggs, an apostle and president of the quorum; Zenos H. Gurley, an apostle; his brother, Ed. Gurley, a very prominent minister, all withdrew from the church because the church would not cater to their views and do as they thought ought to be done. How many people to-day know that such men ever existed within the church?

Davis H. Bays, a seventy and one of the most eloquent preachers we had left the church and published a book against it. How many people to-day are acquainted with him and his work?

Joseph A. Crawford, one of our best preachers, and with whom I at one time traveled, and who preached the funeral sermon of Emma Smith, left the church and took a crowd of followers with him; he died cursing God.

Robert Ware, a missionary for some time, also left the church and spent his time in opposing its work. Who in the church to-day knows of him?

W. E. LaRue also left the church and published a book against it.

I could name many others who followed the example of these men, and what have they accomplished by so doing, either for themselves or others? The fact of the matter is that when they left the church what good influence they did have in the church died with them.

What of R. C. Evans and the crowd that followed him?

It is a mistake to think for a moment that if we withdraw from the Church of Jesus Christ the church is going to go to ruin. God has decreed that the church, or his kingdom upon earth, shall stand forever and never again be left to another people. The Lord is back of his church, and in process of time it is going to be triumphant over all opposition that might be brought against it. Our happiness in this world, as well as eternal life in the world to come, depends upon our remaining in the church and working faithfully in its interests. And woe to the man or men unto whom God has given evidence of its divinity and they afterward seek to destroy it and lead others to try to do the same. There may be many things in the church of which

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we do not approve and which cause much sadness, but such has always been the case and will continue to be until the King of kings divides the goats from the sheep. Therefore, let us be patient and endeavor to do our part so that we may be numbered among the sheep whom he will receive unto himself in that glorious day.

The Chatham reunion was well attended, and the Spirit of the Lord was present to cheer and to edify those in attendance. Brother Curtis and D. T. Williams of the Twelve, were present; also F. M. McDowell at the latter part of the reunion. John Grice, John Shields, and Brother Doty of the general ministry, as well as a great number of local ministers. The location of the reunion grounds is right on the lake front, and the only objection to it is the pleasure resort close by, where they hold dancing three or four times a week, have merry-go-rounds, and other amusements, which, in the writer's opinion, is not conducive to spiritual development, having too much attraction for the young. Jazz music, spiritual hymns, and preaching do not harmonize when they are in operation at the same time. The command of God, "Come ye out from among them and be ye separate" is just as imperative to-day as it ever was. It is true, as Mohammed said, "The mountain won't come to us, but we can go to it," and just so it is that the amusement grounds won't go from us, but we can take the reunion grounds away from it, having our reunion in a place where the inner man can be fed and the Saints have a real spiritual feast apart from the world and worldly things. I find a tendency on the part of many to go to reunions, not for the spiritual good they may obtain, but to see and to be seen and for worldly pleasure. During social service and preaching they are walking around on the outside, apparently very little interested in what is going on within.

Brother Lamont, Bishop Dent, and other members of the committee were kept busy looking after the interests of the people. They were very faithful in the performance of the work assigned to them. We were pleased to see Bishop Dent so far recovered from his severe illness, and we hope he may be spared for many years for service in the work. Notwithstanding the jazz music, we experienced some wonderful spiritual meetings, and the preaching was of a high order.

The Kirtland reunion was one of the best ever held in that place, and the gathering of Saints there was the largest in its history. The main auditorium was well filled at the first meeting. It was a very pleasing sight to see the crowd that filled the lower auditorium every morning for prayer meeting. On Sundays both the upper and lower auditoriums were well filled. The institute work carried on under the supervision of President McDowell was a success beyond all expectations; the interest displayed on the part of the people in this work was wonderful, and Brother McDowell was there with the goods. He was very ably assisted by Brothers Curtis, James E. Bishop, Doctor Weegar, and others. The sermons were inspired from start to finish and were enjoyed by the people.

Everything passed off very peacably, and personally I heard no complaints. The singing and the song service every evening under the direction of T. G. Neville were excellent and greatly enjoyed. The band, under the direction of Brother Romig, was the best we have ever had at a reunion. The people enjoyed and appreciated their efforts. Great credit is due the leader as well as those who so ably assisted him, this especially when it is taken into consideration that it is a picked-up band, thus making it doubly hard for the leader.

Brother William Patterson acted as secretary and press agent and was kept very busy.

There were people there from the Eastern States, all parts of Canada, Central States, Southern States, and as far west as California. Especially were there big crowds present on Sunday. Big crowds also during the week, to say nothing of outside visitors who came daily and who represented all classes of people.

Kirtland has become a mecca to which the people love to gather; those of the church as well as outsiders. There is no more promising missionary field in the world in which to present the gospel for about nine months during the year.

The committee did its work in a splendid manner. Brother Francis Ebeling devoted his entire time to looking after the dining hall and providing food for the people, which is a tremendous task; the food was good and the prices reasonable. Robert Miller, one of our up-to-date, active workers, looked after the housing of the visitors, the camp grounds, and also served as chief of police. He was "Johnny on the spot." Brethren James E. Bishop and Bishop Fry, with Brother McDowell and Brother Curtis, were in charge of the spiritual features of the reunion. Brother G. T. Neville was in charge of the music and also the refreshment tent; he was ably assisted by his brother Cecil Neville and other faithful workers. All these brethren had to work hard to make the reunion a success. Our old war horse, James McConnaughy, was in attendance; also Brother Newton.

Brother Stone and the writer were kept busy in blessing those who desired patriarchal blessings. Also the writer preached and presided over the social services on several occasions. Brother Clark, of the missionary force, was also present.

Brother Joseph A. Jacques was in charge of the recreational activities for the young, in which he was very ably assisted by Sister Lucie A. Lockard, and their work was a wonderful success.

Sister Proper was in charge of the school work for the children, and she surely had a big job on her hands, for the children were present.

I must not forget to call attention to the young people's prayer service that was held one morning in a place called Penitentiary Valley. There were between three hundred and fifty and four hundred young people present, Brothers McDowell and Patterson in charge. All who attended pronounced it one of the most spiritual meetings of the reunion. The gifts of the gospel were manifested, to the consolation and joy of all present. Wonderful testimonies were borne, and the young folks were stimulated to double their efforts in service to their Master.

On the last Sunday of the reunion, in the room of the apostles, in the upper auditorium, those present experienced a wonderful spiritual service. There were eighty-five testimonies borne and many spiritual hymns sung, as well as prayers and the blessing of several children. One was reminded of the day of Pentecost. The Lord manifested himself in the gifts of the gospel to the comfort and joy of his people. Surely the Lord is blessing his people as they put themselves in the proper attitude before him.

All three reunions were a success spiritually, and God be praised. Notwithstanding all these pleasant and interesting features of the work, there are those who will tell us that the work is going to the bad. The Lord have mercy on such and bring them to see the error of their ways and enable them to renew their covenant with Him. All who will seek the Lord in earnest prayer and in fasting will receive evidence from the Lord as to their acceptance with him. All the power in hell and that of men blended into one will never destroy this work. However, they may retard its progress by failing to do their full duty and in making the sacrifices required of them by the Lord. But Jesus Christ will care for the church, and it will finally be victorious. He paid too dear a price to establish it to let the Devil destroy it. Yours in the one faith,

GOMER T. GRIFFITHS.

A priesthood convention was held in the Salt Lake City church August 29 and 30. September 6 a young people's convention is to be held in Ogden, Utah, and beginning September 13 Elder Guy P. Levitt and Elder E. B. Hull will begin a two-week series of meetings in Malad, Idaho.

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Why Raise This Question Now?

It has been a long time since I troubled the HERALD press, but I read and hear so much about our worthy President that I feel it my duty as a member of the church to say a few words in his behalf.

It truly is the sifting time, and we should be very careful what we say and write, as we will have to answer for all our works. It has been a question in my mind why some people are begging to find out that we do not need a President. True, the Bible is silent on that point, but why wait one hundred years before saying anything about it? If it did not please God, why let it go until now?

I hope and pray that we will all get into the stewardship plan and do our part. If God does not want a President, let him say so, and we will dismiss Brother F. M. However, I believe God does recognize our beloved President, and all earnest Saints should support him.

May God show the light to some one so that it will be broadcast and all may understand. We are living in a time when such matters should be left to the Father of light, believing that he will in his own good time show his will concerning his Prophet and President.

I am going to try to obey what I know is right, and if our forefathers have made a mistake we are not to blame.

May God bless our President and all his Saints, is my prayer. C. F. MURRAY.

PORTLAND, OREGON, 441½ Belmont Street.

Lamoni Young People at Nauvoo

Early Wednesday morning, August 19, found a large group of young people in front of the Brick Church at Lamoni preparatory to leaving on their pilgrimage to Nauvoo. The leaving time was a quarter of five, and before dawn the long line of cars was well on its way. Numbers had been drawn, and each driver was expected to hold his position. Excellent order was preserved in the line, and very little trouble was experienced, only one car having tire trouble.

Those comprising this party were principally the young people who had been attending the young people's weekly prayer meetings. There were seventy-seven in the party and sixteen cars in all. Very neat folders descriptive of this trip and the mission of the church and including a statement regarding Graceland College, its aims and purposes, were distributed on the way. At Centerville, Bloomfield, and Farmington the group gathered on the square and sang the songs of Zion, and this folder was passed out to all passers-by as well as placed in cars.

The officers and members of the Nauvoo reunion gave a royal welcome to the party. After a short prayer meeting, Brother Amos Berve, president of the Nauvoo District, conducted the party on a trip to the places of historic interest in and around Nauvoo. The hospitality of the resident Saints and friends was extended to the visitors in the most gracious manner and was greatly appreciated by all. Through the kindness of Brother Berve arrangements were made for an early morning boat trip to Fort Madison on Thursday, returning in time for a prayer meeting at half past nine. A number of the Nauvoo District Saints also made this trip, making a total of one hundred fourteen altogether.

The party left Nauvoo a little before noon, returning by way of Keokuk where they visited the great dam and electric power plant. From there the trip was uneventful, most of the cars arriving in Lamoni soon after midnight.

Brethren W. E. Prall and David E. Dowker of the stake presidency, Brother A. J. Yarrington of the stake bishopric, and Elder E. Dewey White had charge of the party. A number of loyal Lamoni citizens donated the use of their cars and furnished means to make this trip possible. The descriptive folder referred to was the donation of Brother Wallace Blair, publisher of the *Lamoni Chronicle*. A more complete illustrated account of this trip will appear in an early number of the *Autumn Leaves*.

Davidson, Oklahoma

August 27.—Elders A. H. Christensen and H. E. Winegar are here holding a series of tent meetings. We have been having fine sermons, and some are quite interested. The Saints are receiving encouragement and inspiration.

The Department of Women gave a dime social Wednesday afternoon at the home of Mrs. Tom Skinner. Brother Christensen talked about forty minutes, telling of his experiences in the South Sea Islands. Everyone enjoyed his talk. Special music was furnished by the Temple Builders, and refreshments were served to about thirty-five.

At the conference at Eagle City Brother Zenas Renfroe was ordained an elder. He is the son of Elder B. F. Renfroe. We feel he will be quite a help in the branch.

Surprises Himself in Taking Subscriptions

From a letter to the First Presidency

I have the letter you wrote about getting subscriptions for the church papers, especially the HERALD. So I surprised myself by trying and got five HERALD subscriptions in one evening at the prayer meeting. I shall try this year and get many more.

Things here are going along very fine, it seems to me. I love this work and the Saints of the place. I am very busy in the Fair move for the big dining hall. It is the largest I have ever tackled, twice as large as the one at Oklahoma City, being 58 by 196 feet. We are getting the thing lined up for real business. Brother and Sister Dillon of Oklahoma City who helped in the Sedalia Fair are coming to help me out here, as they and I are the only ones I know of who have had any experience in such affairs.

I go to Duluth to-day for two days to help the Saints there in their rally day exercises.

I will say in conclusion that the HERALD is such an inspiration now to all who read it, it is a pleasure to recommend it to the Saints and friends. HUBERT CASE.

MINNEAPOLIS, MINNESOTA, 512 Newton Avenue.

Successful One-day Meeting

BELLAIRE, MICHIGAN.—A one-day meeting was held with the Saints of Bellaire Branch, in the hall where they hold their meetings. A number of visiting members were present, some driving a hundred miles to attend.

Sacrament service was held first, followed by preaching by Elder Earnest Burt, Allen Schreur, and A. E. Stark during the day, and by Elder Burt at the evening service.

Several members of the Northern Michigan district orchestra were present and furnished music for the services.

One was baptized the following Monday morning.

Ideas, not gold, govern the world. Machines do much of the world's work, but machines are born of ideas. A human worker without ideas is only a machine. He is content to serve all his life, doing the same work over and over again, making the same thing year after year, without progress, ambition, or purpose. It is the thinking man who becomes master workman, perhaps proprietor. Ideas become to him an inspiration and force. They rally his intellectual powers; and these control and develop his physical ability. Stupidity becomes a machine in the workshop of life, but ideas only can make a man.—William M. Thayer.

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Radio Programs

K L D S

TUESDAY, SEPTEMBER 8, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Piano tuning in number.
Soprano Solo:
(a) "In the garden of to-morrow," Deppen.
(b) "My thoughts of you," Davis.
By Mrs. John Watkins.
Piano Solo: "Prelude in C Minor," Chopin.
By Miss Marguerite Hogan.
Contralto Solo:
(a) "Sunset," Buck.
(b) Selected.
By Mrs. Lulu Lentell.
Violin solo by Mrs. E. Baughn.
Soprano Solo:
(a) "Love will lead the way," Tice.
(b) "Moonlight and roses," Moret.
By Mrs. Watkins.
Violin solo by Mrs. Baughn.
Contralto Solo: "At parting," Rogers.
By Mrs. Lentell.
Piano Solo: "Study in Octaves," Seeling.
By Miss Hogan.

THURSDAY, SEPTEMBER 10, 1925

8.00 P. M., From the New L. D. S. Radio Studio

"Majestic overture," Zamecnik.
"Angels' voices," Zamecnik.
Violin Duet, orchestra accompaniment.
By the K L D S Orchestra.
Reading: "The Whirligig of life," O'Henry.
By Joseph Anway.
Tenor solo by George Anway.
"Visions," Tschaikowsky.
By the Orchestra.
Tenor solo by George Anway.
Reading: A group of Norse dialects.
By Joseph Anway.
"Intermezzo," from "Ballet naila," Delibes.
"Le Secret," Gautier.
By the Orchestra.

SUNDAY, SEPTEMBER 13, 1925

11.00 A. M., From the First Independence L. D [illegible] hurch

Anthem: "O turn thee," from "Gallia," by G[illegible]
Soprano Solo: "Jesus only," Rotoli.
By Mrs. I. A. Smith.
Mr. Robert Miller, organist.
Sermon by President F. M. McDowell.

6.30 P. M., From the L. D. S. Studio

VESPER SERVICE

Music by Mrs. Marian Campbell, soprano; Miss Margaret Gard, contralto; Mr. Glaud Smith, tenor; and Mr. Kenneth Morford, bass; Mrs. Minnie Scott Dobson, accompanist.
Sermon by Apostle John F. Garver.

9.15 P. M., From the L. D. S. Studio

Mr. Robert Miller will give several organ selections. Mrs. Irene Burroughs, violinist, will play "Romance," Wieniowski; and Mr. Paul Craig, baritone, will sing, "The ninety and nine," by Campion, and "Out of the deep," by Genet.
Sermon by Apostle M. A. McConley.

Radio Flashes

Oak Park, Illinois.—I received your station for the first time last night (August 25). The program was very loud and clear.—LeRoy Brumm, 831 Marion Street.

Leona, Kansas.—Words can hardly express our appreciation of the real music and equally fine talent producing it. Stations like yours make radio worth while. Last night's program (August 25) was great.—J. M. McCormick.

Cedar Grove, Louisiana.—Dear ones, we enjoyed your service over the radio very much, especially because it is from our own station. Any time you have anything on the air always remember we will be listening in. Ever yours in the L. D. S.—Mr. and Mrs. Joseph S. Norman.

Saint Joseph, Missouri.—Your programs come in strong and clear. You would be surprised to know the high standing you hold among radio fans here. Think this is the best advertisement the church ever had.—Mrs. Edna Mayer, 325 Highland Avenue.

Kansas City.—The Standard Oil program splendid. Mr. Cox and all are to be complimented for their splendid numbers. Your volume and modulation can't be better. Clear and plain through W O Q and W H B.—Earl Berger, 1020 Askew.

Baltimore, Maryland.—Picked your station up during latter part of program, Sunday night. The final number was Schubert's Serenade, played by Robert Miller. This is the first time I have heard you.—Edward Voelker, 900 Rutland Avenue.

Liberty, Missouri.—I want to thank you for the many fine programs broadcast from your station. I have heard some of the lectures on "Christian stewardships" and think they are fine. Enjoyed the Standard Oil program last night. The duet, "Moonlight and roses," was especially fine. It would take too long to write about every program. Taking them altogether they are fine, and we do appreciate them.—Mrs. Fields Duncan.

Saint Joseph, Missouri.—We thoroughly enjoyed your Tuesday evening program; it came in very clearly. Mr. Cox's cornet solos were beautiful. "The sunshine of your smile" was fine. The two young ladies (Mrs. Koenig and Mrs. Cox) who sang "Moonlight and roses" have exquisite voices that blend perfectly; their rendition of this number was the best I have ever heard. With best regards and appreciation of your good work.—Miss Vivian Keller, 2901 Seneca Street.

Fort Washington, Pennsylvania.—Received your station clearly to-night (August 25).—Charles B. Allison.

Fairfield, Maine.—On Sunday, August 23, I heard your station broadcast a sacred concert until 11 p. m. (E. S. T.), sermon until 11.35 p. m., then final organ selection; all with volume enough to be enjoyable. Hear K L D S quite often during the week night programs. Used to hear your station nearly two years ago on 240 meters as K F I X, and later on about 268 meters, but reception not as consistent as now.—P. H. Merchant.

The Impossible

—Is often surprisingly easy when we try it.
—Puts all the wish-boners to flight early.
—Is what makes heroes out of ordinary men.
—Is only the mask which the difficult wears.
—Is where the ordinary man quits and the extra-ordinary begins.
—Terrifies the timid and challenges the courageous.
—Is usually the most obvious after it is done.

—Reverend Roy L. Smith.

Nine new members were added to the branch at Waterloo, Iowa, recently by baptism. A few more have united with the branch, having been transferred from other branches, thus enlarging the membership and helping out considerably in church work. Those who attended the Eastern Iowa reunion report a good session and renewed enthusiasm for the advancement of the work.

Mrs. J. R. Scruggs, Rockafellow Bath House and Hotel, Hot Springs, Arkansas, in renewing her subscriptions to the church papers, says also: "If any of the missionaries come this way we would be glad to have them stop with us. My husband is not a member, but our home is open to the missionaries. During the day they will find me at the Rockafellow Bath.

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MISCELLANEOUS

Pastoral Notices

To the Saints of Northeastern Missouri; Greeting: We want the name and address of every member moving into the district who has not been transferred; also the names of all members not recorded in branches, unless you know your name is already on our records. We are sure we have Saints in northeastern Missouri who at present are unknown to us. *We want to get acquainted with you,* and will visit you if possible.

Anyone who knows of new arrivals or others (especially those not taking church papers) will assist us by sending names of such.

To college students, especially to those who expect to attend at Columbia or Kirksville: As soon as you are located in your school work, send me your name and address. It may be possible to call on you occasionally and arrange prayer and sacramental meetings several times during the year. Parents also take notice.

Address me at Macon, Missouri.

G. R. WELLS, *District President.*

First Columbus Anniversary Celebration

The tenth anniversary celebration of the opening of the church of First Columbus Branch, Tompkins Street and Medary Avenue, Columbus, Ohio, will commence on Friday evening, September 11, and continue on the 12th and 13th. An invitation is extended to all Saints in this district and other districts who desire to be with us. Bishop Charles Fry, Patriarch John F. Martin, and A. B. Kirkendall will be with us for the gathering. Of course our district president will be with us also. A. E. Anderton, president of the branch.

Special Meetings in Kewanee District

Kewanee District offers the following program: Revival meetings at Dahinda August 30 to September 6; at Galesburg September 6 to 13; at Kewanee September 13 to 20; at Joy September 27 to 29; at Buffalo Prairie September 30 to October 2; at Millersburg October 3 and 4; at Rock Island October 11 to 18; at Moline October 18 to 25. Young people's convention at Kewanee November 27 to 29. We are also planning a special missionary effort at Galva during the month of November. September 27 to October 4, inclusive, C. B. Woodstock, general superintendent of Sunday schools, expects to visit several of the branches in the interest of Sunday school work. The local brethren and all the Saints in the district are asked to keep these dates in mind and cooperate in advertising, and help in other ways toward the success of these meetings. E. R. Davis, district president.

Our Departed Ones

THORPE.—Silas Gerald Thorpe was born at Atoka, Indian Territory, March 4, 1885. His death was caused by an automobile accident which occurred near Colorado Springs, Colorado, August 9, 1925. He was baptized a member of the church March 24, 1900, and continued a faithful member until the day of his death. He is survived by his devoted mother, brothers, sisters, and numerous friends. Funeral service was held at the Stone Church, Independence, Missouri, August 13, in charge of Elder Hale W. Smith, sermon by Bishop B. J. Scott, interment in Mound Grove Cemetery.

MILLER.—George Rufus Miller, son of Jackson and Ethel Miller, was born December 9, 1919, in Kansas City, Kansas. He died August 15, 1925, of infantile paralysis. He is survived by his parents, grandparents, and other relatives. Funeral services conducted from 109 South Porter Street, Kansas City, Kansas, in charge of J. A. Tanner. Interment in Highland Park Cemetery.

BRYAN.—Fred O. Bryan was born April 11, 1899, in Mercer County, Missouri. Married Fannie Partridge December 6, 1919. He was a member of the Christian Church and also a soldier in the late World War. He died August 8, 1925, at Kansas City, Missouri, and leaves to mourn a wife, three brothers, and three sisters. Funeral services conducted by J. A. Tanner. Interment in Mound Grove Cemetery, Independence, Missouri.

REYNOLDS.—L. E. Reynolds was born March 2, 1854. Baptized at the age of eighteen by Hiram Bronson at Victoria, Illinois. Died August 18, 1925, at Muscatine, leaving his widow, two children, and seven grandchildren. Four children preceded him. Funeral services at the Fairbanks Funeral Parlors August 21, in charge of Oscar Carter. Interment in the cemetery at Buffalo, Iowa.

BOYD.—Andrew R. Boyd was born in Vigo County, Indiana, March 4, 1839, and moved with his parents to Illinois at seven years of age. Married Nancy Genuine at Bellair, Illinois, December 8, 1861, to which union were born twelve children: Mariah, Mary, Newton W., Susan, Lillie, James W., Thomas J., George A. Four have preceded him to the life beyond. He was baptized in 1892 and lived a Christian life, having won the victory. Died August 15, 1925, leaving wife, two sisters, eight children, forty-three grandchildren, thirty-one great-grandchildren, two great-great-grandchildren, and many other relatives and friends. Funeral service at Curtis Chapel, in charge of Harrison Curtis, assisted by John T. Curtis, John H. Henson preaching, on Monday, August 19. Interment in the Curtis Chapel Cemetery at Kibbie, Illinois.

ROBINSON.—Elizabeth McLeod Robinson was born October 9, 1838, at Cape Briton, Nova Scotia. Married William Green in 1858, to which union two children were born: Mary Wedge, of Allington, Michigan, and Charles K. Green, of Independence, Missouri. William Green died in 1863, and in 1870 she married Luke Van Horn, and to this union two children were born: Duncan, of Richmond, Michigan, where she died, and Sadie Farthingham, deceased. In 1879 she married Moses Robinson, of Clinton, Ontario, and the same year moved to Michigan. Baptized forty-two years ago, and lived a life of usefulness. Died July 23, 1925, Brother Robinson having preceded her a few years. Leaves besides the children, one brother and one sister. Funeral srvices from the Richmond church in charge of William Conklin, with sermon by William Davis. Interment in Richmond Cemetery.

THE SAINTS' HERALD

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

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RADIO 942
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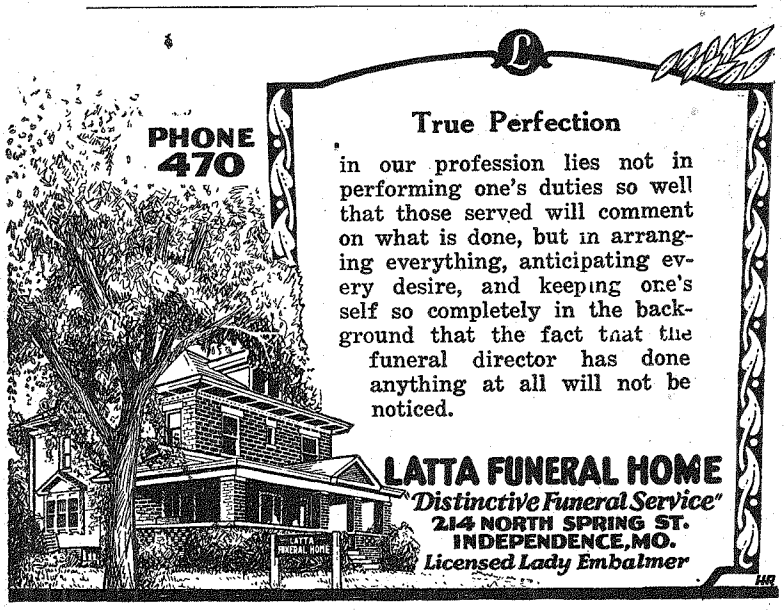

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

Educational Activity

The ancient worthy says there is a season for everything, and society has decreed that the season of educational activities opens with the coming of autumn.

Graceland College Opening

Graceland College, the leading educational activity of the Reorganized Church, held its opening exercises Monday, and the opening address was delivered by Floyd M. McDowell, who has been active at Graceland either as student or faculty member for eighteen years, and is now severing his close connection with her activities.

The enrollment of students was progressing rapidly Monday afternoon, and it seemed then to promise an extended usefulness for the year 1925-1926. Large numbers of new faces were present, and the faculty displayed new faces also; it consists of the following members: G. N. Briggs, president; Roy Cheville, history; Lonzo Jones, philosophy; H. H. Gold, director teacher training; Forest Roberts, sociology; Esther Irene Layton, English; Roy H. Mortimore, mathematics, physics; Eva Lewers, education; Charles B. Woodstock, religious education; J. A. Gunsolley, religious education, doctrine; Morris E. Mortimore, geology, biology; Ruth V. Fisher, dramatics; Mrs. N. R. Carmichael, home economics; J. C. Bergman, romance languages; A. R. Gilbert, psychology; Vivian McElroy, foreign languages; Oren Hartschen, agriculture; Jessie Mae Norris, piano; J. H. Anthony, band and orchestra instruments and directing; Mabel Carlile, art, public school music, harmony; Doris Gieselman, voice; Ethel McGough, physical education.

A feature of the opening address of President McDowell was the tone of farewell, and response to this was made by Brother Gunsolley, who tendered him a gift from the faculty in the shape of a beautiful Gladstone bag.

Independence Institute of Arts and Sciences

Registration dates for the Independence Institute are announced as September 16, 17, 18, and class work will open September 21, under the direction of the new head, President Floyd M. McDowell, who is at present very busy looking up a faculty of teachers. President McDowell was in conference with the superintendent of public instruction for Missouri, W. G. Dillon, last week, and every effort will be made to give credit for the work done in the Institute. For this end Superintendent Dillon has tendered his personal interest. Further announcements of the activities for the year will be made in the near future.

Questions and Answers

Question: I have read a statement to the effect that the official force in the Presidency's office has been increased since General Conference. Why should this be necessary?

Answer: There has been no increase in the office force in the Presidency's office. It remains as it has been for a year or more.

Question: I have read a further statement that a certain man has been attached to the Presidency's office as official letter opener to open and read the letters coming to all departments to detect reflections or criticisms upon the Presidency. What is the basis of this report?

Answer: No one has been attached to or is in the employ of the Presidency's office for this purpose. By agreement between the Presidency and Bishopric all letters coming to the various departments are now handled as church mail rather than as mail to isolated departments. They are opened in one office (not the Presidency's office), by a man (not in the employ of the Presidency but rather in the employ of the general church offices), stamped with the date of receipt and the amount and nature of inclosure, if there is an inclosure, and then distributed to the various offices. The Presidency's mail passes through this routine with the other. This plan is in execution in many institutions receiving large amounts of mail as does the church. No mail marked "Personal" is opened by the distributor. Any letters opened and discovered to be personal are delivered to the proper persons without further reading. The

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Presidency has not read or inquired into or had any interest whatever in any personal references. Anyone writing about personal matters to any person at headquarters can and should mark his letters "Personal," and they will be delivered unopened. Letters dealing with strictly church business should not be so marked.

Question: The Editor of the SAINTS' HERALD: I noticed in the questions and answers of the HERALD of August 5 a rumor that was going the rounds of the country, the answer to which to my mind has cleared the minds of many of the Saints. And it has prompted me to mention a rumor which has come to me. The rumor handed down to me is that President F. M. Smith while in California had his car shipped to him from Independence by express. Is this true?

Answer: Dear Brother: Your letter of the 7th of August addressed to the editors of the SAINTS' HERALD has been handed to me.

The rumor which has reached you to the effect that when I was in California I had my car shipped to me from Independence by express, is quite untrue. While I was on my mission to Europe the car was shipped to California for the use of my wife, who was there for the benefit of her health, but it was shipped by freight, and the freight was paid by a friend of mine not a member of the church.

Very sincerely yours, F. M. S.

Question: Brother Carmichael, we have had some among us who say that the church is in a very, very bad condition financially and that it cannot continue its progress much longer.

They also quote Brother Elbert A. Smith as stating on the Campus last Sunday that "the church is out of money and unless something is done to secure money we must relinquish our efforts."

It has also been reported that the Auditorium funds have been used and that you are borrowing money and placing local church property under mortgage for it (Saint Louis $17,000 for instance). I want to know if this is true or false. I hope it is untrue. My desire is to see the work progress. May it be so.—Extract from a letter to Bishop Carmichael.

Answer: In reference to the financial condition of the church we wish to make this statement: During the past three years the church has sustained a deficit in the operating expenses, the total amounting to over three hundred thousand dollars; as a result of which, of course, the indebtedness of the church to-day is just that much greater than it was three years ago. But the church is sustaining no greater deficit *now* than it was during the past *three years.* In fact, we believe the efforts of the church in presenting the social program at the present time, together with the arrangements to curtail the operating expenses in every way possible, will in time place the church where, instead of having a deficit each month, we will have a credit balance on hand.

The rumors that the Bishopric was mortgaging all local church properties is absolutely false. Not a single mortgage has been placed on a local church building to secure money with which to meet the operating expenses of the church. The Burlington, Iowa, Branch is placing a mortgage of $2,000 on their local church property, but the reason for this is they have erected a new building and did not have quite enough money to pay for it, so that they felt it necessary to borrow the $2,000. However, when the building is completed and title placed with the church, our assets will be increased rather than decreased, even though there is a mortgage of $2,000 upon the property.

The General Conference instructed the Bishopric to proceed with the erection of the Auditorium. A large percentage of the Auditorium Fund had been borrowed by the former Presiding Bishop with which to meet the operating expenses of the church. As a result, it becomes necessary for us to refinance that fund. To do so we are planning the placing of a mortgage on some general church property, including the Battery Block in which we have our general church offices. However, this money that will be borrowed on this property is not for the purpose of meeting the operating expenses of the church but to replace the fund used, as stated, by the former Presiding Bishopric. The placing of these mortgages does not increase the indebtedness of the church, for the report presented to the late General Conference showed that the church was in debt to the Auditorium Fund for a large sum of money. Upon securing the money for which we are to give the mortgages, we will wipe out this indebtedness of the Auditorium Fund, so in reality it will simply mean a shifting of the indebtedness.

The Saint Louis congregation did owe some money on the purchase price of their church building, but we are of the opinion that this indebtedness has been paid, and as far as we know the property is unencumbered at the present time.

In reference to the statements supposed to have been made by President Elbert A. Smith on the Campus, the substance of his sermon has appeared in the HERALD under the caption, "The program of the church," editorial department, HERALDS No. 31, 32, 33, present year. He made no such statements as are attributed to him in the rumor.—Extract from answer by Bishop J. A. Becker.

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ORIGINAL ARTICLES

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

Seeing the Kingdom

BY BISHOP J. A. KOEHLER

You may find the story that forms the background for this talk in the book of Saint John, the third chapter, verses one to nine:

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be?

If a text is needed, this language of Jesus may serve: "Blessed are your eyes for they *see*."

Viewpoints of Life

To the average adolescent boy a crying babe presents quite a different picture from what it does to the real mother upon whose bosom her darling baby rests. To the one the babe is a sort of nuisance or necessary evil or the like; to the other it is an object of parental affection and of loving care. The average boy who must rock the baby to sleep has a "task" to perform: a piece of work that has been imposed upon him. But the true mother who takes up her babe to rock it to sleep has nothing worse than a bit of "work" that has first claim in her affections upon her energies and to do which she willingly lays aside other matters. To the first the crying babe takes away from the pleasures of life; to the second it is something that helps to fill life with the joys of loving service. Such is the disparity in the viewpoints that different people have of life.

The discipline to which the average boy is subjected looks like an entirely different thing to the boy from what it does to the parent who (perhaps with aching heart) administers that discipline. But the same individual who to-day rebels against parental authority, to-morrow, after advancing years and the experiences of life have given him a new viewpoint, will bless the thing that once he hated.

The changing circumstances of our lives change not only the coloring on the picture of life, but they change even the lines and the settings themselves. The "eyes" which to-day are "blind," to-morrow, through the regenerating power of experience, may be opened to "see" what before was entirely hidden.

Two Ways of Apprehending the "Kingdom"

There is a great disparity in the concepts that different people have of the kingdom of God. To some the kingdom of God is the church; that is, *this group of people* that has come into existence officially through an administrative act of some heavenly being. To others, such as the Apostle Paul, the kingdom of God is "righteousness, and peace, and joy in the Holy Ghost" (Romans 14: 17); that is, the kingdom of God is at bottom a life of right doing, a social life the mode of which is grounded in good morals, a group life that manifests "God in us."

The kingdom of God is not "meat and drink"; it is, among other things, the right use of meat and drink. In Paul's day some saw in the "church," in "Jesus," in the "kingdom," a sure supply of "loaves and fishes"; they were thinking of the "body of Christ" in terms of prophecy, tongues, healings, and the like; they were thinking of the "plant" in terms of "apples, peaches, pears," and not in terms of the process or state of vegetating nor of the relationship of the "life" of the "plant" to existences in general. But Paul conceived the kingdom of God to be an expression of "the beauty of holiness," and the church the matrix in which raw, crude, and misshapen material is molded into the manhood of Christ. That is the "nature" ascribed to the church by that foremost of Christian philosophers in his letter to the Ephesians (4: 11-16):

And he gave some apostles: and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

To Paul the church is the matrix of Christian manhood; it is a divinely ordered aid to the expression of the life of God in the souls of men; and in so far as the "church" is that, it is the "kingdom of God."

Blessed are the eyes that look beyond the date of the birth of the church, the name by which it is called, the events attending its organization and growth, the words by which its officers are designated, and the personal advantages derived by *them*

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from their "membership," and who "see" that church as a divinely inspired *movement,* a great moral *enterprise,* working for the redemption of the *world.*

The Lesson Story

Our scripture reading introduces to us an interesting character in a most interesting way. Nicodemus, a Pharisee, a ruler among the Jews, a master in Israel, a typical Jewish theist, came to Jesus by night. To this man Nicodemus, God was the supreme ruler of the universe, and, therefore, he disposed the things of this world and the forces of nature at his pleasure. And since this man Jesus was a doer of the kind of miracles that are done only by the power of God, he must, therefore, to the mind of Nicodemus, be a teacher sent from God. And he complimented Jesus on being an agent of such a powerful Ruler. But if Nicodemus thought that a little flattery would win for him any special personal favors from Jesus, he certainly missed his mark, for Jesus immediately plunged this important social character (important from the world's viewpoint) into one of the most tempestuous seas of philosophical thought that man ever set sail upon. And immediately the intellectual compass of Nicodemus was all awhirl; his mental steering apparatus failed him. "*How* can a man be born again?" How? How can a man be born again? That was too big a problem for the mind of Nicodemus just then. Later his vision may have clarified.

Had Nicodemus said: "We know thou art a teacher sent from God because thou art the "way," the "truth," and the "life," he would have given evidence of spiritual insight into the mission of that man Jesus. But he didn't. No! It was not that that made Nicodemus know Jesus was a man sent from God; it was because "No man can do *these miracles* which thou doest except God be with him." The test of divine "authority," according to that, is the official right and power to perform certain miracles in the name of the God of heaven. To Nicodemus, Jesus was an "official" clothed with the powers of the Ruler under whom he officiated. And it is not strange that Nicodemus saw Jesus in that light, for his whole training had given him that viewpoint. Was not Nicodemus himself an official vested with the powers of the government which appointed him? And did not his official standing give him power to dispose men and things? And did he not spend his thought, his time, and his energies in the exercise of the powers of his office? What was more natural than that Nicodemus should see Jesus in the light or in terms of his own experience?

It may be true that Nicodemus did not regard Jesus as the representative of an *earthly* or *political* sovereign, but rather of a sovereign who holds human destinies in his own hands, and who had the power (the official power) to say to him that lay in the tomb, "Arise," and to the fig tree, "Let no man gather fruit of thee henceforth," and to the waves, "Be still." Nevertheless, whatever Nicodemus's viewpoint, it was such that Jesus said of him and to him: "Except a man be born again he cannot *see* the kingdom of God." To understand Jesus, to apprehend God, to comprehend the way of life, to "*see*" the kingdom, Nicodemus, and all others who have the world viewpoint, must somehow get a *new mind;* he must build up different modes of regarding persons and things; he must acquire a new state of consciousness, moving him to a new mode of life; he must (in his thinking, in his feeling, and in his will) become a *new* creature in Christ Jesus. And that new birth is the miracle of the gospel of the Son of God. It cannot be bought; no one can give it to us; it is a transformation in our own selves that is wrought within us, we know not how, by the power of God.

Along by the side of Nicodemus let us set up Simon the sorcerer. Compared to Nicodemus, Simon may have been a low moral type; but however much these two men may have differed in these respects, they both had the same fundamental need—need to be "born again" in order to *see* the kingdom of God. Their viewpoints were both wrong. Observe Simon's habitual mode of regarding persons and things. To him even the sacred rights and powers of the priesthood were commodities to be bought and sold like merchandise. And hence he offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he shall receive the gift of the Holy Ghost." What Simon's concept of the Holy Ghost was, we may only conjecture. Simon, like other men, saw the work of the apostles in the light of his own way of thinking; having himself deceived the people with the artificies of his profession, being himself in the very warp and woof of his mental and moral fabric a sorcerer, it was but natural for him to see in the things of the kingdom of God the reflection of his own life; having a sordid nature he regarded the church with a sordid eye. To Simon the kingdom of God was "loaves and fishes," "meat and drink," power to heal, and the like; it was not the righteousness of God, the beauty of holiness in the life of a people. Personal advantage, not personal worth, was the end of Simon's endeavors. Nicodemus may have been a political mountain but, like Simon, he was a spiritual molehill; he may have been an intellectual giant but, like Simon, he was ignorant of the things of God. Both must be born again to see the kingdom.

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Two Aspects of Divinity

The story of these two men directs our attention to ways of regarding Jesus. Some see Jesus as a being possessed of the miraculous power of God, as a dispenser of divine charities, as a source of advantage to *them*. Others see Jesus as a witness to the truth, a leader in the way of right conduct, an example of a godly life to be emulated, an inspiration to acts of helpfulness *in the midst of their fellows*.

The manner in which some regard God is pitiful almost beyond description. Think of such a concept of God as this: "A person with hands and feet and other parts such as men have and having the form of a man." "There may be no blood in his veins, but surely there is some kind of fluid." "I should say he is about six feet tall." "He lives in heaven," and so on. Looks; size; form; color; place of residence, and the like; these are the marks of some concepts of God! But again, such concepts may be accounted for by what goes on in the lives of people. Those whose experiences do not extend far beyond the limits of their own bodies, whose concern is chiefly about the cut of their own hair, the attractiveness of their own persons; those who have pleasure in commanding others, who love to exercise power, who delight in the accumulation of property, and whose goodness consists in charities, are quite apt to have mental pictures of similar things and matters when they try to envisage God. Those who see God in this light may think of him as a collector of revenue or rent, and of the payment of tithes and offerings as an act of propitiating the gods.

Then there is another viewpoint of God and of Christ and of his church. There are *real* sisters and brothers, *real* neighbors and friends in the world. There are people who *live in the lives of their fellows,* who desire their welfare and their comfort, who delight to make this world a beautiful place in which to live. To such God is a *father,* Jesus is an elder *brother,* and they are *sons* of God whose duty it is to live together as brothers, as friends, and as neighbors. And to them the church is a family of which Christ is the head, *that organizes its forces and utilizes its resources for the redemption of the world.* To such "the kingdom of God is righteousness and peace and joy in the Holy Ghost."

Idealism Versus Mechanics

Nicodemus said: "We know yours is the work of God because of the miracles thou doest." To-day people say: "We know this is the work of God because we have the gift of unknown tongues, of prophecy, and of healing, and the like." It doesn't take a very good eye to see such things as that. Most any normal person of mature years has the mental capacity to see the church as a First Presidency, a Quorum of Twelve, Seventies, and so on. One need not be born again to see that body of officials standing in their several offices and having certain rights and powers, and the members exercising their rights of legislation. One need not be born again to see that in the church and through its ministrations gifts are bestowed upon them. But one *does* need to be born again to see *the kingdom of God.*

Of what does the farmer think? Of his private income only, or of doing his share of the world's work? Is his delight only in the harvest? Or does he delight in the wonders of plant and animal life? Does he desire satisfaction only from a full granary? Or does he have pleasure in controlling the factors which make for a bountiful harvest? Is agriculture only a means of livelihood to him? or is it a fulfillment of duty to those who make like contributions to his welfare? It all depends upon the kind of man the farmer is. If the regenerating forces of the gospel have done their work in his life, agriculture will be his service to God as far as the circumstances of the life of the group of which he is a part leave him free to make it such. If he does not have the kingdom of God viewpoint, agriculture may be only a business venture, a necessary occupation followed for the sake of a livelihood only.

Of what does the church member think? Only on his personal income from his investment in the church? or does he think of the opportunity that membership affords him to help win men to Christ? Is his delight only in his security? or does he delight in the beauties of the Christian life? Does he derive satisfaction only from the generosities of his God? or does he derive pleasure in helping to order and control the affairs of society so that there may be a bounteous harvest of souls in the kingdom of Christ? Is the church to him only a vehicle for transporting him into the paradise of God? Or is his church life a fulfillment of his duty to his God and to his fellow men? It all depends upon the kind of church member he is. If he has experienced the new birth, he will see in the church his opportunity to do the things that are worthy and in the doing of which he satisfies the demands of his conscience and the longings of his soul.

Any normal person has eyes that see the mechanics of the automobile as it moves along with the pressure of a button, the release of the brake, and the shifting of the gear and the rest. One need experience nothing extraordinary or marvelous in his thought to see tires and gears and oil and gas, but it is not every person who, looking at an auto, sees a combination of a power plant, an ignition system, a lighting system, a cooling system, a lubricating system, and the rest. These are things that are hidden from the eyes of many normal beings, notwithstand-

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ing they are common and everyday affairs. Some see in the auto an opportunity to gather funds with which to command a share of the products of current industry; others see in the auto a wonderful creation that may be made a wonderful blessing to mankind. These are different things that are seen by different eyes.

In the same way, any normal person should be able to see the mechanics of the church, the officers and quorums and official acts by which the machinery of the church is kept in motion. But it takes more than an average eye to see the church as a coordination of godly functions, a union of the *lives* of individual men in a divine system of administration of affairs, a mode of life on the part of a group in which each individual member has a part and which secures to men individually opportunities for all legitimate forms of expressing the powers of their beings.

But we cannot stop with such uses of words. There are concepts to be clarified. There are questions to be answered, such as "What are the legitimate forms of expressing the powers of being?" And upon our ability to answer such questions does our ability to see the kingdom depend. It is easy to *talk* of justice and of judgment. It is easy to *speak* of mercy and of faith. The words which are used to describe the kingdom of God may be found in the vocabulary of the blindest infidel who walks the street. But who has eyes to see *what is just in the varying circumstances of human experience?* For it is only eyes with such powers of discernment and discrimination that can see the kingdom of God.

In the days when Harriet Beecher Stowe wrote Uncle Tom's Cabin, even ministers who talked about the kingdom and God and justice and the like occupied their pulpits in the defense of slavery. Had the men who saw the "decrees of God" in that abomination that blasted the souls of men experienced the new birth which gives power to see the kingdom? Positively *no!* But do not overlook the fact that those very men perceived justice to be a divine principle. They used the language of the kingdom in their conversation; they admitted the truth of the word of God, but their eyes were blind to its *meaning.*

To-day we are not altogether different from the people of 1850. We, too, say that God is good; that God is love; that God is just; that his kingdom is righteousness. But do we *know the good,* and do we *know love and justice and righteousness as applied to present-day affairs?* Do we understand the true application of those principles of truth to *present-day conditions?* Such are the questions to which we must be able to give answer before it can be truthfully said of us, "They have been born again."

The specific justice and judgment of the kingdom are not to be seen with an unregenerated mind. And yet it is precisely those stipulations of justice and judgment in relation to the affairs of our day in which the kingdom of God to-day is grounded. And it is the power to see *these* things that gives evidence of being "born again."

We build as we see. Those who see the church only or even mainly in terms of its parts or its mechanics are disposed to spend their time and energies in disputation and in the observances of forms; they are bent on remaining on board the gospel ship so that they will arrive with it at the port of heaven. But those who see the church as a living temple, the stones of which are the children of the kingdom who perfect the form of that temple and accomplish its completion *by expressing in their lives singly and unitedly the ideals of the Christian religion,* the righteousness of the kingdom—those, we say, will be intent upon effecting the individual regeneration and the social reconstruction that Christian ideals implicate and that Christian conduct necessitates.

The Righteousness of the Kingdom Versus Customary Morality

Nicodemus, like most men in all ages, was a customary moralist. Like most men, he thought and acted on the level of the group of which he was a part. Measured by the current standards of his day and of his people, Nicodemus was a good man. And yet, so long as he thought on that level, there was no chance for him to see the kingdom of God. He must first be born again. And being "born again," emerging from his present habitual mode of regarding persons and things into a new view of life, was a soul experience too profound for his immediate comprehension. "Every way of a man *is* right in his own eye." Surely; it *is* right; and what *is* right does not need to undergo a transformation or regeneration in order to *be* right. That is quite true. We cannot anticipate the viewpoint that comes with the new birth; we can only see it and appreciate it when it burns its way into our beings.

But Jesus had the kingdom of heaven viewpoint. He saw also the level upon which Nicodemus felt and thought and acted. He saw the disparity between the two viewpoints, and he knew that the new birth would put Nicodemus (and the rest of us) on as much a higher perceptual and conceptual and emotional level as the devoted mother of the crying babe occupied in advance of the level of her complaining and self-centered adolescent son. This new birth, when it is accomplished, raises us (each and every one of us) *above* the ethical standards of the day in which we live and plants our moral concepts and our conduct in the righteousness of the king-

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dom of God. *The gospel level is not the level of the world;* and hence it was and is true, that "except your righteousness *exceed,*" except there is more to it, except it is of a superior order, "you can in no wise enter the kingdom of heaven."

Now this is all we have tried to say in this discourse. It is enough to say at one time. A lesson that we need to learn is that seeing the kingdom of God means first comprehending the modes of human activity and conduct; and second, experiencing the sympathies and the motives of action that exemplify the righteousness of the kingdom of God. And that means nothing short of comprehending our duty to ourselves, our duty to our fellows, and our duty to God in the varying circumstances of human life. These duties relate to body, to mind, to soul, to possessions; to every act that has any bearing upon human values; and to the possession, use, and disposition of the material things upon the possession, use, and disposition of which human welfare depends.

The inaction of the passing years, the necessity for continuous and persistent argument and other forms of discourse to persuade the members of the church to unite for the purpose of advancing the cause of Zion and the establishment of her stewardships is proof enough that not even all the members of the church have had their eyes opened to behold the kingdom of God.

With the new birth, experience comes to have a new meaning; apostles and prophets, devotions and sacraments and ordinances, and property and our relations to men and things come to have new moral values and new spiritual significance; and Christian manhood is perceived to be the end of all adjustment. And when that miraculous change is wrought, interests, which before were focused inwardly toward self, will come to radiate outwardly until they shall embrace all the objects of God's love and ministration.

Blessed are the eyes that have been impressed with the divine nature, for the things which they see are the things of the kingdom of God. One cannot see those things except he be born again.

The Light of Life

I know not what shall be,
But fear dwells not with me,
For in Him,
When earth lamps are all dim,
The light of life I see—
Love
Above
All things this earth;
And I follow Him
Trustingly
On and on.

—Thomas Curtis Clark, in the *Christian Century.*

The New Day.—Number 2

BY A. H. CHRISTENSEN

[Brother Christensen's article, number 1, of last week, should also have had the caption, "The new day," not "The new way."]

Before one can become a wise steward, he shall have to analyze his motives and processes, and if he finds them wrong he should make plans to change them, not excuse himself by saying that the world does so, or acknowledge his inferiority and cowardice by saying it is impossible to successfully antagonize the world. For illustration we present the principles of *value, price,* and *labor.* Under the present system, which is the measured and which the measure? My textbook on economics puts it this way:

> Labor has value merely in the sense that the value of the product may be ascribed to the labor which will produce the product. It is therefore not logical to measure the value of the product by the value of the labor; the labor is measured in value by the product.—Elementary Economics, by Davenport, p. 72.

No wonder there are labor strikes and eternal strife over wages when the sweat of a man's brow is measured by a board of trade, or a curbstone broker. Just the reverse should be true; a day's labor should be the unit of measure, and all other prices should be based upon it. Even the ancient Americans came nearer the true principle in this, as we see by the account in the Book of Mormon record as follows:

> And a judge received for his wages according to his time: a senine of gold for a day or a senum of silver, which was equal to a senine of gold; . . . A senum of silver was equal to a senine of gold; and either for a measure of barley, and also for a measure of every kind of grain.—Book of Mormon, p. 339.

In order to clarify the foregoing quotation, we will state it in the following terms, which are more easily understood.

A man received a dollar for a day's labor; and a dollar, whether of gold or silver, was the price of a unit of measure of every kind of product.

Of course we do not propose that our present system of money and the system of weights and measures shall be abandoned for a new classification, but we insert this quotation to emphasize the dignity of labor; to take it from beneath and place it above.

How easily this whole question can be solved by all accepting the idea that each should buy his living with his labor, or something which stands for so much labor (money); and if then they want to know the value of that food, clothing, or other articles of that living, ask themselves how much labor it cost to get it, and that will be its value. This logic would solve the question of the wages of two men of different living conditions in the following manner: A family of five would purchase their living with the

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labor of the breadwinners of the family for the period; and the single man would purchase his living with his labor for the time. So different quantities of food, say, would be purchased for the same price in the two instances, but would have the same value, viz, its eating value, not its selling value; and it was produced to be eaten.

We presented the Book of Mormon quotation above, not as a correct formula, for it is altogether correct only in that it places labor first; and the purchasing power of a day's labor should at least be equal to all the living of that day. This idea carried out certainly would be better than to hold up his pay until the product of his day's labor was sold on the market and the value was "discovered," and then retracing gauge the labor that produced it by giving the producer what was left after the broker, and the manipulator, and the handler, and the employer, and all that had come in contact with the product had taken what they desired of the selling price. When labor comes first in the equation of economics, then the question of labor troubles will be settled; and there is no chance for an argument here, for all will be laborers.

At different times efforts have been made to fix stationary prices for commodities, but they have usually had to give way to the persistent attack of the commercial idea, for to fix prices is the death knell to speculation, and speculators will not stand for it. But whether prices shall be fixed and stationary or not, at least selling prices, which some erroneously call value, should not govern production; neither should producers make prices the paramount consideration at planting time; but there should be an estimate of how much of each commodity should be planted to supply the demand of consumers (not traders), and by conference and cooperation that much of each produced by those most fitted for it by virtue of being in control of the land and other things most fitted for it.

Few people believe now that prices really are fixed by supply and demand. But that responsibility is welcomed by the commercial organizations, especially the more powerful ones. It always struck me as more than passing strange that wheat, for instance, should invariably fall in price at precisely the same time each year, viz, just before thrashing time, when the commercial man is buying and the farmer must sell; and that as soon as the most of the wheat in the country is in the great concrete elevators of the traders, and the time to begin selling back to the consumers arrives, that the price of wheat rises, and will generally stay up until the fateful month of the next year.

The demand of consumers is for flour, not for wheat; and the consumption is about uniform the year around. This being the case brings us to the conclusion that "supply and demand" that is put forward apologetically as the cause of the fluctuating price of flour or bread, is not the fluctuating demand of consumers but of traders. And even if this supply and demand of commercial men for commercial reasons does control prices, it has not the moral right to do so. I am surprised that such a theory is taught in our colleges and through the daily press.

Better far accept the stewardship motive, that we labor or produce to supply our just needs for consumption, and for the needs, by our surplus production, of those who are not able to supply their own. This brings us to the question of whether or not we will be our brother's keeper. In this connection I am pleased to present the thoughts of another writer on the subject of economics, who is a striking contrast to the one from whom we have been quoting. This latter one is idealistic and spiritual, while the other is not a moral idealist and is unspiritual. He writes:

The Spirit of the New Day

One approaches such a subject with caution, for each person who tries to understand for himself the meaning of the new time will, of course, come to a point of view a little different to that of anyone else, and will moreover express his views somewhat differently. When one is dealing with so big a thing as the rebuilding of human society, it becomes almost foolish to prophesy. Great currents are sweeping us on. We cannot control them, and we are not even sure where they are taking us. Their direction may change over night; because for a long time after peace comes, human society will be subject to volcanic disturbances that may change the whole face of the earth. But even if we cannot tell just what is going to happen, we may with some measure of confidence describe the great hope and the great faith in the new spirit that will animate human affairs when once more the efforts of men can be used for construction instead of for destruction.—The Farmer and the New Day, by Kenyon L. Butterfield, president Massachusetts Agricultural College, p. 26.

This prophet sees some of the forces that will sweep us on to Zion. He calls it the spirit of the New Day. He realizes that the spirit of the toiler is the thing that shall count. That implies also the toiler's vision and motive. He asks the farmer, one of the producers, to rise to higher idealism than planting corn in place of wheat simply because there is to be made more money in corn than in wheat; or to get above the motive of feeding his corn rather than selling it because more money can be made in selling the stock than in selling the crop. These are his words:

The war has revealed to the farmer more clearly his duty as a member of society. He has seen as never before his obligation to strain his back to even severer toil for the sake of those so dependent upon him. Heretofore he has been more concerned with his rights—with getting a fair and just return for his labor. He has not felt a keen and personal sense of obligation to supply food for people who cannot grow it for themselves. Now the deepest parts of a nature rich in feeling have been touched. The farmer has been asked to produce, not primarily for profit, but for a great

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cause. And has the farmer responded? Indeed he has responded. If America's part in the war is ever adequately written, one of the greatest chapters will tell of the way in which the farmers who stayed on the land, working under the greatest difficulties, met the call to the colors.—Ibid., p. 15.

And in connection with the subject of stewardships I cannot refrain from quoting him from another chapter as follows:

A Challenge to the Farmer

That the farmer's duty is to help feed and clothe the world. He is designated by society as the steward of the soil. He is keeper of the land—the most precious material resource of humanity. He owns and controls the land on terms which society as a whole rightfully prescribes. He has no right to deplete its fertility; the land will be needed, sorely needed, ages after he has lived out his brief span. He did not put into the soil its nitrogen, nor its potash, nor its phosphoric acid. He does not make the rain—the former and latter rain—nor the sunshine and heat of summer, nor the bacteria which work among the grains of soil. He is merely God's tool, his human instrument in feeding a hungry world. The farmer has a solemn, inescapable obligation to his fellow men—to use every acre under his control to its fullest safe capacity for producing food for those who cannot produce it for themselves.—Ibid., p. 27.

Here is the ideal: a feeling of burden of care by the individual for the care of his neighbor, that will find no rest until he has done all in his power to help provide for that one's need. This is the moral conscience of the true steward. But this quality is lacking in the worldly man. The modern business world does not know or ever shall know the spiritual peace and joy of the true steward. How beautifully the above writer carries out the thought in the next paragraph:

That the farming group, like other groups, shall have a fair reward for its labor. The world has as yet not been able to decide what forms a basis for a fair reward. Heretofore reward has been largely a matter of taking what toll one can get as the goods or service pass through the hopper of personal or corporate control, etc.

It took inspiration of the Spirit to answer that question, and it gave the answer that the reward that one should receive should be to have all his just needs supplied, and further added that if he should produce more, he should with the same brotherly concern contribute of his surplus production to the supplying of the just needs of his neighbor. This is true religion. This is the idealism that the church expects of its members and expects to teach to the world.

(To be continued.)

A card to the office of the First Presidency from Sister F. G. Pitt announces that she and Brother Pitt are in Kirtland ready for their work at the temple. Brother Pitt is not yet able to do full duty, but with some assistance they expect to be able to handle the work.

REUNION NEWS

Southern California District

The reunion of 1925 is past, and a very successful reunion it was, in spite of the fact that a number of forces seemed to conspire to make it otherwise. The attendance was the largest within the recollection of any present. Good, spirited preaching, excellent prayer services, plenty of recreation and play, well attended study hours, and a general good spirit of fellowship, though strained once or twice near to the breaking point, prevailed.

District President N. T. Chapman called the first business session on Friday afternoon, August 7. He and Apostle J. A. Gillen were chosen to preside and authorized to choose assistants and complete the organization of the reunion. Frank Van Fleet of Cucamonga and Walter W. Smith of Los Angeles were associated with the presidency, and Wilfred Burton was made secretary. Margaret Wickes, district chorister, was in charge of music.

The order of the day, followed very successfully during the reunion, was as follows: 6:30 A. M., rising bell; 7:15, morning prayer in tabernacle; 7:30, breakfast; 8:30, study hour; 9:30, prayer meeting; 10:45, preaching; 8:30 to 12, children's meetings, playground, workshop, and kindergarten. 12:15, dinner. The afternoons were devoted to recreation and swimming; 6, supper; 7:30, preaching; 9, recreation; 10, quarters.

The prayer and preaching services were under the direction of the presidency. The children's meetings, playground, workshop, and kindergarten were under the direction of Sister Eunice Winn Smith, assistant superintendent of the Sunday school, assisted by Sisters Alta Stuart and Hermina Badham. The Department of Women meetings, and the Orioles and Temple Builders were directed by Sister Dicey Rogers, superintendent of Department of Women. The morning study hour was under the direction of Walter W. Smith, and the recreation and organized play under the direction of W. A. Teagarden, superintendent of Recreation and Expression. A certain amount of time was allotted to each department. The Sunday school, besides caring for forty children between the ages of four and eleven, sponsored two religious dramas at the Sunday school hour, one on each Sunday morning. The plays were, "The seeing heart," by Lydia Glover; and "Lydia, seller of purple," by Helen Wilcox. The players were from Los Angeles, and the plays were directed by Sister Eunice Winn Smith. They met with warm approval, and other branches have arranged to have the plays presented in their churches.

The Sunday school workers at a study session developed a standard of excellence which they will strive to attain this coming year.

The Department of Women occupied a day with addresses and discussions. The principal talk was by Sister Effie Van Fleet. In the evening they presented a religious play, written and produced by Saints from Long Beach.

The Department of Recreation and Expression had a full day, with verbal reports of the activities of the different local organizations, and an address by Brother Arthur Gillen. The afternoon brought a baseball game between Los Angeles and Long Beach, with a low score in favor of Los Angeles. The evening was given over to three short plays put on by the locals of Long Beach, Los Angeles, and San Bernardino.

The preaching was of a highly spiritual and instructive order, by Apostle J. A. Gillen, Bishop Frederick B. Blair, and Apostle John W. Rushton of Saint Louis, of the visiting ministry; and by George Wixom, P. R. Burton, T. W. Williams, and Walter W. Smith of this district. Four were baptized in the Pacific at the foot of Longfellow Avenue by P. R. Burton, on the last Sunday.

To those who have attended reunion at Hermosa Beach, no description of the matchless situation and weather is

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necessary. But to readers in general, it should be known that the grounds, about five acres in extent, lay back from the ocean front about five blocks, elevated enough to see the boundless ocean from nearly every point on the ground, swept hourly by the cool breeze, and smiled upon by the sun, day after day, with never a hint of rain. Hermosa Beach (the Beautiful) is ideally located, some eighteen miles from Los Angeles, within easy reach by motor car, interurban car, and Santa Fe Railroad.

The last three days of the reunion were devoted to the semiannual district conference. Some matters were introduced that divided the sentiment of the conference, but general unanimity of opinion prevailed in the end. Brother N. T. Chapman was elected to succeed himself as district president for the coming year, and Frank Van Fleet and Walter W. Smith were elected counselors. Amy Turner Lewis was chosen secretary and recorder, and David Carmichael, nominated by the Presiding Bishop, was approved as Bishop's agent. Brethren J. C. Stuart, Wilfred Burton, and W. A. Teagarden were chosen reunion committee for next year. Brother Herbert Pederson was elected superintendent of the district Sunday schools; Brother W. A. Teagarden, superintendent of Department of Recreation and Expression; and Sister Rosa Tier, superintendent of Department of Women. By action of the conference, future conferences of the district will be mass conferences instead of delegate. Adjourned to meet in Los Angeles at the call of the presidency.

Des Moines District

C. M. Richeson, president of the Rhodes Branch, was the first man on the reunion grounds, coming on Wednesday night and pitching his tent so as to help with the work incident to the preliminaries preceding such events. District President Henry Castings and Missionary Wilfrid Tordoff arrived early Thursday, the former with his "unionalls," and sleeves rolled up for work. From then on things began to happen.

Other Saints began to arrive, and Thursday night found twenty-five tents occupied, and the merry voices of the Saints rang out in splendid harmony, presaging a glorious time that was about to be ushered in.

Friday morning at ten o'clock the largest prayer service, in point of numbers attending, was held in the large tent. A spirit of devotion was manifest that cheered the hearts of all who were present.

At half past two formalities of organizing were attended to, in which the district presidency were associated with Apostle F. H. Edwards in the presidency of the reunion.

Saturday morning found the young people congregated at the church for a six o'clock prayer service, and the day was started in a proper manner. Then to the large tent went everyone for the eight o'clock general prayer service. Three of those early services were had by the young people during the ten days, and the results were very heartening to those in charge.

A storm on Wednesday morning threatened the peace and tranquillity of the Saints. Rain poured, and the wind raged through the camp during the general prayer service. While some held the sides of the tent to keep the wind out, all were singing songs, and the morale of the Saints was kept up until the west end of the tent caved in; then all sought shelter in the tent homes excepting the brethren who took a drenching in an effort to save the tabernacle from blowing down. The influence of God's Spirit was felt by many during this interim, and their faces were shining with tears which coursed down their cheeks.

On Monday night Brother Edwards called the priesthood together at nine o'clock for prayer, that there might come to the Saints the blessings that had been withheld for some reason until this time. After the storm that came Wednesday, the spirit of unity was intensified, and more of the blessings were poured into the hearts of those who had come that they might receive a spiritual uplift.

Brother Edwards lectured on stewardship and preached the same until Bishop A. B. Phillips arrived. These brethren surely came in the spirit of Christ, and the result of their teaching will be made manifest in the near future.

Patriarch W. A. McDowell ministered in his office in a wonderful way to the edification and blessing of all. He is a father in Israel in very deed. We were deprived of his companionship too soon, however, as he was called to Wisconsin to attend to a funeral service. Brother Phillips had to leave to go to Boston and move the family to Lamoni before school begins.

Then Brother Edwards did as the other two had done, leaving on Friday night for a reunion in Oklahoma, where they were not so well equipped with speakers as we were. Brother Tordoff preached in his characteristic missionary way several times and assisted in many ways to make the reunion the success it enjoyed.

Pastor H. A. Higgins of Des Moines was the speaker on the last Sunday morning, inspiring the Saints to have greater faith in God and the church.

Brother Castings preached at eleven o'clock Saturday, one of the best sermons of the many that were delivered. He gave much counsel by the Spirit, which caused us to exclaim, What manner of Saints ought ye to be?

Brother D. E. Dowker, of the Lamoni Stake Presidency, spoke the benedictional sermon of the reunion. Filled with the Spirit, he encouraged the Saints to build upon the sure foundation that was laid by Joseph and Hyrum and the early Saints at so great a sacrifice.

Stephen Robinson demonstrated his ability as recreational leader, to the satisfaction of all. Games were played all afternoon; and the evenings, after preaching, were filled with enjoyment for all. Three camp fires were held, in which old and young took part.

Sister Lentell and Sister Higgins had great success with the "youngsters" in every way, in prayer meetings, class work, and industrial instruction. The junior church was the most successful ever held, and we hope that Sister Lentell will come back next year.

As viewed from every angle, the reunion was successful. The power of God was manifested in many ways. Prayers were answered, sick were healed, and the windows of heaven were opened in the preaching and teaching of the word of the Lord.

We are expecting a renewal of effort all over the district as a direct result.

The large tent was shipped to Webster City, where Brother Tordoff will conduct a series of gospel meetings, beginning next Tuesday.

C. E. McDonald,
E. G. Beye,
Press Committee.

Irvington

Stockton, California.—About twenty of the branch were permitted to attend the reunion at Irvington. They report it to have been one of the most spiritual and best that has ever been held. The grounds, which have recently been beautified with flowers and shrubbery, added not a little to the enjoyment of all.

The talks given by Apostle Gillen were strengthening, as were also those of Bishop F. B. Blair. The subject of stewardship was so thoroughly gone into and illustrated that there could be no room for doubt in the minds of those who were privileged to hear them. All from here returned with a greater zeal and determination to go on and fulfill all the law.

Among those who were baptized during reunion were two from Stockton Branch: Sister Farley, who is the mother of Sister Agnes Vallem, and Mrs. Dagan, the wife of Brother Samuel Dagen. Both have been interested listeners for some time, and their coming in is a result of a thorough investigation on their part. We rejoice to have them numbered with us.

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The Department of Women has followed its usual custom and has postponed all activities during the hot weather of July and August.

The Department of Recreation and Expression gave two socials, one a wiener roast at the home of Sister Tinkes, an admirable place for a big bonfire, which was enjoyed by a large crowd. It was reported as one of the most enjoyable times in recent months. One evening a watermelon feed was given at the home of Sister Carey. There also a bonfire was enjoyed, and all ate watermelon until they declared they could hold no more. There have also been two swimming parties.

Other departments are moving along nicely.

Little Sioux District Reunion

In the beautiful City Park at Woodbine, Iowa, the Little Sioux District held their 1925 reunion.

This year we were alone, whereas for the past few years we had consolidated with the Gallands Grove District. But during the past year the two districts mutually agreed to dissolve the union.

We are glad to say that this was a good reunion. This was also augmented very much by the attendance of many of the Saints of the Gallands Grove District who came as visitors, and we were glad to have them with us.

The reunion was presided over by the district presidency, with Joseph Lane as the head and W. E. Adams and C. B. Woodstock as counselors. They called in with them, E. J. Gleazer of the Quorum of Twelve, and Charles J. Smith, district missionary.

As per custom, each day's activities was prefaced with a prayer meeting. These meetings were spiritual and held a high average. The blessings and manifestations of the Spirit were to all and, needless to say, all enjoyed them.

Our departmental work came both in the morning and afternoon and was under the general supervision of Brother C. B. Woodstock. Brother Woodstock's classes in religious education were well attended and much appreciated.

Professor C. R. Hield gave several lectures on Sociology in class form and without question did a good work. These classes numbered from about 125 to 160 in attendance.

The Department of Women was ably represented by Sister Myrtle Crabb, and the message presented was enlightening and edifying. This class period was in the afternoon.

The Health Department, under the supervision of Sister Laura E. Bateman, formerly superintendent of the Independence Sanitarium, was of a high order and was much appreciated. The need of this work is very evident, and surely the greatest cooperation along this line should be had.

The writer featured the junior church work and was much pleased by the response of the juniors. Our work was demonstrative, and the effort to make the complete organization of the church. The juniors desire to assist in the work and to find their place, and are cooperating along this line in order to develop the latent talents. Sister Nell Kennedy deserves much credit for taking the junior church and working out a beautiful little dramatization with the final climax depicting the perfect home operated on the true stewardship plan. She wrote the lines for each one, assembled them on the ground where they were rehearsed, and on Friday eve presented the playlet in the big tent. Many complimentary remarks were passed regarding it.

The recreational activities were under the direction of "Bill Johnson, and during this period all who cared to were kept busy. One feature was a game of ball between the "boys" of the town and the "boys" of the camp, in which the "camp boys" carried away the honors by a score of 6 to 5.

Of the general church officers we had with us E. J. Gleazer of the Quorum of Twelve, who worked untiringly and whose contribution was for the edification of the body. On Thursday Bishop Carmichael arrived and remained till late Sunday afternoon. Seemingly every moment of his time was occupied. Stewardship was the only theme, and he handled it as only he with his years of prayer and study could do.

Early on Sunday morning President Elbert A. Smith arrived and offered his contribution of two sermons, as well as many personal talks with Saints and friends. It was a feast to have him with us, and surely great good was accomplished.

Brother W. A. Smith, missionary to the Gallands Grove District, was with us most of the time and renewed many old acquaintances as well as some new ones. He preached for us three times, and one could easily understand that he was still "in the faith."

The general attendance was much better than the past few years. Twenty-four tents were on the ground, and about an average of 250 driving in each afternoon and night. Of course this was very much augmented on Sundays.

A dining hall was conducted in the basement of the church two blocks from the park. Brother Charles Hyde presided over this feature of the work, with the assistance of two of our worthy sisters. When necessary they drafted others to care for the overflow. Much credit is due these consecrated folks for their sacrifice and the good, wholesome food, well spiced and cooked. The average price for meals was about thirty cents—all you cared to eat. At this rate it paid its own expense.

The general attitude was one of progress; and the determined expression on the faces of the Saints and the way they are taking hold denotes failure for the Devil and success for Zion.

All in all we had a good reunion.

CHARLES J. SMITH, *Press Agent.*

Clinton District

The reunion of Clinton District convened at Eldorado Springs August 21 to 30 on the high school campus. The district officers, assisted by Apostle R. S. Budd, were in charge. Apostle Budd, Bishop J. A. Koehler, and Elders Lee Quick, W. E. Haden, R. T. Walters, Henry Sparling, and H. E. Moler were in attendance.

All the services were very much enjoyed. Eight early morning prayer services for the young people were well attended, and they proved to be a feast and a source of great comfort to many. The seven general prayer meetings at nine o'clock were also well attended and enjoyed, especially by the isolated ones.

Each morning at a quarter of eleven Bishop Koehler lectured on stewardships, which was much enjoyed. He ably presented the plan to many who did not understand it, and illustrated the lectures on the blackboard in such a manner that all were better able to understand.

Five extraordinarily good sermons by Apostle Budd were much appreciated, because many present had not heard him since the first years of his missionary work. They could realize the great change in him. This being his home town, it is needless to say he preached to large congregations each time. The association with Saints and friends of his youth was very much enjoyed.

Brother Quick preached two very interesting sermons, and Brother Haden preached once, delivering his message with power and consecration. Two interesting sermons by Brother Henry Sparling, in his interesting English way, were enjoyed by all. Former District President H. E. Moler also gave a good sermon.

All services were accompanied by splendid song services, and some very good special numbers were rendered.

On Thursday and Friday evenings the young people gave instructive and interesting programs, showing a good deal of talent in the district.

The afternoons were devoted to the work of the Sunday school, Department of Recreation and Expression, and Department of Women work, recreation, round table, and on Saturday an exciting game of ball. The young people enjoyed a wiener roast at the lake, a picnic at Nine Wonders

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with ice cream and iron water for refreshments; and Friday all, young and old, enjoyed "kid" costumes and a program. But while all enjoyed themselves in their play, they were ready for good meetings at the hours set apart for them.

The general health was good, and all felt more than repaid for the time and effort spent in coming. Good meals were provided for about seventeen cents a meal. Several tented on the grounds, and many roomed in the homes near the campus.

A spiritual time was enjoyed, and we feel that the reunion next year will be even better.

IRENE NAFUS ALLEN, *Secretary.*

Eastern Colorado

The Saints of Eastern Colorado enjoyed another spiritual feast when a large attendance of Saints, between three and four hundred, gathered at the beautiful reunion grounds at Colorado Springs.

The services were conducted under the big tent, and small tents were put up among the pines and along the beautiful mountain stream which flows through the grounds, where the Saints from other towns might enjoy real camp life for ten days. Meals were served in the cafeteria building.

We were fortunate in having with us many able speakers. Bishop J. A. Koehler delivered a series of powerful lectures on consecration and stewardship and urged the Saints to keep the financial law; for it is one of the important laws of the gospel.

Apostles R. S. Budd and M. A. McConley, Patriarch U. W. Greene, and Elders Edward Curtis, Jake Curtis, and Ward Hougas delivered inspiring sermons of a nature to urge the Saints to consecrate their lives to the service of the Master—to work, sacrifice, be steadfast, and pray that Zion might be redeemed.

Young people's prayer meeting was held every morning at six at Straton Park, a beautiful mountain park. General prayer meeting was held at nine, and lectures by Bishop Koehler or preaching service convened at eleven o'clock. Preaching service was also held in the evening.

The afternoons were occupied by departmental work, followed by recreation in the form of a fast volley ball game, hand ball, or horseshoe; or a hike or drive in the mountains was enjoyed. Friday the hike was postponed until near the bewitching hour of midnight, when a hiking party of thirteen, including Brothers Ed Curtis, Roy Budd, M. A. McConley, and others, feeling the call of adventure and youth, endeavored to prove that they are still young, started a nine-mile climb up Pike's Peak. After a night of honest labor, half past eight Saturday morning found Brother Ed Curtis, Brother Budd, and five other heroes shivering but happy on the summit of "Old Baldy," 14,109 feet high. Brother McConley suffered "cold feet" at the half-way house in spite of the fact that he wore two suits of clothes. Feeling the call of Duty, Sleep, and Cold, he gathered a small band of deserters and descended that hard-earned ground, arriving at camp in time to see the faithful returning from early morning prayer meeting. The others returned much later in the day and took refuge in their tents.

The regular semiannual conference convened at ten o'clock Saturday, with District President Bruce E. Brown presiding. The customary business of reading the minutes was in order, after which reports were received from the presidency, department heads, and local branches. Many of the reports showed excellent work being done in the small branches. The appointment of Brother Brown as district president by the First Presidency was ratified, and he was unanimously elected. He appointed E. J. Williams of Denver as first counselor. Other officers elected were: Ward A. Hougas, of Venango, Nebraska, secretary; Ethel Willis of Wiley, superintendent of the Department of Women. The ordination of Brother E. P. Darnell to the office of elder took place. He is a young man of high ideals and comes highly recommended. We trust he may have the hearty cooperation of all the Saints in La Junta, that his efforts may prove successful.

The sum of $1,200 was raised by subscription and loan to help clear the debt against the reunion grounds, and a plan was adopted whereby all members in the district pledged the amount of ten cents a week to further liquidate the indebtedness. The next district conference was voted to be held at Denver.

Sacramental service was held Sunday morning at eleven. A peaceful spirit prevailed, and the Saints were encouraged to continue in the great work of preparation for Zion. In the afternoon the Saints departed for their homes, taking with them the spirit of the reunion, a true concept of life, and resolving to seek the law, do the law, and keep the law.

GLADYS GIDLEY, *Correspondent.*

Southern Wisconsin

On the shores of beautiful Lake Monona, amid the virgin timber that lines its banks in Olin Park, Madison, the Southern Wisconsin reunion was held. The scenes of beauty without seemed to contribute to harmony and spirituality within.

In fitting, masterly addresses, Elder Floyd McDowell of the presidency and Apostle John F. Garver both entertained and instructed the assembly, so that by many a new vision was caught of the stewardship plan for Zion's redemption. The Spirit of God seemed to melt the hearts of his Saints to his will. Many spoke of their entire trust and confidence in the Christ and his church, and that Zion be quickly and fully established seemed to be the desire of all. More than that, they wished to render all possible aid that Zion might speedily be.

It was not a large assembly, but there were present quite a number of priesthood. Besides those mentioned there were Patriarch W. A. McDowell and Elders W. L. Christy, J. O. Dutton, E. J. Lenox, Leonard Houghton, L. O. Wildermuth, and S. M. Reiste of the missionary force. The local eldership of the district was well represented, as well as several from northern Illinois, among whom we noticed Elder Cooper and Elder Hayer.

The Department of Women, under the leadership of Sisters Hield and Christy, did very efficient work. Why should they not, under such leaders?

On the whole, a very enjoyable time was had, and all seemed to have the desire to come again.

S. M. REISTE, *Secretary.*

An Estimate of the Kirtland Reunion

(Excerpt from letter of G. T. Griffiths, August 26, to the First Presidency.)

The Kirtland Reunion was a great success from start to finish; the largest gathering we have ever had there. In the upper auditorium the closing Sunday we had a glorious time, eight-five testimonies, and the Lord manifested himself through the gifts of the gospel to the consolation of the people. Both auditoriums were full of people.

The institute work in charge of Brother McDowell was a wonderful success and the people seemed to be intensely interested in his lectures. He and Brother Curtis wielded a wonderful influence for good and preached some very constructive sermons. Others of the ministry were also blessed in the preaching of the word and in the performance of their duties incident to the reunion. The committee and the presidency of the reunion worked together very harmoniously.

The Kirtland Reunion has become a great factor for good. There were people present from all parts of Canada, the Eastern States, Michigan, Ohio, West Virginia, Pennsylvania, Indiana, Iowa, Missouri, Wisconsin, Texas, Alabama, and California, to our knowledge. Kirtland has become quite a rallying point.

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Ohio's Most Successful Reunion

(Excerpt from letter of James E. Bishop, Steubenville, Ohio, August 27, to the First Presidency.)

Last Sunday the most successful of all of the reunions held by this association closed. The schedule of services was as follows:

Prayer service 8 to 9:30 a. m. Class work 10 to 11 a. m. There were three classes: "Methods of teaching," F. M. McDowell; "Church problems," Charles Fry and J. F. Curtis; "Problems in human nature," James E. Bishop. At 11 a. m. the classes assembled in one group and were taught the social program of the church by F. M. McDowell. He certainly made it plain. He laid the foundation securely and ended with the mechanics of the financial statement. It was so plain that I felt to reject it would be rejecting light and truth. All afternoon was devoted to recreation and one afternoon a trip to the lake. Preaching in the evening was preceded by a congregational song service with some special numbers. Saturday evening was devoted to Graceland College, Brother McDowell in charge, assisted by Brother Gunsolley and some special music.

Another Good Reunion in Illinois

(Excerpt of letter from Elder E. R. Davis, Galesburg, Illinois, August 27, to the First Presidency.)

Our reunion is past history, but we trust the things experienced there will remain fresh in our minds. I am happy to say that it was the best reunion I ever attended, and the attendance and financial support were better than last year. We are thankful to be able to say that all needed funds were available before we left the grounds on the last day of the reunion.

A very good spirit was present throughout. The Spirit of God was noticeable in the opening meeting on the first day, which continued to increase throughout the reunion, until it reached its climax in a wonderful outpouring upon the last Sunday. A wonderful spirit was present at the prayer service on Sunday morning, and Brother Garver preached a powerful sermon under the influence of the Spirit at eleven o'clock, and Brother White enjoyed a great degree of the Spirit in preaching at two o'clock.

Hagerman, Idaho

August 24.—The gospel tent which sheltered the Idaho district reunion was returned to its place of storage this morning, and the Saints are speeding by auto and train to various parts of Idaho and neighboring States. From the general expression, all are carrying with them memories of a pleasant and profitable time.

Elder and Sister M. A. Etzenhouser closed a series of very instructive lectures Friday. Brother F. A. Smith gave several patriarchal blessings, and it goes without saying that he occupied the rostrum frequently and to good advantage. Apostle C. F. Ellis, our all-round man, who preached, helped take charge of the young people's meetings, related his experiences in the South Sea Islands, conducted round table and priesthood meetings, was generally appreciated. General Missionary R. L. Fulk was on the job every minute and not only entered whole-heartedly into the work of the pulpit but manifested a keen interest in volley ball, wiener frolic, marshmallow roast, and the fish line. Elder G. P. Levitt, of the Utah Mission, arrived the latter part of the week and contributed to the success of the reunion. District President R. C. Chambers, who is ever on the alert for the spiritual welfare of the Saints, was with us most of the time. At the election of officers he asked us to elect a more competent person to take his place, but the Saints decided such an individual could not be found, so he was sentenced to another year.

Friday evening a large delegation of Saints from Boise arrived, and in the prayer service Saturday morning the voice of the Spirit admonished them to move forward in constructing a place of worship in their city. Brother Earl Root was spoken to and told that he was called to the priesthood.

Arrangements were made with a local eating house to serve meals at reduced rates to those attending the reunion. The basket dinner served in the tent last Sunday was supplemented by Brother Fulk's forty-pound fish, and the farmers' watermelons.

Ten people—eight children and two adults—were baptized.

NEWS AND LETTERS

Little Journeys With the Editor

Home and Office

My last letter to the HERALD was from a Nickel Plate train nearing Chicago. In Chicago on time, a transfer from LaSalle Street Station to the new union station, a short but pleasant wait, and we were off for home on "The Hummer," one of the Chicago & Alton's crack trains. On schedule and without unusual incident, we arrived home. Thanks to Wayne Blair, our nephew, and his "Hupp" we were soon home after reaching the depot.

I have changed my itinerary in the East because of appointments in the Middle West, and my plans called for leaving Kansas City the 15th, the next day after arriving home. The forenoon spent in getting the house in running order after a period of being closed, I went at noon to Independence, to see what the desk contained. Well, we found out! A pile of mail, about two hundred and fifty letters, awaited "the chief." This, of course, was not all the mail which had come in my absence, for Elbert A. and our excellent office assistants had been caring for much, in fact, most of it, but it seems that there are always coming to the office in the mail matters to which "the boys" feel "the chief" must give attention.

Just to read such a pile of mail requires considerable time, and though I read much of the afternoon (between conferences) and took a mass home with me, yet when about eleven o'clock that night I switched off the light, there were quite a few held over for further opportunity. I had planned to leave Kansas City about noon the 15th for Lamoni, so "Guy" Fairbanks came over about half past eight or nine and took my dictation, and when about eleven o'clock we quit in order for me to get ready to travel, what with dictation at the office the day before and our work of the forenoon, there were not many letters left for further attention, yet at that enough to keep me busy for a time.

Possibilities of Country Between Saint Joseph and Lamoni

To one who always has some reading laid up awaiting time to do, the anticipation of the monotonous journey to Lamoni is not quite so bad as it otherwise would be. As all who have taken the journey more than once know, it lies through a country, particularly from Saint Joseph north, which is somewhat uniform so far as aspect is concerned, and with the train stopping at every station, and sometimes rather long stops, the time will drag; but at that, to one who is always interested in Zion and the gathering, there is much to stimulate thought, for the country through which the Burlington Railway passes between Saint Joseph and Lamoni cannot but be intimately connected with our Zionic development. And so every aspect of the terrain will arouse thoughts connected with the problems of the gathering. The

An unusually fine reunion was held at Brooksville, which closed last night; fine attendance, beautiful grounds, perfect weather. A high standard of spirituality prevailed throughout all meetings. M. C. Fisher conducted a round table every morning, much like at Onset.—Letter from Paul M. Hanson to the Presidency, Brooksville reunion, August 24.

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crops—are they as prolific as they will be under Zionic conditions. The farm buildings—are they such as we must have to bring the desired conditions socially? The soil—is it uniform enough in strength and quality to promote individual farming as the basis of our operations agriculturally, or would the diversity of crops indicate the advisability of group organizatiton? One can even find himself trying to guess as best he can from the fleeting observations to be made from a running train where will be the locations of some of the ideal agricultural communities for which the stewardship development will call. The little communities now along the line—when will we be sufficiently in control to turn the social and educational and industrial activities into the channels we desire to see them enter? Even the climatic conditions, such as annual rainfall, total days of sunshine, total days without frost, the variability of the seasons, etc., are thought of in connection with Zion. And then, too, as one's eyes sweep over the visible expanses of the splendid agricultural terrain, there is sure to come the question of the untapped or undiscovered natural resources lying just out of sight.

The long station stops, especially from Grant City north, which are so tiresome to many, are sure to turn my thoughts to another aspect of our problems. These delays are easily understood, if one listens to the rattle of milk cans around the express car ahead. The country around Lamoni is particularly well adapted to grazing; but the cream sold by the farmers who do milk cows goes to a town northeast of Lamoni, and is there made into butter, which in turn is shipped east, largely to Massachusetts. And *butter is shipped into Lamoni!* How long shall this continue? Until we are more alert to one of the greatest resources of that country and develop on the stewardship basis the dairy business of Zion. When shall we do it? Do I hear you say? It would not be long if I could have my say.

Even the journey to Lamoni comes to an end, and on time we rolled into the pretty little Iowa town. When I was a lad of seven the family had moved into it, or just outside of it, and from then till I was past thirty it was "home." There I went to school, there I went to work at blacksmithing, at clerking, at telephone construction work, etc. There I was married, and there our two girls were born. There dwell even yet many of the friends I found as a boy, and still others found as I entered into manhood. So I never enter the town without the stirring of the emotions due to reentering the scenes of childhood. I was met at the train by Brother Prall, the stake president, and was by him taken to the home of Brother Otis White, where I was domiciled during my stay.

The Lamoni Reunion

Having arrived too late to get the benefits of the evening meeting at the reunion ground, I took advantage of the opportunity to stroll around the streets, to see who of old-time friends I could see. I saw several; but the large number of younger and new faces bespoke the many, many changes which the passing years had wrought. But I enjoyed meeting the old friends, and it was good to hear their hearty, "Hello, Fred, how are you?" "Joe" Anthony and his band were giving their usual Saturday night concert, and this recalled other days, when as a member of the "Lamoni Cornet Band" I participated in these weekly concerts. I went to bed that night almost feeling that I had renewed my youth by exchanging old-time greetings with "Charley," and "Jim," and "Dave," and "Joe," and "Bert," and others, and as I recalled as I quieted into sleep, the pleasant memories of early days in Lamoni, I "shunted" from some of the memory pictures which conjured up the many changes wrought by the passing years which had changed the little prairie crossroads of "Sedgwick" into the picturesque and modern little city of Lamoni, the home of Graceland College and headquarters for Lamoni Stake.

Sunday, the 16th, was a busy one for me, for I was scheduled for three sermons, so quite early Brother Otis took me to the grounds where the reunion of the stake is held. Here, too, memories were aroused; for the old South Woods, private property of David Dancer, had been the playgrounds of Lamoni youth in early days. But it was highly pleasing to see how those rough woods had been converted into the well-kept and beautiful park which is now the permanent home of the stake reunion, having been purchased some years ago, and added to until now it comprises about thirty-seven acres, and is becoming a recreation ground of great importance to the community.

Not a large number of tents was on the grounds, for here as elsewhere many of the Saints depended upon the modern chariot to come and go. Perhaps the heavy rain early that morning kept many away because of slippery roads; but by the time prayer and sacrament meeting was over, there was a crowd of Saints on the grounds which quite filled the big tent, and the tent was filled at all the meetings of the day.

My theme for the three sermons was the social program of the church, and the splendid attention given me by the big audience attested that here, as elsewhere I had been, the Saints are keenly interested in Zion, the gathering, stewardships, etc.

In the evening, a concert excellent in character preceded the preaching hour, and, a bit prolonged, it was about a quarter to nine when I was introduced. Off to the southwest for some time, the sharp shafts of lightning and the black mass of clouds gave promise of a vigorous Iowa thunderstorm. Knowledge of what these storms will do to dirt roads caused many of the farmers present to grow restless, and by the time I began speaking perhaps a third of the audience had gone, and the whirr and clatter of Ford and Buick and Chevrolet and others indicated they were getting under way for home. But those who remained gave the closest attention while I still discussed the social program of the church. Good liberty for the speaker and good attention on the part of the audience make a combination that not even a storm interrupts. The meeting over, Brother and Sister White in their Dodge took me to their home again, and we were no more than in the house when the storm broke, a storm which lasted most of the night.

Brother Chapman had expected to drive to Independence Monday, the 17th, and had invited me to go with them, but the heavy rain caused me to decide to return by train; so not being up in time for the early train, I spent the forenoon in writing and reading; and after an excellent lunch prepared by the hostess, I bade good-by to my most genial host and hostess, and trusting myself to the custody of "Art" Downey, made the "perilous" journey to Togo to catch 112 for Kansas City. "Art" made it despite the mud and deep ruts, but not by a very wide margin.

A number of Saints were making the journey, so in visiting and reading the time was spent. Most of my visiting was done with an "old-timer" of Lamoni, Brother C. F. Church, who went as far as King City.

Back to Kansas City and Independence for another busy season of almost endless routine and details, before another trip to reunion or conference.

A Sample Day's Work

I wonder if a sample day's work will be interesting to you? Let me take the next day after returning. Almost as quickly as I had reached the house Monday, the 17th, Bishop Carmichael called by telephone to say he wanted an interview with me early Tuesday, as he must go to Lamoni and other places. So early Tuesday I was en route to Independence. Once at the office, I went into conferences. The forenoon passed in conferences with Bishop Carmichael, Publicity Agent J. A. Gardner, C. Ed. Miller, the secretaries, and others. Most of the afternoon was devoted to mail and conferences with editors, office help, etc. Right after supper Henry C. Smith, the church architect, came in, and for an hour we were discussing plans of the Auditorium. Then a trip to the Sanitarium with Brother J. A. Gardner to administer to a lad who was to undergo an operation next morning. And as the boy gripped my hand as we left, I knew he had been encouraged and helped. Dropping Brother John at his home I drove to the Campus, to see what the

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band, our L. D. S. Band, was doing in the way of practice. Hot as it was, one of the hottest days of the summer, that band was hard at work with their weekly practice, and I was glad to note their zeal. Roy Turner was working them out in a good as well as hot practice.

The Campus

On going into the Institute, on the third floor of which is the band room, I had noticed on crossing the Campus it was teeming with young people. On inquiry I learned that it was the regular Tuesday night "recreation," and while on the third floor I went out onto a porch on the north side and looked out over the grounds. They were well and even brilliantly lighted, and those youngsters were having a good time. I counted three volley ball games, and I think as many games of croquet going on simultaneously, besides other games of various kinds and descriptions. I went down on the grounds and passed through the merry crowds, and chatted for a few moments with some of those in whose care the youngsters were. And I could not but rejoice that our youth could find recreation and opportunity for play on our own grounds, under the guidance and direction of those interested in their spiritual welfare. And I felt that we were approaching the solution of a group of problems in our Zionic growth, those having to do with legitimate and properly supervised play and recreation as one of the factors in social betterment and spiritual welfare. But the equipment of the Campus and the Institute needs broadening.

The K L D S Radio

Leaving the Campus I went to our radio station, K L D S, to see what was going on there. Here I found another earnest though small group hard at work. The program was going out well, so I listened to the balance of it. "F. H. C." was announcing, and Mr. Virgil Thomson and a friend by the name of Campbell (if I remember aright) were putting on a special piano and organ program. Of course "Zella" and "Ray" were on hand, as such stand-bys usually are.

At the close of the program, I took the two performers in my car to Kansas City and then went home to bed, feeling the day had been a busy and useful one.

And so the routine continued through the week, or till Friday night, when I left Kansas City for Council Bluffs to spend two days at the Pottawattamie reunion. Of that more later. FREDERICK M. SMITH.

The Branch at Lucas, Iowa

We have not reported the work and condition of the Lucas Branch for many years past. This branch was organized forty-eight years ago, 1877, with sixteen members. Since that time a great work has been performed, fulfilling the word of prophecy that had been received. Father John Watkins was our first president and served for many years. Father John R. Evans was a faithful associate. A great many joined the church at this place. Quite a number of them have furnished working material for other branches. Apostle T. W. Williams, High Priest John R. Evans, John Davies, Lorenzo W. Powell, and Evan B. Morgan, who were ordained seventies, were of this branch. In past years we were greatly blessed with what is known as outward manifestations of the Spirit, and surely the true prophetic gifts were with us, as many can attest.

Our Sunday school had been a great force for good and had its results in engrafting the gospel truth into the hearts of many of the young. They may have been slow in coming forth to obey, but many of them united with the church and remained faithful.

At present a faithful few are holding services right along. We have felt discouraged at times, but have concluded from time to time that we had better keep the meetings going, for if we once discontinue to hold meetings, to get a renewal of interest may be a most difficult task. Brother Thomas Hopkins has been our Sunday school superintendent for years. He has been very devoted to his work and has accomplished much good, being a leader of the singing and an instructor in music. His daughter, Mrs. Gwenllian Ryan, though not a member of the church, is an ever ready and willing helper to assist him in his church work, in singing and Sunday school, teaching a class.

Brother William Farley is president of the branch. He lives at Chariton, nine miles east of here. He has been our president for years and after removing to Chariton continued his faithful services, being present every Sunday, teaching a class, and often one of our number in our midweek prayer meetings.

Brother Thomas Hopkins is our presiding priest.

Brother James W. Talbot is our presiding teacher, a good man but overburdened by his daily labors as a dairyman.

Brother Albert Baker is our faithful deacon, ever present. After years of faithful service he seems willing to continue his arduous task of caring for the church building, in keeping it clean, etc., without pay.

The coal mines shut down at this place two or more years ago. A great many coal miners left here and went to other places. A coal company is drilling three or four miles east of here. EVAN B. MORGAN.

Birmingham, Alabama, a Great City

August 30.—To-day has been a day of encouragement at our little meeting on Fulton Street. For some time previous there have been only two families to meet at our service. And to say the least, it seemed discouraging to us.

Brother and Sister Clark came back from Florida a short time ago, but because of his work they did not always meet with us. To-day Brother and Sister G. G. Booker were with us again after an absence of nearly a month, they having been at Akron, Ohio, to spend his vacation, and also at the Kirtland reunion. Sister Lee, one of Sister Booker's sisters, was with them to-day. And what joy for us! They want to come to Birmingham to live. The writer also received a letter from another brother from Florida, stating he was considering coming here to work, asking information. I only wish a lot of people would be of the same mind, and maybe we could get something started here in this city of iron.

Maybe if people knew something about Birmingham and its environs, they might really want to come here, so I am going to try to tell something about it. Of course there will be a whole lot I cannot tell, for I do not know it all myself. And then everybody must consider that it is not always what they want to do that is the right thing, for maybe God wants something else. People are different; everybody is not alike, and the good Master of men does not deal the same with everyone. We are so differently constituted that he has to deal with us according to our needs and in a way that will be effective. So, anyone seeing this and desiring to come here had better pray about it, and maybe ask the Bishop about it. There is lots of work here and lots of people to do it.

Birmingham is located in a valley, with mountains all around it; in sort of a pocket. One disagreeable thing is, when the air is heavy, there is so much smoke that you get a great deal more smoke than you do fresh air. There are so many smelters, foundries, and steel mills that the air is full of smoke unless the weather is clear.

I was told when I came here last January that there were fifteen skyscrapers to be built this summer. There are a number under construction, and some have been finished. Houses are being built wholesale; stores and apartments a plenty; factories not a few. Additions are being made to the large steel mills owned by the T. C. I. Coal and Iron Company. This company has hundred of acres of land, three large steel plants, one in Ensley, another in Fairfield, and another in Bessemere. The writer and his wife recently went through the Fairfield plant, which is situated on a hundred acre plot of land. Here they make structural iron, angle, eye beams, rods for reenforcing concrete work,

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steel cars, tie plates, railroad spikes, bolts, sheet steel. Here we saw one of the two largest electric motors in the world. The other is in Japan. I saw a three hundred and sixty thousand horsepower motor. It was used to run a large set of rolls that rolled sheet steel, a sheet about thirty feet long and about six feet wide, out of a chunk of hot iron about two feet by two feet by six feet long.

This plant employs at present about four thousand men. The Ensley plant employs the same number. There are numerous other plants here—several other large steel plants making wire and nails and other products. Then there are numerous concerns making by-products of coal, for the three great coal fields of Alabama are located here or near here. One of the largest, I understand, has been little developed as yet.

There are cement factories, tile mills, lime plants, and many others I cannot name. This Birmingham is just in process of development; a few years ago it was only a small town. Anyone who is willing to work, and prove himself, need not be idle here.

You read a great deal about Flint, the great automobile center. I mean Flint Branches and their young people. I remember about fifteen years ago that the Flint Branch was a small affair; the Saints met in the Odd Fellows Hall at the corner of West Kersely Street and I think Second Street. Their numbers were small; then the Buick began its boom; Saints came from all around; others were baptized; they built a church, then another, and then another; now look at them. I only hope the same thing will happen to Birmingham, Alabama. Here we are! three active families resident here, possibly a few more who do not come to meeting, the nearest branch over two hundred miles away, where is there a better field to work? And, by the way, people are religious down here, too, in their way. You see crowds at the churches on Sundays, and lots of churches, too. Only no Latter Day Saint church. The HERALD is of real interest; lots of news. I am glad the President's presence is being enjoyed in many of the branches. I am sure it will be a power for good. Also glad the time is fast coming when stewardships will be a reality and not only something to talk about. I trust that God's great work will speedily roll on to its final consummation,

General Delivery. EDW. I. YODER.

San Francisco, California

August 26.—The 1925 reunion for this district is now a part of history, but the lessons learned, the social affiliations, the inspiration we experienced will stay with us and encourage us to go forward the coming year with renewed zeal; in fact, the general feeling is that we have come higher, as we have been commanded, though all realize that there are still higher planes for us to strive for, before we can attain that which we are told is awaiting us.

The stewardship plan was made so plain to us that many are availing themselves of this privilege, realizing that only by obeying the full law of God will they be able to obtain all the blessings which God is only too willing to shower upon them.

The athletic meet at Irvington was won by the San Francisco Branch, and they will be the custodians of the Cup for the coming year. The Religio, to celebrate this, had an "indoor track meet" at the home of Sister Putney on August 21, which was enjoyed by everyone present. Affairs like this bring home to us the fact that we need a recreation hall, so that our Religio can function to its fullest extent.

For the first time the church at San Francisco did not close its doors during reunion time. Elder L. B. Shippy was unable to leave town during this period, and he volunteered to preside at all regular meetings, which was appreciated by all the Saints who, like him, were not able to be at Irvington.

The early part of July we were favored by having Apostles Gillen and Ellis with us; we are looking forward to the time when they can again be with us. Bishop Fred B. Blair addressed us on August 5; Bishop Blair was with us during all reunion time, and we were very glad to have him with us at our little church. On August 16 Elder J. W. Rushton preached for us at both the morning and evening services. The Saints are still talking about the wonderful things they heard that day.

All departments of the work here are in excellent condition, and all those in charge are alive to their responsibilities and are using every opportunity to further the cause.

Missionary Work at Watts, California

The central Los Angeles Branch fosters several missions in adjacent towns and communities. The latest of these is at Watts, some six miles from the church. Brother W. L. Vail was appointed to work among the few Saints living there. For several months he conducted a preaching service there weekly, in private homes. The pastor and others assisted in the preaching. Interest grew, and a desire for Sunday school brought about an organization last April. The school has grown to be the second in size in the district.

About the fourth of July, Brother P. R. Burton brought the district tent to Watts and began a series of meetings. These caught the interest of the people in the neighborhood at once, and for almost a month he preached every night, and he, Sister Burton, and Brother Vail visited among the people by day. The result of the meetings was the baptism of eighteen persons and a very promising outlook for more in the near future. The Saints of Los Angeles appreciate the untiring work of Brother and Sister Burton and Brother Vail and of the little group of Saints in Watts, and feel that the Lord has been with them.

At the close of reunion, Brother Burton again took the tent back to Watts and is continuing with good interest. Brother Vail has gone to Independence for a visit but half promised to return and bring help with him before very long.

Porcupine Branch

ARKANSAS, WISCONSIN, August 31.—Although the membeship here is not so large as in former years, some having moved away and many others scattered in various places, yet the few families of Saints that remain are trying to keep up the work under the leadership of Branch President Manly R. Shedd, assisted by District President S. E. Livingston.

Sabbath school is held each Sunday with Brother Clive Metcalf as superintendent, assisted by Brother Lloyd Shedd. There is an average attendance of about thirty-five, and the following special days have been observed: Easter, Mothers' Day, and Children's Day, appropriate exercises having been furnished for each day.

Sacramental service is held once a month, and the usual midweek service, at which the attendance is not very large. We truly feel strengthened after each service and have a greater desire to press onward in the gospel work.

The Department of Women usually meets once in two weeks, but owing to the very busy season on the farms, regular meetings have not been held of late. Regular meetings will be resumed soon. We feel that much good can be accomplished in this department.

Quite a number from this branch attended the reunion at Chetek June 26 to July 6, and we are now looking forward to the conference which is to be held here some time in October. We trust that many from the various branches will be able to attend and enjoy the occasion with us.

We are sorry to note the loss of Sister Louisa Shedd for a time, as she expects to leave this week to attend Graceland College. She has been organist for church and Sunday school for some time and will be greatly missed. However, we hope for her success. MRS. ELSIE GANOE.

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Southern Nebraska District

Our district is a large one so far as territory goes, making it quite a task to travel and care for. There are four branches, all small, three groups, and over two hundred scattered members. At the conference last March it was decided that two-day meetings should be held this summer in all the branches. When our one lone missionary, Brother E. F. Robertson, arrived in the district, he at once began preparations to carry out this order, with such modifications as wisdom and circumstances seemed to advise, with the result that he has had a busy summer. Some fine meetings have been held, and we trust good to the work has been accomplished.

One-day meetings were held at Nebraska City July 12, Wilber July 26, and Plattsmouth August 2. At these meetings Bishop J. A. Becker was the speaker, presenting the program of the church from the standpoint of the bishopric in an able and satisfying manner. Saints from Plattsmouth, Lincoln, Union, Nebraska City, Auburn, Tecumseh, Douglas, Palmyra, Pickrell, Blue Springs, Hebron, Superior, Wilber, DeWitt, Fairfield, and Franklin, also a few from outside the district, attended these meetings, so we feel that the message brought by Brother Becker will be quite well disemminated throughout the district.

Two-day meetings were arranged for at Fairfield and Kearney. Being unable to secure a speaker from headquarters for these meetings, Brother Roberston tried to get Brothers W. M Self and J. R. Sutton. These brethren labored in the district in past years and are known and loved by the Saints here for their long years of faithful work among them. Brother Self could not come, but Brother Robertson succeeded in bringing Brother Sutton by driving to Colorado in his car and bringing him back with him. They had a very nice meeting at Fairfield, Saints from surrounding country attending, also some nonmembers. Meetings were continued a few evenings with fair interest.

After these meetings the brethren made a hurried swing around the district, spending one Sunday at Wilber. At this place there are very few Saints left, but in the morning the Methodist minister and his congregation attended the services, and at night the church was almost filled with nonmembers.

The next day they drove to Lincoln, more particularly that Brother Sutton might call on Sister Lydia Horne, Grandma Horne we all lovingly call her, who is ninety years of age. She is still full of love and faith for the work and the servants of God, and has known Brother Sutton in the years that are gone. It was a great joy to her to meet him once again. Grandma Horne is another of our dear English sisters, coming to this country some years ago.

Going on to Nebraska City, a meeting was arranged for Tuesday evening. The church was well filled with old friends and Saints who enjoyed the sound of Brother Sutton's voice once more in testimony of the work and of the divine calling and support of its leaders. Some expressed themselves as being greatly revived and strengthened by reason of his visit.

From Nebraska City they drove to Franklin, and would go from there to Kearney, where there is a large group, for the two-day meeting previously arranged. We are unable to report on this meeting, not having heard from there. Sister Letha Sutton accompanied her father in his journey through the district.

Brothers Robertson and Sutton were called from Fairfield to Kearney Friday, August 21, to conduct the funeral of Sister T. E. Fitzwater, formerly of Pawnee City, who died in the state tubercular hospital on that date. The body was taken to Mount Washington, near Independence, for burial.

The district conference will be held in Lincoln September 19 and 20. For this reason no two-day meeting was arranged for Lincoln. As this district now holds but one conference a year, unless especially arranged for, the delegates to next General Conference, election of officers, etc., will be a part of the business before us. Reports should be sent in promptly. We have the promise that if possible one of the Presidency will be with us. We hope for a good attendance and a season of good cheer.

We wish that all young people of our church who come to the state university at Lincoln the coming year would try to get in touch as soon as possible with our young Sister Blanche R. Farrar. She can be found at the university library, in the social science building, room 209, telephone B6891. She has a message that should interest all.

Sister Bertha Hart left Lincoln for Los Angeles August 29. Sister S. E. McWilliams and her daughter Thelma attended the reunion at Council Bluffs, Iowa. Brother Grover Wall attended the Colorado Springs reunion. Vacation time will soon be over, and things will swing back to normal again. We are spending vacation as a "shut-in" but are supposed at least to be much improved.

BLANCHE I. ANDREWS, *District Secretary.*

Lamoni Stake

Hiteman Home-Coming

A home-coming was held at Hiteman on Sunday, August 30. Brother W. E. Prall spoke in the morning, and at noon a sumptuous dinner was served in cafeteria style at the church. The Lamoni High School Orchestra gave a concert in the afternoon, assisted by the Jolly Four, girls' quartet, from Lamoni. These young people made the trip of ninety miles to Hiteman in five cars. After the concert the visitors were treated to a trip to a coal mine. Another short concert was given prior to the evening service, at which hour Brother David Dowker spoke.

Allendale

At the Rinehart home, six miles northeast of Allendale, Missouri, an all-day meeting was held on August 30. This meeting was held in a little grove near the home. Elder L. G. Holloway preached at eleven o'clock, and a basket dinner was enjoyed at noon. Brother Holloway spoke again in the afternoon, and at this service the little child of Brother and Sister Ira Rinehart was blessed under the hands of Elders E. Dewey White and L. G. Holloway.

There was good attendance throughout the day. Plans are under way to hold a series of meetings in that neighborhood some time in November.

Lamoni

Brother Willard Hield, the new public school superintendent, spoke on the subject of diligence at the eleven o'clock hour, August 30. At this service Maxine Fay, baby daughter of Brother and Sister F. M. McDowell, was blessed. In the evening Brother McDowell preached his farewell sermon to the Lamoni people as a resident among them.

A farewell picnic for the families of Brothers McDowell and A. Max Carmichael was held in the Central Park the evening of August 29. Brother and Sister McDowell leave for Independence and Brother and Sister Carmichael for Iowa City.

There have been two excellent young people's prayer services recently. On Wednesday, August 26, they discussed their Nauvoo trip and testified of the greatest benefit derived therefrom. On the following Wednesday evening, September 2, their subject was, "He leadeth me."

Sister Lucy Lyons Resseguie passed away on September 3. This sister is well known to the Saints here, having come to Lamoni in the early 1880's. For thirteen years she held the public office of postmistress in this town, later becoming the home maker for the children of Brother and Sister Elijah Banta. This position has been hers for many years. She was an active church worker when she was strong, for many years superintending the little folks' department in Sunday school and later occupying as a teacher there. Her knowledge of music and her willingness to respond to the church's need made her service of great value.

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Among the many other tasks which fell to her lot was helping in the compilation of the hymns for the Saints' Hymnal, her name is seen among the committee on one of the first pages of our song book. The funeral of this sister was held at the home of Sister Mary Banta, which has also been the home of Sister Marietta Walker. This service was on Sunday afternoon, at which time Elder Joseph Luff preached and was assisted by Brother F. A. Smith.

The college opening was held Monday, September 8. Many familiar and unfamiliar faces were to be seen in the audience on Sunday. The sacrament was administered to a full church and was a service of high order. Brother F. A. Smith was the evening speaker.

Central Chicago

Sixty-Sixth and Honore Streets

Central Chicago Branch ushered in the month of August with a church wedding, when Brother William Keir and Sister Marie Yates were united in marriage, Brother H. P. W. Keir performing the ceremony. The church was beautifully decorated, and the ceremony was exceptionally pretty. A shower had been previously given the young folks at the home of Sister Bell, and they carried with them into their new home many substantial evidences of the good wishes of their friends.

For two weeks the doors of the church were closed because of the camp meeting at Elmhurst. All who could attended the meeting and returned refreshed from the blessings which attended their gathering.

The Department of Women started the winter campaign with a get-together meeting at the home of Sister Belle Simmons, president of the department, and later an all-day meeting at the home of Sister William Bass. Sister Eugene Horton will be the hostess next Thursday.

Our new missionary, Brother Frank B. Almond, is taking an interest in the activities of the various departments, thus infusing the officers and members with new courage and enthusiasm.

The plays given by the young people August 31 were enjoyed by all. Our young people show ability in anything they undertake. Why should not our work prosper if they put their shoulders to the wheel?

Logan, Iowa

September 5.—We are again pleased to report some of the activities of the branch and let you know we are still a hopeful band of Saints trying to carry on the Lord's work. Our meetings are quite well attended, especially the sacramental services. At our last meeting of this nature we had a splendid spirit present and a true devotion of the Saints. God was pleased to speak to us through the gift of tongues, giving comforting assurance, also admonition. The coming of our Master was assured to the Saints as being nearer than many relized. Faith in God, confidence in the men of the church placed there by God for the directing and leading of his people, was a part of the message.

Sister J. L. Gray, of Independence, Missouri, worshiped with us over two Sundays, being here on a visit at the home of Mrs. Gerald Gunsolley. Also Sister Minnie Massie (Kennedy), of Independence, was with us, both bearing splendid testimonies of an encouraging nature. Sister Massie remained for a two or three weeks' visit with relatives, and her mother, "Grandma Kennedy," as she is known by all in our branch. She is one of the few remaining charter members of the Logan Branch. She is past the eighty-year mark but is still able to be about, and is a regular attendant at church services, giving many splendid testimonies of the divinity of this work.

School soon begins, which is going to take many of our young people, who are earnest workers, from our midst. Sister Bernice Hansen goes to Pittsburg, Kansas; Elva Merrill goes back to Graceland for another year; Sister Ruby Murfield, who has been attending school at Omaha, Nebraska, this summer, will teach this winter near Neola, Iowa; her sister, Fay Murfield, is now attending school at Omaha. Brother Clair Crabb is going to Graceland this year, a fine young man, reared in a home of true and loyal Latter Day Saints, and I am sure the church will profit by his future contribution of service.

Brother George Whitehead and family have moved to the center place. It seems that Graceland and Zion are drawing heavily on us this year, but we are happy to have the recruits to send, and trust that the little start made with friends and Saints of the Logan Branch will expand under more favorable circumstances and conditions to broader fields of usefulness.

At a special business meeting of the branch it was decided to put in a basement under a portion of the church. A new furnace, toilets, and some other repairs are some of the improvements planned.

When we get all fixed up ready for the "Bridegroom" we are going to plan a home-coming day for all who once worshiped in the little Logan chapel, which was dedicated in 1872, and on that day we will rededicate our lives to God and his service. "Loganites," be on the watch tower, for ye know not when the hour will be. "Be ye also ready." The work on the basement is progressing rapidly and will soon be ready for the finishing coat.

We had the pleasure recently of a visit with a family of Latter Day Saints whom we met in far-away Texas, Brother and Sister Gatrost and family. They are now located at Marfa, Texas, and doing quite well; no Saints there that they know. I solicited him for a subscription to the SAINTS' HERALD, with a promise that as soon as they were back home he would subscribe.

We enjoy the HERALD very much, and when it arrives it is like having a big family visit to sit down and read of the doings of the Saints from various parts of God's great vineyard. Long live the HERALD, and may she herald glad tidings far and near of the onward march of progress for Zion's redemption.

We just closed one of the best reunions ever held in the Little Sioux District. This was the common expression of the Saints on the ground. One of the first motions of the Saturday business session was a reunion for 1926. Let us begin now to make plans for its success. We feel to praise God for the good spirit that was present during the reunion and for the leaders who came and gave us a wonderful vision of the future policy of the church. We are now looking forward to the district conference.

There is always something to do for the Master as the days go by. May the words of the Master, "Occupy till I come," be one of our slogans. May God bless his church in her onward march.

Casey, Illinois

September 1.—On the afternoon of August 9 Brother M. E Harris preached at Union Center. At night Brother H. M. Curtis preached at Good Hope.

District President F. H. Henson preached at Good Hope Sunday morning, August 16, and in the evening at Bellaire. He was called here to preach the funeral of Brother Boyd, of Kibbie, Illinois.

August 23 Brother H. M. Curtis preached at Union Center. In the evening S. J. Harris occupied at Good Hope.

Robert, the little son of Brother and Sister M. E. Harris, died Wednesday morning, August 26. Funeral services were held at the Bellaire church August 28, in charge of Brother H. M. Curtis. Several of the Saints from Casey attended.

Those from here that attended the Brush Creek reunion were Brother and Sister H. M. Curtis and their two sons, Paul and Glenard; Sister Ellen Wright, Sister Clarence Kidd, and Brother Bert Kidd. OPAL WRIGHT.

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Independence, Missouri

Stone Church

Brother C. B. Hartshorn, superintendent of the Sunday school, returned from an extended trip in the West. He was called quite frequently to preach at various locations, and he said he enjoyed the experience.

J. August Koehler, bishop of Holden Stake, was here Tuesday morning.

Apostles J. F. Curtis, M. A. McConley, C. F. Ellis, J. A. Gillen, E. J. Gleazer, R. S. Budd, and F. H. Edwards have returned from reunions. Bishops A. Carmichael, J. A. Becker, and M. H. Siegfried have also returned. The joint council will meet in the near future.

The three members of the First Presidency have been in Independence for a few days. President F. M. Smith was here in time for the Labor Day exercises. President E. A. Smith spent Sunday at the Far West reunion in Stewartsville.

About two hundred friends of Brother and Sister T. J. Watkins gathered at their home on Thursday, August 27, to help celebrate their twenty-third wedding anniversary. Brother Watkins has just recovered from a severe illness. He leaves soon for Colorado.

There was a good attendance at the sacrament service, but not as large as usual. Refreshing showers were a benediction as they fell in the early part of Sunday afternoon. The evening service had to be conducted in the Stone Church, as the showers had made the Campus unfit for use. A large audience greeted Brother J. F. Curtis in the first service of the two weeks' campaign.

Labor Day on the Campus was observed in the usual holiday fashion, with the exception that there were no activities in the forenoon. Beginning at three o'clock there was a real ball game between the Standard Oil All Star Team of Independence and the Mount Washington baseball team. The teams were so evenly matched that at the end of the ninth inning the score stood at five to five. In the tenth inning the Independence boys lost their luck, and the game finished five to ten in favor of Mount Washington. A large crowd saw the game, and there was much enthusiasm.

At seven o'clock President F. M. Smith addressed the crowd of 6,500 on the subject of "The sanctity of labor." He had splendid attention and excellent liberty in presenting his message, and he expressed himself as being glad he made the trip from Michigan to give this talk.

Motion pictures, "The speed spook," an entertainment film, were shown at eight o'clock, and the Campus was quiet before ten, ending another day of recreation on Independence's playground.

Funeral services for Mrs. Ellen D. Gould, wife of C. G. Gould were held at the church at a quarter after one Sunday.

On Monday funeral services were held for Elder J. C. Foss at the church at three o'clock. Brother Foss was one of the old-time missionaries. He did a great work for the Lord, and his reward is sure.

Brother B. F. Lee, of Sugar Creek, died at the Sanitarium Sunday, September 6.

President F. M. McDowell has moved to Independence from Lamoni. He will occupy the Lillian Zimmermann Fligg home at the corner of West Lexington and Short Streets.

Group One claims they also should be credited with one hundred per cent priesthood efficiency, as at a recent prayer service they had three elders, two priests, one teacher, and two deacons present, with an attendance of thirty-eight.

Group Six had two elders, one priest, one teacher, and two deacons present.

Dudley Smith, the son of Walter W. Smith, former pastor of the Stone Church, is recovering, steadily improving at the Sanitarium, where he underwent an operation.

Mrs. Minerva Gates Smith, formerly connected with the Sanitarium, is looking after the office work during the absence of Miss Copeland.

Apostle E. G. Gleazer was in Des Moines, Iowa, Sunday for the laying of the corner stone of the new church under the direction of H. A. Higgins, pastor of the Des Moines Branch.

Second Church

Considerable serious sickness and affliction are among the Saints and their children, affecting attendance at the services.

Sunday's monthly social service at which the Lord's supper is served was a splendid meeting, in which the voices of the young and the aged mingled in testimony and exhortation.

Among the unexpected happenings is the serious illness of Lawrence Good, who was taken to the Independence Sanitarium late Saturday evening, and almost immediately surgical aid was summoned, for a burst appendix had ensued, and peritonitis was advancing. His present condition is quite hopeful.

Some of the groups are at present actively working on the harvest festival assignments. Brother Charles Koehler made announcement Sunday morning that the festival and public celebration of the harvest would occur at the Campus during the last week of the present month, and urged that Saints contribute to the success of the effort. Let the importance of this work not be overlooked by people of Second Church congregation, who for the past celebrations have been almost entirely responsible. Let us do our part.

Walnut Park

The sacramental service Sunday in charge of B. J. Scott and Glaud Smith was well occupied. Brother Scott felt impressed again to urge the importance of prayer on the part of the Saints. We remember this as one of Brother Scott's most earnest and frequent exhortations.

Brother Charles E. Blair, suffered from quite a stroke the early part of last week. However, his case has responded readily to treatment so that he was able to be out on the streets Tuesday morning.

Brother W. T. Gard has been chosen as leader of the Walnut Park young people.

The Sunday school organized in Group 41 has been named Bethel Star. Superintendent Alice Cowan visited there Sunday and was pleased to find an attendance of thirty-four and an active corp of officers and teachers, so the organization will be considered permanent.

Spring Branch

Sister Dollie Uptegrove and George W. Burnett were married September 2 by George F. Weston at his home in Spring Branch group. In the evening a group of relatives and friends gathered at the new home of Brother and Sister Sammy Uptegrove, brother of the bride, in one of the Wilkins buildings near Spring Branch where a wedding supper was enjoyed. A wedding march was played by Brother Weston on his flute, and several appropriate songs were sung by Brother and Sister Sammy Uptegrove.

Group services at the church are good, with an increased attendance at the Religio meetings..

East Independence

The last Sunday in August Brother Walter M. Self was the speaker in the morning. He talked along the line of faith, and his effort was much appreciated.

In the evening Brother Walter Chapman talked on the same subject. Both sermons gave much food for thought, and while Brother Chapman said his sermon was for the young, it was suitable for all ages. We hope his presentation of the subject may inspire action among us all.

At the sacrament service September 6 a good spirit prevailed. Some good testimonies were given, showing the need of being prepared for whatever work the Lord has for his children to do, and the loss that results from lack of this preparation or in failing to move forward in the path of duty.

The young people of our three groups have been wanting to do something in a social and financial way. As a

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result of this desire some of them formed themselves into a dramatic club, and the last few months have given much of their time to preparing to give a comedy, "The winning widow." Last Thursday and Friday nights saw the culmination of their efforts when they presented the play at the church. Mrs. R. L. Ward was the director of the play, and she and Mr. Ward have been untiring in their efforts to help the young people. The Walnut Park orchestra gave their services Thursday night, and Brothers Jack Custead and Robert Miller gave their services on Friday night in furnishing music for the entertainment. About forty dollars was cleared, and the young people are to be complimented for the work they have done.

Sunday evening Brother J. M. Paxton was the speaker. The Saints were glad to hear him present the gospel story again. We were favored at this service with a song by a quartet from the Fairmount Church.

Brockton, Massachusetts

September 1.—Our church activities commence on September 6, after a summer vacation. The church services here during July and August were dispensed with, so the majority of the Saints could attend the two months' reunion at Onset, Massachusetts. Everyone feels as though the services were very beneficial.

We are in hopes of starting things here, and with a greater desire to accomplish something than ever before. Never before has there been so much faith and confidence expressed relative to doing our part. We know we can labor, and God will give the increase.

We are starting the Sunday school activities by holding an annual picnic on Labor Day. The outlook is good, and if we can only keep ourselves in the right condition we know there shall be results.

The general expression here is that every eye is Zionward. There is every assurance that this year will be one of effort such as has never been before. Let us pray that this feeling may prevail throughout the church. We sincerely trust that next month there will be more news of interest to the Saints from Brockton Branch.

Moorhead, Iowa

August 27.—Services here are closed at present on account of the reunion being in session at Woodbine. A few Saints from this branch are tenting, but the majority are driving back and forth as circumstances will permit. A large number attended Sunday school, and all seemed pleased with the services.

Brother Joseph Lane was called from the reunion one day last week to preach a funeral sermon as Pisgah. He passed through Moorhead and called on some of the Saints at that time.

Brother C. R. Hield and family returned to their home about the middle of this month to prepare for his duties as superintendent of our school. Brother Hield spent part of his vacation in attending summer school at Madison, Wisconsin, while his family visited relatives.

On August 16 Elders T. O. Strand and Mark Jensen accompanied Brothers Ole and Elmer Anderson to Lake View, the home of Brother and Sister Arthur Baughman. Sister Baughman has been sorely afflicted for a long time, and the Moorhead Saints and others have been diligently remembering her in their prayers.

Brother and Sister John Adams and their son Frank are enjoying a few weeks of outing in Colorado and other points.

Brother C. B. Woodstock was a guest at the home of his nephew, C. R. Hield, Tuesday night, August 25. Both he and Brother Hield are attending the Woodbine reunion.

Miss Clara Strand, of California has been a guest at the home of her brother, T. O. Strand, during the last few weeks.

Brother Jesse Smith and family, of Sioux City, visited relatives at this place a couple of weeks ago. Brother Smith occupied the pulpit one Sunday evening.

Brother and Sister Glenn Wilson and their children spent last week among relatives in Sioux City.

Brothers Mark Jensen, T. O. Strand, and Ira Wilson and wife attended the funeral of Joseph Seddon at Woodbine August 10.

Brother Chester Davis and family, also Ellis Davis, jr., returned August 18 from a visit with relatives in Michigan and Indiana. They returned home by way of Lamoni, where they attended the latter part of the reunion. They were accompanied to Moorhead by Sister Mary Lewis of Lamoni, who is at present visiting among relatives.

Brothers and Sister David Outhouse and daughter Ethel, also Sister T. O. Strand, enjoyed a visit with Lamoni relatives and attended part of the reunion there.

District President Joseph Lane made Moorhead Saints a short visit just prior to the Woodbine reunion.

Brother Perry Mann, in company with others, returned last week from a trip to the Western States.

Mapleton, Kansas

We are unable to report any rain since our last news items were written, but as I write the distant roar of thunder can be heard. In spite of the sweltering heat our attendance barometer has been registering well up the scale.

The Christian people of this place are holding a revival meeting in the Mapleton Park. Fairly large crowds are attending, but some consternation was aroused last night over the evangelist's message on hell. He placed everyone who fails to accept Christ in his life, whether an honorable person or not, in hell to sizzle and fry forever and ever with no possible avenue of escape—and still he said he was representing a just God.

A newcomer, who has been given the name of Hollie Everett, has taken up his abode at the home of Brother and Sister Everett Hughes. The little man arrived Saturday night, August 15. The little babe of Brother and Sister Everett Hillman was blessed at the eleven o'clock service of Sunday, August 23, by Brothers John Graham, sr., and Hollie Dennis. Brother Graham, who is in his ninety-second year, was the spokesman. He has a wonderful mind for a man of his age. It is keen, alert, active, and always ready and able to defend this work. Often in testimony meeting he says, "I am ready to leave this stage of action, for it is only a step over there, and I am ready. I have no dread in the passing. This gospel is true and gives me great comfort." When Brother Graham leaves this life, there will be many hearts saddened. His life has been faultless, and we look upon him as a father or patriarch to this branch.

The prayer meeting of August 16 was presided over by three of our young priests: Orion Dennis, Wayne Jennings, and Arthur Dennis. A fine meeting was had, as the good Spirit was present. Pastor Lee Quick was the speaker in the evening, telling why Christ built his church. Many good thoughts were left with his hearers. Hollie Dennis was the speaker morning and evening on August 23, using for his subjects, "Men that I know," and "Honesty and sincerity; will they save you?" Good crowds heard the messages. He also spoke the evening of August 23 on "Probation after death, or hell." There was a large and attentive audience. Brother John Graham, sr., was the morning speaker and gave a very fine talk.

Brother Lee Quick and family took in all of the reunion, and several from here took in part of it. A fine reunion was the report. We took part of our ball team over for a game on the last Saturday and came back on the wrong end of a nine to seven score. We played the Christian team of Fort Scott Tuesday evening, winning by a score of five to two.

Sister J. L. Gunsolley and the Wellington family are welcomed back to our midst after a vacation visit with relatives and friends.

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The following young people are leaving this week for school: Pearl Arnold to Alliance, Nebraska; Lulu Needham to Independence, Missouri; Helen and Clara Belle Weeks and Nellie Dennis to Fort Scott, Kansas. They will be missed, and we want them to return as soon as possible.

Welcomes Pamphlet on Stewardships

(Excerpt from letter of Elder A. H. Parsons, New Port Richey, Florida, August 5, to the First Presidency.)

This morning I will say that I am still among the living, but have not been able to do anything sufficient to warrant me in buying a car, as my health is very uncertain yet, though the spells I have if I step off too quick are not so severe as up north. I get over them much sooner, and I am not left so depleted, yet I have to be very careful of my movements. For this reason I have had no report to make, and until I get on my feet so as to go by myself I do not suppose I will have much worth while to report.

I want to say for your encouragement that I have enjoyed reading your reports in the church papers, and also the Bishop's write-up on stewardships. As far as I have read, I think it the best ever put out, and I can, when I get strength, preach that doctrine. I have not done so for a long time, as I did not know what stand to take. Now we have a guide to direct us so that we can all say the same thing.

Topeka, Kansas

September 2.—Those of our numbers who attended the district reunion at Netawaka, Kansas, the forepart of August report a very enjoyable time with spiritual influence and a good interest.

Weather has been very warm here the past few weeks, but attendance has been about normal. Sunday evenings services which were discontinued through the months of July and August will be resumed the first Sunday in September.

We have plans made for a Sunday school picnic to be held Labor Day in the city waterworks park of Topeka, the entire park having been reserved by us for this purpose. It is a beautiful place for such an event. We will have races and contests of various kinds for folks of all ages, with prizes for the winners, and expect to have a good crowd as efforts are being made to bring out all members and their families in Topeka, both those active and inactive in church work, and make it a real get-together affair, invitations have been issued to the Saints of the Scranton Branch to meet with us also, and join in a picnic dinner "with all the trimmings." Prizes will be given by merchants of Topeka.

Sister Surridge, of Bevier, Missouri, is visiting in Topeka with her granddaughter, Sister Helen Hays.

Sister Sam Morris, of Lawrence, Kansas, attended services in Topeka Sunday morning, August 30.

We are pleased to welcome to our branch Brother and Sister Spinnett from near Providence, Rhode Island, who are newcomers in Topeka. Also glad to report the return of Brother and Sister C. J. Sheets to Topeka, who have been in Iowa for several months past, and we hope they will remain here, as they are active workers and needed in the branch.

Our Sister Anna Alfrey's mother-in-law, Mrs. C. E. Fry, of North Topeka, passed away August 29, at the age of forty-six years. Our pastor, Brother A. P. Crooker was requested to preach the funeral sermon, which was done at the undertaker's chapel. The funeral was at 2.30 p. m., September 1. Music and singing were furnished by members of our choir.

Our people are in need of a new church here, and although we have the lots and a building, more room is needed. Plans are being considered in connection with changes necessary, and on Sunday, August 16, a building fund was started, with pledges totaling over five hundred dollors toward this end. It is felt that the work can be carried forward to much better advantage in this place with a more suitable building.

Central Los Angeles Church Consecrates Pipe Organ

On the closing day of the Hermosa Beach reunion, representatives of various branches of the district announced special day services in their churches and invited all to attend. Among these invitations was one to attend Los Angeles on Sunday, August 30, when the new pipe organ should be formally opened and consecrated.

When that auspicious day arrived the church was filled with members of the branch, and Saints from Long Beach, Santa Ana, San Bernardino, Ontario, Watts, Hermosa Beach, and East Los Angeles. Sunday school and three services filled the day. Apostle J. A. Gillen preached the sermon at eleven o'clock and the prayer of consecration was made by the pastor. Three organ programs were played: Sister Nelle Crum played at the morning service, Sister Olive Lytle at the afternoon service, and Sister Margaret Wickes at the evening service.

The cantata, "Esther," was sung by the choir in the afternoon, under the direction of Margaret Wickes. The evening sermon was by Apostle T. W. Williams. A basket dinner was enjoyed at the noon hour, in the near-by park. The large attendance, the splendid spirit of love and fellowship, and the presence of the Holy Spirit all day long make us feel that we have scored another success for the work here.

The tent meetings at Watts, conducted by P. R. Burton, are being well attended, and will continue another week. The tent will then be moved into the neighborhood of the East Los Angeles Branch, and Brothers Burton and T. W. Williams will begin preaching services.

A number of Saints from Los Angeles are planning to attend the rally day services at San Diego on September 6, and at Santa Ana on September 13. The rally day of this branch will be on September 20.

La Junta, Colorado

August 30.—La Junta is wide awake and on the job even though we have not been writing to the church papers very often.

The latter part of June and the first of July Elder Solomon Tripp, who was a great help in the early organization of the branch here, made us a visit which was enjoyed by all.

We had a very spiritual prayer service the evening of July 1, when the voice of the Spirit came to the Saints by way of encouragement. We always have a goodly number of young people at the midweek prayer services, and their prayers and testimonies are a source of strength to all.

August 2 District President Bruce E. Brown was in charge of the prayer and sacramental service. The voice of the Spirit again came to us with a message both to the pastor and membership, giving cheer and encouragement and pleading with the Saints to come up higher.

Pastor E. P. Darnell, who held the office of priest, was in the meeting called to be an elder and was ordained August 16 at the district conference in Colorado Springs.

We are glad to welcome an elder in our branch, as we have felt the need of one for some time. He has been busy since his ordination because of sickness in the branch.

About thirty-five of our members were privileged to attend the conference at Colorado Springs. All express themselves as having had a good time and enjoying all meetings as well as the association with the Saints.

We are thankful for nine baptisms within the past two months and a half. We hope and pray the good work will go on. (Continued on page 966)

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Radio Programs

K L D S

TUESDAY, SEPTEMBER 15, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Tuning in number.
Contralto solo by Miss Gladys Good.
Ladies' Quartet: "Honey town," Wilson.
By Miss Mary Fields.
Mrs. Clara Curtis.
Mrs. Frank Good.
Miss Gladys Good.
Saxophone solo by Wesley Brocaw.
Soprano Solo: "Mystery of the night," Denni.
By Miss Mary Fields.
Piano solo by George Miller.
Ladies' Quartet: "In the gloaming."
Contralto solo by Gladys Good.
Saxophone solo by Wesley Brocaw.
Soprano Solo: "Dreaming," Shelley.
By Mary Fields.
Ladies' Quartet: "Mighty lak a rose," Nevin.

THURSDAY, SEPTEMBER 17, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Program arranged by Miss Amy E. Winning.

Soprano Solo:
(a) "Tiny garden," Wood.
(b) "You came to me," d'Hardelot.
By Mildred Spencer.
Mrs. Arvid Franck, violin.
Tenor Solo:
(a) "I'd build the world in the heart of a rose," Nicholls.
(b) "Lolita," Buzzi-Pecci.
By George Arnold.
Soprano Solo:
(a) "The night has a lyre of gold," Whelpley.
(b) "The garden of your heart," Dorel.
By Mabel Harris Lockwood.
Violin Solo:
(a) "Canzonetta," Ambrosio.
(b) "Chanson berceuse," Ambrosio.
By Mrs. Arvid Franck.
Tenor Solo:
(a) "My Lindy Lou," Strickland.
(b) "My little banjo," Dickmont.
By George Arnold.
Soprano Solo:
(a) "I'll forget you," Foster.
(b) "Your smile," Foster.
By Mildred Spencer.
Mrs. Arvid Franck, violin.
Soprano Solo:
(a) "To a hilltop," Knox.
(b) "Evening," Curran.
By Mabel Harris Lockwood.
Piano Solo: "Dance Negre," Cyril Scott.
By Miss Amy Winning.
Accompaniments by Miss Winning.

SUNDAY, SEPTEMBER 20, 1925

11.00 A. M., From the First Independence L. D. S. Church

Organ music by Mr. Robert Miller.
Hymn.
Prayer.
Anthem: "All hail the power of Jesus' name."
Sermon by Apostle John F. Garver.
Hymn.
Prayer.

6.30 P. M., From the L. D. S. Radio Studio

VESPER SERVICE

Music will be furnished by Mrs. I. A. Smith, soprano; Mrs. S. A. Burgess, contralto; Mr. George Anway, tenor; and Mr. Frank Russell, bass.
Sermonet by Apostle Paul Hanson.

9.15 P. M., From the L. D. S. Radio Studio

The K L D S Ladies' Quartet, consisting of Miss Mary Fields, Mrs. Clara Curtis, Mrs. Frank Good, and Miss Gladys Good, will sing several selections. Miss Fields will sing a soprano solo. The Walnut Park L. D. S. Orchestra, conducted by Mr. Orlando Nace, will furnish other numbers.
Sermon by Apostle E. J. Gleazer.

(Continued from page 965.)

We have a nice group of Orioles here who are doing some splendid work. They are always ready and willing to do what they are called on to do in church work as well as the social part of the work.

The Department of Women has not been very active the past few months, but is again starting work with renewed energy and plans to do much in the future.

ETHEL B. WILLIS.

What Does Graceland Mean to Me?

In response to personal letters to several Graceland students, they answer the question in their own words. Reading them is just like a heart to heart talk with young people who feel deeply.
The following letter is from Elsie Smith, Blythedale, Missouri.

What does Graceland mean to me? I have never had that question asked of me point blank before, and I must stop and consider just what it has meant to me. Not because it helped me so little, but because it has helped me so much, and I must pick out the most important things.

I went to Graceland more as a matter of course than because of any great desire urging me to go there. I wanted to go to college somewhere; Graceland was nearest, and I was low on funds. I am going to Graceland again this fall. Not because I must go some place and it is nearer, but because I have a burning desire to be under the roofs of the buildings there, and I wish to mingle with "worth-while" people who have the "worth-while" philosophy of life and religion.

Graceland has given me self-confidence, assurance, and a definite aim in life. I wish now to get what knowledge I can and then come back to Graceland and offer my services as an instructor. I may not be able to do much, but I am willing to do what I can for the institution.

Graceland has a different atmosphere than any other college, it seems to me. There is an intangible something all about you. You feel it, you sense it, but at first you do not entirely comprehend it. Only after serious thinking and careful observation do you become aware of the cause of that "intangible something." It is, first, cooperation on the part of both students and faculty; second, earnestness in all occupations; third, purpose, everyone seems to know where he is going and how he is to get there; fourth, reverence for things which call forth that trait; and fifth, enthusiasm, which marks all phases of work taken up. With those characteristics so dominant in a school, it cannot help but be different—and better!

I am willing to do what I can to help the college keep its high ranking.

Safety Education

Half the toll of children killed by accidents in the United States might be saved by a campaign of safety education in the schools, according to the National Bureau of Casualty and Surety Underwriters. Three university fellowships of $1,000 each for the study of safety education have been established by the bureau.

Patriarch Pitt's Recovery Delayed

Early in the week we had word that Brother Frederick G. Pitt and Sister Pitt were at their special work of caring for the Kirtland Temple, but under date of September 2, a letter from Sister Pitt conveys this information: "We regret to say we are obliged to give up our work here, owing to Elder Pitt's condition. He suffers severe bodily pain, making him almost helpless. We know you sense our sorrow in leaving the place and the work we love so much, but are glad to leave it in such good hands as Brothers Fry and Patterson. We came and tried to do our part, but find it impossible at this time. We are still hopeful all will be well in time."

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MISCELLANEOUS

Notice of Appointment

To fill the vacancy caused by the resignation and the removal from our district of our secretary, Miss Madeline Clark, the presidency of the Eastern Maine District have appointed as district secretary Mrs. Gertrude Stevens, Jonesport, Maine. H. A. Chelline, district president.

Conference Notices

Eastern Michigan annual conference, September 26, 1925, at Croswell. One of the First Presidency is expected to be present. All branch secretaries are requested to send in a ministerial and statistical report to the district secretary not later than September 20. Matthew W. Liston, district president; H. C. Swoffer, secretary.

Eastern Maine district conference will be held at Jonesport, October 3 and 4, 1925. Please send all reports to the district secretary, Mrs. Gertrude Stevens, Jonesport, Maine.

Detroit district conference will be held at Detroit, Michigan, October 10, 11. All officers of branch and district send reports to W. L. Bennett, 1053 Penrose Avenue, Detroit, Michigan, before October 5. W. L. Bennett, district president.

Toronto, at Toronto, October 3 and 4. First session at 10 a. m. Please send all credentials and reports to district secretary before September 28. Church is on Soho Street, near Queen Street. David Pycock, president; Floralice Miller, secretary, 57 Melbourne Avenue, Toronto, Ontario.

Southern Ohio semiannual conference, at Middletown, September 25, 26, and 27. No reports will be expected other than that of committees or special matters. A report will be read from members of the committee elected to draft rules for the district, also a report touching the matter referred to the First Presidency and district presidency at last district conference. The first meeting will be an entertainment Friday evening. A collection will be taken at this meeting to assist the Graceland College gymnasium and convention hall. Round table discussion Saturday morning at 10; business session at 2 p. m. Branch presidents should see that three delegates are elected and their credentials sent to the conference. A fine spiritual gathering is anticipated, and a hearty welcome to all is extended. James E. Bishop, district president, 226 Edgar Avenue, Steubenville, Ohio.

Two-Day Meetings

At Hamburg, Pennsylvania, in the Youngstown-Sharon District, for the young people, September 19 and 20. First meeting will be Saturday morning at 10. All are welcome. Come and let us make these meetings successful. David H. Jones, district president.

Addresses

Virgil B. Etzenhouser, 1932½ Parker Street, Berkeley, California.

Clarence Duesling, superintendent London district Sunday school, and Mrs. M. Duesling, secretary, 405 Mornington Avenue, London, Ontario.

Convention Notices

Toronto district Sunday school, at Toronto, October 2, 8 p. m. After routine business and other necessary business a short program will be given by Sunday school workers. Send in all credentials and reports to district secretary by September 28. J. T. Whitehead, superintendent; Floralice Miller, secretary, 57 Melbourne Avenue, Toronto, Ontario.

Department of Women of Southern Ohio District, at First Columbus Branch, Columbus, Ohio, October 16, 17, and 18. Blanche Edwards, general superintendent, of Lamoni, Iowa, will be present. All Saints of the district are urged to attend. Mrs. Gard Kirkendall, district superintendent.

THE SAINTS' HERALD

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

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Marriage Notices

HAUNES-LEISE.—At the home of the bride's parents near Vail, Iowa, at 11 a. m., Saturday, September 5, in the presence of a few relatives and friends, occurred the marriage of Albert H. Haunes and Ruth M. Leise, Charles E. Butterworth, grandfather of the bride, officiating. An excellent dinner was served at noon and ice cream and cake at 2.15 and 3 p. m. The couple drove to their home in Cherokee, Iowa.

Our Departed Ones

JENSEN.—J. Charles Jensen was born June 17, 1847, in Copenhagen, Denmark. Came to America with his mother in 1854, going to Salt Lake City. On their arrival there they were disappointed with conditions and left as soon as opportunity offered, going to Council Bluffs in 1857, which he made his home the rest of his life. Baptized by President Joseph Smith in October, 1871, and remained faithful. He has served as Sunday school superintendent, district clerk, and historian, always doing his work well. Died September 2, 1925. Funeral service in charge of J. A. Hansen, assisted by F. C. Fulberg and George Beaty.

ALTMAN.—Inez Grace Altman was born October 30, 1913. Baptized April 12, 1925, and was an active little worker in the church. Died August 23, 1925, of diphtheria-typhoid. Leaves her parents, Mr. and Mrs. Charles Altman, three brothers, two sisters, and many relatives and friends. An infant brother preceded her eight years ago. Her smiling presence will be missed by all. Funeral services from the home, with Frances May in charge. Interment in the Crabtree Cemetery.

MONTGOMERY.—Henry H. Montgomery was born at Greensburg, Indiana, April 22, 1846, being the son of John and Sarah Montgomery. Was reared to manhood and spent the most of his active life in that section of the country, but spent a few years in southern Missouri, Alabama, Montana, and North Dakota, and finally came to Independence in 1918 to live with his daughter, Sister Ida Gordon, with whom he had also spent several years before coming to Independence. He married America Jane Hudson in 1880 and to them were born four children, Albert P., and Ida, of Independence, Ona Coy, of Tacoma, Washington, and Orpha Gordon, of Walnut Park congregation, Independence, all of whom survive, as do thirteen grandchildren. Brother Montgomery was baptized by Joseph Ward in southern Missouri July 13, 1894, and ordained a priest March 3, 1895, in which office he spent many active years, being a devoted and enthusiastic convert to the faith. Enlisted in the Union Army May 6, 1864, and served until the end of the war. He contracted rheumatism and other diseases during this service which made him a constant sufferer and invalid during the latter years of his life. He died firm in the hope of the gospel on August 18, at the home of his daughter, Sister Ida Gordon, 1001 West Hayward, in Independence. Funeral at that address August 21, at 2.30 p. m.; interment at Mound Grove Cemetery.

GORE.—Mary Gore was born in Scranton, Pennsylvania, January 31, 1874. Died August 15, 1925, at Scranton, Pennsylvania. Funeral services were in charge of R. J. Hawkins. Interment in Washburn Street Cemetery.

Aids to Study of "Word of Wisdom"

For the convenience of many correspondents and inquirers I have arranged to supply the following Health Booklets, etc., by mail, postpaid:

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

How Shall Graceland Be Maintained?

The only institution of higher learning to be organized and promoted by the Reorganized Church of Jesus Christ of Latter Day Saints is Graceland College, located at Lamoni, Decatur County, Iowa.

After five years of organized and determined pioneer effort, it opened its doors to students on September 17, 1895, on the second floor of a store building in this attractive little country town, and the enrollment was so small that it could not be denominated an auspicious beginning.

Through long years of intense struggle this little college pursued its course, bringing to numbers of young men and young women now prominent in its faculty and in the working forces of the church, including its leading quorums, training which has been of great value. But this does not measure the benefit which has accrued to the individuality of the church, for the culture of the body has been perceptibly raised by the contact made possible when these trained young men and women have been deployed throughout the membership of the body. Nearly one thousand young people have completed some course of study offered by Graceland, and more than five thousand have taken some training under her faculty.

The first college building, when its doors were opened for students in January of the year 1897, and which still crowns College Hill, was then estimated to be an asset of possibly $30,000 value. From this initial valuation, the physical properties forming Graceland College have steadily increased until now it is worth almost ten times that amount, or at least $275,000. With the increase in valuation of its properties has come more than a corresponding increase in its usefulness to the church, and now we find that instead of a graduating class of one person, the class of 1898, in 1925 it sent out a class of ninety-eight to make themselves felt in the working organizations and councils of the church.

A Change in Questions

For many years the annual question was, Shall the church conduct the college for another year, or shall its doors remain closed after the present college year is over? Of late years this question has been changed, and at this time the question is, *How shall we conduct Graceland College?* And this question became acute a short year ago, when the division of the accrediting association of the country known as the North Central Association made a new ruling, that a portion of the income supporting a four-year college should be derived from a permanent endowment of not less than $500,000; and that a junior or two-year college should derive a portion of its support from a like endowment of not less than $200,000.

This would seem to indicate clearly the answer to the present question as to the financial method to be pursued in conducting the college—it should be at least partially by the endowment plan. For a number of years the college has been fully accredited by the North Central Association, and the whole system of higher education in America to-day is built upon a system of accrediting. No college could hope to secure a desirable student body, either as to number or quality, which institution did not protect its graduates and further their interests in the world by seeing that its standing was such as to give them equal standing in the marts of trade and education with the graduates of other like institutions. What is more, no thorough Latter Day Saint wants to place his young brothers and sisters just entering the world of earnest activity under any handicap which is avoidable. They will have enough to carry at best; we all want their load to be as light as we can make it.

$200,000 Must Be Raised to Maintain Present Standing

Last General Conference adopted the following as its conviction of what should be done:

Whereas the financial support of the institutions of the church, including Graceland College, has been under consideration by the leading quorums and General Conference for many years, and

Whereas the leading quorums of the church have adopted

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the policy of maintaining a fully standardized and officially accredited college of recognized standing in the educational world, and

Whereas the standardizing and accrediting associations of the country have recently revised their standards relating to endowments, fixing $200,000 permanent endowment for junior colleges and a minimum of $500,000 for four-year colleges, and

Whereas the matter of endowment for Graceland College has been under consideration by the leading quorums of the church for several years and by resolution been favored by the Joint Council of Presidency, Twelve, and Bishopric, as well as by the Standing High Council, and

Whereas all income derived from permanent endowment will reduce by that amount the appropriations required for the General Conference for current running expenses,

Therefore, be it resolved, That we favor the policy followed for many years of maintaining and supporting a fully standardized and officially accredited institution of higher learning at Graceland College; and

In view of the fact that in order to maintain a junior college an endowment of $200,000 is required, and for a four-year college an endowment of $500,000 is required by the accrediting associations of the country,

Be it further resolved, That we favor the raising of an endowment for Graceland College of $200,000 at once in order to maintain our present junior college, and an additional $300,000 at the earliest possible date for the accrediting of a full four-year standard college.

Immediately the forces of the church offices took up the work of carrying out the will of General Conference, and two and one half months of preparation have already been made for the raising of the necessary endowment of $200,000, that the present standing of the college may be maintained. There are left six weeks to complete preparation for the raising of the fund, which will be begun November 1 and completed November 15.

Two hundred thousand dollars would seem to be a large sum to raise, but when the burden is divided among all the people of the church who are producers, it is not an oppressive or impossible one. Of course every member should do his share, and "according as the Lord has prospered him." We are "in the world" in the matters of educational training as well as in the organization of associations to complete the economic or industrial or social redemption of Zion, and we cannot withdraw ourselves so completely from a qualified dependence upon our Gentile neighbors as to ignore this action of the accrediting associations of the country. It is our duty as a church to conduct our college according to this ruling, that our graduates may receive the benefits.

Methods of Raising the Fund

One leaflet recently sent out from the church offices contains the following items of information concerning the manner in which subscriptions will be taken and payment made:

Terms of Subscription. Pledges will be accepted for any amounts, and eight months will be given to complete the payment. If possible, one fourth of the pledge should be paid in cash at the time when made, but this is not absolutely necessary. Do not hesitate to accept pledges without cash payments, if necessary. The pledge cards provide for payment being made on the 15th of the month, and it is desirable to have the total unpaid amount of the pledge paid in monthly installments. This will make it easy for the signer to pay the pledge. Your committee should be thoroughly informed regarding the terms of subscription, so that a correct explanation can be made to your members.

Amounts to Accept. Accept any size contributions offered, but impress on the people the fact that dollar subscriptions will not raise this college endowment. We must talk in terms of one hundred dollars and more. Few wage earners but can afford this much, considering the fact that they have eight months in which to earn it. Some of our missionaries and members whose income is very limited have signified their willingness to help and are giving most generously. Use discretion, however, and avoid urging members to subscribe more than they really can pay. Discernment on the part of your committee members should govern in this matter.

Where to Remit. Pledges and amounts collected should be turned into the hands of the Bishop's solicitor in your branch and by him turned over to the Bishop's agent in your district.

Further information will be supplied from time to time, and full preparation should be made to raise the required pledges during the first fifteen days of November.

The feature of this plan which makes it possible to further the stewardship program and provide the endowment for the college will be discussed in these columns in the near future.

RICHARD J. LAMBERT.

Questions and Answers

Question: What is meant by the second paragraph of the paper known as the "Program for the establishment of Zion," adopted by the late General Conference, which reads as follows: "That the Bishopric secure completed financial statements by the selection of a corps of men qualified by special training (if possible) who shall be assigned territory with a view to securing these financial statements by personal contact." Does this special training referred to mean college training?

Answer: Answering the question as to our understanding of what was meant by the command of the late General Conference instructing the Bishopric to "secure completed financial statements by the selection of a corps of men qualified by special training (if possible) who shall be assigned territory with a view to securing these financial statements by personal contact," we advise as follows:

It is our understanding that the Bishopric should select men who *understand* not only the law governing the stewardship plan, but who are capable of attending to the mechanical part, or who are able to make out these financial statements.

The word *qualified* is understood by us to be used here in a limited sense, and not that this corps of men should necessarily be college graduates. The General Conference, including the Solemn Assembly,

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is the highest legislative body in the church, and *when it commands there remains nothing for us to do but obey.* The Bishopric then desire to find men who are fully in sympathy with the financial program of the church, who have shown their sympathy and sincerity for the same by fully complying with its provisions, who are competent to teach the same both theoretically and practically. The various *bishops, Bishop's agents, and the agent's solicitors should all be in full accord with the program and constructively try to get all members to comply with this program.*

Does This Peddler Come to Your Door?

Then Beware of His Wares

A small boy returning from Sunday school was asked concerning the golden text for the day, and replied, "Go ye into all the world and tell the gossip to all the people."

Luke in his seventeenth chapter of Acts of the Apostles has this parenthetical comment: "For all the Athenians and strangers who were there spent their time in nothing else, but either to tell, or to hear some new thing."

Human nature does not change very much. To-day's new rumor has more disciples than yesterday's truth. At least it has more patrons and colporteurs —they may not be truly disciples, since to-morrow men and women of that type are intrigued by another rumor.

Jesus himself furnished material for gossip—or at least he was the victim of it. The story got out and spread abroad that he was a tippler and that he was a gourmand: "A glutton and a winebibber." His parentage was questioned. (It is yet to-day by those who deny his immaculate conception. If not conceived of the Holy Ghost, then he who was to be our example in all things was born of illicit intercourse.)

Jeremiah suffered: "And they said, Come, and let us devise devices against Jeremiah. . . . Come and let us smite him *with the tongue,* and let us not give heed to any of his words."—Jeremiah 18: 18.

It was gossip that put Jeremiah in the dungeon, and Joseph Smith in Carthage jail, and Jesus Christ on Calvary's cross. Gossip has not lost its power to blacken, to distress, in the last extremity to incite murder.

Particularly when there are strong differences of opinion, gossip is busy. To-day is no exception to the rule. There is in circulation a great variety of rumors, stories, and assertions (gossip), some of which is being printed and widely distributed. An occasional rumor may be corrected; most of them go beyond reach of correction. Some of this gossip, gathered on the street and elsewhere, may be true, though truth is not often sensational enough to appeal to the peddler. Some of it is utterly false, without even a minimum of truth. Some of it is made up of half truths. This may be more dangerous than the other, because of the adulterous relations truth is made to bear with error, the children of which belong in the house of correction but instead get into very good homes because of the respect had for the one parent. (Parenthood is at least claimed.) When people know that a *part* of a story is true they are prone to accept it *all* without further investigation and may be deceived where an out-and-out falsehood would have been investigated and exposed.

It was known that Jesus ate with publicans. On the strength of that fact the story that he was a drunkard the more readily obtained credence. The peddler could barter that story where others might have been rejected. But, oh, poor peddler! He has sunk into merited and no doubt welcome oblivion. To-day he would curse the man who would make his name known. How foolish, how vicious, how despicable his industry. The name of Jesus of Nazareth has risen far beyond his power to besmirch. And this is true more or less of every faithful man or woman. When Brigham Young began to deride the name of Emma Smith to her two sons, Alexander and David, Alexander being impetuous naturally became indignant; but David taking it philosophically laughed at the blustering Brigham and said, "You might as well try to rub the silver from the moon as to endeavor to tarnish the name of Emma Smith."

The man who really is called of God and knows it, and is trying in humility to do his duty as best he can, may have many arrows shot at him from in front and some from behind, but he can stand in the strength of Israel's God conscious that eventually they will fall harmless at his feet.

But the man who constantly listens to and repeats rumors about this or that one (it matters not who the person may be) cannot hope to do constructive work. He may seem for the time being to pull another down, but he can never thus build himself up. The discussion of truth is always respectable; to divert attention from principles and embark upon a campaign of personalities is a sad mistake.

Sometimes when the real truth of the matter is brought to the attention of the peddler of rumors, he takes shelter under the plea, "I did not know that." But generally there is a way to know. Why repeat a story until you have made a reasonable effort to discover whether or not it is true?

There are always two pertinent questions to ask: First, is it true? Second, even though it prove to be true, will any good come from repeating it? There

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seems to be an ever-present impulse in the human heart to immediately repeat a spicy story. We almost burst with importance and must relieve ourselves by rehearsing it to others. We have the haste and the zeal of a messenger. But what sort of a messenger?

Is our message true? We may talk largely about truth, and spell it with capital letters, TRUTH. But is the particular story we wish to spread true? Do we take time to find out whether it is true?

Granting that the story is true, should it be told? Shall we win our way by such methods? Shall we help others and the cause of truth thus? Here wisdom must enter in. Paul says, "Speaking the *truth* in *love*." Is it really *love* that prompts diligence to gather such rumors and such haste to relate them, even if assured of their truth?

James wisely said: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain." On the other hand, "If any man offend not in *word*, the same is a perfect man, and able also to bridle the whole body." The man who can control the tongue that is so eager to talk can control all the rest of the body.

Here is a rule that is Christian: When stories come to you on the printed page or by word of mouth, before you believe them and speed them on their way to other homes and hearts to blacken the reputation of men or quorums, go to or write to those concerned and get their side of the story. (It matters not who is concerned, the procedure is Christian.) I have tried it many times with profit; in the few instances where I have failed, regret has followed. A bad story thoughtlessly repeated leaves a bad taste in the mouth and a bad feeling in the conscience. It may not blacken any other soul; but it will tarnish the soul of the man who constantly indulges in such practice.

Having verified the story, if it be true, is it such a story as should be published abroad? Can you speak it in love? Is it such a story as you would tell your neighbor *about those whom you love most?* These are searching questions. Straight answers will greatly help. And they will eventually put the peddler of gossip out of business in Zion.

ELBERT A. SMITH.

The information your letter [a letter from the Presidency's office] contained as to activities in financial lines is encouraging indeed. And we are happy also to note from the HERALD and otherwise that the spiritual condition is greatly improving. From the rapid change to better and more pleasing conditions since the conference, it appears that some wonderful experiences are immediately before the church. Anticipating this, we pray that we may ever keep pace with its progress—Excerpt from letter D. J. Williams, Honolulu, Territory of Hawaii, August 25.

ORIGINAL ARTICLES

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

What Think We of Jesus the Christ?

Sermon by Charles E. Irwin at the Stone Church, Independence, Missouri, April 20, 1924. . . . . . .

In a consideration of the life and message of Jesus Christ, there occurs at least one episode to which we would like to call your attention. Upon one occasion, as recorded in the 16th chapter of Matthew, you will recall he was discussing with his disciples the results, so far as they were then ascertainable, of his mission on earth, and he propounded to his disciples this very significant question, "Whom do men say that I, the Son of man, am?" We are not imputing to the Master a selfish motive in this query. He was merely jealous of his mission upon which this Father had sent him. He was interested in the thing for which he was giving his life, and hence from his emissaries he sought to secure the information which perhaps would enable him better to direct his effort in the salvation of mankind. You will recall, without my making further extended reference to the scriptural reading, that there were various answers given to this question, almost each one of which seemed to indicate very clearly the absence of definite understanding on the part of the men of the world with respect to the purposes of that mission.

The question is, at least in some respects, pertinent to us in this age, and I contend that Jesus Christ is quite as much interested in our conception of his mission to-day as he was during his active ministry in the world. And if we are to judge the effect of that ministry, we should to-day draw ourselves apart that we may obtain a perspective of the results obtained.

And by what means shall we discover the results of the ministry of Jesus Christ? There is but one way to judge of the effectiveness of that mission, of that life, and of that consecration, and that is by ascertaining and evaluating the conduct of man. In terms of human conduct and behavior, shall we therefore be enabled to discover the full extent to which this message of Jesus Christ has had its place in our lives. I invite you, therefore, to draw yourselves apart for the moment and in your mind's eye picture the world as it exists to-day in terms of the ideal established by Jesus Christ. There can be no question but that this behavioristic analysis is the only one open to us.

At once one is perplexed by the extent to which the social conflict of the world has driven us in these

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the last days. In what extremity do we find ourselves in the midst of this great social conflict? It means simply this, my friends, that we have come to the point where conflict is regarded as the normal state of affairs. We are forced to acknowledge to ourselves and to our brethren that peace is no longer a normal expression of social life, but that as a matter of fact conflict becomes a conventional social state. It is true that conflict is sometimes an agent of progress, but unfortunately we are too often compelled to observe it in its most malicious and destructive form—the offspring of a selfish mind. We are not therefore assured of the final triumph of righteousness and truth. It is this that Mr. Wells has in mind when he speaks of the race between education and catastrophe. So far, then, has the message of Jesus Christ been distorted that truth staggering under the tremendous burden of the ideal established by him is waging a controversy, the outcome of which is, to say the least, doubtful. Nor should we forget that in this struggle we are facing the very definite responsibility of making the gospel of Jesus Christ a power unto salvation, that it shall not return to God void, that it shall not be a nameless thing, but that it shall be a thing full of power unto the salvation of mankind.

We are confronted to-day with the type of conflict between nationalism on the one hand and internationalism on the other, and we are attempting in our weak way to discover the happy medium between a purely nationalistic spirit, sometimes falsely expressed in terms of patriotism, and the higher level of conduct which must of necessity emanate from internationalism, and that conflict creates a multitude of problems, a multitude of difficulties which affect very vitally the issues involved in this gospel of Jesus Christ. It gives rise to race prejudice, internecine conflict, and civil war, brother against brother and father against son.

The same serious conflict confronts us when we observe our economic life. We have on the one hand a determined camp representing capital; on the other hand we have a determined camp representing labor, whose interests normally should be the same, identical, and yet they are standing face to face with swords drawn, and we have elevated in the midst of these camps, not the standard of human welfare but the standard of a dollar's value represented in material goods.

In religion, likewise, we have the same conflicts confronting us. Just now it happens to be the fad to declare one's intentions to be a fundamentalist or a modernist, forgetting all the while the supreme sacrifice and devotion mentioned by the Lord Jesus Christ and the preaching of his message which, interpreted in terms of modern life, means, if it means anything at all, higher levels of conduct and a maximum of human welfare. Not infrequently our religious difficulties are intensified by the fact that there is rolled up in them and entwined with them this most difficult problem of intolerance, representing not the disposition of man to discover the truth in an unbiased fashion, but rather determining in one's own mind to believe that which he wants to believe rather than that which determines in the last analysis to coincide with truth.

The same problem is confronting us in our educational world. It ranges all the way from the so-called ultra-liberalism to the very definite absolutism which is established in various types of institutions reflecting again this age-old problem of departure from the ideals laid down by Jesus Christ in his mission.

And now, my friends, Jesus propounded to his disciples a second question. Not only was he concerned in knowing what men might say of him—men not of his flock, men outside of the pale of his influence, but he confronted his disciples with this question, "But whom say ye that I am?" "Lay aside for a moment what these men outside of my influence may say; disregard for a moment the shame which they would heap upon me; I want to know what think you of my message and of my personality?" And I say again that perhaps this thought uttered so many years ago may not be beyond our conception. May we analyze it for just one moment, please?

If I read history aright, it seems to me that the crux of the matter involved in this question was this, "To you, my disciples, to you, my friends, I ask these questions: What witness are you bearing for me? what testimony of my mission? What power and energy are you giving to the dissemination of this higher life that has brought me among you?" And that implies further, my friends, this still more pertinent question, "To what extent, my friends, have you been with me and learned of me? and having been with me and learned of me, what conduct issues as the result of that contact with me? Are there those who know me through you? Is it possible, my brethren, that men who do not now know me may perchance know me through the fulfillment of your ministry?"

I wonder to-night if that question does not face us squarely. Is there not confronting us, my brother, my sister, this very definite question, that having learned of God and learned of Jesus Christ, having come to know the Father, having searched after him and having found him, does there not rest upon us a very definite responsibility to establish that contact with others, that they, too, may know of God; and that they, too, may come to serve him; and that having come in possession of this knowledge they shall

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have set their feet upon the way which leads to truth and to freedom? But, my friends, if we would discharge our responsibility, we must discard the attitude of the biased mind. It is altogether too easy to agree with one's fellows when they agree with you, but not quite so easy to maintain your own attitude when your friends forsake you. And yet there is definitely committed to us the belief that having come into possession of the truth and having tested the truth we shall maintain it at all costs.

Furthermore, in bearing this witness it is implied that we shall live that more abundant life, and *that* in the last analysis, my friends, means eventually making your religion a part of your life and not separated from your life. We have too long maintained, both in the world and in the church, perhaps, the attitude that our religion is to be maintained in conveniently labeled compartments which are used only on Sundays and to be neatly folded out of the way during the remainder of the week. And having kept this thing apart from our life we have witnessed to the world that we, too, perhaps, have failed to live on this higher level approximating the ideal of Jesus Christ, and have denied the power of the gospel to save men here and now.

That very definitely commits us to the notion that having set our feet in the way we shall not turn our faces backward to the darkness of reaction, backward to the mists of uncertainty, but that we shall press forward, carrying with us the motives that shall direct us to higher levels of conduct as exemplified by the Master himself. And let me say in the fear of God that if there is a man or woman within the sound of my voice who feels that Jesus Christ and his message cannot be taken with him or her into the daily life in which he or she is engaged, there should be a careful analysis of that religion or an analysis of your conduct; and should there perchance be revealed as a result of that analysis a laxity in complying with the law of God, then there rests upon us the definite responsibility of disciplining ourselves that there shall be incorporated into the acts of the day the higher motives and ideals which characterized Jesus Christ himself, and under no other assumption can you, my brother, or you, my sister, preach the gospel of Jesus Christ in power and assurance. And as a corporate body there rests upon us the further responsibility of uniting the interests of each one of us and harnessing them into a superpower project that the gospel of Jesus Christ may be felt in the world, not nominally but really. And the testing time to me means that we shall here and now declare whether we shall be longer counted in the ranks of merely nominal Christians or in the ranks of real Christians. We need not ask for a greater opportunity. It will never come. The greatest of all opportunities is here now. Look, if you please, upon this world of conflict, of turmoil, of suffering, and then say if you can, "I shall wait for a brighter day, for a more propitious opportunity." It will never come. And there may, as a result of our delay, a more serious complication arise, making it still more difficult for the voice of God to be heard through us in the carrying forward of his ministry.

That his light may come into our lives, that it may stimulate us all to a higher level of conduct, that his name may be honored, that his power may be felt, that his glory may shine forth, I pledge you my faith and my prayers.

The New Day.—Number 3

BY A. H. CHRISTENSEN

We begin this article with emphasis again on motive and objective, because we believe them to be the touchstones of success. If only humanity would get the proper motive, at least have a good one, they would not go far wrong. In this the old-fashioned evangelist who bears down hard on "getting right with God," is not far from right, for if one has the proper motive and objective he will usually reach them under any system. But the trouble is, too many have no high motive, and their objective has degenerated to the ultimate dollar. This degeneracy came about, we believe, by long periods of oppression of the weaker by the stronger, in which the weaker were subjugated to the conditions imposed by the stronger; and the weaker had their spirits broken thereby until they are no longer interested in public improvement, and a great many of them have only enough spirit left to fight for one thing—mere existence.

Idealism must again be instilled into the minds of the laboring class, and by the term *laboring class* we mean principally those who do physical labor. Surely the intellectual laborer may also be technically a laboring person, but the term is usually used to denote those who use their brawn. I believe the matter of viewpoint to be of such importance that it may be paraphrased as the "one thing thou lackest" of this present problem of the establishment of Zion. In the following quotation note closely the change of viewpoint and compare with your own stewardship.

A New Approach Necessary

We have heretofore approached the farm business from the standpoint of production. We have been asked, What can farmers produce? We must face about and begin the discussion of problems with the query, What do consumers want? This will be a hard saying to many men, but it is the beginning of new wisdom about our agriculture. We have said to farmers, Produce, produce, produce! We have given away land by the million acres in order to stimulate production.

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Men purporting to speak for farmers have said, "Why worry about the consumer? He will take care of himself. Let us take care of the farmer." Agricultural colleges have experimented and taught and advised concerning production. But for years past, any farmer would tell you that his big problem was not one of production, but of selling to advantage. The war has taught us that the task of the farmer is to grow food and other soil-grown materials for the rest of the people. . . . We must think, then, of farming as mainly an effort to supply the demand for food.—The Farmer and the New Day, p. 32.

I believe this altruistic motive to be, in large measure, the force by which the cohesion and the equilibrium of Zion shall be maintained. Therefore such high importance is given to it. The obtaining of high idealism is much of man's regeneration. The earth is covered with farm papers, and the keynote of all of them is, "How to produce more." This is held out as the solution, in a great many cases, of present inequality; but never have I heard of the motive of unselfishness and altruism being proposed by them. Alternating crops, intensified farming, cooperative selling, collective bargaining, and such like, propose only partial and temporary relief, but by them the soul is not regenerated. The same old motive of forcing the consumer to pay as much as possible, with no thought for his welfare, remains the motive in that case. In the majority of cases, all such proposed methods are sponsored by politicians and saturated with politics. But the farmer may take little or no hope in political reform.

The Farmer in Politics

How can the farmers make themselves felt in our political life? As a party, shall they have representation in legislative business, somewhat equivalent to their numerical strength? Neither of these things seems very practicable, perhaps not even desirable. On the other hand, Are the farmers to be left out of account and have nothing to say? Are they to have no unified opinion or desire that finds expression through the political party or government? How can we find the balance between practical neglect of our farmers, and political revolution among the farmers?—Ibid., p. 55.

The author closes the topic without answering the questions he asks. And indeed it may be entirely impossible to answer through politics, for the matter is one of economics and not of politics. It would be vain to look for relief by legislation while ninety-nine per cent of the legislators are of the old school of economics, holding still to the theory of production for profit, the competitive system for labor, etc. The problem is economic, not political, and needs no new legislation for its solution. All the idealism that we have discussed may be crystallized into real life by a group of persons living under and keeping the present laws. In fact, we have reason to believe that the present constitution and laws were made as much, if not more, for the new order than for the old. He that keeps the law of the Lord will not need to break the laws of any land.

As a beginning, then, it is suggested that we start at the soil and make labor paramount. That we produce, manufacture, and distribute with a new ideal of service, and lose sight, if possible, of the idea of gain for its sake. That the group raise food and other raw materials for shelter, clothing, etc., and that we endeavor to supply our own needs as soon as possible. For a group effort to essay to produce food with the objective of feeding the whole world, would be some like the effort of one man of whom I have read in the daily press, who undertook to build a railroad aided only by a faithful team. At the end of a number of years he had only a few miles of roadbed finished. But a group should more rationally undertake to produce as the people of California produce peaches—they, of their product, "eat all they can, and what they can't eat, they can."

This program will call for canning factories, which will take care of the surplus food as we should also lay away our surplus money for the use of ourselves and neighbors in times of shortage. In this way we shall obey the advice of the wise man and consider the ways of the ant and be wise. The storehouse will take care of the surplus, both of money and meat, and distribute according to just rules of the gospel to those who have need.

I consider the industry of canning food one of the important industries of Zion. It should be one of the first established. Very little equipment is required to make a start, and we already have the land and the labor. Tomatoes, beans, peas, cabbage, pickles, corn, and fruit of all kinds could be canned and stored as well by us as by others. It seems the location for the plants should be where gardening and fruit growing are both successfully carried on. Southern Missouri and Arkansas and eastern Oklahoma are among such places. By thus husbanding our food resources we could escape being affected by the fluctuation in prices occasioned by the so-called supply and demand. A flour mill would next be established in order that the wheat of the farmer steward could find its way quickly to the table of the consumer, without having to pass through too many hoppers of control.

Speculation

The Lord has said that the spirit of speculation is wrong. This is a statement of abstract or general truth. Speculation, it seems, is foreign to the plan of God. It produces nothing. The whole economic system should be made up of production, manufacture, distribution, and consumption. We now ask, at some hazard, Shall the institution serve the people, or shall the people serve the institution? I take it that the institution (the church) shall serve the people, upon the same principle that the Sabbath was

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made for man and not man for the Sabbath. It seems that the spirit of speculation on the part of the institution whereby, say, a piece of land is purchased at an acre price and sold to the Saints at a town lot price, at no saving to the Saints over the purchase price elsewhere, but by which the church is enriched, makes of it a commercial organization of the old type with the spirit of gain instead of service. Or a storehouse which is built upon the present economic plan of increasing its capital each year by profits gained on each sale of food to the inhabitants of Zion at no saving to them over the prices elsewhere, but by which the church is enriched, again makes of it a commercial organization and eligible to membership to the chamber of commerce wherever it may be found.

If we can show the world that Zion will bring better conditions, they will be interested and wish to take up their residence there, and become a part of it; but if we can only invite them to come and help the institution, while not seeing any progress being made in the temporal blessing reaching the people, they will likely do as they have in the past, become dissatisfied. Brotherly love may stand that strain, but will reason? Is there not suggested in this an anwer to past failures in church institutions? Our friendly criticism is intended to help inspire another attempt, employing the Spirit of the New Day. Then if the people are temporally blessed, the profit that would have accrued to the institution shall have been saved per capita by the people and will return to the storehouse in the form of tithing and surplus, and the people will get the spiritual blessing and reward of giving it. If the institutions of the church then have need of anything in their stewardship, cannot they apply also where others apply for aid? It is a long step indeed to abandon the competitive profit system entirely for one which relies solely upon the religion of the people to make it go, but if the people cannot be trusted in their idealism, then no system of which they are the major element will work, and Zion will be indefinitely postponed.

I have written in these articles of only a few of the phases of Zionic preparation. I have not quoted much from the three standard books, which I feel are preeminent in this doctrine, for I have considered that the readers were sufficiently familiar with those books to have supporting passages suggested by what we have written, without special references. I trust that what has been written will at least arouse interest in some of the things needed for the establishment of Zion. As long as we live we expect to be idealistic, altruistic, zealous, and industrious in the endeavor to establish Zion.

Religious Influences Among Ancient Nations

Address of A. B. Phillips, January 13, 1925, at Radio Station K L D S. . . . .

The rapidity with which important events are moving to-day so closely engages the attention of the people that they find little time to search the misty ages of the dead in order to discover what remarkable events took place in the early periods of history. Even if we use, for convenience, the chronology of Bishop Ussher, which has been generally accepted as a basis of biblical periods, it seems almost an immeasurable time back to the flourishing ages of the Egyptians and Babylonians. If interpretations of archæological research are used as a basis of consideration, however, we may find that the history of man goes much farther back than had been supposed until recent time.

No matter how far we attempt to trace the civilizations of the past, we shall find that in every important period discoverable by us there existed among all the great nations of antiquity most astonishing religious influences; and it was these influences that most largely contributed to the great developments that took place among the nations from time to time, without which the nations themselves would, in many instances at least, have long before ceased to exist.

The value of religion in the progress of the world can hardly be esteemed too highly. It is true that many mistakes and misconceptions have written their dark pages in the annals of the past, but it is also true that the most sublime ideals and the greatest attainments of all time would have miserably failed without the inspiration and support that religious effort has supplied, even from the most remote ages known to us. He who sees no value in these ancient influences has probably not discerned the fact that they supplied a very human need, even if they also held much of error. Many of the ancient teachings by religious leaders were remarkably lofty and of the highest ideals, so far as man's duty to his fellows is concerned.

Priesthood in Religion

It is of unusual interest to note that all the great religions anciently existing functioned through a priesthood among the people. This was true in a particular degree of the old Babylonians, the Egyptians, the Hindoos, the Grecians, the Persians, the Hebrews, and the Maya nation in Mexico. While the Bible has enabled us to know more of the details of the Hebrew priesthood than we have learned of those that existed among other ancient peoples, it was by no means the only one of remarkable interest in those periods of long ago.

In most, if not in all of these nations, it was the

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well-organized and powerful influences exerted by the priesthood that solidified the governments themselves, and in many instances the reigning monarchs preserved their dominion through observing close connection with the established religions of their respective times. The security of his throne was often dependent upon the monarch's religious behavior. In many instances this served to prevent oppression, and gave a measure of freedom to the people that otherwise would never have been realized.

This concept of a priesthood must have been a very ancient one, as it is traced back clearly to a probable period of not less than three thousand years before Christ, and is in evidence at an even more ancient date. The fact that it was splendidly organized and powerful at that time indicates that it must even then have come up through a long period of development in order to have attained to that condition.

Among the Babylonians

From its earliest known period the Babylonian religion was strongly organized with a priesthood and religious observances. Magnificent temples also existed in which many devotions were performed. Anu, Bel, and Ea formed a sort of trinity which represented the divisions of the universe, but there was a confused variety of other gods, some of which were apparently held in about equal esteem. By about 2,200 years before Christ, or in the time of Hammurabi, there existed in principal cities certain deities having political powers, which were supposed to hold great influence there. Hammurabi himself is by some believed to have been the Amraphel of Genesis, king of Shinar.

The Babylonians are believed to have derived much of their religious belief from the Sumerians, a very ancient people who seem to have preceded the Babylonians around the plains of Shinar or Babel. To their gods were attributed certain qualities, as justice, and mercy; and devotions were offered to secure the favor of the gods possessing those qualities the exercise of which might be desired. In this respect the knowledge had by the Babylonians in astronomy was applied in the belief that celestial phenomena produced certain results on the earth, thus affecting their religious prospects.

The significance of Babylonian religious life is shown to an extent in the fact that Canaan was under the influence of Babylonian rule as early as the time of Abraham. Babylonian inscriptions reveal the names of several characters mentioned in the Bible. The name of *Adamu,* found among Babylonian words, means *man,* and his descendants were supposed to have been of the red race. Among the startling similarities between the biblical and the Babylonian records are accounts of creation, the holy tree, the guardians of the tree, the building of the ark, the flood, the sending forth of the raven and the dove, the confusion of tongues, and the dispersion of the people. The Sumerians knew the plain of Babylonia as "Eden," and the Babylonians called it "Edinu."

It was to the temple stores that even the ruling monarch of Babylonia had to go at times, and what he borrowed must be returned with scrupulous care. The tithes and consecrations of the people could be used by the unfortunate in time of adversity, and the agriculturist might borrow his seed from that source but must return its equivalent when prospered by his crops. It was a common store to which all in need had access under proper rules and restrictions, and must have resulted in knitting the people together largely.

Religion Among the Egyptians

Owing to their long connection with Hebrew history, interest particularly centers on the people of ancient Egypt, with respect to their religious activities. Authentic records extend over a period of about two thousand years, though religion must have been strongly established among them long before then. A multiplicity of gods existed there, of which Re was chief god of the universe, Osiris was ruler of the dead, Thoth was the moon god, and Isis, the mother of Horus, was the chief national goddess. An intricate polytheistic form of worship developed, but in time Ammon, Re, and Ptah became the three ruling gods of Egypt.

In Egypt, as in the Hebrew religion, there existed in the priesthood an order known as high priests, who performed certain civil functions, as well as those of a religious nature. The Egyptian priesthood was strongly organized with graded offices in which each performed definite functions. The priesthood was highly educated, and the ruler himself sought these educated oracles in time of exigency; he also was authorized to perform certain of the devotional rites when occasion required. The presiding priests were men of great power, and in some respects largely dominated the ruling monarchs. A high priest known as a Great Seer functioned at times among the priestly offices, but this office seems not to have been always occupied.

The Egyptians appear to have believed in immortality as a prominent feature of their religion. A belief in the future state is amply proven by their sacred literature, such as the Pyramid texts, the Book of Gates, the Am Duat, and the Book of the Dead. Magic was to some extent used by them, and this may have been similar to the ceremonies of the Magicians mentioned in the book of Exodus. A belief in one immortal and uncreated God has been

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proven to have been held among them, and is shown by inscriptions on a tablet in the British Museum.

The Tel-el-Amarna records, the remarkable value of which is now well known, give us the name of Abdi-Hepa, a king of Jerusalem, and a vassal of Amenophis IV, who ruled in the fourteenth century before Christ. Amenophis IV was one of the most remarkable rulers of ancient Egypt, who sought to destroy the worship of the many deities esteemed in Egypt, and to establish the worship of Aton, a word meaning the sun. He changed his own name to Akhenaton, which signified the worship of Aton, and built a capital at El Amarna, near where many inscribed tablets have since been found. His son-in-law, Tutenkhaton, finally reigned, changing his name to Tutenkhamon, to show his reverence for the god Ammon, which his father-in-law had unsuccessfully tried to do away with. It is the tomb of Tutenkhamon that has recently been discovered, about which much has been written.

The Place of Hebrew Religion

From the time of Abraham, who was called the Father of the Faithful, the Hebrews were distinguished from all others because of their distinctive religion. It was the Hebrews that established the distinctive worship of Jehovah, the one supreme and only God of the universe. Historically it is to the Hebrews, whose religion became the dominant power in their national life, that we are indebted for the first great concept of the one God who possesses in supreme fullness every attribute that represents a perfect Deity, so far as concepts have enabled man to evaluate these attributes.

This one important concept of Deity was itself calculated to destroy all polytheistic worship when it should win its way among the nations of the world. To find in one God a fullness of power, wisdom, love, virtue, mercy, justice, immortality, and all that is comprehended in intelligence, was never so conceived by the heathen nations at any time in their history as known to us to-day.

It is true that the Hebrews as a whole probably did not grasp in a very great measure every detail of this concept at any time of their national history, but the religion which embraced these essentials became more clearly understood as Hebrew religious experience developed, and when the Messiah came in fulfillment of the promises of God, this development had enabled many of the Jews to grasp the significance of his remarkable mission to an extent that otherwise would have been impossible for them. Thus through the Hebrews came the religion that now invites the world's worship as the only perfect religion, the religion that satisfies the whole soul of man.

The Six-Year Molars

BY D. K. MANEELY, D. D. S.

The morning baby's first tooth is discovered nosing its way through soft, pink gums is a gala day for the whole family. By the time baby has grown to a sturdy youngster of six, new teeth have lost their thrill. This year is many times more important than the first tooth, for it is then our darling youngster cuts teeth which should give service for many years. At the age of six, the first four permanent molars erupt. They occupy the space just back of the last baby tooth in each quarter of the mouth. These usually slip through without any fuss and are decayed before the parents are aware of their existence.

In this connection let us consider how these teeth may cause crowding of the second teeth. The baby tooth just ahead has decayed, so it must be extracted. This allows the first molar to come in the space of one tooth too far forward, and does not leave enough space for the other teeth which come in later. This is a frequent cause for many so-called "tusks," which are unsightly.

Two teeth come in behind the first molar. If this tooth is too far forward, the second molar and "wisdom tooth" have an excess of space and become crooked and tipped.

Ninety-five per cent of adults have either lost or filled this important tooth. When it first breaks through the gum, above and below, they do not match for almost a year. Food crowds into the grooves and cannot be removed except by brushing. Result: decay, abscesses, extraction; and all because we supposed it to be a baby tooth.

This problem must be met and conquered or we will soon become a nation of twisted faces and crowded teeth. I should like to shout from the housetops, "Save those baby teeth and make the mouth safe for the permanent."

"I never had a chance," is a coward's whine, yet it is surprising how many people put up that excuse for failing to make of their lives all they should. Opportunity is open to everybody and though the supreme opportunity may come only once in a lifetime, other opportunities are sure to follow. . . . The chance we all seek in all probability is close at home, right at the door, instead of in some bigger city or some foreign country. There are those who feel that they are not in the right work of life. Let them change if they can, but if they can't let them learn to love the work they have to do. There is something fine and good and inspiring about everybody's work.—Burris A. Jenkins.

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The Graceland College Endowment Fund

Facts relating to the resolution unanimously adopted by the last General Conference providing for this fund. . . . . .

For many years Graceland College has met all standards required and has been recognized as a fully accredited junior college, not only by the North Central Association, but by the Iowa Accrediting Commission, the Iowa State Board of Educational Examiners, and the National Association of Junior Colleges. Recently, however, one of the standards of the North Central Association relating to financial support has been changed, requiring that the junior college receive a certain portion of its income from the interest of permanent endowment. The expense of maintaining Graceland College under the endowment plan will be no greater than under the plan pursued up to this time.

The present plan of supporting the college aside from tuition and fees, is the annual appropriation by the church and the annual College Day collection. If the $200,000 endowment required to continue Graceland as an accredited college is so invested in stocks, bonds, lands, or industrial plants as to produce an interest of five per cent, the income thus derived would be $10,000, which would reduce by that amount the annual appropriation by the General Conference for college expense. The total expense is no greater under one plan than the other, the only difference being that part of the amount needed for maintaining the college will come from the interest on this permanent endowment and not from annual appropriations by the General Conference.

Your attention is called to the following action of the General Conference of April, 1925, which was passed by a unanimous vote:

Action of Conference

"Whereas the financial support of the institutions of the church, including Graceland College, has been under consideration by the leading quorums and General Conference for many years, and

"Whereas, the leading quorums of the church have adopted the policy of maintaining a fully standardized and officially accredited college of recognized standing in the educational world, and

"Whereas the standardizing and accrediting associations of the country have recently revised their standards relating to endowments, fixing $200,000 permanent endowment for junior colleges and a minimum of $500,000 for four-year colleges, and

"Whereas the matter of an endowment for Graceland College has been under consideration by the leading quorums of the church for several years and by resolution been favored by the Joint Council of Presidency, Twelve, and Bishopric as well as by the Standing High Council, and

"Whereas all income derived from permanent endowment will reduce by that amount the appropriations required, for the General Conference for current running expenses,

"Therefore, be it resolved, That we favor the policy followed for many years of maintaining and supporting a fully standardized and officially accredited institution of higher learning at Graceland College, and

"In view of the fact that in order to maintain a junior college an endowment of $200,000 is required and for a four-year college an endowment of $500,000 is required by the accrediting associations of the country,

"Be it further resolved, That we favor the raising of an endowment for Graceland College of $200,000 at once in order to maintain our present junior college, and an additional $300,000 at the earliest possible date for the accrediting of a full four-year standard college."

In the administration of this fund when raised, it is suggested that in the development of the stewardship plan, lands may be purchased and resold, the interest on the purchase price to be used for the maintenance of the college to meet its endowment requirements; or, it may be loaned to the general church at interest secured by properties held by the church and on which money is borrowed, the interest now being paid to outsiders.

One of the fine features of the plan is that both the endowment of the college and the operation of the stewardship program can be made effective with the same money. The two hundred thousand dollars required for the college endowment cannot be spent. Otherwise, it will not be an endowment. It can only be invested for purposes of the church. It can be invested in lands, industrial plants, etc., and used for the putting into effect the stewardship program. Thus, every dollar subscribed to the college endowment will serve a double purpose.

1. Save the college so that her standards and accrediting can be maintained.

2. Make effective the stewardship program of the church.

Of course it is understood that the operation of the law of stewardships in connection with the college endowment will be under general church officers who are under obligation to carry out the instructions of General Conference.

A report must be made during the present college year to the North Central Association, stating that the $200,000 college endowment has been subscribed and paid. The college is on probation during this time limit set by the accrediting associations of the country, and if we do not meet these requirements, Graceland College, our own and only church college, to which for thirty years we have given our time, effort, and money to sustain, will be discredited. The church has accumulated an investment of $275,000 in college property and equipment. We cannot afford to lose it!

For the present school year, up to July 1, 1926, Graceland College is fully standardized and accredited, and students will receive full credits which will be accepted in other colleges and universities of this and other countries, and when the endowment is raised Graceland can meet all further requirements after that time.

Think what THAT means.

The credits of Graceland students will continue to be universally accepted. Its normal graduates can still secure situations in any public school. Our integrity as a church will be maintained; and, best of all, the church will keep faith with its young people.

We must decide a vital issue.

It means just this—much to lose or everything to gain.

This $200,000, divided among the active membership of the church, means a very small amount per member. There are substantial individual gifts in sight which make the outlook very encouraging.

A booklet descriptive of Graceland College, written by George N. Briggs, president of the college, is now released for free distribution, and copies have been mailed to all missionaries and into all branches. Articles are now appearing in the HERALD, giving some very interesting facts in regard to Graceland College. The branches throughout the world will be circularized, showing the necessity for raising this fund, which, if not raised, will cost us practically the value of our investment of thirty years.

As the general church officers are intrusted with the responsibility of carrying out the instructions of General Conference, we are going to the ministry and membership of the church, acquainting you with the situation and asking you to lend your support to this movement. The united support of the ministry and membership of the church means everything to the success of church projects, and we feel confident that to this particular issue before us you will give united support.

Very sincerely yours,

THE FIRST PRESIDENCY,
By F. M. SMITH.

THE PRESIDING BISHOPRIC,
By A. CARMICHAEL.

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REUNION NEWS

Central Oklahoma Reunion and Conference

Our reunion closed August 2. It was a decided success; one of the best reunions held in the district. It was held in a beautiful grove near Skiatook. This was a new experience for the Skiatook Branch, and it was enjoyed so much we would like to have another one here. We had with us Apostle Roy S. Budd and family, Patriarch Ammon White, Bishop J. A. Koehler, Brother S. W. Simmons, and Sister Jennie May Norris, chorister, from Graceland College.

We may pass the following on the details of reunion and semiannual conference: The morning study hour each week day, in charge of Bishop Koehler, on stewardship proved interesting and profitable.

The young people's prayer services at half past seven each day followed by the old people's prayer services were marked by a splendid degree of earnestness, and the devovotion of the Saints was met by a manifestation of the Holy Spirit in admonition, commendation, and prophecy. Brothers S. W. Simmons and J. A. Thomas presided.

The work of the various departments was duly represented. The following were at the heads of the departments; Sister Ed Dillon, superintendent of the Department of Women; Sister Alice McGeorge, superintendent Sunday school; Brother W. N. Goodwin, superintendent of the Department of Recreation and Expression. Volley ball was introduced as the chief source of recreation. Old and young entered actively into the game with great zest and enjoyment, or watched with interest from the side lines.

The evening service was given over to sermons by able speakers. These meetings were well attended.

Robert Whiteye was called to the office of deacon, Clarence Hagan to the office of elder, J. C. Wilkerson to the office of teacher, and Wilkes Ammerman to the office of priest. The ordinations were ordered.

The conference voted to have the winter conference at Tulsa, February 12, 13, 14. The first day was voted to be turned over to the young people. We expect a good response from them. The reunion was left to be decided by the district presidency and the missionaries in charge.

Seattle, Washington

Seattle and British Columbia district reunion closed August 16, after ten days of pleasant renewals of acquaintances and the making of new ones, together with the spiritual development attained by all who attended. The attendance by the membership was as large if not larger than that of last year, and the interest equally as good if not better, the arrivals not quite so good.

The prayer services were good and fairly well attended. Much interest was manifested in the new grounds, and considerable permanent improvements were made through the efforts of the young. A well about eight feet in depth, giving forth an abundance of good water, had been dug, also a portion of the dining hall had been erected preparatory to the convening, by the older ones.

Those of the general ministry present were Presiding Patriarch Frederick A. Smith who gave several blessings, ably assisted by Miss Alice Phipps as stenographer; Apostle Clyde F. Ellis who preached several fine and instructive sermons; also Brother and Sister M. A. Etzenhouser, departmental workers, who lectured each day on the principles of preparedness for Zion. A couple of sermons were also preached by each of our local district missionaries, M. H. Cook and A. C. Martin. The most instructive sermons and those of extensive admonition to the Saints, however, were preached by Patriarch F. A. Smith.

Conference sessions were held at intervals, beginning on the 11th. Officers elected for the ensuing year were as follows: Marcus H. Cook, president; Isaac S. McMullen, vice president; Sister Emma McDole, secretary, F. W. Holman retiring after twenty-one and a half years' continuous service; H. A. Sprague, treasurer; member of library board discontinued; Austin Earl, chorister; H. A. Sprague, assistant; H. R. Tabbut, member auditing board for three-year term; Sister Jennie Jones, superintendent of Department of Women. Statistical report showed a present membership of 1,066, a net gain of thirteen. Local ministry reporting were Elders L. W. Bronson, O. L. Oppelt, and F. W. Holman, also Priests W. J. Pugsley and Thomas H. Spargo, and Teacher Oliver Shippy. According to a petition from the Seattle Branch, Monte Lasiter was ordered ordained to the office of elder and Samuel Stearns to that of deacon; also as per one from the Bellingham Branch, Oliver Shippy to the office of elder, Ira Lade to that of teacher, and Joseph Johnson to that of deacon, all of which were consummated in the following Sunday's services.

A proposed change in Rule 3, district by-laws, was presented, to read as follows: "Regular conferences shall convene in July or August, the date to be determined by the district presidency or action of conference. Special conferences may be called by the district presidency."

A reunion committee of five was selected, for one, two, three, four, and five-year terms, respectively, subsequent elections of one for a five-year term to follow each year. This committee, thus constituted, was empowered to fix the date, in connection with suggestions from the general reunion committee.

Frederick W. Holman acted as secretary for reunion and conference.

Northwestern Kansas

The Northwestern Kansas district reunion was held August 20 to 30 in a grove near Studley, Kansas. The young folks were a motley bunch of much concern during this reunion. Good, spiritual men had charge of the meetings, and a common good time was enjoyed by all. Fifteen tents were pitched, besides a large tent for services. Four branches were represented. Some members came for the first part of the reunion and some for the latter part. Camp fires were the means by which meals were prepared by most of the ladies, but there was one gas stove on the grounds which served to accommodate several families. Breakfast and supper were usually prepared by each family, but dinner was enjoyed by all in the big tent at one common table.

Entertainment of the young people formed a prominent part in this reunion. Sister John Teeters, who has charge of the Department of Recreation and Expression, had secured funds from the various branches and sent off for a volley ball and croquet set. Brothers Ed Curtis and Bruce Brown took charge of the young people and did all within their power to make this reunion a time long to be remembered as one of the bright spots in their memory. These young men are especially gifted in caring for the children and young people. Being young themselves, they have not forgotten traits of youth, and thorough study and practice have taught them to draw out the best there is in the young and direct their amusements into clean, wholesome channels. The great secret of their success is that they were one with the young, enjoyed their sports, and won the love of the boys and girls until they had but to suggest and their suggestions were gladly followed. Parents were caused to take notice, and received many helpful suggestions to assist them in dealing with their young.

A volley ball court was in the center of the grounds and furnished amusement and exercise afternoons and evenings between services. Three days the young folks, accompanied by many of the fathers and mothers, went over to the beach at Tasco, which is located about eight miles from the camp. It is a beautiful little lake surrounded by trees and arranged conveniently for swimming. Fathers, mothers, missionaries, and all at times went in for a common good time. Some of

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the days that they did not go to the beach for swiming the young folks went to the pool close to camp.

Much care was given the grounds to keep them in a sanitary condition and avoid sickness, and to our knowledge there was no sickness in camp during the reunion. The time after services was spent in games by both old and young, until half past ten, when all formed a circle and sang a song, usually "Consecration," after which prayer was offered by one of the missionaries before all retired. One night after services a wiener roast was held.

Words fail to express the spiritual feasts that were enjoyed during the early morning prayer meetings and preaching services. Hovering over the camp the spirit of peace and unity and common good will to all produced a proper atmosphere for the good spiritual sermons that were presented.

We were especially blessed with good talent for the services. Brother Bruce Brown of Colorado Springs preached in the morning, and with but few exceptions the evening sermon was a missionary sermon by Brother Ed. Curtis. The last two nights, however, Brother Silvers delivered the evening sermon, as Brother Curtis had been called home on account of sickness in the family.

The Department of Women had charge of the forenoon sessions. The first subject taken up was the work of the department in the church, one of its greatest works being the training of children. Next was brought up the question of subjects for study in the department. "They say" was one of the subjects to be avoided in the women's meetings. The subject of religious education was enlarged upon by Sister Brown. Other valuable thoughts presented by her are: Education trains emotions as well as brain. We should search out motives and train them. We should find talents and develop them. Education makes people able to adapt themselves. Religious education is not a substitute for the divine element in religion. A child's environment should encourage and strengthen good. Work must begin in infancy. One session was spent in studying the Sunday school problems—the division of classes, beginning on time, praying simply so the child can understand, methods of teaching. At the round table sessions other vital subjects were considered, such as making proper entertainment interesting, drawing the line in amusements, dress, etc.

Central Michigan District

The fourth annual reunion of the Central Michigan District convened at Midland, Michigan, August 14, under the direction of the following committee: W. M. Grice, chairman; Otto Bartlett, secretary; William Methner, treasurer; Willis Schrock and S. T. Pendleton. Friday morning the organization was effected, the district officers being put in charge. A large number of Saints were gathered even on Friday, the number far exceeding that of any previous reunion.

Grounds and weather conditions being ideal contributed very largely to our success. A wonderful spirit prevailed throughout the entire ten days. The spirit of humility and consecrated service was evident everywhere—each one being more than willing to perform his part to make this reunion the best.

At 6 o'clock the first bugle reminded us that we had had our rest, and that it was time to begin our activities for the day. At 6.30 family prayer was observed in the assembly hall. We must not fail to mention the large number present each morning. All seemed to feel the spirit of devotion, and were glad to make this little sacrifice so early in the morning.

At 7 o'clock breakfast was served in cafeteria style. The meals throughout the reunion were served free of charge to everyone present, and surely God looked down upon us with a smile of approval, since this plan enabled many to attend the reunion who might otherwise have been compelled to remain at home. We commend the cooks and those who had this work in charge. The meals were nicely prepared and served in systematic order, as many as between 500 and 600 being served at a meal in forty minutes.

At 8.30 was general prayer meeting, followed by preaching at 10.30; dinner at 12 o'clock; a preaching service at 2.30, after which the remainder of the afternoon was given over to recreational activities. At 7.45 there was a song service, followed by preaching at 8 o'clock.

The music rendered all through the reunion was of the highest order. Orchestra music was a prominent feature of nearly all our services, it being under the able direction of Elders H. A. and B. H. Doty. Much credit is due these brethren and their band of musicians, for the music rendered by them was excellent and was much appreciated by all. We were also favored with excellent vocal music in the form of solos, duets, male quartets, etc. Surely we were made to rejoice that God has so wonderfully blessed his people with these talents.

We had many wonderful speakers present from various parts of the country. Among them were: Elder D. T. Williams, of the Quorum of Twelve; Elder C. J. Hunt, of the Order of Bishops; Sister Blanche Edwards, representing the Department of Women; Patriarchs J. J. Bailey, John Shields, and G. W. Burt; as well as many missionaries and local elders from other fields. We had visitors from various parts of Michigan, Ohio, Indiana, West Virginia, Illinois, Texas, and many parts of Canada, and all seemed to enjoy the reunion to the greatest degree possible.

On Friday afternoon Elder John R. Grice fired the first gun, delivering a very inspirational sermon, which seemed to impress the hearers to a marked degree. All seemed to catch the sentiments of meekness and humility throughout his discourse. He emphasized particularly the need of more consecrated service to God; that having food and clothing and the necessary things of life, let us be content, for that was more than the Savior had. Surely a more appropriate opening discourse could not have been given.

At 8 o'clock Elder B. H. Doty was the speaker, delivering a powerful sermon on the text: "Feed my lambs; feed my sheep."

He impressed his hearers that that divine command should be carried out; that he hoped we would leave the reunion bigger men and women than ever before.

At 8.30 Saturday morning there was a general prayer meeting. This meeting was highly spiritual and inspirational. At 10.30 there was preaching by John R. Grice, and at 2.30 Bishop C. J. Hunt was the speaker. His subject was: "Duties and responsibilities of Saints." He delivered a very inspirational sermon along the line of financial needs of the church, and it was very well received by all present. Brother Hunt has an excellent way of putting the financial problems of the church before the people, and we are sure that the seed sown by him will bear abundant fruit.

At 8 o'clock Elder S. T. Pendleton was the speaker, using for a text: "Whatsoever a man soweth, there shall he also reap." Brother Pendleton brought out many excellent thoughts that sank deep into the hearts of his hearers.

Sunday morning at 8.30 prayer service was in charge of Brethren John Shields and G. W. Burt. This was acknowledged by many as being the greatest outpouring of God's Spirit they had ever experienced since coming into the church. Truly it was a pentecostal shower. The building was filled to capacity, there not being even standing room. The time was well occupied in prayer, testimony, and song service, many being on their feet at one time to bear testimony. The gift of tongues and interpretation was given through Brothers John Shields and John R. Grice, in which many were spoken to encouragingly, and much encouragement was given us concerning the church work generally. Words are inadequate to describe this meeting and express the power of God manifested. Truly we felt to rejoice.

At 10.30 there was preaching, and at 2.30 Bishop Hunt spoke on "Stewardship." There was baptism at 3.30; and at 8 p. m. Elder B. H. Doty was the speaker, using John 17:21 as his text.

Monday at 8.30 another wonderful prayer meeting was en-

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joyed, in which the gift of prophecy was given. Much encouragement was given the Saints, and all enjoyed this meeting to a marked degree.

At 10.45 Elder J. W. McKnight preached from the text: "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." He handled this text very ably and impressed his hearers with the thought of their responsibilities after leaving this reunion.

At 2 p. m. Bishop Hunt occupied, and 8 p. m. preaching was by John R. Grice.

After the prayer meeting on Tuesday morning, there was preaching at 10.30 and at 2.30 by Elder E. N. Burt.

At 8 o'clock there was preaching by Apostle D. T. Williams. This was the first time we were privileged to hear Brother Williams, and truly it was a treat. Brother Williams endeared himself to all from the very first, and all were delighted to have him with us. He possesses a rare trait, that of being chummy and making himself a real pal to everyone, both young and old. Surely God delights in such men.

On Wednesday our meetings were in the usual routine, except that we had an addition to our staff of speakers in the person of Sister Blanche Edwards. We wish to commend the work of Sister Edwards. Her lecture on the departmental work of the church is worthy the highest praise, and surely the church is extremely fortunate to have such women as she to go out in the interests of the auxiliary departments. We are unable, however, to find words at this time to do her full justice.

At 8 p. m. D. T. Williams delivered an excellent sermon on the "Golden to-morrow."

Thursday morning at 10.30 we were again privileged to hear Sister Edwards speak on "America's biggest business." It developed from her discourse that the biggest business in America was that of home making. Her talk was splendid. Thursday afternoon was field day, races and various sports being indulged in. This brought much merriment to the young people, as well as to many of the older ones. At 8 p. m. Elder D. T. Williams again addressed a large audience in an open-air meeting on the campus. Needless to say, this was also a treat.

Friday services were as usual, with Brother E. A. Goodwin the speaker at 10.30. Brother Goodwin gave a wonderful lecture, and it was very much enjoyed by all. At 2.30 Sister Edwards again spoke on departmental work, greatly impressing her hearers and stimulating interest in both young and old for increased zeal and greater activities in the work of our departments. Friday evening at 8 o'clock an entertainment was given in the assembly hall. Musical numbers, recitations, monologues, etc., were features of this entertainment, and all were wonderfully pleasing, educational, and uplifting. Much talent was displayed in the rendering of this program.

Saturday the meetings were held according to schedule, with C. J. Hunt, G. W. Burt, and D. T. Williams as speakers. Sunday morning we again had a wonderful outpouring of the Spirit of God in our prayer meeting. The gifts were present with us, and all were caused to rejoice in the goodness and mercy of God. The speakers for the day were Sister Edwards, Brother Williams, and our district president, Elder W. M. Grice.

At 3.30 in the afternoon there was a baptismal service, at which time fourteen candidates were conducted into the kingdom, seven having entered on a previous day, making in all twenty-one.

Another feature of our reunion was the marriage of Brother Benjamin H. Ouderkirk and Sister Emma Pauline Methner, of Coleman, Michigan, at the Midland Saints' church, on August 24, Brother B. H. Doty officiating. Brother Ouderkirk holds the office of teacher, while Sister Ouderkirk is very active in musical lines. This couple is very popular in the district, having a host of friends who wish them Godspeed on their journey through life.

We are extremely grateful over the outcome of this reunion, as we feel its influence will be far-reaching. Not only has this feast of good things been enjoyed by the several hundred present, but it will be passed on to many others, who also will receive strength and encouragement to go on in the Master's great work. Only eternity can determine the extent of the good accomplished, but we feel certain that in the coming year there will be greater zeal manifested and increased activities in all departments of church work. We are looking forward to a greater effort being put forth in Central Michigan District the coming year than ever before, as all seem to have caught a new vision of this great work.

PRESS COMMITTEE.

Our reunion closed this year by breaking the record of our success of previous years. It has been very successful in the purpose that it was held for. Our people have gone home strengthened, more able to meet with the discouragments they will have to meet during the year that is before them.

We were glad to have with us many of the Saints from the other districts in Michigan and from other States and Canada. We hope they will all return next year and bring others with them.

We were also very glad to have with us Apostle D. T. Williams, Bishop C. J. Hunt, Sister Blanche Edwards, John R. Grice, and B. H. Doty, sent here by the church. I am sure we have all enjoyed their sojourn with us. Their teachings will not soon be forgotten. They have been the causes of many consecrating their lives to the church.

We enjoyed the teaching of our local missionaries and others who were permitted to meet with us.

Both Sundays were pentecostal showers, there being seven gifts of tongues in one meeting. The spirit of unity prevailed upon the camp ground the entire ten days. The young people were very active, and in their recreation the spirit of oneness was there. Everybody considered the feelings of the others.

There were about one hundred tents on the grounds. The regular attendance during the week was about five hundred, with a much larger attendance on Saturday and Sunday. The Saints have sacrificed much to make it possible for us to enjoy this reunion. Our expenses were high, but we have about four hundred dollars over to start with for next year. God will bless his people when we are working for the benefit of others. All meals were served free, and no charge was made for meeting trains or carrying baggage.

We are planning on our reunion growing still larger and better next year. We want you to plan on coming to our reunion next year and enjoy the services with us. We are making plans for you to attend. Don't disappoint us.

OTTO BARTLETT, *Secretary.*

Southeastern Illinois

The Southeastern Illinois reunion, held at Brush Creek south of Xenia eight or ten miles, is now history. A large crowd was in attendance, especially nights. At one time at night it was estimated four thousand people were present, if not more.

Ammon White was there from Tuesday, after the reunion had begun the Friday before, until the closing service on Sunday night, and rendered some very fine sermons on the leading questions of the church that I believe were well received by many of the members of the church. Brother J. W. Paxton was present all the time, and besides doing his share of the preaching, was a great help as one of the reunion committee. F. L. Sawley was present and acted as chorister, preached three times to appreciative audiences, and assisted in several of the other services. Others of the local force preached and assisted in various ways.

As we viewed the trend of the reunion all through, we considered it a success in many ways. The sermons were of a

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highly educational character, and the Saints in a measure caught the vision of the program of the church and its requirements, especially in the way of filling out inventories, paying their tithing, and making fuller consecration of their lives, talents, and material means for the carrying out of and the redemption of Zion.

There were many features that were encouraging over what past reunions have been in this district, so that we are hoping and praying and expect individually to work to make the reunion of Southeastern Illinois next year better than any preceding it has ever been.

F. L. SAWLEY, *Publicity Reporter.*

XENIA, ILLINOIS, September 7.

Northeastern Kansas

In the beautiful city park at Netawaka, Kansas, the brethren at Netawaka, under the direction of Brother John Green, had tents erected and all ready for the convening of the reunion August 1. Prayer meeting was held at half past nine, followed by reunion organization. District President Samuel Twombly, J. A. Tanner of Kansas City Stake, and Missionary C. E. Harpe were chosen to preside, and Sister Vivian Gillispe to act as secretary and press committee.

Prayer meeting was held at nine; class study at a quarter after ten, having stewardships for its subject and J. A. Tanner as class leader. Those who were not permitted to attend the reunion missed a good opportunity of becoming acquainted with the church's teachings on this all-important subject the church is now putting over.

The afternoons were given over to recreation, consisting of baseball, volley ball, sack races, foot races, etc.

A morning prayer service was provided for the children under the direction of Sister Bert Deller and Elders Walter Chapman and Will Bollinger. Some very fine spiritual meetings of this group that represents the church of to-morrow was had.

The officers of the Department of Sunday school had charge of the Sunday school work, and two model sessions were held. Brother and Sister Bert Deller are the superintendent and secretary. As superintendent of the Department of Recreation and Expression, Brother Roy Whipple put on a very fine program the evening of Friday, the 7th, demonstrating the value of this department of the work. All other evenings were given over to preaching by Elders J. A. Tanner and C. E. Harpe, and Patriarch Joshua Carlile, which were of a very high and educational order.

Three preaching services were held each Sunday, and the Saints from afar, who were gathered on the camp ground, were strengthened and encouraged in the carrying on of the work of the Lord.

District conference was held on Saturday, the 8th. Provision was made for the ordination of Brother Bullard to the office of elder, also for the holding of a reunion in 1926. The time and place for the holding of the reunion were left in the hands of the committee, which consists of the district presidency and the department heads.

The time to prepare for the next reunion is now. Let us all work for a bigger and better reunion in 1926.

SAMUEL TWOMBLY.

Mobile District

The Mobile district reunion is now history, having been held August 1 to 9 at Gautier, Mississippi, under the stately oak trees heavily laden with moss, on the banks of the West River where it flows into the sound. The waves at early morning and the beautiful moon in the evenings cannot be forgotten. A more convenient location could not be found, as it is a short walk from the depot and is directly on the old Spanish Trail.

We were fortunate in having with us Brothers H. O. Smith and Wilbur Paul of Independence, Brother John Blackmore, Brother and Sister J. Charles May, and Brother and Sister N. L. Booker. Also Brother A. G. Miller was on the job every minute to assist with the speaking as well as in various other ways.

The prayer and preaching services were a spiritual uplift, and the study hour, conducted by Brother Blackmore on stewardship, was very instructive and greatly appreciated.

The recreation hours were filled with bathing and interesting games, and the serenade party each night filled the air with song. Marshmallow roasts and other parties of a varied nature—fishing parties for the men, with profitable gain—claimed some of the recreation hours. In fact, the entire nine days was one round of spiritual and social pleasures, aiding the Saints to catch a vision of higher and nobler lives.

The mosquitoes were very profuse in their entertainment for the first few days, but a strong breeze came up in our favor and blew them back to the Louisiana marshes.

The general kitchen was maintained this year, accommodating an average of sixty each meal, while quite a number of the Saints were prepared to live at home in the tent city. It is quite encouraging to know that we have a nice balance in our reunion fund, which is made possible by the donations and contributions of Saints and friends toward the support of the reunion.

A motion to hold reunion next year was carried, and we feel assured that with the upward trend now in evidence, our reunion will continue to grow. To miss attending will mean a keen disappointment to any member in the district.

When the hour for departure came we were made sad to say good-by to Brother and Sister Booker, who with their daughter Arone, soon will leave for the British West Indies, to be gone at least two years. MRS. A. C. SOLOMON.

Western Montana District

Western Montana reunion was held from August 21 to August 30 at Race Track, Montana.

There were twenty tents on the grounds; even the big tent (where services were held) was used as a lodging place.

Despite the rainy, chilly weather, the health conditions of the camp were excellent. It is true that Doctor Charles Chase held a free clinic, but he was treating bodily ailments which were of long standing.

Much of the success of the reunion was due to the untiring efforts of the committee and the willing cooperation of the Saints.

The said committee consisted of G. W. Thorburn, missionary in charge; E. E. Eliason, district president; Sister William Bootman, Brother E. Smelzer, and Brother Alfred Peterson. The unceasing efforts of these good Saints to make the reunion a success were greatly appreciated by the visitors. The membership of the Western Montana District is widely scattered, so the responsibility of preparing for a reunion falls upon the few Saints who live near the Race Track reunion grounds, and they carry the burden faithfully.

So many articles of food were donated that the committee was enabled to furnish excellent meals for fifty cents per day.

There were five baptisms by Elder Thorburn.

The speakers were Elder G. W. Thorburn, Elder D. L. Allen, Brother and Sister M. A. Etzenhouser, Apostle C. F. Ellis, Patriarch F. A. Smith, and President F. M. Smith.

Zion, and how to obtain Zionic conditions, were the themes most discussed.

Many of the listeners had heard no sermons for a year, and their hungry souls were nourished and refreshed by listening to the sermons and lectures.

President Smith conducted a round table, at which many questions were asked and much sound advice given.

Patriarch Smith gave twenty-three blessings.

The spirit of peace seemed to hover over the assembly from the beginning to the close of the reunion.

LOUISE REES.

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NEWS AND LETTERS

Little Journeys With the Editor

Off for Council Bluffs Reunion

On Friday night the 21st, I left Kansas City for Council Bluffs, Iowa, to fill a conditional promise to be present one Sunday if possible at the reunion of the Pottawattamie and Fremont Districts, scheduled to close on the 23d. The day had been a busy one, with some work at the office, a call at the Sanitarium, a trip to the Union Station to greet Bishop Blair and family on their return home, some visitors at the house, and preparations for not only the trip to Council Bluffs, but on west from there. I was taken to the train early by Lois and Rolland, and had some time to work, but on the news stand I had seen a new issue of a life-long friend—the *Scientific American*—and time never drags with me when I have a copy of this in my hands. When I was sixteen years old I was a regular subscriber to this journal, and in all the years since I have more or less regularly read it. It has kept me pretty closely in touch with scientific developments.

The train on the Burlington for Omaha leaves near midnight, and usually I can sleep soundly and well on this particular run; but for some reason that night I was a bit restless, so that the call, "Council Bluffs next," found me still a bit tired. But I was up and dressed in time to meet Brothers M. A. Smith and George Beatty, each of whom, unbeknown to the other, had come to the train to meet me and see that I had a bite to eat before beginning the activities of the day. It is not often that an itinerant such as I have been for the years I have worked for the church has two breakfasts awaiting him at his journey's end. So I had to choose. I knew where both men lived and chose the nearest. "A bird in hand" might easily be changed to "get the nearest bird."

Breakfast over, M. A. took me to the reunion grounds, where I found Brothers Gleazer, Carmichael, and others of the conference appointees had been carrying on for some days. The day was a busy one for me, for with prayer meeting, round table, Brother Carmichael's sermon in the afternoon, and preaching at night there remained only the "social functions" of lunch and dinner to make up a full day. And lunch at Brother M. A. Smith's, followed by dinner at Brother G. J. Hanson's, will mean to all who know these excellent housewives that it resulted in a full man from the standpoint of food. My diet rules were badly shattered that day.

Why Not a Permanent Reunion Ground?

The reunion of the Pottawattamie District, or rather of that district and Fremont, has for some years been held in a small city park in the north end of the city. And while there has always been a welcome there, and there is plenty of good shade, yet the feeling is prevalent that the grounds are neither sufficiently large nor well enough appointed to adequately meet the needs of the two districts. These districts are far from being new, and they are sufficiently prosperous generally to justify the belief that a permanent and well-improved reunion ground, one that each year will be further improved and which will eventually (or soon) become such that the Saints desiring to recreate during vacation might resort to it, should be secured. And why not? Council Bluffs is one of the oldest branches in western Iowa, as well as one of the strongest, and it is destined, in my opinion, to become the nucleus for a stake organization. Reunions have become a permanent part of our church activities, and are of growing importance as centers of education in church matters—procedure, program, etc.—and I should like to see Pottawattamie and Fremont Districts secure permanent grounds for these purposes. These two districts might easily be joined by the two eastern Nebraska districts to the advantage of all concerned. Let us hope that District President John A. Hanson and his associates in the reunion committee will move surely and wisely in this direction.

The Sunday morning prayer service (the 23d) was one of the best in the reunion. A deep spirit of religion was present, and the forward-looking testimonies bore evidence that the spirit of Zion was among us. It was an auspicious beginning for a day devoted to thoughts of Zion; for my two sermons (morning and evening) and Brother Carmichael's in the afternoon were on Zion and her laws. And once again the sustained interest throughout by the Saints bore evidence of how close to the heart of this people lies the great subject of Zionic stewardship.

Interims between meetings and social functions, Brothers Gleazer, Carmichael, and I had opportunity to go over matters needing conference, and to talk with district and local officers about various affairs.

After the close of Brother Carmichael's meeting in the afternoon, he left the grounds with Brother B. F. Creel and wife for a visit to the "Model Farm" at Walthill, while another party (not so small either) repaired to Lake Manawa for a picnic or cooperative supper. The party seemed to be under the direction of Brother and Sister G. J. Hanson, and the meal was served on the upper porch of the Fish and Game Club, of which Brother Hanson is a member. The meal, made merry by joke and jest, by friendly converse, the merriment subdued and softened by fraternal ties, the rest by and the boat trip on the waters of the lake, brought a pleasing and restful change in the busy day, and the whole party returned to the grounds with greater zest for the evening and closing meeting of the reunion.

In the congregations throughout the day were to be seen many faces from Omaha, for the Omaha branches had adjourned their meetings for the day to be with the Council Bluff Saints. Peter Whalley and his band were out in force.

And so closed the reunion of 1925, one of "the best yet," according to general verdict.

I left the grounds after many good-bys, to return to the comfortable and hospitable home of my hosts, tired, but happy that I could have been of some help to the Saints in their reunion, and encouraged by the belief that good had been accomplished for the cause, a belief strengthened by the assurances of Brother "John" Hanson and his official associates that such had been the case. Furthermore, one can scarcely visit a district conference or reunion in that district without finding encouragement from the old-timers whose fervent testimonies bear evidence of a long life of loyalty to the church and happiness springing from devotion to the work. God bless the "old-timers."

On to Western Montana District Reunion

At the suggestion of my genial host and hostess, I "slept in" the next morning, and while I had retired weary from the strains of a busy Sunday, I arose late on Monday morning refreshed from a long and good night's rest. Breakfast with the "Smiths," a trip to the reunion grounds rapidly being cleared by "Brother John" and his faithful helpers, a hasty conference with and good-by to Brother Gleazer and his family, and others, and I was off with my hand baggage for Omaha, to take a noon train on the Union Pacific for Pocatello, Idaho, en route to the Western Montana district reunion at Race Track.

The train left on time, and soon I was at a table in the Pullman, hard at work on the mail still remaining in the portfolios which constitute my perambulating office. And as train No. 17 rolled smoothly across the prairies of Nebraska through scenes made familiar by frequent trips, I worked steadily through the afternoon and into the evening.

And so it went the next day, the 25th, as the train whirled steadily through Colorado, Wyoming, into Idaho. Near six I detrained at Pocatello, and after a meal in the station, a walk around to stir circulation, about half past seven in the evening I was off on the lap to Butte, where early next morning (the 26th) I awoke to find the car on the siding. Up and off, a hasty breakfast at the lunch counter, and I was on train again to Deer Lodge. Trains stopping at Race

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Track seem to be scarce, so I bought a ticket to Deer Lodge, expecting to double back on the next local. That train seemed to make all the stops between Butte and Deer Lodge except Race Track. I was looking out to see the town, but missed it, for I was looking on the wrong side—the station was on the other side. So I was surprised when the trainman called "Deer Lodge" as the grinding brake shoes indicated the train was slowing down for the stop. I got off expecting to have to wait some two hours for a local back, but as my feet struck the platform I was greeted by Brother Eliason, the district president, who had come to meet me, having been informed by the boys at the office when I would arrive. He took me and my baggage to an awaiting car, a Nash light six, and soon we were on the road rolling rapidly south to the camp of the Saints. And who do you think was our chauffer? Sister Brooks Johnson, or "Monnie," as Independence Saints still remember Brother I. N. White's youngest daughter.

We reached the camp grounds in time for part of the morning prayer meeting, and so we began our part of the activities of another reunion. We found Brother and Sister M. A. Etzenhouser, Clyde F. Ellis, F. A. Smith, and George W. Thorburn of the general forces there and at work, while the details of the reunion were being looked after by the reunion committee, Brothers Thorburn, Eliason, and others.

The prayer service was followed by a lecture period occupied by Brother and Sister M. A. Etzenhouser, which was the daily program. At the following hour Brother Ellis preached. The "announcements" indicated that afternoons were devoted to recreation and that on that night I would be the speaker. And so we were initiated into the work of the Western Montana reunion. FREDERICK M. SMITH.

DEER LODGE, MONTANA, August 27.

Solid for Church Working Program

(From a letter to the First Presidency and the Quorum of Twelve.)

Things are seemingly on the forward move in all the branches of our district.

I am kept busy in my business, and to such an extent that I cannot devote very much of my time to church work, at least not so much as is needed.

Our reunion closed Sunday. It was a very fine one. We had a good working force with us. Those present who took the most active parts were N. L. Booker and wife, J. Charles May, who I think is a typical missionary, H. O. Smith, who is spiritual adviser, and Brother John Blackmore, who knows his business, in teaching stewardships.

Everybody in attendance was well pleased and went home with new vigor and a determination to do more.

I think that stewardships is one of the grandest features of our work. It covers a great field, and it takes better with the members and outsiders than any other subject I have ever heard discussed.

I want you to know that this whole district is solid for the working policy of the church. I am planning a stewardship class in each branch. I wish also to state that Brother W. B. Paul was a big help to us in our reunion while here on his vacation from his work in the Herald Office.

It would be a nice thing if we could get one of the First Presidency and one of the Bishopric here for our reunion of 1926. Can we do this?

The time for holding the next reunion was left with the reunion committee and the general appointing powers, but it was decided to be held at the same place as the last one, at Gautier, Mississippi, and if possible in July or August.

May God ever guide and assist you men in your work is my prayer. Sincerely yours,

A. G. MILLER, *President Mobile District.*

PASCAGOULA, MISSISSIPPI, August 12.

Lose Five Active Workers to College

(From a letter to the First Presidency.)

We had a very fine attendance at our services yesterday. A good spirit was clearly present in our meetings.

I am made sad yet pleased to report that we are losing five of our young people, our most energetic workers, who are leaving for college: Brother Lawrence Brockway for Lincoln, Ellis Bedwell and Byron Jennings for Graceland, Mrs. Ellis Bedwell has already gone to Saint Joseph to work while her husband is at Graceland, and Sister Stella Brockway is leaving for her second year at Graceland. This branch will be fairly well represented at Graceland this year, four being in attendance. Wallace Nelson, who left here for Graceland last year, will spend his second year there. We will in a large measure be able to fill the places made vacant by these folk with the Whipple family, who have moved to the city.

I am to be a busy man this winter. I am going to try to organize the priesthood into a class for the study of stewardships. A number of sisters have asked me to lead them in a class study of the same subject. I am also to teach a class of young people in Religio. I am pleased to report this, as it offers an opportunity to do good, and a busy man is always happy. THOMAS S. WILLIAMS.

WICHITA, KANSAS, 173 South Main.

Five Baptisms and Prospect of More

ALEXANDER, KANSAS.—On July 19 Orons and Verlyn Ebert and Carlyle and Clifford Thompson were baptized by Brother John Teeters in the Walnut Creek. They were confirmed at the water's edge by Brethren Reed and Teeters. This makes five baptisms this summer, and we think more will follow.

The Sunday school is doing well, considering the busy season. The church painting will soon be finished, and the general appearance will be greatly improved. There is still more repair work to be done.

On August 21 the families of Peter Schaben, Wallace Ebert, and John Teeters motored to Studley, Kansas, to attend the district reunion. They report a fine time while there. A good spirit prevailed throughout. All enjoyed the association of Brother Bruce Brown and his lovable wife, Mary. Brother Ed Curtis won the admiration and love of both old and young while at the reunion. Missionary A. C. Silvers was on the ground and worked from beginning to end to make the reunion a grand success.

With God's help, the Saints of Alexander Branch hope to work harder to draw all in the branch to a working position. May all so labor that we may be able to help redeem Zion and be worthy of celestial glory.

Visiting the Saints Thought to Be Important

(From a letter to the First Presidency.)

I am very glad to report that upon last Tuesday night, we had nine members of the priesthood out visiting. This is a mighty good showing for the Philadelphia Branch, and while I am encouraged now I will not be satisfied next year at this time if that is the greatest number we can report as visiting. We have designated Tuesday night as the official visiting night, and six of the priests seem determined that nothing shall stop them from using this night as a visiting night. I sincerely hope and pray that this continues.

Our young people are coming along fine. They are having prayer meetings every Sunday morning and are being greatly blessed. Since our reunion the Spirit of the Lord has striven with them to a marked degree, and I am glad to report that they are responding nicely. Three of our young girls leave for colleges soon, two for Graceland and the third for Oberlin. Praying for the work, and for you, I am

ARTHUR E. STOFT.

PHILADELPHIA, PENNSYLVANIA, August 31.

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Independence

Stone Church

Sunday was an average Sabbath, in spite of an overcast and gloomy sky and the seeming promise of rain at almost any time during the day. Both early prayer meetings were well attended, especially the young people's service. Sunday school had its usual attendance and interest.

Apostle J. A. Gillen occupied the pulpit at the eleven o'clock hour, his subject being, "The fruitage of faith." His line of thought was that we should have faith in a God who has been great enough to produce the marvelous handiwork of this universe as witnessed about us on every hand; and having such faith in God, we should have faith in ourselves in the carrying forward of this great work. Altogether it was an interesting and inspiring discourse. Special music consisting of an organ offertory played by Robert Miller, an anthem by the choir, and a vocal solo by Mrs. I. A. Smith, preceded the sermon.

Religio will not be held this week because of the series of special meetings being held by Apostles M. A. McConley and J. F. Curtis.

Elder Charles W. Prettyman, seventy-nine years old, for many years active in the missionary service of the church, died at ten o'clock September 10, at the home of his daughter, Mrs. Rebecca Bills, in Independence. He had undergone an operation at the Sanitarium and never fully recovered. The funeral services were held at the Stone Church September 12, at half past ten, with burial in Mound Grove Cemetery. The body lay in state from ten until half past ten. He leaves his wife, six daughters, and two sons, of the immediate family.

Another aged church member, John P. Bierlein, passed away September 11, at his home in Independence. The funeral was held at the home Monday afternoon at three o'clock. He leaves two daughters, two sons, and two brothers.

Brother John W. Rushton, whose home is in California, and his son were recent visitors in Independence. Brother Rushton is on his way to Saint Louis, where he is pastor of the branch.

The early morning prayer service for the older people has an average attendance of about fifty.

The rains of the past week made it impossible to have services on the Campus, so they were held in the Stone Church. The attendance was only fair. The meetings will continue this week on the Campus if possible, in the church if necessary.

Sunday evening the audience about filled the Stone Church to listen to Apostle McConley preach on the subject of the spiritual gifts. These special sermons are being reported and no doubt will appear later in print.

President Elbert A. Smith was at Council Bluffs last Sunday.

Elder Alvin Knisley, of the missionary force, has been in Independence during the past week.

Liberty Street

Last week, after the close of the series of special meetings on the lawn of Brother E. T. Atwell, all regular activities of the congregation were resumed.

Sunday morning, September 13, Bishop A. Carmichael talked to the Saints on finances. After his talk he gave opportunity for questions regarding the financial condition of the church or other items that were not clearly understood, and several took advantage of the opportunity to clear up points they did not understand.

Second Church

The Saints of District 2 owe about seven hundred dollars on the purchase price of the lot adjoining the church on the north. At the priesthood meeting Sunday afternoon it was determined to make the necessary effort to pay off this debt. Elders A. K. Dillee, D. A. Whiting, and E. E. Willard were placed in charge of the campaign and they are working through the group organizations. Among the priesthood about $130 were raised for the purpose. W. A. Welton, church property custodian, will have something to say of the effort and of his work next Sunday morning just preceding the sermon.

Pastor C. Ed. Miller came to the Second Church Sunday morning and gave the congregation some splendid exhortation during his forty-five-minute sermon.

Religio is putting on a pie supper Friday evening, for the purpose of raising money to meet their deficit and pay their debt. They give promise of a good time and solicit your attendance.

Walnut Park

Brother W. I. Fligg spoke at Walnut Park Sunday forenoon, dealing with "overcoming" and being truly "born again."

Superintendent R. Barnhardt called a Sunday school officers' and teachers' meeting at the close of the eleven o'clock service. The attendance was so good and discussion so general that it was voted to hold these meetings at that hour in the future. A rally day was arranged for the last Sunday in October, and a debate for and against report cards in the junior department was had, resulting in a committee being appointed to investigate their use and value in other places.

Enoch Hill

The eleven o'clock speaker Sunday was the pastor from Englewood, J. E. Warne, his subject being "Service."

Preparations are being made for Enoch Hill's part in the Harvest Festival of September 24, 25, and 26. The committee chosen to collect the produce includes the women's supervisor and the group leaders.

The women of the groups are to resume work again this week after the summer's vacation, and studies will be taken up besides the usual routine.

East Independence

Sunday the Saints at this place enjoyed another spiritual feast. Brother W. A. Smith and Brother Roy S. Budd were the speakers, and the Spirit of God was with them in such power that for a while we forgot the speakers and thought only of the message they were bringing.

At the close of the morning service arrangements were made for a young people's prayer meeting at a quarter of nine next Sunday morning.

Sister Gladys Teeter returned to her work at Graceland on September 4. We hope that many more of our young people may see the need of preparation for more active service, and if possible get some of that preparation in Graceland or do work at the Institute.

Englewood

There was a good crowd at the September sacrament service, and a splendid meeting was enjoyed.

Sunday school on September 13 had an attendance of ninety-one. Interest and attendance is steadily growing. The speaker Sunday morning was Elder Charles Koehler.

For the past two months or so, a young people's prayer meeting has been held every Sunday morning. There is a good attendance most of the time, but it would be appreciated if more of the older young people, from eighteen to twenty, would come. This is a new feature for this congregation, and the meetings seem to be appreciated.

The Department of Women is planning to resume its regular meetings for the winter soon.

Money, like some other essences, has a pungent, sweet taste; but to be kept must be corked tightly. It evaporates in the open air, and the vapor is called interest. A mortgage is a condensing instrument which enables a Money-keeper to evaporate a Money-spender.

He that doth lend doth lose his friend.

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Kansas City Stake

Central Church

Confirming their former announcement, opening services will be held next Sunday, the 20th, for the new church at 30th and Tracy Avenue, Brethren Elbert A. and Frederick M. Smith being the speakers at eleven o'clock and a quarter of eight respectively, and a number of the Presiding Bishopric in the afternoon. A basket dinner will be served after the morning service. A large attendance is expected.

Malvern Church

The women of the church should be commended for their work in assisting to keep the church clean. They meet at class every week to study and sew.

A slump in their choir attendance is noticable, but through the persistent efforts of Sister Bernice Griffith, the choir leader, they will pull through the hot spell, after which there will be better attendance.

They have their new volley ball court ready for action now. A team from Central Church is going over to show them how volley ball should be played.

Elder D. J. Kennedy was the speaker last Sunday morning, and the pastor, Elder W. O. Hands, was the speaker in the evening, the first for many weeks, and he had a real message for his little flock.

Argentine Church

Brother Ralph Goold occupied the sacred desk in the morning, and Elder Charles D. Jellings broke the bread of life at a quarter of eight, his subject being the workings of the Holy Spirit.

Of General Stake Interest

Religious day-school as a part of the Kansas school curriculum, is a matter for consideration by the pastors of the stake, as the use of our churches is being asked for, as also teachers, to conduct the same. We have responded very readily for the past two years, with both, and no doubt will respond as readily again this year. It will be held one part day each week, and will commence about October 1.

Holden Stake

Holden

On the eve of the departure of Brother and Sister Ross and son Chilton for their new home at Maryville, Missouri, a large number of Saints gathered at the stake home office rooms in the Home building to bid them farewell and Godspeed. A member of the stake presidency spoke in appreciation of their service in the stake since its organization.

Brother and Sister Ross responded appropriately and referred to the pleasure they had in their contribution to the stake work. A short time was spent in social converse, following which refreshments were served.

Elder John Lovell, who has been confined to his bed for several weeks with blood poison, is able to be out again. He assisted in the sacramental service at the church Sunday and conducted the weekly prayer service at the Home.

Sister Blanche Christianson is now located at Grandview, where she is teaching. Sisters Mae Moler and Daisy Spence are also away for the winter, the former teaching her second term at Clinton, Missouri, and the latter attending Graceland College.

Those who have contributed to the fund to build a much needed porch at the Home will be pleased to know the carpenters are now at work, and the long-cherished hope will soon be realized. The funds on hand are still short of the needs, and contributions will be appreciated. Send same to the matron, Sister Edith Carr, Holden, Missouri.

Bishop J. A. Koehler has returned from his reunion work was in Holden last week. Elder T. C. Kelley worshiped with us the first Sunday and was the evening speaker.

Elder W. S. Macrae reports about one thousand dollars cleared by the Square Deal Dining Hall at the State Fair this summer, at Sedalia, Missouri.

Atherton

Our sacramental service for July was very encouraging. The Spirit of God was with us to encourage to press forward and do his will. In the evening Brother W. H. Kelley's sermon was well chosen to follow the sacrament. He showed what it meant to "see" the kingdom of God—to perceive. August 9 Brother Rannie spoke on stewardship—love, the foundation. At the evening service Brother J. W. Davis spoke from the text, "Have faith in God." He was accompanied by his wife, the McCallums and Salyardses, and Sister Vida Smith. J. W. Metcalf occupied the following Sunday with two good missionary sermons. Five years ago the branch was started. We have been fortunate in securing the use of the hall over the general store. This room is still our meeting place. Three rooms besides the main room are available for our use. We have a fine gathering of Saints in this community and are working together in unity and love. Our prayer meetings are a source of much comfort and encouragement. Thursday our fifth annual Sunday school picnic was had in Swope Park.

Marshall

Brother D. A. Whiting and niece Mildred and Brother C. A. Kress of Independence were visitors, Brother Whiting speaking at eleven o'clock from Hebrews 12. Following this service four cars of Saints drove to our missionary appointment at Sister Jones's. After a basket dinner, Brother T. L. McCormick preached a good sermon. Brother C. A. Kress spoke in the evening.

Sedalia

Services which were dispensed with during the State Fair have been resumed again with fair attendance. The Saints were glad to meet again in church activities.

Quite a number of our members assisted at the Square Deal Dining Hall during the State Fair and enjoyed the association of the Saints in the cooperative enterprise. Brother and Sister Ed. Dillon and Sister Arvilla Sanders, of Oklahoma City, rendered very acceptable service at the dining hall. Following the fair they visited relatives near Stover, Missouri, and later went to Minneapolis to assist with the dining hall there.

Warrensburg

The opening of the college for fall and winter, September 15, is apparent, as our population is being augmented by the arrival of students, among whom are a number of Saints. Not the least in the list of activities of the students should be included the regular attendance at and participation in the services of the church. No course of education is complete which does not give liberal attention to spiritual needs. The church is located one block west and one half block south of the courthouse, on Washington Avenue. W. S. Macrae, pastor, residence 107 West North Street.

Brother Cramer of Independence, who purchased the Harring-Ross coal mine near here, has moved to our vicinity. Helen Myers, graduate of the college, is teaching at Kingsville. Edna Johnson has a position in the school at California, Missouri. Brother R. W. Farrell, former pastor here, will appreciate knowing some of his acquaintances made outside the church are "listening in" on his radio sermons. Favorable comments are made.

The infant daughter of Brother and Sister F. M. Ball was blessed at the church by Patriarch I. M. Smith and George W. Hancock.

Grandview

July 19 was home-coming day, and a very enjoyable time was had, Elder F. A. McWethy was the morning speaker and Elder E. T. Atwell spoke in the afternoon. A splendid dinner was served in the basement of the church at noon. The services were well attended, many out-of-town Saints being present.

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August 11 a farewell party was given for Brother L. E. Danforth and family at their home before their departure for Phoenix, Arizona, where they will remain a year with their children, Brother and Sister Keith Rogers. We regret losing this family from our church activities, especially the music department, in which they have rendered valuable service. Sister Hopkins was chosen superintendent of the department of music to succeed Sister Danforth.

We are anxiously looking forward to the stake conference which convenes here in October.

Blue Springs

The Saints of the Blue Springs and Milton Road congregations held a joint picnic at Horse-shoe Lake on Labor Day, about eighty attending. The activities of the day began with the baptism of Brother Edgar Stoner, of Milton Road. Races and games of various kinds, including baseball and volley ball, were engaged in by children and adults, the appetites thus developed being well demonstrated on a veritable feast of good things to eat. Athletics, boating, etc., occupied attention till half past four.

Knobnoster

The sacramental service was lightly attended, but the Spirit of the Master brought joy to the worshipers. Recent speakers are C. V. Hopkins, J. F. Grimes, F. W. Mortimore, recently ordained to the office of elder, J. F. Petre, and R. E. Burgess. The sermon of J. F. Petre on stewardship was well received. Many of our Saints seem to be imbued with the spirit of consecration and are ready to move forward in harmony with the program of the church.

Omaha, Nebraska

September 9.—On the evening of August 12, Brother Nicholas M. Rumel passed away. He was one of the oldest members of the branch, having been born in 1852, a resident of Omaha since 1857, and of the church since 1869. The funeral services were held at the church on the 14th and were largely attended. Brother Carl Self read the obituary and paid a warm tribute to the departed. Pastor Whalley preached the sermon. The music was rendered by Sisters Nelle Kelley and Cloe Fleming, with Sister Doris Fredrick accompanying. Brother Rumel was a good husband and father, a kind and true friend, and a consistent member of the church and the community. He leaves a frail little wife, three daughters, one son, two sisters, and one brother to mourn, to all of whom our sympathy is extended.

"It is an ill wind which blows no one some good" is a maxim proved true for Omaha Saints on Sunday morning, August 16, when, through some misunderstanding, Brother B. F. Creel and Bishop Albert Carmichael failed to meet at an Omaha railway station. Brother Carmichael found his way to our church, coming in just before Sunday school closed, so was induced to preach for us that morning instead of at the Indian mission at Decatur as was intended. His sermon was exceptionally inspiring, and left the Saints with a definite desire to "carry on" in the work intrusted to their care.

Brother Enfield, of Melrose, Nebraska, has been at the Lord Lister Hospital and thus came under Brother Whalley's kindly administrations. He has returned to his home.

The church was closed for Sunday the 23d, so that all might attend the reunion at Council Bluffs where the President of the church and the Presiding Bishop were to address the Saints. Three wonderful sermons were presented, giving various phases of the Zionic program of the church, and our personal responsibilities as stewards. Pastor Whalley made a valuable contribution to the success of this reunion by taking charge of the young boys. And those boys felt that they had a "real soldier" giving them orders, too, and were proud as peacocks over the military precision and formations which Peter brought about. Many a good lesson, doubtless was sandwiched in between those hikes, drills, swims, and games, whose influence will go on down through the ages, expressed in nobler character building.

Sister Paden, with her "weeks," and Sisters Kirkpatrick and Smith were the hostesses at the last meeting of the Department of Women. No business was transacted, the sisters desiring Sister Anderson to complete the reading and discussion of Holland's Bitter Sweet. A piano solo was given by Rogene Anderson, preceding. Sister Augenstine and daughter, from St. Joseph, were guests that day of her sister, Sister Anna Potter. Sister Anna Kinney was with us for the first time since her severe illness of a year ago. She was accompanied by her sister-in-law, Mrs. Grover.

On Friday evening, August 28, the Saints were treated to a fine concert, sponsored by Sister Whalley, and followed by "eats," all free to the comer. Sister Nelle Kelley was at her best in several groups of songs, and that is saying something, for she is ever a prime favorite. Other musical and literary numbers rounded out a successful evening.

Sunday, August 30, we were treated to a splendid sermon by Brother J. W. Rushton, who, with his son Wiliam, were en route, by auto, to Independence and thence to his pastorate in Saint Louis, where William will share bachelor quarters with him the coming year. Brother Rushton spoke at Council Bluffs in the evening. Both sermons were reflective of a very uplifting and hopeful outlook upon life in general, and on church work in particular, and cannot fail to be of great encouragement to those who listened.

A man's meeting was held at the church on September 3, at which plans for building the main auditorium of our church building were discussed. An architectural drawing of the floor plans and completed building were presented by Brother W. A. Wellman and were favorably received. It is not considered timely, however, to do other at the present moment than to appoint committees to survey and estimate our resources and to organize future efforts. The Sunday school is doing well towards the fulfillment of its pledge to raise $1,000 this year. Brother Merchant's class of young women gave the church dinner last week and realized over $25 towards their class pledge of $60. It will take "a long pull, a strong pull, and a pull all together" however, before enough money is in sight for the accomplishment of our fond dreams in the direction of a completed church building.

The Anderson family has scattered—Duane taking a position in Kansas City, Brother B. M. going to Colorado to escape the ravages of his annual siege of hay fever and asthma, and Rogene departing this week for Graceland. Duane's address for the present will be 3757 Paseo, where we would commend him to the kindly attentions of the pastor of Central Church and his young people's supervisor.

Sister Merile Self, daughter of Brother and Sister Carl T. Self, also enrolled at Graceland this week and will share with Rogene a room in "Bide-a-Wee" dormitory. Sister Vivian Wrenn, however, decided to go to another school, and so our Omaha trio of Graceland students becomes only a pair.

Our pastor and wife have moved and are now to be found at 4622 Izard Street. Any time you want some one to umpire a ball game, call on the sick, clean up the church, arrange a program, get out a bulletin, rah-rah for Graceland, help eat a chicken dinner at Happy Hollow, go swimming at Carter Lake, or put up a snappy fight for "the administration," just call Walnut 6658. He'll be "Peter on the spot," instanter. Last week he traveled all the way to Lincoln—not under custody, either—and while there, aspired to, *and attained* the governor's chair! Well, at least *one* of the governor's chairs—in his office! Peter liked our new capitol building. He'd like to move it over to Thirty-sixth and Burt, no doubt.

Among the soloists who have given freely of their gifts of late have been Sister Nelle Kelley, who sang "Ave Maria" in the morning and another very beautiful song in the evening of the 30th; and Brother Harlow Fredrick and wife, who sang "O for the wings of a dove," the morning of the 16th. These three, assisted by Brother Harry Greenway

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and young sister Ann Self, will put on a radio program at Council Bluffs in the near future. We are always glad to hear the young people's choir Sunday evenings, and they are now taking up their work in good earnest after a month's vacation. Brother R. W. Scott is their director and is planning and hoping high things for them.

Graceland Chats

The Opening Address

On Monday, September 7, in the forenoon occurred the opening exercises of Graceland College. Just before the time set, students, both former and new, began to gather at the college building. In twos and threes and small intimate groups, they made their way into the chapel.

Here as they waited was the greeting of new friends and the recognition of former ones that was most pleasing to see. There is always, however, an element of regret upon such occasions for those who no longer meet with us, and, as is usual under the circumstances, the happiness and gayety of the gathering did not hide from the seeing eye, the longing for those whom this year were prevented from meeting with us.

It was good to see Brother Gunsolley, familiarly known to the student body as Uncle Jerry. For thirty years and more he has watched over the interests of Graceland with unfailing and unrelenting care. Such an occasion as this could not fail to be an intense gratification to him. There, too, was Brother Wilber Prall, whose recollection of Graceland extends over some twenty years, and Brother McDowell, eighteen years ago a student and for some years recently a member of the faculty and dean of the senior college. Many more stalwarts were present; others whom we hope will in the future years be known as stalwarts were happy to be associated with them.

The principal speaker at the opening exercises was Brother F. M. McDowell. Humorously he recounted some of his early experiences at Graceland, but beneath the humor it was obvious that a spirit of great determination lived, otherwise, without splendid courage and great determination of purpose, it would have been impossible to have made good under those early conditions.

The theme of Brother McDowell's address was, "Why are you here? The destiny of mankind and the institutions of civilization depend to a far greater extent than you are aware upon your answer."

Using a classification of Doctor Horne, he divided society into seven groups:

1. Those who live for show, for pleasure—the human butterflies. 2. Those who make sports, clubs, comics, their principal aim—the human fans. 3. Those who center their interests in food, drink, and sex—human imps and devils. 4. Those who live for creature comforts, who grunt when satisfied and squeal when hurt—human pigs. 5. Those whose great aim in life is the amassing of wealth, getting of property—human ants. 6. Those who strive for social efficiency, who delight in achieving and are up and doing—human beavers. 7. Those who have a true interest in humanity—human uplifters.

Enlarging upon his theme and this classification, Brother McDowell told us that groups five and six, composed of people whose aim is to acquire, far outweigh the first four groups in social worth, but this is not sufficient for Graceland students. The standard is not high enough. If Graceland is to benefit the world at large, her students must belong to group 7.

"Hats off to the men who make," Brother McDowell said. "Hats off to the men or women thirsting for knowledge. But the mere power to make, or mere knowledge will not serve the world, and Graceland will fail in her purpose if she gives to her students nothing more than these."

"One of the great things in this life is, What is your motive? When you leave Graceland, what are you going to do with the knowledge and the power gained there? The world has plenty of power; what it really needs is that that power become refined and spiritualized in the highest degree. This is the mission of Graceland, that her sons and daughters may acquire not merely knowledge, not only skill to do, but virtue in accomplishment."

Brother McDowell's address was not only splendid in conception and forceful in delivery, but filled with that spirit of loyalty and devotion that has always characterized his association with Graceland.

Mayor G. W. Blair on behalf of the town formally welcomed the students. In his characteristic way he made all feel that just as the town shared the college, so the town is desirous that the college should share in its life and well-being.

Brother W. E. Prall very earnestly welcomed the students to Sunday school, Religio, and all church services.

Brother J. A. Gunnsolley followed by giving in a few words a picture of Graceland hill as he saw it thirty years ago. He then proceeded to give the history of a certain young man who through different stages of eighteen years association with that hill has endeared himself to the hearts of all. On behalf of the faculty he then presented Brother McDowell with a fine Gladstone bag as a token of remembrance and appreciation. Very feelingly Brother McDowell replied, and the tension of the approaching separation was then materially lessened by fifteen rousing rahs for our splendid "big brother."

Excellent music for the program was provided by Miss Gertrude White and Mrs. Frances Norris.

Registration

The enrollment so far stands at 224—about the same as this time last year. It is very interesting to note that this registration includes representatives from twenty-four States—that is fifty per cent of the States of the Union—and five foreign countries. You will be glad to know that the junior class is fifty per cent larger than ever before.

Faculty Reception

On Friday evening was held the annual reception of the faculty to the students. Soon after half past seven the faculty gathered in Zimmermann Hall, and at about eight o'clock the student body began to gather. It was indeed a matter of great congratulation to be associated with such a splendid and worth-while group; delightful to meet again students of former years, and equally enjoyable to become acquainted with new students who in a very short time will be as dear to us as their predecessors.

Of course the receiving line came first, and then followed a real get-together time. Several amusing stunts were offered. The traditional apple cider brought the close of a very happy evening. All left with a firmer determination to make good and a stronger resolve to make this year at Graceland count more than any other year in their lives.

A Large Two-day Rally Meeting

DULUTH, MINNESOTA, September 1.—We feel that we as a people are sailing Zionward. The fine articles in the HERALD and *Ensign* would prove that. May we always be found sailing in that course, with a leader inspired of God, that the church may not be wrecked. Such a man is our present leader. Our prayers are for him and all officers who are trying to build up the kingdom of God.

On August 9 W. C. Stauty spoke at eleven o'clock, and C. B. Freeman spoke in the evening. On the 16th Brother Robert Zuelsdorf occupied the pulpit in the morning and T. G. Schnuckle in the evening. Their sermons were appreciated by all.

Brother and Sister Knight, of Minneapolis, stopped over at the home of Brother and Sister W. C. Stauty August 16 and took in the evening service. They were on their way to Minneapolis from visiting at International Falls near the Canadian border. They resumed their journey on the 17th. We hope they will come again.

August 22 and 23 found us busy with a two-day rally which opened with prayer service at half past nine, followed by

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preaching at eleven by W. E. Shakespeare, our missionary. In the afternoon a round table was held at half past two, with Brother Hubert Case in charge, assisted by W. E. Shakespeare. Brother Case preached in the evening. Sunday morning opened up fair with a young people's prayer service at nine o'clock, Brother Wesley Elvin of Minneapolis in charge, assisted by Brothers W. E. Shakespeare and Robert Zuelsdorf. Sunday school convened at a quarter of ten, with an attendance of ninety-six, the biggest register yet for the Duluth Sunday school. All good things start small and grow big. Brother Case preached again at eleven o'clock, using for his theme, "Service and Zion," with preparedness as a real necessity. Following this, baptismal service was to have been held, but one candidate failed to appear on time, so it was postponed until after sacrament service, called for two o'clock.

Sacrament service was in charge of District President George W. Day, with Hubert Case and W. E. Shakespeare assisting. Brother Case had to leave before the close of the meeting in order to catch a train for Minneapolis. The priesthood met at seven o'clock and received from the district president instructions in regard to duties and the need of cooperation in furthering the work here. Sunday evening Brother W. E. Shakespeare gave a lecture on Joseph's land, using his machine and slides to illustrate. This lecture was much enjoyed.

The following were visitors from out of town: Brother and Sister Tutty and two children, Wesley Elvin, Brother Peterson, and W. E. Shakespeare; Brother and Sister Arthur Bundy and a friend, of McGrath, Minnesota; Sister Don Bishop and husband and children, and Sister Kate Smith, of Sandstone; Sister Bertha Eckley and husband and son, and Sisters Ada and Opal Carlson, with a friend, from Barnum; Sister Sally Kuppenhaven, of Gordon, Wisconsin; Brother and Sister Samuel Sloan, Brother and Sister Grant Byce, Sadie, Lena, Stella, and Alvin Byce, James Vennard, Brother and Sister Joseph E. Hastings, their daughter Lydia and granddaughter Pauline, Sister Susie Craven and Sister Elizabeth Stocks, of Two Harbors, Minnesota; Brother and Sister Jay Walters and daughter Ruth, and Sister Alpharetta Johnson, of Carlton, Minnesota; Brother and Sister Hubert Case of Minneapolis; George W. Day of Bemidji.

This was the first rally Duluth has enjoyed, but we pray it will not be the last, as it was an inspiration for greater service in the gospel. It brings the Saints nearer to unity with God, draws them nearer to a realization of Zion and the gathering of God's elect. The sermons were of a nature that would help to build for the higher and more abundant life. May we each catch a greater vision of this latter-day work and go hand in hand to perfection.

An error occurred in the news letter last month. Instead of the pastor's wife, Sister C. B. Freeman, breaking a bone in her wrist, it was her mother, Sister Davis. Also the name C. B. Treeman should have been C. B. Freeman.

On August 30 Brother A. S. Davis of Wrenshall was the speaker at eleven o'clock on, "There is a way that seemeth right unto a man, but the end thereof is death." He showed clearly a better way, which is God's way. Brother W. C. Stauty occupied in the evening, using Philippians 2:12 as his text: "Work out your own salvation with fear and trembling," laying stress on Luke 19:25, "For I say unto you, That unto every one who occupieth, shall be given; and from him who occupieth not, even that he hath received shall be taken away from him."

Gray's Harbor Branch

ABERDEEN, WASHINGTON, September 5.—The work of the Master is still alive here, although the church services have decreased attendance. The membership of Gray's Harbor Branch is scattered over a large territory, which makes it difficult for all to attend at all times.

We have some new faces among our number now; Brother and Sister Gilmore from Idaho are domiciled here at present.

Sister Josephine Ultican has just returned from a visit to her relatives at Hagerman, Idaho. She also had the pleasure of attending the reunion there.

We now have four members of the priesthood, two elders and two priests. The branch president has instructed them to take their turns at preaching. We also have a deacon to perform the duties of that office.

We are still wondering why the missionaries to this district do not visit us. The Saints need the visit of a missionary very much.

Pittsburg, Kansas

September 8.—The work at Pittsburg, Kansas, is still moving along, although the recent hot spell has depleted our ranks somewhat. According to reports, Kansas was the hottest State in the Union, and we of Pittsburg believe that Crawford County was the hottest county in Kansas and Pittsburg the hottest town in the county. Consequently, if any disaster should overtake us, we are prepared for the worst.

A number of our people camped out at our recent reunion held at Miami, Oklahoma. They all report having had an enjoyable and a very profitable time. Sister E. E. Gilbert has been very ill since she returned, but is now recuperating nicely. It is thought she may have contracted typhoid and was saved from a long spell of sickness only through administration. Brother Alva Gilbert, of Graceland, was home for a few days visiting and renewing old acquaintances. Brother Morgan Ryan, foster son of Brother and Sister Gilbert, was home from New York, where he is engaged in electric work. While here he was married to Sister Mabel Carter, of our branch. The ceremony was performed by Brother James Richards. They purchased a car to return to New York in, but when they got as far as Illinois they had the misfortune to have the car and all their personal belongings stolen.

Brother Job Negeim from Jerusalem, but more recently from Graceland College, is now a member of our branch. He expects to attend the college here.

The Sunday school has been having nickel, dime, and quarter Sundays in an effort to raise the Christmas offering fund above that of last year. Sister Ester Wilson is in charge of the junior department of the Sunday school, and she is proving herself very efficient.

The gleaners, of the Department of Women, had an ice cream social in July which netted them over forty dollars as profit.

The Religio has been trying some new measures with its "Pikers' Programs." They originated on this wise: We usually hold the classes responsible for a program, each one in turn. If it was impossible for a class to give their program on schedule time, the names of several of the members of the congregation were written on slips of paper and then drawn as lots. The one whose name was drawn either had to contribute a selection to the program or have his name written on the board under the heading of "Piker." The children usually drew the names, and one little brother by chance drew his own name. His face betrayed his consternation, but he did what we older ones often fail to do, arose to the occasion. Then we tried to get more people to come on time by using the "Piker" method, but strange to say the superintendent headed the list of the "tardies." However he came back with a vengeance, and then next Sunday night nearly all the Religio members had "their names written there." Now we are going to call on the tardy ones to furnish the program when we get "up against it."

There have been some new arrivals in the branch: Brother Raymond (Blossom) Booker and Mrs. Booker are the proud parents of a fine boy, and Brother and Sister Leonard Boone have a fine boy also.

Sister Cheeseman was operated on in July for appendicitis and is now enjoying better health than she has known for many years.

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MISCELLANEOUS

Books Wanted

Sister John Morden desires a few copies of The Two-Story Book and The Call at Evening to loan to her neighbors. Any Saints who can supply these books, please mail them to Mrs. John Morden, Route 1, Elora, Ontario.

Conference Notices

New York and Philadelphia, at Elk Mills, Maryland, October 3 and 4. E. Teal, secretary.

Southwestern Kansas, at Wichita, October 3 and 4. District officers will be elected. Thomas S. Williams, district president.

Central Illinois, at Beardstown, October 2 and 3. Apostle John F. Garver is expected to be present, and we hope to make this conference one of great interest for the advancement of the work. Reports should be placed in the hands of the secretary at once, and every group in the district should have its representative at the conference, as business is transacted for you by the district. Mail will reach me at New Canton until September 25, after that at Beardstown. E. J. Lenox, district president.

Alabama, at Skinnerton, Alabama, Lone Star Branch, September 25, 26, and 27. H. H. Wiggins, district president.

Fremont, at Shenandoah, Iowa, October 3 and 4, 1925. N. L. Mortimore, district president.

Southern New England departmental conference, at Attleboro, Massachusetts, October 24 and 25. Business session Saturday at 3 p. m. Sessions continued at 7.30 p. m. Prayer service Sunday at 9 to 10.45, and at 2.30 p. m. Institute at 11 a. m. and 7 p. m. Susan E. Sinclair, district secretary.

Central Michigan, at Beaverton, October 3 and 4. Prayer service on Saturday morning will be followed by the Sunday school business meeting. General business meeting at 2 p. m. Please send all branch reports to the secretary by September 25. Gladys Umphrey, secretary, Bentley, Michigan; William Grice, district president.

Eastern Iowa, at Oelwein, October 17 and 18. All district and branch officers should send reports to the district secretary not later than October 3. O. E. Lindsay, secretary, 124 West Locust Street, Davenport, Iowa.

Western Maine, at Vinal Haven, October 10 and 11. Everyone is invited to attend if possible. All reports should be sent in as early as possible to the undersigned. Mrs. Louise J. Eaton, district clerk, Deer Isle, Maine.

Two-Day Meeting

Lachine, Michigan, September 19 and 20. All are invited. A good time is assured. Allen Schreur, district president.

Requests for Prayers

Quincy Anderson, of Hockerville, Oklahoma, who is suffering from a severe case of double hernia, desires the prayers of the Saints. He has undergone two operations, and the surgeons have now given up his case as hopeless. He is now placing himself in the hands of the Lord and desires that the Saints remember him.

Anniversary Celebration

At Grand Valley, Ontario, first anniversary celebration of the opening of the new church, October 18. A cordial invitation is extended to the Saints of Owen Sound and other districts to be present. Mrs. R. G. Thompson, secretary.

Jubilee and Anniversary

London, Ontario, tenth anniversary celebration of the opening of the new church, Sunday and Monday, October 4 and 5. The branch was organized fifty years ago by Arthur Leverton and R. Davis, October 4, 1875. All Saints in the district are invited to attend, and any from surrounding districts who are able to come. Some of the former pastors are expected to be with us, William I. Fligg, William Grice, and J. C. Mottashed. W. A. Hardey, branch president.

THE SAINTS' HERALD

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

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Radio Programs

K L D S

TUESDAY, SEPTEMBER 22, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Tuning-in selection on the Duo Art.
Soprano Solo:
(a) "Break of day," Sanderson.
(b) "Dream depths," Pomar.
By Miss Mary Joan Parkes.
Violin Solo: "Melody," Gluck.
By Miss Margaret Royster.
Baritone Solo: Selected.
By M. Dawson Stephens.
Violin Solo: "Tambourin Chinois," Kreisler.
By Miss Royster.
Soprano Solo:
(a) "Sunshine of your smile," Ray.
(b) "Perfect day," Carrie Jacobs Bond.
By Miss Parkes.
Violin Solo: "Meditation from Thais," Massenet.
By Miss Royster.
Baritone solo by Mr. Stephens.
Violin Solo: "Spanish serenade," Chaminade-Kreisler.
By Miss Royster.
Soprano Solo:
(a) "Sheep and lambs," Sidney Homer.
(b) "Still, still with thee," Oley Speaks.
By Miss Parkes.

THURSDAY, SEPTEMBER 24, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Piano Solo: Selected.
By Miss Aldine Smith.
Soprano Solo:
(a) "At dawning," Cadman.
(b) "The little Irish girl," Luhr.
By Miss Madge Nesbitt.
Baritone Horn: "The soul's longing," Protheroe.
By Mr. Philip Turner, sr.
Contralto Solo:
(a) "Little lost love," Stickles.
(b) "Who knows," Ball.
By Mrs. S. A. Burgess.
Piano solo by Miss Smith.
Soprano Solo:
(a) "'Tis spring," Harriet Ware.
(b) "The naughty little clock," DeKoven.
By Miss Nesbitt.
Baritone Horn: "Raboni," Geibel.
By Mr. Turner.
Vocal duet by Miss Nesbitt and Mrs. Burgess.
Soprano Solo: "Good-by," Tosti.
By Miss Nesbitt.

SUNDAY, SEPTEMBER 27, 1925

11.00 A. M., From the First Independence L. D. S. Church

Anthem: "Peace, perfect peace," Protheroe.
Tenor solo by George Anway.
Sermon by Elder R. J. Lambert.

6.30 P. M., From the L. D. S. Radio Studio

VESPER SERVICE

The music for this program will be furnished by Miss Fern Cox, soprano; Miss Margaret Gard, contralto; Mr. Evan Fry, tenor; and Mr. Albert Brackenbury, bass.
Sermonet by Apostle Paul M. Hanson.

9.15 P. M., From the L. D. S. Radio Studio

The music for this program will be by Mrs. Pauline Becker Etzenhouser, organist; Miss Lillian Green, violinist; and Mrs. Nina Smith, soprano.
Sermon by President Frederick M. Smith.

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

The God of the Living

"He is not the God of the dead; but the God of the living."—Mark 12:27.

There is always a tendency to revere the revelations that came to men long, long ago—men who are now dead and gone. If they are far enough back in the dim past and their humanity thus less obvious, it seems more easy to believe that the Lord did really speak through them.

Jesus found the Jews willing to accept the revelations which came through Moses. Moses had been dead a long time, and that incident of his losing his temper and acting so brusquely had been forgotten. Moses dead was a great prophet. Moses living did not find the children of Israel too ready to believe.

Jesus living found comparatively few followers. To-day many accept his words. So with his disciples. The inspired words of Peter and John are accepted now as a part of one's religious equipment. Peter and John are dead. They have been dead a long time. Peter's one-time profanity and violence do not now greatly discount his words. Charity seemingly works best at long distances.

Peter and John were thus accepted in 1830, but when at about that time Joseph Smith came with his message the religious world found it incredible that God should speak to a living man. Joseph Smith was close at hand, and his human defects were easily visible; moreover, rumor and prejudice grossly distorted and exaggerated these defects and spread the story of them abroad.

Even those who accept his message in later years came under the same obsession. When he was dead and safely buried, enshrined and hallowed in the memory of Latter Day Saints, then came his son Joseph wearing the mantle of the prophet. His first general epistle was in the voice and with the power of a prophet.

In the name of the God of Abraham, of Isaac, and of Jacob, I now call upon all the scattered saints, upon all the broad earth, to arise and shake off the sleep that hath bound them these many years, take on the armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin.

In the name of bleeding Zion, I call upon all those who have been wandering in by and forbidden paths, and have been led astray by wicked and designing men, to turn from their scenes of wickedness and sins of convenience, to turn from their servitude to Satan, in all his seductive devices; from vice in every phase, and from the labor of sin, the wages whereof are ever death, unto their true and delightsome allegiance to the principles of the gospel of peace, to the paths of wisdom, to the homage of that God that brought the children of Israel out of bondage; to turn and remember the new covenant, even the Book of Mormon; to lay hold anew upon the rod of iron which surely leads to the tree of life; to remember that those who live to the Lord keep his commandments, and that the promises are unto the faithful, and the reward unto those that endure unto the end.

And in the name of the Lord of hosts, I call upon all the inhabitants of the earth to repent, believe, and be baptized, for the time cometh when the judgments of God are to be poured out upon all nations, and the besom of God's wrath shall smoke through the land; when men shall know that there is a God in Israel, and he is mighty to punish or to save; that the prayers of those under the altar have been heard, and a swift retribution is to come, when the despoiler will be despoiled; when those who denied justice shall be judged, and the measure meted unto others shall be meted unto them; when the prisoner shall go free, the oppressed be redeemed, and all Israel shall cry, "Glory to God in the highest be given, for he that is long-suffering and slow to anger, has arisen, and shall bring again Zion." Amen and Amen.—Church History, vol. 3, pp. 294, 295.

How many of our friends in Utah who revered the dead Prophet Joseph accepted the words of his son Joseph, the living prophet. Yet God is the God of the living. In every age he is the God not of the dead but of the living.

Shall we repeat the common error and have eyes only for the past, ears only for the dead? Or shall we think of God as at work in the church to-day, now, the great I AM? We need not reject the words given in the long ago; they are still living and vital with truth, truth for the living. But we do not have to go back among the dead to find God.

It may seem easier to go back to the days of the late revered President Joseph Smith, especially if we go back some years into his ministry. Or we may go back to the days of Joseph the Martyr. We may even crowd him back to the year 1830 or 1832 and refuse to accept his later revelations. Or with the Methodists we may go into the cemetery of the prophets and seek a tombstone still more weather-beaten and an inscription even more worn—back to

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the days of John on Patmos. Or with the Jews we may plod wearily still further back, away back of Jesus and the apostles to find a prophet long enough dead that we may accept his words. No, God is the God of the living and is at work to-day, and this is our day.

The Lord set his hand to restore his gospel and establish his church on earth in these last days. He met with six persons, April 6, 1830, when the church was organized. But he is not alone the God of those six dead men. He is to-day, in the year 1925, working with the church to lead it on to victory. Will we accept his power and follow his leadership?

Do not let us think of God as the God of the dead only; let us rather think of him as the God of the living, and deport ourselves as living men with a living faith. ELBERT A. SMITH.

Questions and Answers

Question: We have both heard and read the statement that Bishop Albert Carmichael teaches that even though one may pay tithes and consecrate surplus to the church, the church thereby comes under no moral or legal obligation to help that one if in need later on. In other words, that one would have no legal or moral claim on the church and should be directed to the county or state to obtain relief. What is his position in this matter?

Answer: The statements to which you refer are an utter misrepresentation of Bishop Carmichael's position. Bishop Carmichael's claim is this:

Though one should pay, say five hundred dollars tithing, and subsequently, for example, one thousand dollars surplus, and later should be in need, he would not have claim on the exact fifteen hundred dollars paid in, since it all was paid on a debt owed to the Lord. Nor would he have claim for *any* sum merely because he had paid in fifteen hundred dollars. At that point your informants seem to have deliberately stopped in their report on Bishop Carmichael's position. Mark you, he goes on to enlarge his position as follows: That man would have claim, but it would rest on the basis of every other man's claim, i. e., the basis laid down in the law, his "needs and just wants." He would not necessarily have more claim than a poor widow who had given fifteen dollars. In both instances the claim would rest on "needs and just wants," where the law puts it. Is that not clear and just and scriptural? The misrepresentation may not have been willful; it certainly was unnecessary.

As to obtaining aid from the county or state, the only reason for ever requiring our members who are worthy, wise, and faithful to seek relief from the state or any charitable organization is that we do not always have the means to help them. Here the "law of the need" again applies. They may come to us for help at a time when we have not the means to help; then the next best thing is for the ones seeking help to go where they can get it; that is, from some charitable organization or from the state. Better to get a piece of bread than none at all when bread is needed. Nor do we consider it a disgrace to ask the state to aid. The Saints pay their share of state taxes and have the right to have the poor among them provided for out of this tax, when they cannot give aid in other ways.

However, as a people we ought not to be satisfied with our efforts to aid the poor among us until everyone can be supplied out of the church treasury and not out of the state institutions or any other charitable institutions; until we can truly say there is no poor among us.

Any way of taking care of the poor outside of the stewardship idea, that is, of everyone having his needs and just wants supplied, is only a *temporary* expediency and when resorted to should be done because the church treasury cannot furnish the help needed.

The foregoing sets forth Bishop Carmichael's position fairly. There will be no excuse in the future to misrepresent it.

Des Moines Church Under Way

Our correspondent from the capital city of Iowa mentions the progress made in the building of the church which is to take the place of the one destroyed by fire last winter. The *Capital* and *Tribune* of September 7 each give good mention of the laying of the corner stone on September 6. President D. W. Morehouse of Drake University was the principal speaker and used as his theme, "The place the church has occupied in civilization." Others on the program were Pastor H. A. Higgins, Chauncey A. Weaver of Des Moines, and Apostle E. J. Gleazer, of Independence, Missouri.

The location of the new church is on East Twelfth Street, between Maple and Lyon, the estimated cost is $40,000, and the seating capacity is to be 675.

A man may leave a patrimony to his son; but how soon it may be mortgaged! He may leave him money; but how soon it may be squandered! When he gives him a strong constitution, an unblemished reputation, a good education, and an inward abhorrence of vice, in any shape or form, these cannot be wrested from him, and are better than thousands of gold or silver.

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K L D S Recognized by "Journal-Post"

The leading feature of the Radio section of Sunday's *Journal-Post* is a short history of our radio station, K L D S. It is not a matter of news to some that our church is a pioneer in the field of radio broadcasting, but to others it may be. To all it will be interesting that this great newspaper has given so good an account of the development of our modern station, which it is not likely has reached the limit of its efficiency. The reports coming in from various parts of the country are good, but there is still much to be achieved.

Here is the text of the news story:

INDEPENDENCE STATION PIONEER CHURCH RADIOCASTER OF THE WORLD

Organization Has Been in Radio Field Eleven Years; Present Plant Most Powerful in This Area; Uses Storage Battery Power

The age-old problem of speedy communication over great distances resulted in the laying of the foundation eleven years ago which led to the establishment of Radio Station K L D S, Independence, Missouri, the most powerful radiocaster in the Kansas City area.

On a railroad trip from Independence to Lamoni, Iowa, Doctor Frederick M. Smith, leader of the Reorganized Church of Latter Day Saints, an organization numbering more than 100,000, was pondering over how some means could be devised for speedy communication between the church offices in Lamoni and Independence.

In Lamoni Doctor Smith noticed a large radio antenna system over a modest dwelling. Seeking the radio operator, Doctor Smith inquired if communication could be carried on with Independence.

"That's easy," was the reply.

And that's how K L D S happened to come into existence.

Erect Two Radio Stations

Within a few months the church erected two stations, one in Lamoni and the other in Independence. Douglas Flanders operated in the western station and Arthur B. Church, managing director of the present station, the other.

Operation of these stations continued until the World War emergency caused the closing of all except Government stations, Flanders and Church entering the service in the signal corps.

With the close of the war, the church stations were reopened, and others in Holden, Missouri, and Des Moines, Iowa, established. Shortly afterward, Mr. Church removed to Independence and opened the Central Radio School.

Open First Station Here

In 1920 the school was moved to Kansas City, and the first radiocasting station in the city opened. Shortly after a license was granted to K D K A, Pittsburgh, a federal license was awarded W P E, the Central Radio School here, and with the assistance of the *Kansas City Post* the first general radiocasting was accomplished.

Later a power increase was granted by the Government, the station becoming a 100-watter. Radiocasting of programs for the church continued, and in 1922 W P E was removed to Independence and installed in the Stone Church.

In the summer of 1923 the Independence station was licensed by the Government and given the call letters K F I X. Interest in the radiocasting developed rapidly among the church members, and in 1924 a campaign for a 1000-watt station was oversubscribed, the station K L D S being completed and put into service early this last summer.

Built by Two Church Members

K L D S was built by two members of the church, A. R. Moler and Mr. Church. Several new features stamp the station as a leader in this district.

Water-cooled vacuum tubes having a maximum capacity of 5,000 watts each are employed instead of a battery of 250-watt air-cooled tubes. Storage batteries, numbering in all about 1,300 cells, furnish the power supply instead of the usual generators.

A short wave experimental station, licensed as 9 F F, is maintained at K L D S. It uses 250 watts power and has communicated with Australia, New Zealand, England, South America, and many other distant points.

K L D S, the pioneer church radiocaster in the world, has a modern studio in the Stone Church. A reception room, separated from the studio by plateglass partitions, is equipped with loud speakers, visitors being enabled to hear and watch the radiocasting of all programs.

Split Time With W O S

The station divides time with the state marketing bureau station, W O S, Jefferson City, on a wave length of 440.9 meters, 680 kilocycles. Entertainment programs are put on the air beginning at eight o'clock Tuesday and Friday nights. Sacred services are at eleven o'clock Sunday mornings and half past six and a quarter after nine Sunday nights.

Although K L D S went on the air at the start of the so-called summer static season, its record thus far is enviable, the signals having been picked up in every section of North America and on the Atlantic and Pacific Oceans.

October 1 to 31 Is Stewardship Month

A letter from the First Presidency to General Conference appointees, district and branch presidents, and Bishop's agents is urging the observation of stewardship month, October 1 to 31, during which everybody is urged to make a special study of this subject. Classes are being formed all through the church, and the Saints everywhere are at work weighing the evidences. They are also being instructed from the pulpits, and missionaries are asked to present the subject throughout October.

The letter closes with these paragraphs:

Many expressions of joy and satisfaction made voluntarily by those studying this subject greatly hearten us in carrying the responsibilities of administrative work with the assurance that soon this can be shared by a larger number.

Make the month of October a happy one in your church life. Special musical numbers for your October meetings will add spirit to the services. Especially should you encourage congregational singing. The songs of Zion have ever been a source of inspiration to the Saints, and with every year undoubtedly bringing us closer to the time when Zion MUST be redeemed we hope you will enter into this month of special worship with enthusiasm, earnestness of spirit, and consecration of effort.

The outlook is encouraging, and we pass on to you the hopefulness we feel in the final establishment of Zion.

Be ready to give your time to an intensive study of stewardships during October. Help organize for this purpose.

Never lose an opportunity of seeing anything beautiful; because beauty is God's handwriting.

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ORIGINAL ARTICLES

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

"Wisdom Hath Builded Her House"

Memorial service of George P. Lambert, at Nauvoo, Illinois, August 22, 1925, by President Elbert A. Smith. . . . . . .

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

I have read the fifteenth psalm, and in the first chapter of the Second Epistle of Peter we read:

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

Many years ago, when the Thirteen Colonies that later formed the American Republic were struggling for their existence, the sympathy of France was aroused, and she sent us money and arms; but greatest of all, men. And among the men who came was Count Lafayette, a young French nobleman who threw his fortune and his life into the struggle for American liberty. He took such a prominent part in the conflict that the natural gratitude that America felt toward France seemed to cluster around his person. He came back later for a tour of the country and was received everywhere with honor and ovations. By and by he died and was buried in his native land. Many years later the World War broke out, and the life of France was in danger; and America, remembering her debt of gratitude, sent money and arms and men, and in command of these men and these forces was General Pershing. Coming to the tomb where Lafayette was buried, General Pershing uncovered his head and delivered himself of this sentence, "Lafayette, we are here." It meant the debt of gratitude was not forgotten and that our men were there to carry on the struggle for freedom.

This morning, in view of the debt that the church owes our Brother Lambert, we might say, "George Lambert, we are here."

For many, many years he fought the battles of this church in this community; and by an honorable life, supported it is true by others, he won for us a standing here that to-day is priceless.

He was with us a year ago, and we fully expected him to be with us this year, but he is not. He is not here in body, and it is only due him that we should pause a moment and say, as Pershing said, "Brother Lambert, we are here. We are here carrying on the conflict along the lines that you carried on during your life. We are here to see that the life you lived was not lived in vain."

We owe something of honor to an officer of the church. For many, many years he occupied in different offices in this district; for many years as bishop, but quite aside from the officer we owe a debt of gratitude and honor to him as a man.

A Man of More Value Than Gold

In Isaiah 13: 12 it is written the Lord says he will "make a man of more value than precious gold, of more value than the golden wedge of Ophir." I believe it to be literally true, that a real man and a real woman are of more value than precious gold. It is true that in the church the Bishop makes a report annually of the assets and liabilities of the church. We own so many dollars. We own so much wealth, represented by so many dollars, buildings, land, and so on. I will remind you that the greatest and chief assets never appear on the Bishop's books. They appear on the Recorder's books. The chief assets of this church are the men and women of the church who are really living the message and philosophy of the church in humility. As in the case of Christ, "The Word has become flesh and dwelt among men, full of grace and truth." And of course the greatest liabilities of the church, by reverse reasoning, are the men and women who are not living in harmony with their profession.

Many of you have heard of Babson, the great statistician and financial expert. His forecasts of business conditions are noted and observed by the business men all over the world. His books are read. Millionaires send their sons to sit at his feet and be taught business management. And in his book, The Fundamentals of Prosperity, Babson says that America has erected an enormous superstructure of material wealth, which is doomed to fall unless America shall put under it a foundation of spiritual values. And in this book, when he comes to name the real foundation stones, he does not name the material resources of the country at all; he names faith, religion, virtue, honesty, industry, and thrift. Those

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are the things that will make the foundation that must be put under the material superstructure.

I think, then, we can say that the man who has lived those things in his life is worth more to the nation than gold, and certainly he is worth more to the church than gold. "I will make a man of more value than precious gold."

Seekers After God

This same Babson says that we have gone crazy over material things—steamboats, airplanes, railroads, mines, and skyscrapers—and have forgotten the really important things, the souls of men that underlie all these things and from which all these things originate, and we must turn our attention to the development of the human soul.

Also in his book he tells about an interview had with the president of the Argentine Republic of South America. The president of the Argentine Republic said to him, "Why is it that North America has always been so much greater than South America? We have our forests, we have our mines, we have our great plantations, we have our resources of every character. Why is it that North America has always been so much greater than South America?" And Mr. Babson, not wishing to be discourteous, said, "Well, perhaps you had best answer the question." And the president of the Argentine Republic said, "I think it is because South America was settled by Spaniards who came seeking gold, while North America was settled by the Pilgrim Fathers who came seeking God."

They were the men who put under America her real foundation. They were the men who were of more value than precious gold. And so it must be true that any man from that day to this who is really a seeker after God and has found him and put into his life the fundamentals of religion which are the fundamentals of citizenship, is of more value to a nation, and certainly to his church, than any quantity of gold could be.

Many times when I have met with Brother George Lambert I have thought in my heart, "Here is one of the old Puritans." Devoid of the austerity and religious bigotry of the Puritans, with a brotherly charity that came from Christ himself, at heart he was a Puritan. And he was a great man, because he was a seeker after God and not a seeker after gold.

The Seven Pillars of Wisdom

In Proverbs 9:1 the statement is made, "Wisdom hath builded her a house, she hath hewn out her seven pillars." If I were to try to enumerate the seven pillars of wisdom that Brother George Lambert erected in his spiritual structure, perhaps first of all I would name faith. You know if we are to live any sort of life that is worth while, we must have a philosophy of life. A good philosophy must have underlying it eternal principles, such as the belief in the existence of God, and in the immortality of the human soul, and in man's agency to choose between right and wrong. These are a part of the great religion of Jesus Christ. And so it is true, as the Apostle Paul says, that "other foundation can no man lay than that is laid, which is Christ." You cannot build a life on any other foundation.

The Poverty of Atheism

Haeckel, the great German agnostic and scientist, as late as 1902 or thereabouts, delivered three lectures at the University of Berlin, in which he assaulted religion, and in one he said that the old ideas of religion, God, and immortality, and agency, had been disproved by science. Science had proved they were not true. Then he went on to make this singular proposition: He said that though they are not true they ought to be preserved in poetry because of their value in organizing society and building up the characters of young people. That was the most bald confession of the poverty of atheism that I ever came across. Having sought to destroy belief in immortality and in God and in the agency of man, he then turned around and confessed that he had nothing to suggest in their place and proposed that they should be written into poetry so that we would still have something on which to organize society and something on which young people could build their characters. Now these things are either true or else false. They are not rag dolls to amuse men with. They are true, and they furnish the foundation on which to build life. And so Bishop Lambert erected one of the pillars of his structure in the form of faith on the sure foundation that Jesus Christ had laid.

Brother Lambert was a builder. He was constructive. He had faith in God, faith in truth. That was fundamental with him. He had faith in his fellow men and had faith in the church. Religion was the great big thing in his life. It was inseparable from him. Nobody in Nauvoo or anywhere around thought about Bishop Lambert excepting as they thought about his religion.

A Home Builder

The first day I was here I was up town at a store, and a man not a member of the church said to me, "Well, this year there is one man not with you who was here last year. He was a fine man. We did not have his equal in the community." When he thought about Brother Lambert, he thought about the church, and when he thought about the church he thought about Brother Lambert. The word had become flesh in the person of that man.

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And the second of those pillars is that of virtue. The apostle said, "Add to your faith virtue." In a generation that has to a certain extent forfeited its virtue, in a generation when the American home has begun to disintegrate, in a generation when the marriage tie is lightly held—when Bishop Lambert made his pledge to his wife, "I will keep myself for you and from all others," he made that pledge in the sight of God, and he kept it. No one ever thought—it would have been absurd to think about him as doing anything else. He was true to his wife, true to his children. He was that most valuable asset of the church and the Nation, a home builder. The heart of his wife rested in perfect peace when he went abroad. His children felt that their good name was entirely safe in his keeping. His home was sacred, and every other man's home was sacred to him.

I might name as the third pillar, that of intelligence. "Add to your faith virtue, and to virtue knowledge." But knowledge itself is only a part of intelligence. Tennyson says that "knowledge comes, but wisdom lingers." You can go to college and get a lot of knowledge in four years, but wisdom lingers. Wisdom comes by experience and with prayer. Brother Lambert was an educated man. I do not know whether he went to college or not, but he was an educated man. He sought knowledge by faith and also by study, which is the divine plan as stated in section 85 of Doctrine and Covenants. He stored his mind with knowledge. He applied it to life, and that was the part of wisdom. The glory of God is intelligence, and it must be the glory of the Saints also shall be intelligence.

I might name as the fourth pillar, that of industry. Some people have the idea that work is a curse that was pronounced on humanity in the Garden of Eden, but my idea is that excessive toil was the curse: "In the sweat of thy face shalt thou eat." In the beginning, God set Adam and Eve in the garden and told them to tend it. They were expected to engage themselves in wholesome, pleasant, constructive, fruitful labor.

Brother Lambert was wrapped up in his work. It was constructive; not only his agricultural work, but his church work. If I would accuse him of intemperance in anything, it would be that he worked too hard, but he gave himself over to constructive and productive work.

I might name as the fifth pillar, thrift. He was thrifty; willing to forego many of the lesser pleasures of life, secured by spending your substance as you go, that he might accumulate and spend for the satisfying experiences of life—a home and a family well clothed, well educated, well reared. For these big things he was willing to be thrifty and lay up, sacrifice himself, live humbly, and for the further purpose that he might live to create a surplus, which surplus would be at the command of God for the service of humanity.

And the sixth pillar is that of temperance. We are commanded to be temperate in all things. Brother Lambert was a temperate man. He was opposed to strong drink. That, too, would have seemed ridiculous to any thinking man, that he would be intemperate. But he was also temperate in many other ways. He was a careful, wise man, slow speaking. He spoke with deliberation and carefully. He was temperate along all these lines.

The Master Virtue

The greatest pillar wisdom erected was that of charity. The apostle tells us that is the greatest virtue: "Now abideth faith, hope, and charity, but the greatest of these is charity." The Book of Mormon defines charity as "the pure love of God." And certainly that had a pronounced place in the life of Brother Lambert. He was a man who loved God and who loved his brethren. In the Galatian letter, the fifth chapter, the statement is made, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." I have heard this verse read like this. I believe it brings out the meaning: "The fruit of the Spirit is love, which includes joy, peace, long-suffering." In other words, the fruit of the Spirit is love. If you have love, joy is there. If you have love, you will have peace. And if you have love, you will be long-suffering. I believe that to be literally true. When I have loved the brethren I have had joy, and when I have loved the brethren I have had peace; but at any time when that love has been diminished and there has come resentment and anger and division, my joy and my peace have departed from me. Charity, or love, is the master virtue, and the others follow. When within the church we shall have unlimited love, the pure love of God, I think it will follow inevitably that we shall have joy. Oh, how joyful we will be when that day comes—and we will have peace.

Brother Lambert had love in his heart, and as a result he had a great deal of joy and an abiding peace. He was a man of love and peace. In connection with him I have thought about this little poem Longfellow wrote called "The arrow and the song:

I shot an arrow into the air,
It fell to earth I knew not where,
For so swift it flew, the sight
Could not follow it in its flight.

I sang a song into the air,
It fell to earth I knew not where,
For who has sight so swift and strong
That it can follow the flight of song?

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Long years afterward in an oak,
I found the arrow still unbroke.
And the song from beginning to end,
I found again in the heart of a friend.

Longfellow was fortunate. His arrow lodged in an oak and his song in the heart of a friend. Sometimes the arrows we shoot lodge in the heart of a friend and the song is lost. But I am sure Bishop Lambert never shot an arrow in the heart of any man, and I am sure that though he may not have been a singer, the song he lived will lodge in many hearts long after he is gone.

A Demonstration of the Gospel

One of the brethren remarked the other morning that the church had not made a demonstration. That is literally true in an organic capacity. So far as Zion is concerned we do not yet have any demonstration that we can point to. But, thank God, in many individual lives the church has made a demonstration, and in this life it made a demonstration to which we can point, and we can say to all this community without reservation, "There is what the gospel does for a man and in his home."

The Life Under the Foundation Stones

The Russion people had a custom when they would erect a structure that under the corner stone they would put some living thing, under the impression that into the structure went the life that came out of that creature. I have seen a painting which showed them in the act of dragging a young girl to be thrown into the pit to be crushed under the stone that her life might go into the building. So in Nauvoo in years gone by, into the temple went the lives of men. I do not mean simply the lives of those that were killed, but the lives of those who toiled in the pit and on the drills, that they might pry up the great blocks which must be drilled upon each side with toil and brought and placed one upon another. Their lives went into that building. And so into the church and nation go the lives of men and women who have gone before us, like Brother Lambert, who have put their lives into their work.

To-day I do not come before you with sorrow. I do not feel sorrow at all. Oh, I feel a great regret that I could not greet Brother Lambert to-day, but really I am happy that we had such a man and that I knew him.

We had in one branch a man who was trusted by the whole community. He was honored. He was a banker, and secretly and deliberately for years he undermined that bank and squandered the money of widows and orphans until, when the bank failed, the whole community was robbed and betrayed by a man they had trusted. To-day he is in the penitentiary. That is something to be sorry for. It is something to make his son hang his head. But for the life of a man who lived a great many years the kind of life lived by Brother Lambert there is no occasion for sorrow. I can say to this widow and children, Lift up your heads and thank God that it was death and not disgrace that robbed you of your father and husband. Thank God that he left you a heritage that should make you happy and proud.

One of the traits of his character was simplicity—simplicity of dress and speech. And it is therefore the more fitting that he who never sought public recognition should receive it to-day. One of his friends has formed this little wreath out of simple things, cedar boughs and wild "pride of the valley," and it is the desire that the family should take this wreath and put it upon his grave. And we will be content with the simple words I have spoken and this wreath to be placed on his grave, that he shall indeed hear our words, "Brother Lambert, we are here."

The Printed Word

A paper prepared for preconference council, Sydney, Australia, April, 1924, by Harold I. Velt. . . . . . .

Foreword

We are engaged in a great and marvelous work. We are comparatively few in number. What a responsibility rests upon us: that of preaching the gospel in all the world as a witness to all nations!

In Doctrine and Covenants 83: 8 we find that the Lord administered a stern rebuke to the church, because they had treated lightly the things which they had received. For this, he said, their minds had been darkened, and the whole church was under condemnation, which condemnation would rest upon them until they repented and remembered the commandments given to them not only to say but to do according to what was written. Then follows that paragraph which indicates that one of those commandments which they had treated lightly was that which required the solemn, prayerful bearing of testimony in all the world of those things which the Lord had communicated to them. So the admonition followed: "Therefore, go ye into all the world, and whatsoever place ye cannot go into, ye shall send, that the testimony may go from you into all the world, unto every creature."

Sending the Word

What better way have we of sending the gospel than by the printed word? Was it not Joseph Luff who spoke often of how little tracts would occasionally be sent to him, and how he began to become interested in the church? How many other prominent men and women of the church have had the first

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gospel seeds sown in their hearts through the reading of a tract, an article in HERALD, *Ensign, Standard,* or church book?

How many whose pride would hinder their attendance at a church service, or their being influenced by an interchange of views with a Latter Day Saint, have had their hearts softened by a quiet reading in lonely hours of some well-prepared church literature? How many, being separated, even hundreds of miles from the nearest Latter Day Saint, have first been apprised of the restoration of the gospel by a folder inclosed in a letter from a friend? How many more might have been enlightened in this way, were it not for some one's neglect or indifference?

Printing Press a Boon to Humanity

We must admit that nothing has been more conducive to the civilization of the world than the art of printing. Gross darkness, barbarism, and ignorance were once the common lot of the hordes of humanity. With the inventing of printing, a brighter day dawned. The multitudes were destined to become better acquainted with that book, the Bible, the reading of which has already influenced the world.

The reformed world must thank God for the printed Bible and other good works printed and distributed among the people.

The Restoration

To-day we live in the light of a still brighter day. A restoration has been accomplished. How may we spread the news of renewed revelation from God and the many truths conveyed therein?

How great a part must the printed word play in bringing about that higher civilization which is to be effected through the everlasting gospel?

Church Periodicals

The church early realized the power there is in the printed word, and during the early years of its existence published several periodicals that were intended to serve the double purpose of educating the Saints and conveying the gospel to those outside.

The first of these was *The Evening and Morning Star,* first published in June, 1832. At later times appeared the *Messenger and Advocate, Times and Seasons, Millennial Star,* and other publications.

Great difficulties were experienced with regard to the printing of some of these, even to the destruction by the mobs of printing office, machinery, and general property, to the extent of upwards of £1,000 damages at one time. Yet the church steadfastly maintained its printing operations, that the gospel might be sent abroad and that education and development might result through the study of its articles.

In the Reorganization

The printed word played a great part in the regathering of forces after the "dark and cloudy day" of latter-day apostasy. Considerable sacrifice was made to provide for sending thousands of copies of the SAINTS' HERALD to the scattered ones who had followed no schisms, and also to those who had been so led. In the HERALD for August, 1860, appeared the following: "Near one thousand copies of each number have been sent to the scattered members in the United States, Utah, Canada, and Europe."

Yes, as is often required, heavy sacrifices were made by the few, but thousands to-day are reaping the benefits of that sacrifice.

Advantages of the Printed Word

As already intimated, the printed word is peculiarly fitted for requirements which cannot otherwise be cared for. The spoken word may be forgotten. The printed word may be read and reread. The spoken word may be heard by a few hundreds, while the same in print may be read by many thousands, even after the writer has passed away. The spoken word may be misunderstood or misrepresented; the same is not so likely of the printed word, which may always be referred to. It may not be convenient for some to hear the word spoken, but the silent preacher, by way of tract, book, or paper, may be appreciated even to pass away lonely hours.

Value of Books

It may be said that millions of lives have been influenced by the reading of books. Characters have been built, others dwarfed, according to the class of reading adopted.

It is our part to encourage the reading of good books. What an appeal to the nobler side of nature has been made by the reading of such books as Joe Pine, With the Church in an Early Day, Peter Bosten, The Little Brown Cottage, The Vineyard Story, The Two-Story Book, etc.

There are good books, too, written by those not of the church, but to the mind of the writer of this paper, those mentioned, and other church books, are among the grandest, noblest, and most edifying, and should form part of the education of our young people.

The same is true of the beautiful stories, articles, and letters which appear in *Autumn Leaves* and other periodicals. These stories, too, are well adapted to the spiritual needs of nonmembers and will often engage the attention of those who are not studious enough to study deeply into the more doctrinal works, such as The Fall of Babylon, Voice of Warning, etc. These latter are most valuable as educators,

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once interest has been aroused sufficiently, or to the more studious minded.

Though our church books are of the very highest order, we have as yet a very limited supply, and we hope to see many additions to the list in the near future.

Tracts

To the busy classes, and to strangers, a small tract is often best adapted to the immediate need. This is especially true of opening up the work in new fields. From Doctrine and Covenants 125: 11, we have the following: "It is the duty of the church to provide tracts in the Scandinavian, German, Chinese, Japanese, and Portuguese languages, and others," etc.

Many tracts have been prepared by the church in the past, and much good accomplished by them. The many and peculiar conditions and opinions of people to-day, however, seem to demand a great variety of tracts. While some are adapted to the needs of almost all, others appeal more especially to a particular class.

The Church in Relation to World Problems, and The Social Ideals of the Church, are valuable tracts for use among the laboring classes and many business people of to-day. They are very suitable also for the rationalist, infidel, or skeptic.

The Latter-Day Glory, to the mind of the writer, is the style of tract which supplies an urgent need, containing, as it does, in a beautifully concise and interesting manner, a statement of the rise and history of the church, the latter-day apostasy, and the reorganization, etc., with court decisions and some doctrine.

The History of the First Presidency is also a fine tract for use, in that it illustrates, through the portraits of our three successive presidents and its accompanying language, that which serves to correct a popular error in the minds of many people.

The Angel Message Series are tracts well written, and attractive in style, as also are many others, all of which are splendid in their place and profitable for distribution.

Tracts Needed

There seems to be one outstanding need, however, and that is for a variety of one-sheet leaflets for promiscuous use; something of a less expensive style, like The Pure Gospel of Christ, or, Do You Know? These have served well, many thousands having been read in Australia. The latter, Do You Know? would need now to be altered, as some of its statements are not true of the present time.

Other requirements for the times are tracts briefly dealing with spiritualism, rationalism, and spiritual healing. These are subjects of vital interest to-day in Australia, and no doubt equally so in other lands.

Book Agencies

Some other religious bodies do much of their propaganda through book-selling canvass from door to door. Some of their methods, such as hiding their identity, may not be commendable, yet we would probably do well to canvass diligently for the sale of some of our books.

Man Here and Hereafter is a valuable work, and would, if a cheaper edition could be got out, find a good sale.

Can we not devise some means of depositing some of our best books throughout the length and breadth of the country? or even of securing a place for them in the public libraries of all the States? Something has been done, of course, in this line, but how much more must we do, in spreading the gospel through the printed word.

One Very Effectual Way

There is one very effectual way, however, and some have not been slow in this duty: that of keeping the matter ever before the Saints. Sell them the books. Persist in endeavors to get their subscriptions for *Gospel Standard, Zion's Ensign,* etc.; and as the articles appeal to them, they in turn will solicit subscriptions from their friends, especially if encouraged and advised in this means of spreading the gospel.

Valuable Part of Missionary Work

The distribution of the printed word is one of the most effectual phases of missionary work. Not everyone is skillful in presenting the gospel.—Let Elbert A. Smith's talent fill the need. There is data you cannot remember.—The *Gospel Standard* will furnish the information. In matters of psychology, and anatomy of man, time has not permitted of a lengthy study.—Let Brother Haworth help you with his book, Man Here and Hereafter. Do you need assistance in describing the wonders of American archæology?—Louise Palfrey, Henry A. Stebbins, and others can supply the information in a convincing way through their valuable books. In fact, you have no need to lack anything by way of convincing argument; let the church literature be your support.

Keep the Membership Mindful

We must ever keep the membership mindful of the fact that the Standard House, or our publishing house in America, are not the property of any man or board of publication, but of the church, and that we and they constitute the church. That without their support printing operations would cease and great loss be involved.

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Language in Doctrine and Covenants 38:9 is beautifully fitting to this subject. "And again I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded."

This places equal responsibility upon all.

Again, in Doctrine and Covenants 119: 8 we have, "Prosecute the missionary work in this land and abroad, so far and so widely as you may. All are called according to the gifts of God unto them, and to the intent that all may labor together, let him that toileth in the ministry, and him that toileth in the affairs of the men of business and of work, labor together with God for the accomplishment of the work intrusted to all."

Let it be again repeated, then. The membership of this church must be educated to their responsibilities of spreading the gospel news into all parts of the world, or at least of doing their part, and this we believe cannot be better done than by use of the printed word.

Important Doctrines Defended by Granville Hedrick

BY J. F. CURTIS

The following extracts are taken from a book published by Granville Hedrick, at Bloomington, Illinois, in 1856, entitled, The Spiritual Wife System Proven False; and the True Order of Church Discipline.

At the present time it may be interesting to the readers of the HERALD to know the position of Granville Hedrick in 1856 on what he believed to be the doctrine of the church at that time. That he based his belief on the three standard books of the church as the fundamental law of the church is shown by the following:

Brother Hedrick and the Three Books

Speaking of the Book of Mormon he says:

This Book then contains the Gospel of Jesus Christ to the Gentiles, according to Joseph's own translation; Joseph was called and inspired to translate that Book, (not wives) he completed that work; he then received revelations and commandments from heaven, together with the priesthood (which is authority,) to organize the identical church of Jesus Christ upon the principles contained in the Book of Mormon and Bible, and the church Articles as given in the Book of Covenants. Did Joseph Smith, jr., positively and certainly organize the church of Jesus Christ, on this foundation by a special call from heaven, to lay the foundation of a great work? Was the Book of Mormon, the Bible, and Book of Covenants to be the rock and pillar of their faith, for the foundation of the church which was organized, on the 6th day of April, 1830, and was these three inspired Books to be a standard for the people of God? Yes, this position is true, and cannot be controverted by any man or set of men. Then Joseph organized the church on that rock or plan of salvation, as contained in those three inspired books. This was the identical great work that Joseph was called to do.—Pages 15, 16.

In these three inspired Books, we have heaven's plan, God's will to fallen man.—Page 17.

Now, as it has fallen to my lot to take up my pen and vindicate the cause of truth as it is in the church of Jesus Christ, as established in these last days by that man of God, Joseph Smith, who was called and inspired to lay the foundation anew of the only identical church of Jesus Christ (since all others have apostatized in omitting some of the doctrines and commandments of God, and substituting the commandments and precepts of men for doctrine, thereby apostatizing themselves from the true faith of the Lamb of God:) and that the church of Jesus Christ being established again anew, upon the foundation of the apostles and prophets, of the Son of God, on the 6th day of April, A. D., 1830, embracing the doctrine contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants for their faith and practice. These three above named inspired volumes was received by the whole church of Christ, as established anew again by Joseph Smith, to be the rock, and pillar, and ground-work of their faith and doctrine in Christ Jesus, in the first days and years of this the identical church of Jesus Christ; hence we have the foundation of this church before us, of which I profess to be a member.—Pages 19, 20.

Here, then, we have it proved positively that the Bible, and Book of Mormon, and Book of Doctrine and Covenants, are the things referred to containing the foundation of the new and everlasting covenant. Blessed be God, for them; and by this holy standard, shall the spiritual wife system be tried, and proved to be false; and also, that it is the doctrine of devils.—Page 33.

I say then to you, brethren, be not discouraged. God has left a promise on record, that this identical church shall be delivered, and yet be glorious, even in the estimation of many nations; and the time has come when we should be up and doing, that we should set ourselves, by the help of God, in order, and read the Bible, Book of Mormon, and Book of Covenants, and obey the Lord Jesus Christ, according to the things that are written in these three inspired books, and as many as will do these things, shall enjoy the Spirit of Jesus Christ the Son of God, and be saved in his everlasting kingdom.—Pages 89, 90.

Let those who wish to do right, and serve God, according to the gospel plan of salvation, call their solemn assemblies, and in council determine to stand and build upon the things given in the beginning to this church, as is contained in the BIBLE, BOOK OF MORMON, AND BOOK OF DOCTRINE AND COVENANTS, WHICH WERE GIVEN FOR THE FOUNDATION AND STANDARD OF FAITH AND DOCTRINE FOR THE CHURCH OF JESUS CHRIST, IN WHICH ALL THINGS ARE GIVEN THAT ARE NECESSARY TO BUILD UP THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS AND REGULATE ALL THE AFFAIRS OF THE SAME.—Pages 90, 91.

This church organization was founded on the PRINCIPLES OF THE DOCTRINE as contained in those three BOOKS OF INSPIRATION, and that the things written in those inspired volumes, when rightly observed, are wholly sufficient to govern and regulate all church matters and affairs, both great and small, with perfect accuracy, and that the church must come to this STANDARD before she can be delivered from the apostasy, and set aright, and become acceptable before the Lord.—Pages 91, 92.

I might cite several other statements showing that the three standard books are referred to as the foundation upon which the church is established, but I think the above is sufficient to clearly show his position.

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His Position on the First Presidency of the Church

I will next give a few quotations from this book concerning the position of Granville Hedrick as to the First Presidency of the church:

The high priests are ordained to the highest authority in the high priesthood, except the presidency of the high priesthood, which is a delegated authority by the body of high priests and elders, and even the whole church, by choosing one or three of the number of high priests, then officiating, in good standing, and appointing, and ordaining them, by the body of high priests to the office of presidency, (Section 3, paragraph 11.) to preside over the whole church. This then, constitutes the presidency of the high priesthood, and the first presidency of the whole church.—Page 95.

Speaking of different quorums and presiding officers over them, he says:

This identical order was also given to all the quorums of the several grades of office, from high priests down to deacon. For in the 31st paragraph of section 3, says the Lord, there must needs be presiding elders, to preside over those who are of the office of an elder, and also priests to preside over those who are of the office of priests. And in like manner of the teachers and deacons; and so of the seventy, and also of the twelve. Section 3, paragraphs 11 and 43. Hence we have those several officers of the different quorums, all in like manner, of necessity, to appoint and ordain for themselves each a presidency, so that there might be proper order observed, and that each might act in their own standing and capacity under their several presidencies. This is the identical order which is given in the Book of Covenants, and is most beautifully harmonized into the very best church discipline that could possibly have been given. There is no subject perhaps so important, and yet so plain to the church, as this one subject, which is on the presidency of the church of Jesus Christ; especially that of the first presidency, as well as of all the different quorums.—Page 96.

I have shown that the presidency of this church must come in at the door; that the office of the first presidency is the office that Joseph Smith held in this church, and that it is an office of delegation; that the right of choice is in the people or whole church; but that they should choose one from the number of high priests of the high priesthood, and that the right of appointing and ordaining is invested with the body of the high priests of the high priesthood. (See Book of Mormon, pages 253 and 254.) For when the chosen one is agreed upon, then it is the duty of the body of high priests to appoint and ordain their elect to the office of presidency; but the president is to be appointed by revelation, (section 5, paragraph 6,) and also two other assisting presidents, in the same manner.—Pages 105, 106.

Then comes the subject of the presidency of the high priesthood, which is pointed out as plain as language can make it, that one from the high priesthood should be chosen and appointed to preside over the priesthood. Section 3, paragraph 11. And he shall be called the president of the high priesthood. This is the highest office in the church, and the identical office which Joseph Smith held in the church. Section 3, paragraphs 31 and 42; also section 5, paragraphs 5 and 6. Well, says one, I cannot see yet how that the president of the high priesthood of the church of Christ could act in the same church capacity that Joseph Smith once did, for he was a seer and revelator. Well, friend, read the 42d paragraph of section 3, and there you will find that "the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold here is wisdom; yea, to be a seer, a revelator, a translator and a prophet, having all the gifts of God which he bestows upon the head of the church."—Page 97.

As to who should ordain the First Presidency, we note the following:

Then it is the duty of the high priests' quorum to ordain their elect to the office of the first presidency, to preside over the whole church.—Page 109.

His Estimate of the Book of Doctrine and Covenants

Speaking of the Book of Doctrine and Covenants, he says:

If I did not know, by the spirit of truth, that the things in that book were true, I would not give myself the trouble to defend them, at so great odds, for I have to meet opposition in the church, as well as out of it.—Page 109, 110.

One thing more. I wish the brethren to understand particularly that the office of presidency is an office of choice only, and that it can only be attained to by election or appointment, and when attained to by force, or invasion, it ceases to be an office of presidency, and is only an authority of tyrant will; and that the right of inheritance destroys the power of election; therefore, when the right of election ceases, the presidency is at an end. Therefore, when you yield the right of the presidency to an authority under the claim of an inheritance, you destroy the office of the presidency.—Pages 110, 111.

So, brethren, you have my opinion on the subject of claims. Let us not destroy the office of presidency by the right of inheritance, but let them come in at the door.—Section 14, paragraph 2.

Now, brethren, as we have the mode of choosing our president, as given in the Book of D. Covenants, in a plain and easy manner, to the understanding of all who wish to be informed, they need but read and see for themselves, and as to the other officers, such as apostles and bishops, and of the seventy, it is not a matter of any difficulty to have them arranged, when in the proper time, for it is out of place to have a bishop or apostle, or seventies, before the presidency of the church is selected, and this cannot be done until the whole church is ready to go into an organization under the reform, upon the gospel plan of salvation, and then we can fill all the quorums at the same general conference, and also choose two assisting presidents, in like manner as the first.—Page 111.

High Priests, Elders, and Their Duties

Speaking of high priests and elders, he says:

I have stated that the high priests of the Melchisedec priesthood hold all the authority that is or can be in the church, and also that the elders are of the high priesthood, and that with this authority, when rightly brought into action, is sufficient authority, by the help of God to renovate this church.—Page 112.

The elders, together with the high priests, have been ordained, in these last days to establish righteousness and peace in the land, and will yet be accomplished, with those who are faithful.—Page 112.

The priesthood has been restored to the earth again, at a time when it was not with man, to Joseph Smith, who was the first high priest and elder to this church. He ordained many high priests and elders.—Pages 112, 113.

His Comprehension of the Brigham Young Church and Spiritual Wifery

Under the heading of "The priesthood and the true order of church government," he says:

Now, that the church, as organized through Joseph Smith, was invested with all the authority of the priesthood of the Son of God, that was necessary, in this age, to build up the church of Jesus Christ, of Latter Day Saints, and regulate all the affairs of the same, was once believed by every member, who understood the ground work of this church organization, and during Joseph Smith's lifetime was acknowledged

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to be the president of the high priesthood of the whole church, by every orderly member of the church. And for the space of thirteen years general satisfaction prevailed in regard to the authorities, as the church was then regulated. The several quorums were kept regularly filled, and all seemed to acquiesce in uniformity of their church government, until Joseph's death. But, alas! since the death of Joseph Smith, we have another and entire different picture to look upon. The church has apostatized, and for the last ten years have practiced all manner of iniquity.—Pages 88, 89.

Speaking of the spiritual wife doctrine, he says:

Here, then, we have it proved positively that the Bible, and Book of Mormon, and Book of Doctrine and Covenants, are the things referred to containing the foundation of the new and everlasting covenant. Blessed be God, for them; and by this holy standard, shall the spiritual wife system be tried, and proved to be false; and also, that it is the doctrine of devils.—Page 33.

That he is making this argument against the Utah Church is shown by the following:

Now, that the Brighamites, or the apostasy, have a pretended revelation, that contains the principles of the foundation of their spiritual wife system, upon which they base much of their doctrine of polygamy, I have given in full in the fore part of this work.—Page 33.

I shall also have occasion to make quotations from the SEER, published by Orson Pratt, and also, Orson Spencer's Letters, and other standard works of their own publication. I wish special attention given to those parts that I shall refer the reader. Now, that Joseph Smith ever pretended to have received any such revelation from God, and gave the same to the church, is very doubtful.—Pages 33, 34.

I think the above is sufficient to show that Granville Hedrick in 1856 indorsed the Bible, Book of Mormon, and Book of Doctrine and Covenants, and that he believed in all the different quorums of the church, including the First Presidency consisting of the president and two counselors, also the Quorum of Twelve, Seventy, High Priests, and Elders, and that he seemed well satisfied with the condition of the church up to 1844, the time of Joseph Smith's death.

The above quotations, which are all taken from The Spiritual Wife System Proven False; and the True Order of Church Discipline, show that Granville Hedrick was closely identified with the belief of the Reorganization.

"Where the State has bestowed education the man who accepts it must be content to accept it merely as charity unless he returns it to the State in full in the shape of good citizenship."—Theodore Roosevelt.

The little kindergarten child is seldom an object of this kind of charity. He usually makes return "in full in the shape of good citizenship." Are the little children of your community attending kindergarten? If they are being deprived of this benefit, why not try to get a class opened? The National Kindergarten Association, 8 West Fortieth Street, New York, will gladly assist you. Write for advice and leaflets.

OF GENERAL INTEREST

The Colesville Settlement; Swallowed Up by Kansas City

You probably never heard of the town of Colesville. But you all know Troost Lake. Well, where Troost now stands Colesville was before Kansas City reached anyway near that far south from the river.

Colesville, named in honor of Colesville, New York, is not a deserted village—it is a swallowed village. It was harassed by war and then absorbed by that giant which was incorporated February 4, 1850.

Westport, likewise, was swallowed by the giant; but individualistic folk living there have persistently kept Westport on the map.

It is well known where Westport begins and where it ends. But as for Colesville one has to ransack abstracts, historical society archives, church records, school history, and military chronicles and the recollections of the oldest inhabitants, and even then the outlines of Colesville appear as shadowy as those of that German village Gerstaecker tells about which rose from the dead every thousand years.

On Bank of Troost Lake

But Colesville was not a myth; it was a flesh and blood village, standing approximately along the western shore of Troost Lake. And whosoever knows not the whereabouts of Troost Lake, well, for him we do not write.

Colesville became self-conscious in February, 1832, eighteen years before the big city on the bluffs shouted to the world, "I am here."

About that time a strange sight might have been seen. Twelve men, each representing one of Father Jacob's boys, might have been seen bearing a log groundsel, which they solemnly placed in what is now the front yard of Doctor R. H. Williams, 2812 Paseo, where the magazine called *Right Living* is published.

Land of Milk and Honey

The symbolic dozen were acting under a command of Joseph Smith, prophet of the Latter Day Saints, who had ordered Parley P. Pratt, the first western missionary of that body, to go on foot, for the most part, from New York to Kansas and there "teach the gospel to the Delaware Indians." When Pratt and three companions had fulfilled this task, the former came to Kaw township and found a land of milk and honey. Cows were roaming wild on the prairie, and milk was to be had for the taming, while wild bees made the prairie flowers buzz with their labor, and honey could be bought for twenty-five cents a gallon.

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Pratt, at the spot already pointed out, became Kansas City's first school-teacher, and the log building served as school and church. Pratt's school term was three months, but even that is more than some of Missouri's backward counties have to-day.

The next year Colesville was wrapped in the horrors of the Mormon War. Numerous skirmishes took place there, and in one of them Pratt was so seriously wounded that he fled to Clay County and there supported himself by chopping wood. Later he was imprisoned in Columbia but escaped and made his way to Illinois, then to Europe, back to America, on to Utah, and finally to Arkansas.

In that southern State, twelve miles north of Van Buren, Pratt drew the jealousy of Hector H. McLean and was slain May 14, 1857, just fifty years old, and was buried a mile from where he met his adversary.

Eighty Acres for $100

Another celebrated Colesville settler was Bishop Edward Partridge, a Massachusetts man, who was an active worker in the combined school and church at Colesville, who, May 17, 1832, paid the sum of $100 for eighty acres lying on the west side of what is now Troost Lake.

The bishop was slain in the Nauvoo, Illinois, massacre when Joseph Smith met his fate. His widow lived till June 9, 1878, dying at Oak Creek, Idaho.

One of the most prominent settlers at Colesville was Sidney Rigdon, pastor of the Baptist church at Pittsburgh, Pennsylvania, later a fellow worker with Alexander Campbell and Walter Scott in the Christian Church, and lastly a Colesville Branch enthusiast for the faith of the Latter Day Saints. Rigdon and Campbell were such friends that a conversation between them began at sunset one day and did not cease until the sun was rising over the West Virginia hills.

Colonel Alexander W. Doniphan did not live at Colesville, but November 28, 1838, he, with Amos Rees, bought the Partridge eighty acres that six years before the bishop had paid $100 for. The new owners paid $500 for their land. There were signs of a great city.

This is the same Colonel Doniphan that lies buried at Liberty, the same peerless leader that led the army of Missourians to Santa Fe during the Mexican War, the most remarkable military expedition the world has ever known, not excepting that of Xenophon, of which name Doniphan is nothing but a corruption.

The same day Edward Partridge bought his eighty acres for $100, Elliott (or Ellet) Johnson acquired an adjoining eighty-acre tract for the same amount of money.

January 16, 1836, James Porter, grandfather of Jesse Lee Porter of the Porter-Hall-Porter real estate firm, purchased a Colesville eighty acres for $400. James Porter, like Charles Lamb, could have written a dissertation on roast pig. The prairie groves about Colesville were grunting with small and scrubby but eminently eatable wild pigs, fattening on acorns, called mast. The hams of these pigs had a delicious, nutty flavor like the Smithfield, Virginia, hams which are the delight of Baltimore epicureans, hams from pigs fattened on peanuts.

James Porter always dressed his pigs in the grove back of the residence at 2814 Paseo because of the big spring that burst forth there and to-day helps feed Troost Lake, conducted along an underground pipe. The other springs that feed the lake burst forth at the foot of Mount Hope, the hill that is crowned by the new osteopath hospital, near the great and beautiful elm that waves its triumphant branches just south of the lake. Willis Allen owned this spring and there built a noted stone milk house. Another spring burst forth near Thirtieth Street, but it has been sealed and does not find its way to the lake. This spring was at the head of the draw through Troost Park and on north, which was converted into the Troost Lake of to-day by the Kansas City Cable Company about forty years ago. The area of the lake was at first three acres but was later enlarged to six acres. It was used as a part of an amusement park by the company. Thrilling boat races took place on the lake nearly forty years ago. A creditable zoological garden was maintained in what is now Troost Park.

The city acquired the lake about twenty-five years ago, paying about $15,000 for it.

Several tragedies have occurred near the lake. On the west side, many years ago, Thomas Scruggs was slain by a desperado gang. On the east side, years ago, a young woman committed suicide by leaping into thirty feet of water.

Most tourists to Kansas City visit the lake.

Recently a party of Kansas City folk who had just returned from a tour of the lake region of Colorado were looking at a bunch of lakeview kodaks they had taken. One was so beautiful that a member of the party exclaimed, "Well, I did not know there was a lake as beautiful as that in Colorado!"

"There is not," was the answer, "that is a view of Troost Lake which accidentally got among my Colorado views."

The hickory, black walnut, cherry, honey locust, mulberry, coffee bean, hackberry, basswood, and box elder trees are all gone. Only the big elm has survived.

The beaver, the bison, the elk, the wolf, and the

(Continued on page 1006)

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REUNION NEWS

The Spirit of a Reunion in Central Michigan

Since attending the reunion of the young people held at Midland, Michigan, August 14 to 23, my mind is so full of the enjoyment of those ten days that it seems I should try to pass it on to those who were not there.

The first thing that comes to my mind is the wonderful sacrifice of the Saints of Central Michigan District, for sacrifice it certainly was: Imagine supplying from four hundred to seven hundred people with three meals a day! There was no meat, tea, or coffee, but our plates were loaded with three or four different foods, besides the dessert and Postum —all free. And the service we received was first class. Picture to yourself if you can the work it would take to feed all, and the piles and piles of dishes to wash, and the work to be donated. I realize more than ever before what it means to give yourself to others, because Central Michigan has set the example to perfection.

I understand that each branch is given a quota for each reunion, after voting to sustain the next one; and instead of making their quota, they far exceed it. One year after expenses were paid they had $300, and another year $500 or $600. They have voted to hold another reunion next year.

The spirit that was manifested upon the grounds was truly a taste of the millennium. Never once during the whole ten days did I hear an unkind word or thought expressed. All seemed to be of one family, one mind and thought, and that was of kindness and love for others.

The prayer meetings were very spiritual; the gifts were manifested and were of great benefit and encouragement. The sermons and lectures without exception were helpful and instructive.

Brother D. T. Williams, of the Twelve, taught us of the greater significance of the church, which gave us greater strength and love for the gospel and the redemption, also a zeal stronger than ever to keep going.

The teachings of Brother C. J. Hunt on the stewardship plan were fine and what we all needed, as that subject is little understood. His way of explaining gave us the understanding, causing us to want to cooperate in the great plan of building up Zion.

Sister Blanche Edwards represented the Department of Women. We enjoyed her talks very much. Once when upon the rostrum she observed a horseshoe under her chair. How it got there is a mystery, but we all took the idea of its being good luck to her. Still, we know she did not need it to bring her good luck, as her perseverance, sacrifice, and love for others brought her that.

At two o'clock on Wednesday, August 19, we attended an elders' quorum open meeting, which was very interesting. We sat from two until half past five, and the time seemed short at that. There were short talks on different topics, interspersed with vocal solos and orchestra music.

Speaking of the orchestra, we had one to be proud of here. There were six violins, four or five cornets, three or four saxophones, drums, piano, horn, and I do not remember what else, which were in charge of Brothers Homer and Byron Doty. One evening we went to town and played on the main street. After playing a few selections, which the crowd seemed to appreciate, Brother Doty, dexterously balancing himself on a water hydrant, told the crowd we had the biggest thing in the world in the plan of redemption of mankind and invited them to the reunion.

We had a field meet on Thursday, which all enjoyed, especially those who won the prizes. Friday evening an entertainment was put on, and every number was of the highest order, showing much talent and work. Saturday a marshmallow roast was in order; also community singing around the big bonfires, led by Brother John Grice, who thoroughly understands the art of putting enthusiasm into the singing.

An unexplainable incident happened Saturday evening. Over the camp was spread a sort of rainbow of light, seemingly about four or five feet wide and stretching from one end of the camp to the other. It was so low that it seemed to be in the tops of the trees. Whether it was a manifestation of God's pleasure over us, we know not, but it was wonderful.

Prayer meeting was very spiritual the last Sunday morning. A beautiful gift of tongues was given us through Brother John Grice; and the words of knowledge and instruction that were given us, and the encouragement, were of the nature that the whole church needs at present. A beautiful song was also given with the gift, to the tune of "Lead, kindly light." The power of God's Spirit accompanied the gift so strongly that we were thrilled through and through and felt, "Why should we not serve such a wonderful God and Father?" Truly this church is of God. Sometimes we feel discouraged when others are slow to accept the gospel and the work does not prosper as we would have it, and feel that God has forgotten us, or is slow to assist us, but we forget that this work is his and that we are to assist him. In reality God is still at the helm, planning, directing, and carrying out his plans inasmuch as we are willing to be led by his Spirit.

We are too apt to take the full responsibility upon our own shoulders and, not being capable, lose out. If we could only content ourselves to do our part and leave the increase with God, we would accomplish more.

Sunday night came all too quickly, and as the good-bys were said we all felt that truly we had had a little taste of heaven where "all were of one mind, and each loved the other."

MRS. BYRDIE MAGARGEE.

HOWELL, MICHIGAN, Route 2.

Eastern Oklahoma

The Eastern Oklahoma reunion was held at Winthrop, Arkansas, August 6 to 16, and was considered a success from several points of view. The attendance from visiting Saints of other branches was good, and we had a goodly attendance of nonmembers from the local town people. However, the nonmember attendance was not so good as our local brethren wished, because of the fact that the Nazarene Church was holding a protracted meeting in an arbor just one block from our arbor.

The Saints of Winthrop had built a good arbor in a good grove, with plenty of shade. They had an eating house, where all were served free, and there was also a large community sleeping house. This, with the church and a few tents, made ample sleeping quarters for all, and no charges were made for accommodations. The bills for food were met by all giving what they felt they were able, according to what was needed. The Saints of Winthrop had prepared beforehand to have fruit and vegetables, so the bills were not so large. While we were there we lived like one large family.

Of the conference appointees we had Patriarch H. O. Smith; H. E. Winegar and J. T. Riley, seventies; and of the local men Brothers J. W. Jackson, T. B. Sharp, C. G. Smallwood, B. F. Pollard, and the writer, all contributing to the preaching.

The outstanding features of the meeting were the great degree of unity and the general feeling that the church in eastern Oklahoma, and the whole church, is going to arise and shine. The Zionic movement was a continuous theme.

(Continued from page 1005)

bear are no more, and even the horse is rarely seen on the Paseo. The cries of the turkey, the duck, the goose, and the swan have been succeeded by the honk of the automobile. Colesville is Kansas City.—*Kansas City Post*, March 27, 1925.

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The success of the young people's meetings was very gratifying. Several of the mornings, at the close of their prayer meeting, they marched to the arbor to be at the regular meeting, which they attended well throughout. I was particularly impressed one morning when about thirty of them came marching two by two, singing, "We are marching to Zion." They formed in a half circle at our arbor, where we were just opening service, and finished the song. The look on their strong young faces impressed upon me the fact that they believed they were "marching to Zion." Later the same day, as they were going to a river near by to swim, I looked at them closely and could see only joy and gladness on their faces—there was *no evil.*

The young people were led in their sports and meetings by H. E. Winegar and wife and Brother and Sister C. G. Smallwood. All are heartily in favor of another reunion next year.

During the reunion we had some splendid testimonies from such men as H. O. Smith, J. T. Riley, J. W. Jackson, and many others. Also our one-time missionary, a pioneer in this district, J. D. Erwin, was with us and gave some good testimonies.

The Saints of Winthrop, headed by their branch president, T. B. Sharp, are to be commended for their preparation and the way in which they cared for the Saints.

EARL D. BAILEY.

Spring River District

The Spring River district reunion was held at Miami, Oklahoma, in the city park, from August 21 to 30. This being a place where we had never held a reunion before, some wondered as to whether it would be a success.

On Friday morning, the 21st, a prayer service was held with only a few present, but this was an ideal way to begin a reunion. At three in the afternoon a business session was held, and several more residents and campers were in attendance. Brother Amos. T. Higdon, our district president, Apostle Edwards, and Missionary J. T. Riley were chosen to preside over the reunion. Brother Edwards had not arrived, but all were looking for him, especially those who had met him before.

Brother Lee Lamons, of Vinita, Oklahoma, was elected police of the grounds. To this duty he proved faithful until his departure on the last Sunday evening, about five o'clock. We all feel very grateful to Brother Lamons.

The first Sunday was a very busy day, having an early prayer service followed by Sunday school, with district superintendent in charge. The children of junior church age were taken care of in a nice, cool, shady place just back of the missionary tent. Brother Job Negeim, of Palestine, Jerusalem, gave a lecture during the Sunday school hour. Then came a preaching service by Brother Riley. At half past two and at eight o'clock at night, preaching by F. Henry Edwards, as he had arrived Sunday morning bright and early.

Each afternoon recreation was enjoyed at the close of the afternoon meeting, which consisted of volley ball, baseball, tennis, and swimming. These sports were enjoyed by both young and old.

On Tuesday morning we arose early to go to family prayer at six o'clock. As we assembled, the hymn, "The morning light is breaking," was sung, which was a very fitting one, as the golden rays of the morning were shining through, and the dew was still on the grass. Then at nine o'clock our regular prayer service was held. In these meetings we were made glad to learn that the Lord still remembers his children, as we were favored with the gift of tongues and prophecy.

Brother Edwards conducted classes at half past seven and a quarter of eleven each morning he was with us, these classes being on the subjects of "Religion and worship," "Education," "Cooperation," "Loyalty," and "Stewardship." The classes were well attended and enjoyed by all.

Our afternoon sessions were Sunday School Department work, Department of Women work, Recreation and Expression program, and a school telling of the activities of Graceland College, under the leadership of Alva Gilbert.

Each evening at the close of the night session, Brother Chester Carter would gather all who would go with him to a nice place on the camp and sing old familiar songs, which were enjoyed by those singing and the listeners as well. This proved a good way of getting acquainted. On the last Friday night the Recreation and Expression Department of the Miami Branch had a watermelon feast for the visiting Saints. Everyone enjoyed this.

Our reunion business meeting was held Saturday afternoon at half past two, and it proved to be a rousing one. Everybody seemed to be on his toes to talk, and the business was done in a short time. We have a reunion committee of young men who are active in the church, and they have been instructed to look for a permanent reunion ground. We hope this will prove a success.

We are looking forward to a bigger and better reunion next year.

MRS. C. E. WILSON.
AMOS. T. HIGDON.

Lamoni Stake

The twenty-second annual reunion of the Lamoni Stake was held on the reunion grounds one mile south of Lamoni. This park of thirty-seven acres is owned by the church. On Monday, July 27, eighty-two men and boys responded to the call to assist in preparing the grounds for the approaching reunion. The ladies of the Department of Women of the Lamoni Branch served lunch, thus making it possible for the workers to remain all day. As a result of their labors the grounds were more beautiful than ever before.

The twelve-day meeting opened with a communion service on Wednesday morning, August 5. A business session followed this service, at which time the stake presidency (Wilber E. Prall, David E. Dowker, and Roy A. Cheville), Elbert A. Smith of the First Presidency, and J. F. Garver and E. J. Gleazer of the Quorum of Twelve, were chosen to preside over the reunion.

Attendance

Sixty-six residence tents, fourteen scout tents, and eight service tents—eighty-eight in all—were erected on the grounds during the reunion. Three hundred and fifty-one people—seventy-five more than last year—occupied these tents. Hundreds of others from Lamoni and adjacent territory attended the services. The attendance on Sundays numbered between thirteen and fourteen hundred. About two hundred visitors from other stakes and districts attended all or part of the reunion. The following stakes and districts were represented:

Far West, Holden, Independence, Kansas City, Nauvoo, Des Moines, Eastern Iowa, Little Sioux, Minnesota, Southeastern Illinois, Northeastern Illinois, Southern Wisconsin, Central Texas, Southwestern Texas, Western Nebraska, Central Nebraska, Northeastern Nebraska, Northeastern Kansas, North Dakota, New Mexico, Pottawattamie.

Speakers

There were assigned to the reunion of the First Presidency, Frederick M. Smith and Elbert A. Smith; of the Quorum of Twelve, J. F. Garver and E. J. Gleazer; of the Order of Patriarchs, W. A. McDowell; and as a representative of the departments, Sister L. Lenore Christy. In addition to the above named, S. A. Burgess, church historian, L. G. Holloway, and Fred T. Mussell, of the missionary force; and Joseph Lane, president of the Pottawattamie District, and all of the Lamoni stake officers were in attendance.

The 10.45 a. m. preaching service on week days, with the exception of the one held on young people's day, was discontinued, and departmental sessions, class work, priesthood meetings, and special services for the children and boys and girls were held at this hour.

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Frederick M. Smith, Elbert A. Smith, E. J. Gleazer, J. F. Garver, W. A. McDowell, S. A. Burgess, A. B. Phillips, and Roy A. Cheville did the preaching, which was of an exceptionally high order. President F. M. Smith was in attendance on the last Sunday and spoke three times, taking for his theme, as he said, "a new subject—Zion."

Music

The musical activities were under the direct supervision of Brother Evan A. Fry and added much to the success of the reunion. Fifteen minutes of congregational singing preceded each evening service. The choir appeared on each Sunday, also a number of nights during the week. The Lamoni Band gave a full evening's program on Monday night, and the Lamoni Orchestra furnished music two evenings during the reunion.

Young People's Activities

The following young people's organizations were represented in the camp: The Cubs, under the care and direction of Brother George E. Mesley; the Lamoni Orioles, under the supervision of Sister Emma Chasey; and the Hiteman Orioles, under the care of Sister Ann Morgan. Many other young people were camped on the grounds.

Brother David E. Dowker, of the stake presidency, and Elder E. Dewey White were directly in charge of the young people's social services. The attendance averaged 120, and the participation on the part of the young people was excellent.

The children's meetings were under the supervision of Sister Esther Grim. Programs were arranged for the younger children and were well attended by them, an average attendance of seventy-five.

Sisters C. E. Wight and Lena Wells had charge of the girls' meetings. A complete change of program was had at each session, and all were of an exceptionally high order.

The boys' meetings were under the direction of Brother Mesley. The subjects presented were very interesting as you will note by the following, "Regular fellers of foreign lands," and "You cannot carve rotten wood."

Wednesday, August 12, was young people's day. At a quarter of eleven Apostle E. J. Gleazer delivered the sermon to the young people, and in the evening the young people of the Sunday school presented the play, "Golden birds," under the direction of Misses Lena Wells and Florence Thompson. This was given in costume, and in a very beautiful way taught the lesson of humility and love as against selfishness.

Class Work

This was a new undertaking for the Lamoni stake reunion. Stewardship classes were held under the direction of Bishop A. B. Phillips and Apostle E. J. Gleazer. Home Betterment classes were conducted by Sisters L. Lenore Christy and Lydia Wight. The attendance at these classes was far above expectations, and the only complaint heard was that one could not be in two of the classes at the same time. In addition to the Home Betterment classes, the Department of Women gave a play, "Bread or stones." The object of this play was to emphasize the importance of good homes and showed two types; first, where the individuals think only of self, without any consideration of others; second, which was in fact the first one reorganized through the agency of the Department of Women, presented to the audience a Zionic home. In a very clever way the Sanitarium, Graceland College, and the stewardship plan were woven into the theme of the play.

Priesthood Meetings

These meetings were under the supervision of the stake presidency. Apostle E. J. Gleazer and President Elbert A. Smith delivered the lectures to the priesthood. These lectures were very helpful and should encourage our ministry to a fuller and more efficient service among the Saints.

Recreational and Social Life

A large number participated in the recreational activities. On alternate days, with the exception of Sundays, organized play was carried on. The freedom of the afternoons from meetings permitted much visiting among those on the grounds, thus giving us a much better opportunity of becoming acquainted. We are quite of the opinion that when the Saints come to know each other better and understand each other more fully we will find that many of our differences have been eliminated.

Order

One of the pleasing features of our reunion was the excellent order. A desire for the comfort of others was the spirit evidenced on the part of all. Some years ago the custom of appointing police to maintain order was abandoned, as it was no longer necessary. When all groups, including even the very small children, have a part in the camp and its religious as well as its recreational activities, they come to think of it as our reunion and are anxious to prevent anything that will mar the peace of the camp.

Spiritual Development

All of the activities of the reunion were arranged for the purpose of developing the spirituality of those who attended. Our social services were inspirational—the word of God came to us through the gifts of prophecy and tongues a number of times, to the strengthening and encouragement of the Saints. An excellent spirit prevailed in all of the services, also upon the playground and throughout the camp; in fact, the Spirit of Christ was prevalent in every activity.

Reunion Theme

The theme, "Seek ye the Lord," certainly struck a responsive chord in the hearts of our people. The Saints of the Lamoni Stake are convinced that the work of the church, which they understand to be the preaching of the gospel to the people of the earth and the building of Zion, can only be accomplished by a people who are constantly in communion with God.

This reunion was but a foretaste of what our people will enjoy when we are living in harmony with the Zionic plan.

Deer Park, Pennsylvania

About thirty miles from the Philadelphia church, on the Old York Road, a road that was once the main artery between the two great cities of New York and Philadelphia, there lies a most peaceful little lake of cool, sparkling water. The autoist must make a very sharp turn off of the Old York Road to reach one of the wonders of the great State of Pennsylvania. One who for the first time rides to the great oak tree and gazes upon the little pool of crystal water underneath its great spreading branches may not be struck so forcibly with this great wonder, but like the unfathomable truths of the Almighty, it takes some time before it is appreciated. Close to the roots of this mighty oak there comes forth from Mother Earth a never-failing spring of pure, sparkling water, filling this little pool, which in turn tumbles over a small embankment and finally spreads itself into the beautiful quiet lake overhung by a rich growth of small oak trees growing upon the steep hillside. One is not aware as he looks into this little pool and easily sees the bottom that it is about ten or twelve feet deep, nor is one aware that this spring issues ninety barrels of water per hour year after year, nor that the temperature of this cool and delicious water is about fifty-two degrees the whole year through. This wonderful spring reminds one of the deep and far-reaching statement of the Master of Men when he said, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Passing on up a steep winding gravel road, a sight most familiar to many Latter Day Saints greets the eye; that is, during the reunion. A tented city, together with a large sixteen-sided auditorium, a commodious commissary, a power

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house, and a storeroom. There is just enough slope to the grounds, and the soil is of such a character where the tents stand that even in rainy weather it is not at all difficult to get around. A tract of seventy-eight acres, most of which is heavily wooded with beautiful oak trees, with a ball diamond, tennis courts, volley-ball courts, and equipment galore, make up beautiful "Deer Park." The auditorium is a very peculiarly constructed building, having seven double doors with no pillars or supports in the center of the building to obstruct the view of the audience, and a seating capacity of about one thousand. The roof is supported by a series of large iron rods coming from the sides and cupola of the building. In former years it was used as a dance hall. The commissary has perhaps the best-equipped kitchen and dining hall in the entire church. A huge gas stove, a steam table, a large ice box, together with a room where seven or eight hundred pounds of ice can be stored, a gas baking oven, hot and cold water with sinks to wash dishes, all the kitchen utensils any good cook would want, together with tables, trays, shelves, dishes; in fact, everything that goes to make up a kitchen and dining room, this commissary is equipped with. In the power house is the gas engine which is used to generate the electricity, giving light all over the grounds, and also it pumps plenty of that pure, cool, delicious spring water up the hill for the campers' use. The storeroom is a small building in which goods are stored from one reunion to another.

Deer Park reunions have been held for the past six years. The writer has attended the Lamoni and Onset reunions, two very well-known reunions in the church that have been running for many years, and knows the equipment and the grounds of both, but I must write that Deer Park has the most beautiful grounds and is the best equipped. Being young in years and tender in experience, the Deer Park reunions are not as largely attended, nor are they as well organized as the other two reunions.

This year it fell to the lot of the writer to assume the burden of the responsibilities of the reunion, as it was impossible for the district president to be present on the week days. At the first Sunday morning prayer service, the Saints experienced the spirit of mercy. Did you ever attend a prayer service where the Spirit of the Lord flooded the room, pleading with you to render obedience to its whisperings, softening your heart until you shed tears, and filling your soul with hope and determination? If you have, then you can understand the nature of the first prayer meeting held at Deer Park at the last reunion. From every indication, it was wholly the mercy of God that moved him to bestow this Spirit, as no special effort or preparation was made beforehand. A promise was given that if the Saints would do what they could do, the reunion would be the best that has yet been held.

Brother Robley was in charge of the young people's prayer services, which were held at an early hour in the morning, and while there were not many in attendance, yet some of the most wonderful testimonies were given and the deepest of impressions were made. Brother Paul M. Hanson met with the young people on a number of occasions and gave short but interesting accounts of his foreign travels, as well as showing pictures of the ruins of great and old buildings of the Far East. Brother Roy S. Budd met with them on one or two occasions and gave valuable instructions and bore a strong testimony of God's watchcare over him. One of the young brothers related an experience he had while on the battle fields of France in which he felt the resurrection power of God to such a marked degree that it fairly lifted him off the earth.

Sister Lucie Sears was with us for a number of days and gave some of the most inspirational and intelligent talks that the writer has ever listened to. She was ill during her stay and could not attend some of the services, and consequently we lost much. She quickly won a warm response from all the Saints, and we will be glad indeed if she will be permitted to come to us again.

Brother Budd was with us just a few hours, but preached three good sermons, attended young people's prayer service, played volley ball, went swimming in the Delaware, and beat the writer in a foot race. In the short time he was with us he made wonderful progress in winning the hearts of his fellow Saints. We expect him again.

Brother Hanson was with us most of the time, for which we were indeed thankful. He rendered valuable service, even to the erecting of tents. From his wonderful store of knowledge accumulated during his many travels, he was able to give valuable instruction. He was with us to the last.

On the second Sunday the prayer service was well attended, but the Saints did not respond to the whisperings of the Spirit as they could have done, and as a result a blessing was lost. Many beautiful testimonies were given, and the Spirit strove with many at this service; however, the Pentecost that was in store for them was not enjoyed. On the third Sunday, all felt that we were going to have a most wonderful service, it being the last prayer service of the reunion, and while it did not come up to our expectations, yet a beautiful spirit prevailed, causing some to confess their omissions of the past which helped to delay the pentecostal blessings.

Patriarch A. E. Stone arrived the middle of the second week and was kept busy preaching, giving blessings, and advising with and counseling the young. The fellowship of these brethren is wholesome.

Brother Thomas M. Carr, a missionary from the Isle of Pines, was with us a few days and preached to us. He was also one of the chief promoters of the "mock wedding" that was "pulled off" as one of the annual affairs of the reunions. Brother Carr was formerly a Graceland student and lives at Elk Mills, Maryland.

At our reunion, like other reunions, some of the people did not attend the services as they could have done, and like other people our people lost valuable blessings. Since the reunion the Spirit of the Lord has striven with the Saints of the Philadelphia Branch, and they have responded wonderfully. We feel sure that another reunion will not go by with as much indifference shown as at the last. A most valuable lesson has been learned. ARTHUR E. STOFT.

PHILADELPHIA, PENNSYLVANIA, 112 West Ontario Street.

At Evening Time

Days of my age,
Ye will shortly be past;
Pains of my age,
Yet awhile ye can last;
Joys of my age,
In true wisdom delight;
Eyes of my age,
Be religion your light;
Thoughts of my age,
Dread ye not the cold sod;
Hopes of my age,
Be ye fixed on your God.

—George Tucker.

Of Such Is the American Republic Constituted

Among pupils in the New Haven (Connecticut) public schools are representatives of forty-five nationalities or racial stocks, not including white Americans, who number 9,291 out of a total enrollment of 32,266. Italy sent the largest group, 11,869; Russia came next, then Poland, Ireland, England, etc. The countries contributing ranged from the West Indies, through Europe to Asia, Ceylon, Australia, thence to South America, and Canada. Pupils born abroad numbered 1,057.—*School Life.*

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NEWS AND LETTERS

Little Journeys With the Editor in Chief

On Board the Chicago, Milwaukee & Saint Paul Railway Train No. 16, August 31.

Busy Reunion Program in Western Montana

I have just left the camp of the Western Montana district reunion, which was held at Race Track, as mentioned in my last letter. The daily program provided for meetings with only short intermissions in the morning or forenoon: young people's prayer service before breakfast, prayer meeting after breakfast, lectures by M. A. and Ida Etzenhouser, and preaching services just before noon; a busy schedule. The afternoons were devoted to "recreation"—games, trips, etc. On the afternoon of the day I arrived the diversion for the adults was a trip to Anaconda to visit the great smelter, the Anaconda Reduction Works. The party went in three cars, about fourteen in all. Our group went in Sister Brooks Johnson's car, a Nash Six. Besides Sister Johnson, in the group were Clyde F. Ellis, M. A. Etzenhouser, Ida Etzenhouser, and myself. "Monnie" asked me to take the wheel, an invitation I unreluctantly accepted, and enjoyed the task of negotiating the seventeen miles of road btween Anaconda and Race Track.

The great chimney outletting the enormous flue through which the gases from the smelter pass, with its constant streamer of white vapors, is visible from all parts of the valley, and so plainly that when we saw at a forking of the roads the sign "Nine miles to Anaconda," we were disposed to question the accuracy of the information, for the chimney appeared to be closer. We soon learned that this was due to two things; first the usual deceptive appearance of clear mountain scenery, and the fact that our past observations of chimneys had been on those considerably smaller. And yet I have been told that this chimney was the "largest and tallest in the world." But the frequency with which one in American travels hears the superlative, "the largest in the world," causes one to hear it with indifference, waiting to be shown." This is particularly true if one be from Missouri, and I'm rather proud of being "from Missouri." Figures seem in this case to substantiate the claim; for when the dimensions of this chimney are compared with others, it figuratively as well as in fact towers above them; for standing on a mountain spot about 5,600 feet above sea level, this circular column rises from its base 87 feet in diameter (outside measurement) to a height of 585 feet, where it is 64 feet across. The inside diameters are 75 feet at the bottom and 60 feet at the top, the thickness of its walls being 6 feet at bottom and 2 feet at the top. In engineering terms of capacity, it can discharge about four million cubic feet of gas per minute. It is little wonder that we were deceived as to the distance as we looked upon the outstanding giant among chimneys.

We had been told that the Anaconda smelter was the "largest in the world," and of course being from Missouri were waiting to be shown. We were shown. The party, fourteen strong, was taken in hand at the office by an aged guide, and we began a walk up grade which seemed interminable. I was beginning to think the "inspection" was going to be quite superficial—from the outside—as the guide would say that that building is this, and that that, as we climbed steadily up the grade towards the base of the great chimney; but finally he said, as we stood at the foot of a long flight of stairs (or rather a series of them): "This is our last climb; then we descend." That last climb put us on the top of a great building which stretched downward below us to the north, a great expanse of roof following the general downward slope of the mountain side. Up there the ore cars were dumped, and the ore began its downward course through crushers, rolls, gigs, flotation baths, settling tanks, concentrating tables, filters, roasters, converters, and molds, until, some hundreds of feet below, the ingots of "commercial copper" were loaded into cars to be sent to the refineries, where the copper is further purified and the gold and silver extracted. Well, down stair after stair, past rumbling rolls and dancing gigs, vibrating concentrating tables, rotating settlers, bubbling flotation tanks, and gurgling water ducts, we followed the ore, as it was always carried forward and down by rushing water, till we saw the extracted metal finally run into ingots. An interesting and wonderful sight. Twenty-four hours a day the work goes on, the crushers cracking and grinding, compressed air machinery hissing and shrieking, glowing furnaces roaring, and converters sending out their glorious showers of sparks and many-hued flames, the molten streams of metal gliding finally into molds. Up through the great chimney passes the waste, in the form of white vapor, which floats out from the top of the great chimney, a streamer-like cloud, the weather vane of the whole valley; while another waste in the form of slag pulverized by being dropped white hot into water is hauled in cars by chugging compressed air locomotives or through flumes out on the circular dump which has already assumed the proportions of a hill, a great black truncated cone almost as conspicuous from afar as is the cyclopean chimney. Yet another waste, the tailings, is carried by flumes out onto the flats below, and is spread over an expanse covering many acres. It is the water running off these tailings which has destroyed the fish in Deer Lodge River.

As we returned to the starting point, our tired feet bore evidence of the truthfulness of the claim, "biggest in the world," but to our further conviction we were handed a pamphlet replete with laconic description and startling figures. Here are some of the facts gleaned therefrom:

The Butte mining district is one of the greatest in the world; and of the mines in operation the Anaconda Copper Mining Company has long been the chief producer of the district. This company formerly sent its high grade ore to Swansea, Wales, for reduction. Then Swansea was the principal copper smelting city of the world. In the two years, 1882-1884, the Anaconda Company sent 37,000 tons of 45 per cent copper ore to Swansea. Then the company erected its own ore treating plant, so equipped as to use lower grade ores, reducing the ore to a "matte" containing 64 per cent copper. This matte was shipped to Swansea and Baltimore for further reduction and refinement. But in 1892 converters were established, and since then only metallic copper has been shipped. Processes have been perfected till ore as low as 3 per cent is successfully treated and reduced. The capacity of the plant is now seventeen thousand tons of ore daily, the largest in the world except those producing iron and steel.

Located at Anaconda, twenty-six miles from Butte (because of the water supply), the reduction works handles ores producing zinc, copper, manganese, silver, and gold. At Perth Amboy, New Jersey, and Great Falls, Montana, other plants of the company take the "metallic copper" as it leaves the Anaconda plant and extract the gold and silver present, and market all the metals. In the past twenty-five years, most of the silver produced in the world has been as a by-product of copper and lead smelting. Though in the Butte district the silver averages only about two ounces per ton of ore, so large is the ore production in that district it has been for many years one of the chief sources of silver. The normal output of the plant is 16 per cent of the copper used in the United States and 9 per cent of that used in the world. Besides this enormous production of copper, there is a considerable output of zinc and manganese. Electric current is used to the extent of about 30,000 horsepower, 20,000 coming from the lines of the Montana Power Company, and 10,000 being developed by steam at the plant. Some other figures denoting the great size of the plant are that nearly 1,000 tons of limestone are used each day, 500 tons of coke, and 750 tons of coal, while 60,000,000 gallons is the daily consumption of water, and 500,000,000 cubic feet of compressed air per day are used

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in blowers, furnaces, air locomotives, etc., 15,000 horsepower being used to compress this great quantity of air, which weighs 16,000 tons. Besides the copper, zinc, manganese, silver, and gold produced, other by-products of considerable magnitude are arsenic and sulphuric and nitric acids.

After digesting all these figures, and remembering our tired feet and muscles from up the grade and down the long series of stairs, I concluded another Missourian "had been shown," and that the Anaconda Reduction Works was the largest of its kind "in the world."

So with sighs we dropped into the cushions of the parked cars, stepped first on the starter switch, then on the "gas," and were off for the camp. But we first took a turn through the streets of the lively smelter town of Anaconda, where we have a branch of Saints, most of whom I met later at the camp. Among this group is Fred Kendall, the Graceland lad I came near beating in the "fat man's race" at the young people's convention two years ago. He bantered me for another race, and I guess I'll have to take him on, but I'm going to wait till he gets a bit fatter. Don't believe I'll have to wait long.

As we went up the valley from Race Track to Anaconda the masses of storm clouds in the mountains on several sides looked to me, a tenderfoot, as though we "might have rain." I so expressed myself, but was laughed at, as the "wet season had not come yet." Well, as we started towards Race Track, a great mass of heavy blue (almost black) clouds hung over the mountains to the south up against Anaconda, while off around Mount Powell to the north and west of Race Track was another angry-looking mass, and to the west between these two storm centers were several collections of storm clouds, while to the south and east, Butte direction, we could see the rain falling in sheets. Well, we outran that storm from the south; though we could see it following close behind us; but the storm from Mount Powell "cut across our bows," and when within half a mile of camp big rain drops were clinging to the windshield, and when we drove into Mr. Tooey's big barn, about one hundred yards from the tent tabernacle, it was pouring. As the car stood on the floor while we waited for the rain to abate, the left rear tire sank to a complete flat. I had known by the swaying of the rear end that there was a soft tire. Close shave that!

We walked the remaining one hundred yards to camp, after the rain ceased falling. The tenderfoot had outguessed the others on weather that time. But, say, these mountain electric storms are glorious to see, and hear, even to the pattering of the rain on the tent. No so pleasant is the "drip, drip," or the "trickle, trickle" through a "leak" onto bed, or table, or suit case. But what are such inconveniences to Saints in camp? Unpleasant at the time, but good topics of conversation to laugh over afterwards.

Race Track is a station on the Northern Pacific not far from Champion on the Chicago, Milwaukee, and Saint Paul. Both mark a spot which in the day of horse racing was visited occasionally by hundreds and even thousands. But to-day Race Track, the town, has shrunk in importance till it is scarcely more than a flag station, while the race track itself is fast overgrowing with grasses and shrubs. Yet Race Track is not devoid of beauty, for even a flag station located in the valley of Deer Lodge River will afford vistas of entrancing beauty, the valley being one of the most beautiful in Montana. It is not the wild beauty of some of the craggy canyons which are far from rare in this big country, but rather the soft and swiftly changing beauty of a peaceful, fertile valley surrounded by wooded foothills and towering peaks rising in some instances to 11,000 feet. The valley itself is about 5,000 feet above sea level, some thirty miles long by about ten wide, well watered and fertile. The chief industry is stock raising, cattle and sheep, and such grains as the climate and elevation permit—wheat, oats, rye. The large mining town of Butte and the smelting town of Anaconda, both near the southern end of the valley, furnish ready markets for all the chickens, eggs, and vegetables the valley produces.

The towns of the valley are not large, but everywhere are the signs of prosperity, while some portions possess a fertility permitting intensive agriculture and animal husbandry and support ranches wide in expanse and large in production. Deer Lodge, the oldest and chief town of the valley, is of about 3,000 population, prosperous and wide awake, with well-paved streets and good buildings, and is the trading point for a large agricultural district and the home of the state prison. It is a division point on the C. M. & St. P. Railway and is also served in transportation by the Northern Pacific and a bus line from Anaconda.

The Saints of Western Montana number about five hundred, and they are scattered over quite a wide territory; but these Westerners seem to possess the faculty of negotiating great distances when they want, so it is not surprising that usually the attendance at their annual reunions is quite representative of the district. The grounds are not owned by the district, but are private; yet it seems quite well equipped for handling crowds, an equipment which, I venture the guess, is a reminder of the days when the "race track" was in the heyday of its glory.

I admire the adaptability of the Westerners. In a country not old, where nature is rugged and large, these people are essentially of the pioneer type, ready to meet conditions as they find them and not expecting to find everything ready to hand. It is enough for them at times to find the raw materials for their needs; the rest they can attend to. The season for reunion is set with two chief things in view, viz, crops and their relation to harvest, and the "wet season." The latter usually comes about the first of September, and the reunion date is set early enough to be out of the way by the "wet season." But this year the wet season, which lasts for a few days, came early, and the first day I was on the grounds the thickening clouds over mountain tops and the plentiful lightning caused me to remark that we were in for a wetting. "No," I was told, "the wet season is not here yet." But it seems to have been here, for it rained that afternoon, that evening, the next morning, and most of the day, that night, and again the next morning (Friday). But the sandy soil being free from mud, "going" was not bad, and people seem used to the cold and wet. At any rate, the adaptability of the people to conditions comes into play; the cheerfulness and good nature of the camp are undisturbed by leaking tents and dripping trees. I have seen a meeting quietly in progress while storm clouds noisily approached and deluged the meeting tent without a person leaving or even seeming disturbed. I have seen a meal eaten by the assembled Saints, while cold rain was sifting through the lightweight "eating tent" and even descending in trickles and big drops, with only smiles at the inconvenience. I have seen the sisters smilingly cooking the meals over stoves sizzling in the rain and the floor of the cook tent pooled with collections of rain water, and not a word of complaint or grumbling, either at the cooking in the rain with wet wood, or the sloppy condition of the floor, though I did hear one sister remark that they had some difficulty "in drying the dish towels." But why complain? For these mountaineers know that rain doesn't hurt one, and the sun is likely to break through most any time, and that its warming, cheering rays will soon make the camp a bright and happy spot, for it is their reunion.

And so, on Friday, though the camp awoke and dressed and assembled to breakfast amidst the patter of rain on tent and in foliage, by nine o'clock the sun, bright and cheerful, was warming the air and drying the tents, while the clouds swept from the sky by the light breezes showed the arching dome of deepest blue apparently supported by the majestic mountains on all sides. And such mountains! One delights just to look and look! Not uniformly wooded, on the slopes appear open spaces, called parks, while in other places the peaks, rising above the timber line, push their barren way upward to become the playfellows of the clouds. And what display of clouds one can see! In the first three days I was on the grounds, I found myself many times entranced by the majestic and wonderful combination of mountain and clouds. The rumbling roar of a distant storm in the mountains attracts one's attention to see storm

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cloud and lightning and mountain peaks and foothills grouped into a picture of sublime beauty in colors of blue, at times so deep that they rival and even match the deep blue of marine views, softened here and there and even changed to cold gray by the falling rains. Such a background, and the peaceful valley with its varied agricultural aspects in the fore, makes a picture no amateur photographer can see without a stirring of the emotions. And no less beautiful is the sight when the whole valley lies bathed in the warm sunlight of a fall day, the foreground brightened by the golden fields of ripening grain, the hills and peaks a variegation of the brown of seared meadowlands, the light green of grain still unripened, the black green of the dense mountain forests, the grays of untimbered peaks, silhouetted against the massive piles of white cloud banks driven upward by the rising line of saturation. Is it any wonder that people are happy amidst such surroundings? And I submit, a reunion grounds located in such surroundings is beautiful.

On Thursday afternoon the recreation trip was to the Montana State Prison at Deer Lodge. I had intended to go; but a long telegram from the office caught indistinctly over the telephone as it was "phoned" out from Deer Lodge, needed attention; so Brother and Sister Wycoff of Deer Lodge kindly offered to take me in to attend to that. The telegram read and several filed for sending, and the Wycoffs not intending to return to camp till evening, I sought a vacant table in the writing room of the Hotel Deer Lodge and wrote steadily on mail and letter to the HERALD till near six o'clock. Then a pleasant meal at the hotel as guest of Brother Wycoff, a short visit to his home, a drive around town and past our church building, and we were off for camp again, arriving in time to hear "Fred A." dispensing the word.

Friday some more telegrams at Deer Lodge demanded attention, and this time it was "Doc" Casey, of Polson, Montana, who offered to take me, providing I was "willing to ride in a Ford coupe." I wonder what was behind that expressed proviso? Had he heard of the flock of high-powered cars of which Dame Rumor would have me possessed? Anyway, we went, and at my request he drove to Deer Lodge via Dempsey, where we stopped to examine (from the exterior) and photograph a neat-looking, small building labeled over the entrance, "The Lord's House." It is the only church building owned by the Morrisites. We stopped long enough to make exposures from several angles, then on to Deer Lodge, where, telegrams received and sent, we found a photographer to develop our films, for with a new supply of films we intended to go back by way of Dempsey in case our exposures had been faulty and try again. But the negatives were reported O. K. by the photographer, so we went back to camp leisurely via the main road and reached there in ample time for the evening entertainment, which proved to be a combination of music, play, etc., which bespoke much time spent in preparation and which quite amused and pleased the large audience.

With prayer meeting, lectures, and sermon in the forenoon, conference and reunion business meeting and round table in the afternoon, together with interviews, I was kept busy until supper time. After supper Brother Mullenberg (I think that's the way it's spelled) and Brother Frank Christofferson and a young brother whose name I do not now recall, drove to Deer Lodge to call on two aged Saints, the two being brother and sister in the flesh. One, Sister Bernard, aged seventy-one, we found to be a patient sufferer from inflammatory rheumatism, one who through the years of pain has not forgotten how to laugh. What a blessing it is to be able to preserve through adversity an active sense of humor! She did not speak much about her lot and her suffering, just a little; and even as the tears overflowed her eyes, that bright smile shone through them. What a value there is to "the smile that shines through the tears." I had called because the brethren thought the visit would do Sister Bernard good, and her quiet, "I feel better since you came, Brother Smith," made me think perhaps it did; but I left feeling sure I had been the one helped; for seeing that patient sufferer had caused my own ills and trials to dwindle and had increased my determination to complain less, and I had seen another case of a faithful and loyal daughter patiently bearing the heavy burden of parental illness and helplessness. The visit strengthened my faith in humanity and softened the asperities of my own experience. Shall I thank Sister Bernard for *my* call?"

As we left for the second call she remarked, "I know Andrew will be pleased." He seemed to be. We found him (Andrew Hanson) to be a little Dane, eighty-one years old, who for eighty years of his life had scarcely known what sickness was. He wasn't complaining, just seemed to feel chagrined that one who had been so active and lively all his life should now be so weak that he could "not go far from the house." But his faithful companion seemed to make up for his weakness.

As we left for the return trip to the camp, I found myself saying under my breath: "Brave pair that, Mrs. Bernard and her brother Andrew Hanson! Would that amid my own troubles and trials and suffering I could display such brave patience."

We reached the camp just as Brother A. J. Moore was pronouncing the benediction in dismissal of the evening service. Brother Clyde F. Ellis had been the speaker but had already gone to Race Track station to entrain for home. I have been around medical men much, have discussed various diseases considerably, and have consequently learned to recognize the symptoms of several diseases. In the four days I had been with Brother Ellis in and around the camp I had clearly seen the symptoms of nostalgia, and I felt sure the disease would grow worse unless the proper specific was administered. Besides, "Clyde" had "sprung" a knee in a ball game some days before, and he felt sure that Doctor Green would send him to "the San" for ten days. So I had advised Brother Ellis that he had better go to Independence for treatment to get in shape, if possible, for the coming council meetings. I hope that under Doctor Green's careful attentions the knee will be reconditioned, and there is a well-trained nurse in Independence who may be able to successfully combat the other disease of which I spoke.

Saturday had been a beautiful day, clear and warm; and Sunday was its equal or better. It brought forth the largest attendance yet had at the Western Montana reunion, and the day was a busy one, the activities beginning early, before breakfast, when the young people met for prayer, and lasting till about ten o'clock at night, at the close of a preaching service followed by some business. Sunday school at nine was followed by preaching at eleven by "F. A." Sacramental service at half past two was followed closely at twenty minutes past four by a priesthood meeting, and the evening was spent in preaching service. From my arrival Wednesday morning up to and including the sermon Sunday night, I spoke in various addresses something near seven and one half hours, all on Zion and its problems; yet there was effort made to have me speak at the Sunday school hour rather than have the classes. I declined, saying that was the children's hour and I would not take it.

I must mention one incident which seemed to please many, particularly the women. It was on Saturday noon when the "first table" was occupied by the women, when the men waited on them, then washed the dishes, reset the table, fed themselves, and again washed the dishes and scrubbed up the pots and pans. It came about in this way: Brother and Sister Etzenhouser, finishing their lectures in the morning, had planned to leave in the afternoon to be in Salt Lake City for Sunday. Sister Etzenhouser had on request consented to address the women, and the only hour available was from one to two, and this was feasible only if the men would wash the dishes. So Brother George Thorburn agreed to do so and called for volunteers to help. I think every man in the camp responded to the call. I shed my coat and called for an apron. Sister Bootman, the largest woman on the grounds, handed me hers and pinned it around me. It seemed to cause considerable amusement among the gathered hosts. Why? What is funny about a large man wearing a large woman's apron? And you should have seen

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the businesslike way in which Clyde F. washed dishes and scoured pots and pans. He quite won the hearts of the ladies. Wonder where he got his previous experience? In the Tuamotus, perhaps. I was compelled to lay off the apron before the dishwashing job was complete, to answer a "phone call at Tooey's"—another telegram. When I returned, Clyde was at the last cooking vessel to clean, and the dishes were put away. Some of the sisters told me the men-washing-the-dishes trick was a success, as was the lecture.

After my sermon Sunday night, I bade good-by to District President Eliason, Evangelist F. A., and several other Eliasons, and Christoffersons, and Thorburns, and Bootmans, and Allens, and Petersons, and Smetzers, and Caseys, and Mosbys, and—oh, what's the use, I can't name them all; but I know I had formed the opinion that the Western Montana Saints form a group of fine people, and that opinion is borne out by the testimony of Brother A. J. Moore, and he ought to know, after more than a quarter of a century of church work in that field.

I left the grounds, assured by what I had seen and heard that the Saints of that district were keenly interested in the "Program of the church" and solidly behind it. Among others met were the M. G. Perrin family of Deer Lodge. Sister Perrin formerly was Miss Callie Langworthy, for several years a teacher in the Lamoni schools; and the Leibolds, formerly of Independence, and some others from "back east" whose names I do not now recall; and Robert M. Esgar and family of Bozeman, a brother of Frank Esgar, once a near neighbor of the "Smiths" in Independence; and "Doc Charley" Chase and family of Billings, a former Lamoni boy; and Dale Stead and family, also a former Lamoni boy (Lamoni people are becoming almost ubiquitous—one finds them everywhere); Sister Louise Reese, formerly Sister Nunn (nee Roeder) of Independence. Two very conspicuous beings on the grounds were "Jackie" and "Wolf." About the former, ask "Doc" Casey of Polson, and about the latter ask "Doc" Chase of Billings.

Sunday night I spent with Brother and Sister Brooks Johnson in their home in Deer Lodge, and Monday (to-day) morning, refreshed by a good night's rest and breakfast served by "Monnie," I boarded the "Olympian," one of the Milwaukee Road's best trains bound for Chicago and Indian Lake, Michigan, the latter place being the meeting place of the reunion and conference of the Southern Michigan and Northern Indiana District; and thereon will probably hang another tale. FREDERICK M. SMITH.

Two-Day Meeting at Butman

The two-day meeting held at the church in Butman, Michigan, was a very interesting and enjoyable occasion, participated in by the membership and nonmembership. Among the speakers for the two days were Patriarch G. W. Burt of Beaverton, Elder Earl Burt of Saginaw, Elder F. McDonald of Clare County, Elder Priddy of Edwards, and Elder G. W. White of Gladwin.

Associated with the meetings worthy of mention was the rendering of some beautiful songs by two baritone singers, Harold Morrison and Clare Sacier of Detroit. One is a brother to John Morrison, new deceased, who was star baritone Irish singer.

About four hundred meals free to all who came were served by the Department of Women, assisted by selected waiters. Credit must be given to this department for the palatability and variety of good foods served.

Mrs. Earl Burt was chorister and music leader, which was wonderful talent.

Business was done only at the beginning, when the pastor, Elder Israel Goheen, was chosen to be presiding elder, choosing speakers and setting time of meetings.

The blessings of God's Spirit were predominant. Prayer meetings were of a high spiritual character, and all left with better resolves.

Two-day Meeting Successful

(A report to the First Presidency.)

Our two-day meeting at Fairfield came off according to schedule, Saturday and Sunday last. We held three sessions on Saturday and four on Sunday.

Saints were gathered from several different points, though there were several who were intending to come but for some reason did not arrive. Brother J. R. Sutton was with us, and the Saints were surely glad to meet him again in the flesh and to hear his voice in testimony of the gospel and of the constituted authority of the church.

On Saturday and Sunday nights there were quite a number of outsiders present, Sunday night the house being quite comfortably filled, the congregation I believe being quite equally divided between members and nonmembers. My theme was the social ideals of our church, and I have seldom faced a brighter-eyed and more interested audience.

We returned to Franklin yesterday to bring the folks who went with us from here to attend the two-day meeting, but Brother Sutton and I will continue the meetings there the remainder of this week, and I will remain over next Sunday and a few nights next week if the interest justifies, though I have arranged for Brother Sutton to visit the Wilber Branch next Sunday. His efforts are fruitful in reviving the Saints and renewing interest in the work.

Two were baptized at Wilber a week ago and one at Fairfield last Sunday. So we are surely, if slowly, gaining ground. Fraternally,

FRANKLIN, NEBRASKA. E. F. ROBERTSON.

Utah District Young People

The second young people's meeting of the Utah District has passed by, and notice of its passing was taken by the district being represented from Malad, Provo, and Salt Lake City Branches. The meeting was held in Ogden, beginning Saturday evening with a program and an address by the ex-mayor of Ogden, Frank Francis. Mr. Francis gave a very inspiring address, which was well received by the adults as well as the young. He paid a tribute to our work, also a tribute of appreciation to Brother G. P. Levitt, our district president, for the service he offers to his people and the community in which he lives. After the evening program, all went to the home of Brother and Sister Hewes to have a social evening and eat hot dogs. We anticipated roasting our wieners by a camp fire; but when it began to rain Sister Hewes and her mother, Sister H. Robison, who are always ready to make things go, turned on the electric stove, and such hot dogs you never ate—better than those you toast by the camp fire. Singing and games were also enjoyed. At eleven o'clock Brother Hewes adjusted his radio, and we heard the city clock in London, England, strike the hour of seven, after which we all crowded into one room and had family prayer with Brother and Sister Hewes.

Nine o'clock Sunday morning saw everyone at the church for prayer and sacramental service. This service was a benediction for all. The Spirit of God was present in power, manifested in testimony, prayer, songs, and the gift of prophecy. Surely it was good to be there. Sunday school took up at eleven. At the close of this hour, Brother Levitt was allotted five minutes, and $10.20 was raised to go toward the seating of the young people's Convention Hall at Graceland.

At noon all went to the park, where the Department of Women of Ogden, under the supervision of Sister J. Chase, gave a demonstration of organization. Good things to eat were set on tables, so all could line up like a big family. At half past two back to the church, where we were privileged to hear a splendid sermon to the young by Brother E. B. Hull, who has charge of the work in Salt Lake City. Following this service, a goodly number visited Sister Hull, who is in the hospital owing to an auto accident from which she received bruises and broken bones. Sister Hull was to have taken part in our meetings in a musical way. We missed her.

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Supper was served at the parsonage, and then followed the last service of our convention. Brother Levitt was the speaker, and he very forcfully brought to his hearers a message for youth and adult. His subject was, "The meaning of youth."

From the way folks stayed around the church after the service, we are sure they were loath to part. Remarks such as the following were heard: "I have heard things that will stay with me awhile"; "The best Sunday I have had in years"; "Surely we can have another convention, Brother Levitt"; "It has been a long time since I have felt such a degree of the Spirit."

We were given a happy surprise Saturday evening when Brother R. E. Davey and family drove up to the church. Brother and Sister Davey have endeared themselves to the Utah folks, and we were happy to have them with us. They drove from their field in Colorado to get some belongings, as they are getting located in their district.

Development is being noticed in the Utah District, and with the youth rests the responsibility of carrying it to higher and nobler planes. Pray for the establishment of God's kingdom in Utah.

May God bless his people with his Spirit to help them carry on his way is our prayer.

Wichita, Kansas

September 7.—It has been some time since the church work in the "Peerless Princess of the Prairie" has been reported in the columns of the HERALD. It has not been from a lack of news, but due to the neglect of the reporter.

A number of the Saints who have been away on their vacations during the summer season have returned. Elder Orson Bradford and family have returned from a trip to their old home in Webb City, Missouri. Elder E. L. Barraclough has returned from a business trip through Indiana and Illinois and is now giving all his time to study in the Colvin School of Chiropractics. Sister A. A. Buschow, son Adolph and daughter Doris, and Sister Alice Bozarth have returned from their vacation in California. Sister Stella Williams and son Blaine are also at home after a vacation in Iowa. Sister Stella Holsworth and niece Emma Holsworth of Independence spent the summer at the home of Brother Roy Field.

Brother Ira Whiple, formerly of Topeka, has moved his family to this city. This family gives promise of some good church workers for this branch. Brother Smoyer and family is another addition to our number, they having moved from Kansas City, Kansas. Brother Reese Wiliams, who has been with us since the first of March, has helped increase our membership by moving his family here from Hiteman, Iowa. Sister Pearl Margrave and daughter, of Webb City, Missouri, have also moved into our city.

We have recently lost a number of our active workers. Lawrence Brockway, who has occupied in the office of priest and as superintendent of the Sunday school, has gone to Lincoln, Nebraska, to attend the university in that city. Byron Jennings, who occupies the same office in the priesthood and who has also been superintendent of the Religio, has gone to Graceland. Elder Ellis Bedwell, who has acted as counselor to the pastor, has also gone to Graceland to take up the course in religious education. Sister Ellis Bedwell, who has been one of our energetic departmental workers, has accepted a position in Saint Joseph, Missouri, in order to be near her husband. This makes five of our young people who are attending college this year, four of them at Graceland. Sister Stella Brockway and Wallace Nelson are there again for another term, they having spent last year there. While we miss these folks very much right now, we look forward a few years and recognize that this branch or some other congregation will profit by their increased talents and consecrated hearts. Let us hope it will be this branch.

Brother Charles T. Pooler has been chosen to act as superintendent of the Sunday school for the balance of the term left vacant by the removal of Brother Brockway. Sister Eleanor Williams has been chosen to act as superintendent of the Religio for the balance of the year.

Brother James Jennings has moved his family to Dalhart, Texas. We regret very much to lose this family. Abner Jennings and wife have moved to Hutchinson and should be a great help to the church people in that city.

It has been determined that the theme from both pulpit and class for the coming season shall be that of stewardship. A number of classes will be organized to take up this interesting subject. We are determined to set our faces Zionward and march toward our objective.

Flint, Michigan

September 11.—Since our last letter things have gone quietly and steadily in Flint. Most of our membership have returned from vacations, reunions, etc., so we expect to get back to normal shortly.

I omitted to mention in my last letter the visit of Sister Blanche Edwards and her wonderful talk at the Newall Street Church August 3 to a mixed audience.

The writer is presenting a series of sermons at the Newall Street Church on the following topics: "The church of Jesus Christ (Which)"; Why a restoration?" "The gospel restored"; "The church of to-day"; "The church of science."..

We recently had a visit from J. A. Gardner of Independence. He happened to drop in to the monthly young people's prayer meeting, giving a very timely talk.

On Saturday, Sunday, and Monday (Labor Day) the young people of our three churches went to Pine Lake, the local Boy Scout encampment, about nineteen miles away. Although there was quite a little rain Sunday, the services held in the large dining hall were well attended. Monday there were games, races, and swimming, and a general good time enjoyed by all.

This month I have to note two deaths in our number. One, the seven-year-old son of Brother and Sister Charles Sewell, ill only two days, died of mastoid. The other, Leslie Monroe, aged twenty, was instantly killed in the Buick factory September 2, leaving his wife and infant son.

Minden City, Michigan

September 10.—The past month has been a very busy one here. Nearly all the Saints live on farms, so through the turmoil of life, many times being physically weary from the toils of the day, it had a tendency to decrease the attendance at church gatherings, especially Religio, which was held Friday evening.

We are hoping for the day when the Saints of God will be able to get themselves into a condition where they will be able to apply more fully to their lives the instructions given in the word of God: "Seek first to build up the kingdom of God." You will remember the sisters of Lazarus. Martha was concerned in doing the things pertaining to the physical life to such an extent that she asked the Savior whether her sister could not come and assist her in her labors. His answer to her was, "She chooses the better part."

Some of the Saints have been away on their vacations, and some have entertained friends and relatives. Mr. and Mrs. Godfrey Greneisen, from Alliance, Ohio, visited at the home of Brother and Sister Alfred Greneisen; and Brother and Sister Parks entertained relatives from Onaway, Michigan. Brother and Sister James Davis from Independence surprised the Saints here by calling at their homes a short time. All were glad to see them. We also had with us District President Matthew Liston one evening, and he gave an interesting talk along different lines, one of them being, "Is stewardship a failure?"

A young son was born to Mr. and Mrs. Herb Volz recently. The youngest child of Brother and Sister Parks has been seriously ill but is somewhat improved at present. Ralph Greneisen, son of Brother and Sister Alfred Greneisen, met

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with an accident on Labor Day which could have proved disastrous. While on his way to Detroit, after spending Sunday with his parents, he struck some loose gravel, and the car upset. The three who were with him escaped with only a few bruises, but Ralph had a gash cut in his limb large enough to make several stitches necessary.

L. GRENEISEN.

Interesting Lectures in Contemplation

(From a letter to the First Presidency.)

My meetings here have been well attended. The branch is well cared for under the pastoral care of Elder Archibald Begg, an interesting, intelligent, and devoted Scotchman.

To-night I will preach in Rockland, then soon go to Boston, after which I will be going westward. Am expected in Buffalo for September 6.

For some time I have thought of building up a few sets of illustrated lectures, and desire upon my return home to start work on them, my intention being to bring them up to as high a standard as possible. The following subjects have assumed definite form in my mind:

1. "God's great out of doors."
2. "Scenes abroad."
3. "A trip through the Holy Land."
4. "Rambles about Jerusalem."
5. "Mighty monuments of ancient times."
6. "Among the dead cities of ancient America."

I have wondered if special subjects could not be worked up to cover two weeks, including three Sundays, and excepting Saturdays, a week of illustrated lectures of a character to appeal to various minds, covering the first week, followed by subjects such as:

1. "Open-mindedness."
2. "Important little things."
3. "Things that troubled the Lord Jesus."
4. "Social aspects of salvation."
5. "Fundamental gospel principles."
6. "The true apostolic church extant."
7. "The sacred book of ancient America."
8. "Stewardships."
9. "Zion."

Of course I see that only in a series could such be used.

I believe it has been my experience that never have I spoken on the subject of Zion, or any theme directly associated therewith, except with a divine blessing attending.

I look forward to reaching home soon after the middle of September. Sincerely,

PAUL M. HANSON.

VINAL HAVEN, MAINE, August 31.

Bradner, Ohio

September 7.—The local branch is in fine condition, and its members in one accord have a specified purpose in view—to lay their all on the altar of devotion and service, with Zion as the goal.

On August 16 a pleasing diversion from the usual Sabbath morning routine in the form of junior church was in evidence at the local church. The entire service, with the exception of a sermonet delivered by Elder E. L. Ulrich and a trio which sang very softly and sweetly in the basement at the conclusion of the sermonet, was conducted by the juniors. The singing of this song brought to a close a most beautiful and inspiring service, many being moved to tears. The program was under the supervision of Sister Olive Ulrich.

The branch was well represented at the reunion at Kirtland this year, and all in attendance were benefited in a large measure by the things they beheld and the fine sermons and testimonies they heard. The Kirtland Temple is truly a place of inspiration. The peaceful, hallowed atmosphere of that wonderful place of worship gives all a desire to live better and more consecrated lives.

Conference will convene here September 18, 19, and 20. A large attendance is anticipated. Elder Walter Wirebaugh, a local missionary working in the Western Michigan District, came home the latter part of August to remain during conference.

Elder Ulrich returned last week to Casey, Illinois, after a visit with his family here.

Redickville, Ontario

September 8.—After the district conference held at Providence Bay, Manitoulin Island, Ontario, I remained a week in Providence Bay assisting S. G. St. John in a series of meetings in the church. I also attended an all day meeting at the Slash Branch, visited Manitowaning Branch, preaching at both places. I then came on to Owen Sound and spent a few weeks, baptizing four. While staying in Owen sound I attended an all-day meeting at Ravenna, also conducted the funeral of Sister Jackman. The Royal True Blues of Sharon Lodge 299, of which she was a member, attended in a body, conducting an impressive service at the grave.

I next attended an all-day meeting at Port Elgin, then visited Southampton where I preached in their hall. Here I baptized a promising young woman whose husband, a splendid young man, has been in the church for some years. It is certainly encouraging to see young people of high standing identifying themselves with the work.

I expect to remain here in Redickville for a short time, then go to Ravenna.

In my letter in the HERALD of July 22, regarding the Owen Sound district conference at Providence Bay, July 5 and 6, I am quoted as saying J. W. Peterson's sermon on the Restoration was the *first* I had ever heard on that subject. It should have read "the finest sermon I ever heard on that subject."

G. C. TOMLINSON.

Southwestern Texas District Conference

The Southwestern Texas district conference convened at Pipe Creek, Texas, August 28 to 30 with President T. J. Jett, jr., in charge. Ruth Harp was elected secretary pro tem. There was preaching Friday evening by Elder D. S. Palmer; prayer and testimony meeting at nine o'clock Saturday; preaching again at eleven o'clock by R. E. Miller; business meeting at three in charge of the district president, assisted by Missionary Supervisor D. S. Palmer.

A nice program was given Saturday evening by the district Sunday school, in charge of the district superintendent, Mrs. Flossie Waite. Through the efforts of Sister Katie Callahan, the Baptist church was procured in which to have the program, as there was no piano in the schoolhouse where the conference was held. The Saints were indeed thankful for the courtesy show them by the Baptist people. The house was full, and many were forced to stay on the outside because of lack of room. The program was enjoyed to the extent that some were asked to repeat their numbers.

A number of San Antonio Saints were in attendance, also some from Pearsall, Melon, Hines, and Bandera. The preaching was of a high order, and the singing was good. Sister Evva Richardson presided at the organ.

Sunday, prayer meeting was held at eight forty-five in charge of Elders D. S. Palmer and W. H. Mannering. Sunday school followed at ten o'clock in charge of the district superintendent. Preaching at eleven o'clock was by R. E. Miller. Sunday school business meeting was held at four o'clock; then there was preaching again in the evening by D. S. Palmer, assisted by W. H. Mannering.

Four were baptized Sunday afternoon at half past two, by Elder D. S. Palmer.

The following officers were elected for the ensuing year: R. E. Miller, district president; E. L. Henson, vice president; Ruth Harp, secretary; Robert Jett, treasurer; Evva Richardson, pianist; and Mary Barber, chorister; Zetta Jett, president of the Department of Women; W. H. Mannering,

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president of the Religio. It was ruled that the next district conference should be held at San Antonio, the time to be left to the district officers and Missionary D. S. Palmer.

The next reunion is to be held at Bandera, Texas, with the prospect of establishing Bandera as a permanent place to hold the reunion.

All the Saints who attended the conference felt that it was a decided success. A bond of brotherly love was more closely woven, and peace and harmony was felt at all the services. May we be privileged to have more such meetings in the future is our prayer.

MRS. JOHN HARP, *Secretary.*

Utleyville, Colorado, Branch

SPRINGFIELD, COLORADO, September 7.—The gospel is surely finding lodgment in the hearts of the honest in this part of the vineyard.

Last spring we found a brother who has been a member of the church for twenty years, but as he has been isolated he was inactive, and in late years never mentioned his church connection. I lived near him and never knew he was a member, until one day our conversation revealed the fact. I already had obtained his promise to attend church, so they went with us, and the brother testifies that since that day there has sprung up in him a desire to do something for the church. Since then he has given up the use of tobacco, besides other bad habits, and is living a godly life. From the time of their first visit I have had the assurance that the day was not far distant that his family would see the light of the gospel.

This brother's wife was a Baptist. They have attended services regularly, with the result that their Baptist friends have done all they could to hinder them. However, on August 30 I had the pleasure of baptizing her and their three sons.

Yesterday, when I drove up to the place of meeting, I was agreeably surprised to be introduced to a lady who asked to be baptized. She had never heard a Latter Day Saint sermon, but by reading and prayer she had been caused to see that this is the true church. She was baptized August 6.

Our branch was organized last November and is growing steadily. We are very optimistic concerning the future, for we have good attendance at all services.

The Saints who attended the reunion at Colorado Springs all feel that they have been brought nearer to a correct understanding of Zionic ideals. The lectures on stewardships were very instructive.

We earnestly look forward to the establishing of stewardships and the speedy redemption of Zion. May the Lord help us to do our part. H. L. BAUSELL.

Prefers to Still Preach the Book of Mormon

I came to this place from Valentine, Nebraska, stopping at Norfolk for a few days; then on here. At Valentine I baptized four and found good interest. One Mr. Latti, a nonmember, spoke very highly of the preaching and expressed himself as being pleased with the sermon on the second coming of Christ. The reign of Christ on earth for a thousand years was "the grandest" he ever heard. He said if I would leave out the Book of Mormon he would take me where thousands would come out to hear, but people would not come because the Book of Mormon was an offense to them. I prefer to stay by the Book of Mormon even if I may be compelled to preach to small congregations.

The Lord surely has blessed me in presenting the angel's message. Since coming to my field I have baptized twelve, and others are near the kingdom. I consider it a pleasure and a great privilege to be allowed to preach this grand gospel. As we read in Ephesians 4: 13, it is to bring mankind to perfection. Nothing else can accomplish this miracle but the gospel. By it the kingdom of God is established. It must get into the lives of men, and when it has complete control it will be the means of establishing righteousness. It is the sin we do that brings the suffering in the hereafter; it is the good we do in this life that brings peace and happiness in the by and by. Are we using our God-given talents to better the condition of our fellow men, or are we using the office of a steward as God requires of us? Let each of us see to it that no cobwebs accumulate in the steward's office God has given us. I care not what part of the work God has consigned to me, whether it is an officer in the church or a member, we all have our stewardship, whether it be one talent or five. Can we return them to God with the proper amount of usury? If not, why?

It seems that sometimes we easily forget our duty. There is no power that can hinder one from being saved in the world to come but himself. As the Lord has said, if you would do what I say, then am I bound. As the apostle says, it is not the hearer of the word, but the doer, that shall be saved.

We are living in the hastening time, as indicated not only by the Scriptures, but by modern inventions. Are we as swift in trying to get ourselves ready for the coming of the Lord, under existing conditions, as everything around us is moving forward in haste? Might not we forget to move forward, and while we are gazing on other fast-moving objects, awake to find that we are only standing still and not keeping pace to win our goal? May this not be the case with any of us?

Ever praying for the success of the work,

GEORGE JENKINS.

BONESTEEL, SOUTH DAKOTA, September 8.

Happy and Busy While Building Church

MOUNT VERNON, ILLINOIS, September 6.—The Saints here enjoyed the sacramental service to-day at eleven o'clock in the basement of our new church.

We are glad to report that the Saints here are doing their best to carry out the social program of the church. We have our lesson studies on stewardships every Sunday at three o'clock. The Spirit certainly was with us to-day in our study. We hope to have part in the great work of redeeming Zion and are trying to prepare a people for the speedy return of our Lord.

We like the slogan, "This year we sail Zionward, which is our course," and the Saints seem very much enthused over stewardships. We hope we can soon qualify ourselves and have one of the Bishopric come down and organize us. We thank God for a prophet to guide us in these latter days. Zion must arise and put on her beautiful garments, for the hastening time surely has come. The sifting time is here as it was in the days of Nehemiah when he stood before the people admonishing them to keep the commands of God, and impressively shaking the lap of his robe, he said, "So God shall shake out every man from his house and from his labor that performeth not this promise, even thus he shall be shaken out and be emptied."

The Lord has decreed that the poor shall be exalted and the rich made low. "Therefore, if any man shall take of the abundance which I have made and impart not his portion," he shall suffer the penalty mentioned in Doctrine and Covenants 101: 2. Saints, let us not fall simply because God has decreed that we should keep his law and love our neighbor as ourself. Christ says his burden is light and his yoke is easy. Let us go forward.

The Mount Vernon Saints are active in all departments of church work. The Department of Women has been abundantly blessed, especially in raising the $500 pledge to help build the new church. They are well advanced with their fourth hundred now. We hope to have the new church paid for and ready for dedication one year from the day we laid the corner stone, which was on June 28. We expect to have one of the Presidency with us on that day. We have felt the directing influence of the Spirit in selecting the location, also in the erection of the new spiritual home. It is located in a nice part of the city, and the street in front is now

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being paved, which makes it convenient for all the Saints in bad weather.

Our missionary, Brother J. W. Paxton, has ably assisted during the summer, holding one four-week meeting in which he baptized eight. Others are near. We are glad to have added to our number Brother and Sister Nelson, from Springfield, Missouri. Brother Nelson is a barber and was successful in getting a good job on the public square.

The reunion, which was held at Brush Creek, was one of the best ever held. One of the most interesting features of the reunion was the lectures on stewardship, given every morning at eleven o'clock by Brother Ammon White. He has a wonderful vision of the future, and the Saints were awakened, to some extent. The Bishop's agent was kept busy explaining the financial law and filling out inventories for both young and old.

The leading speakers of the reunion were Brother Ammon White, J. W. Paxton, F. L. Sawley, the district president, and the local force. Large crowds attended.

Brother Sawley is now with the Brush Creek Saints doing a good work.

Saints, let us thrust in our sickles and reap while the day lasts, striving to do our part in every way, and praying for the redemption of Zion.

Prayer makes the darkest cloud withdraw;
Prayer climbs the ladder that Jacob saw,
Brings exercise to faith and love,
Brings every blessing from above.

Restraining prayer we cease to fight.
Prayer makes the Christian's armor bright,
And Satan trembles when he sees
The weakest Saint upon his knees.

O. C. HENSON.

Des Moines, Iowa

September 9.—Many of the Des Moines Saints enjoyed the reunion at Runnells, some spending the entire time there living in tents. We always feel we are near a perfect Christian union after such a glorious feast together.

While during the reunion most of the Saints were in attendance there, the Des Moines church was open each Sunday, and those who could not attend the reunion met at the church and had Sunday school.

Our new church building is getting well under way. The corner stone was laid Sunday afternoon, the 6th of September at three o'clock.

Apostle E. J. Gleazer, representing the church, spoke at the corner stone exercises. Chauncey A. Weaver, city solicitor of the city of Des Moines, gave the address of welcome for Mayor Carl Garver; and Doctor D. W. Morehouse, president of Drake University, was the principal speaker. There was a large attendance, and much interest was manifested as our pastor, H. A. Higgins, laid the stone in its place, where it will proclaim to future generations the name and time of our people coming to Des Moines.

We held services on our own premises again in the evening, and we hope to have the roof on and the building in shape for comfortable use when winter comes upon us.

Pleasant Valley Branch

LUCASVILLE, OHIO, September 17.—Those of our members who attended the reunion at Kirtland reported a fine time, and some are making preparation to return next year. The work is going on nicely, and there is good interest at Sunday school.

Brother Mark Crabtree has been holding a week's meetings outside near Portsmouth, Ohio, in a new opening where the true gospel has never yet been preached. He reports good attendance and thinks he will go back in a few weeks.

Sacramental service was held September 6 with thirty-two members present, and we enjoyed a feast from the heavenly Father.

On September 12 Elder Francis May, of Dayton, Ohio, commenced a two-week meeting, and on the following day preached the funeral sermon of a nonmember. The house was full, and many could not get in to hear his wonderful sermon.

Some are planning to go to conference the 25th, 26th, and 27th of this month, to be held in Middletown.

Brother William Cox of our branch is very poorly, and Brother R. Crabtree, who suffered a stroke nineteen months ago, is not improving any. His right side is helpless.

First Chicago Branch

4416 Gladys Avenue

CHICAGO, ILLINOIS, September 15.—On August 22 our Sunday school opened at the usual hour, a quarter after ten, with good attendance. Superintendent Hadley has been faithfully working to the end that our Sunday school might be a bigger and better one than that of the past, and his efforts have not been in vain.

Preaching in the morning was by Elder Axel Edstrom, assisted by Elder F. E. Bone. Solos were rendered by Brother Fred St. John and Sister Violet Bone; also an anthem by the choir. Preaching in the evening was by Brother F. B. Almond, assisted by Brother L. V. Butterworth.

On August 30 we were pleased to have with us one of our past branch presidents, Elder C. B. Hartshorn, of Independence. Sister Hartshorn accompanied him. He was the morning speaker, and Brother Almond, our city missionary, was the evening speaker. Brother Almond has started a series of Sunday evening services to continue for three months. A special effort is being made both by Brother Almond and the members to arouse the interest of the people so that they might have a desire to come to church, and also that all might become more active in the work. Special posters and bulletins are being made and sent out to advertise these meetings. Brother J. W. Petterssen, who is in charge of this work, is being kept very busy. Also special singing has been arranged for under the leadership of Sister Ruby Newman, music being furnished by a male quartet, mixed quartet, male chorus, and anthems by the choir. The choir members are faithfully assisting by their talents to make the meetings successful. Members have pledged themselves to write at least five people each week who do not attend, urging them to come out. Visiting committees are also assigned. Already we feel our combined efforts are bearing fruit. The church has been filled each Sunday night, and those coming late are in danger of having to stand. This has so inspired Brother Almond that he has had great liberty in addressing the people.

September 5 was sacramental Sunday, with a very good attendance and good spirit, so no time was wasted. Brother Almond was the evening speaker, with music by a mixed quartet, an anthem by the choir, and a solo by Melva Weishaupt, of Burlington, Iowa.

Some of the visitors of late were Brother and Sister Tucker of Minneapolis; Brother Sielinsky, of Detroit, Michigan; Sister Chamberlain of Kansas City; Sister Most of Michigan. We were pleased on Sunday, September 13, to have with us an Arabian brother who has lately come into the church, Brother George A. Nejeim of Palestine, who is on his way to Graceland College. He visited a few days with Brother and Sister Harry Passman. We understand he became acquainted with the gospel through the labors of Brother and Sister Passman while they were in Palestine.

A shower was given in honor of Sister Evelyn Werner at the home of Brother and Sister St. John. Sister Evelyn received many beautiful gifts which will be useful in her new home which is to be established in the near future, as she has announced her marriage on September 19 to Mr. George Dehneicke.

Brother and Sister W. L. Christy, formerly missionaries in this city, are visiting here this week. Brother Christy occupied Sunday morning, and during Sunday school Sister

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Christy spoke to the children. We were all glad to welcome them in our midst, and they were delighted to see the growth and activity of our branch.

Brother Almond was again the speaker in the evening, with an anthem by the choir, "God is my salvation," and a solo by J. W. Pettersson for the special music.

On Labor Day a large company of old and young met at the church at two o'clock where a large auto truck waited to convey them to the reunion grounds at Elmhurst. Also those who owned their own machines filled them with friends and neighbors, and about seven automobiles followed the truck. Volley ball, baseball, and many rousing games were played, after which they enjoyed a watermelon feast, returning home tired but happy.

On September 10 a farewell party was given in honor of our aged Sister Emma Wheeler, who is leaving us to make her future home with her son at Columbus, Ohio. The ladies donated cakes, and a delightful lunch of lemonade and cake was served. An address by Brother Axel Edstrom was given, after which Sister Wheeler expressed her sentiments as best she could under the circumstances, for she was overjoyed to see such a great number there. Brother J. W. Pettersson sang "Mother Machree," after which all joined in singing, "God be with you till we meet again." The cakes were not all eaten, so what remained and some fudge were sold, netting $5.15, which was given our sister as a small token of our love and esteem.

Sister Almond and her son arrived from Independence on September 1. Brother Almond had been expecting her for a few days, but arrangements had been made by some to make her arrival unusual. As it happened to be Brother Almond's birthday, a surprise was planned. It had been arranged with Sister Almond not to let her friend husband know just when she should arrive. All worked out nicely, and on that evening Brother Almond was invited to the church to attend a supposed priesthood meeting, but on his arrival there the lower auditorium was well crowded by Saints who had gathered to greet him, also his wife and son, who were in hiding. In the course of the program Brother Almond was blindfolded and told he was to be presented to a very fine young lady. After much ceremony which kept him guessing who the lady might be, the bandage was removed, and behold—his wife and son. Instantly the lights were extinguished for their first greeting, after which a parade had been planned. The priesthood, eighteen in number, formed a circle around Brother Almond, each one bearing a pennant with the name of the office he held. After this a wagon was drawn around displaying the bounties which had been brought to help stock their pantry—more than a wagon would hold. A lunch was served and games played until about half past ten, when all departed saying it had been a wonderful evening.

Burlington, Iowa

September 16.—After such a splendid reunion at Nauvoo, we feel much encouraged in our work at Burlington. A number of the young people enjoyed our own reunion so much that they decided to attend the Far West reunion for a few days. They reported the same spirit there that they received at Nauvoo.

Pastor G. S. Daniel and his wife are visiting friends and relatives in Cameron, Missouri, their home before coming to Burlington. They, too, attended the Far West reunion.

Thursday evening, September 10, the Temple Builders gave an ice cream social at the church. They had intended holding it on the lawn, but it started to storm so they held it in the basement of the church. There was a large crowd there in spite of the unfavorable weather. The proceeds amounted to about $55, which will be applied on the building fund.

The Department of Women will hold a covered-dish dinner in the basement of the church on Thursday, September 17. The proceeds from this dinner will also go to the building fund.

Independence

Stone Church

Sunday, September 20, was ushered in by overcast skies and seeming promises of rain. However, the Saints of Zion did not seem to fear the weather's promises, for they turned out to the morning services in goodly numbers. Both prayer services were quite well attended. The young people had a spiritual and beautiful service, even above the high average enjoyed through the past months.

At the eleven o'clock service Brother Charles Koehler gave a preliminary address on the subject of the harvest home committee. Brother R. J. Lambert gave the sermon, following the same subject. Among other things which he said was that Adam and Eve were placed in the garden to cultivate it. The Lord has blessed the earth with plenty and to spare. He has endowed it with beauty and wishes his people to be happy upon the land. He established Israel in a choice land, and the same God led the people to Joseph's land, which was to be choice above all other lands. When the angel came to earth as provided for in Revelation 14: 6, 7, he was to give an invitation to all the world to worship God, who made heaven, and earth, and the sea, and the fountains of waters. This signifies there should be an appreciation of these temporal blessings. The speaker said he was struck with the fact that this wonderful source for blessing had been neglected. Its possibilities were not fully appreciated. Some of the leading corn specialists of the United States are Latter Day Saints. We should use our back yards for raising food to relieve the poor. Last year the harvest home committee obtained 608 quarts of fruit, jelly, etc., which were turned over to the bishop. We should gather seeds which are acclimated which will produce better than imported seeds. These matters are now being studied, and beneficial results are following.

The harvest festival will be held on the Campus October 8, 9, and 11 and will receive donations of canned fruits, vegetables both fresh and canned, seeds, flowers, etc. Saints should not fail to bring some of the first fruits of their harvest in vegetables, grain, fruits, and flowers, and present them to the Lord with an expression of gratitude for the bounties and beauties of his creation.

This work is being fathered by a committee with Bishop J. A. Becker as chairman; and in many of the groups of the city the organization of the Department of Women is in charge of the details of gathering the offering and display. Try to have some special flowers for decorating the Campus during the festival.

Sunday evening closed the services on the Campus for this year. Apostle J. F. Curtis was the speaker. Although the weather was quite cool, there was an attendance of about 1,800. The band furnished the half hour musical program and rendered most acceptable service. The musical numbers furnished for the Curtis-McConley Campus services by Sister Myra Brackenbury were of a high order. Thursday evening Sister Bernice Griffith, with two young sisters from Quindaro, Kansas, congregation, furnished the program for the half hour song service. Their beautiful voices blended perfectly and were sent out by a loud speaker to all parts of the Campus.

Sunday's edition of the *Kansas City Journal-Post* gave our radio station quite a lengthy write-up, illustrating the article with a view of the interior of the studio, the Stone Church with radio tower, pictures of Arthur B. Church, station director; Mrs. Howard W. Harder, program director; and Paul N. Craig, music director. The heading of the article reads, "Independence station pioneer church radiocaster in the world." The text of this news article may be found on another page of this number of the HERALD.

Monday night Apostle J. F. Curtis spoke in the Stone Church on the subject of authority. He had splendid liberty and presented his evidence in a very masterful way. This is one of the outstanding sermons of the series. Thursday night Apostle McConley delivered a sermon on the Book of

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Mormon. His subject was handled from many angles, and the harmonious whole was a splendid contribution to the defense of the Nephite record. With the beginning of the Campus services, the group meetings that have been held during the summer closed.

The Independence Institute of Arts and Sciences has registered over one hundred and fifty students for high school, college, and special courses. Class work began Monday evening, September 21, at half past seven. The Institute is held in the building on the Campus.

Brother Paul N. Craig has returned and is taking up his musical activities here again. He is organizing a men's chorus, for which he hopes to obtain thirty-five members.

Patriarch F. A. Smith has returned after being away for some time engaged in church activities at reunions in the Northwest. He reports a very busy and successful trip.

Visitors in Independence are President G. N. Briggs, Sister Blanche Edwards, Elders J. F. Martin, Alvin Knisley, W. A. Smith, Ammon White, J. E. Vanderwood, Max Carmichael, Brother and Sister Alma Booker, and Brother John Irving, one of our Indian brethren, with his family of wife, babe, and two small children.

Second Church

Religio gave a splendid program in Curtis Hall Friday night, and followed it up with a pie supper to raise funds for the paying of the Religio deficit. Considering the other attractions, the attendance was very good, and the sum raised was satisfactory. Brother Barmore made a splendid address on what had been accomplished by pie suppers in church and civic ways, and auctioned the pies in a masterly way.

Sunday's sermon was by Patriarch Frederick A. Smith, and was an interesting and much appreciated address to a good audience.

Next Sunday at half past three the priesthood of the section begins its study of stewardships. Elder A. K. Dillee will teach the first session.

Liberty Street

Elder Leonard White had charge of the young people's early prayer meeting Sunday morning. Brother Baker urges very strongly that all who can should attend these meetings.

The priesthood is desirous that the people remember the midweek prayer meetings. These meetings are held every Wednesday night in all the groups, and besides that a special meeting is to be held in the church to accommodate strangers and others who might desire to go there. All are welcome.

The Temple Builders had a birthday party last Tuesday night to celebrate the birthdays of three of their members. The party was held at the home of their leader, Sister H. A. Moriarty. Because of the fact that several of the Temple Builders have enrolled for work in the Institute, they voted to meet for the winter on Sunday afternoons at two o'clock. Quite a number of the Liberty Street people are taking work in the Institute.

The activities of the Department of Women in the various groups are being resumed. Study classes will be held, as well as meetings for other work.

Apostle M. A. McConley spoke Sunday morning, using for his subject Romans 1: 16, the theme of which was, "Are we living what we profess?" Next Sunday Patriarch F. A. Smith will occupy the pulpit both morning and evening.

Walnut Park

Apostle D. T. Williams, the eleven o'clock speaker, gave an eloquent eulogy of the life of Christ and reminded us of our agency to follow in his steps or not, his earnest, reasonable plea making it very desirable to his congregation to choose the better way.

Sunday School Superintendent Barnhardt and his associates extend an invitation to other Sunday school workers to visit Walnut Park on their rally day, October 25, to observe class work and listen to the good speakers expected, including General Superintendent C. B. Woodstock; also to the hour's program by departments just preceding the eight o'clock evening speaker. Let it be a home-coming day to former Walnut Park Saints, who will be made welcome from the opening of the morning prayer meeting at eight o'clock to the close of the evening service. It is hoped the day will leave all with a greater knowledge and appreciation of Sunday school work.

Enoch Hill

Enoch Hill Saints enjoyed a sermon on "Stewardships" Sunday at eleven o'clock by Bishop A. Carmichael.

Alton School, the new public school where Enoch Hill children will attend, is now completed and equipped for work. The local parent-teacher association gave a reception Friday evening at the schoolhouse for the faculty and school board which was largely attended. Talks were given by school board members and principal, and punch and cookies were served.

East Independence

Friday evening at Religio a musical program was given by members of the Englewood Religio.

Sunday morning the young people held their first prayer meeting. A large number were present, and those in charge report a good meeting. All are urged to be in attendance each Sunday morning at a quarter of nine.

The speaker for the day was Brother W. A. Smith. After the morning service the Saints met to surprise Brother J. C. Shannon, this being his sixty-second birthday. A basket dinner was served, and an enjoyable time was had by all.

We feel strengthened by the message received from the sermons and from the meeting in a social way.

Englewood

The meetings of the Department of Women for class work will be resumed next week. The meetings will be held in the church on Thursday, October 1, at two o'clock. Sister W. L. Cowan will be present at this meeting.

The speaker Sunday morning was Elder John Ely.

Evening services at the Englewood church will be resumed next Sunday.

Sioux City, Iowa

September 16.—A very beautiful occasion occurred Thursday evening, September 10, when about forty of the friends of Brother and Sister John Dickey and Brother and Sister John Bower met in honor of their golden wedding anniversaries. Brother and Sister Bower's anniversary was August 26, and Brother and Sister John Dickey's will be September 28. Two pretty gold sugar shells were presented them as mementos. This occasion was held jointly, with a surprise welcome reception given Elder Lowe and family at their home at 1516 West Fifth Street. Instrumental selections and community songs, together with some "brain teaser" guessing games, were the diversions. Such occasions bring us just a little closer to that family spirit which is recognized in true Latter Day Saints.

On August 24 a farewell party was tendered the George Kroesen family at the church. The first volume of the Church History was presented them by friends who had gathered for the farewell. The Temple Builders presented Sister Donner Kroesen with Builders of the Temple. About one hundred met for this occasion. Everybody was served with generous helpings of ice cream and cake, and it was a late hour when the good-bys were said. We are sure these young people will enjoy their new home at 205 East Alton Street, Independence. They will operate a grocery store in that city.

Mrs. Pearl Asplund, of Minot, North Dakota, visited her sister, Mrs. Lillian Kingsbury, and family near Sioux City during August. Mrs. Glen Wilson and children of Moorhead visited in the W. Jesse Smith home the latter part of August.

A good representation from this branch attended the district reunion held at Woodbine last month. About thirty-

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five were present the second Sunday, when President Elbert A. Smith and Bishop Albert Carmichael delivered wonderful sermons of the affirmative gospel. They were worth going many miles to hear. Living examples preach beautiful sermons, and Latter Day Saints are not slow in catching the spirit of service.

Charles Bryant has gone to Des Moines, where he is employed by a wholesale grocery company. Brother and Sister Hall and son Wayne have gone to Chicago, where they will spend the winter. The Central Sunday school has gone over the two-hundred mark in Christmas offerings. The Boosters clubs are continuing to grow. Of an enrollment of 112, there are 88 in the different divisions. It is our custom to send this offering at the close of each month. The Department of Women are offering some nice tied comforts at a reasonable figure this month.

The College Endowment Fund was the theme of last Sunday evening's discourse by the pastor, Elder W. W. Baker. Sioux City is standing back of our college. The Publicity Department is anxious to get literature into the hands of all the Saints.

Why Not Lead?

INDEPENDENCE, MISSOURI, September 19.—Concerning the Minneapolis trip I took this summer, I will first tell of the experience we had at the state fair at Saint Paul.

The debt on the new church in Minneapolis was becoming irksome to the noble group of Saints in the Twin Cities, and we suggested ways and means to pay the debt. A drive was made to raise money, but this was not adequate to meet the needs, so I suggested that we rent a big dining hall at the state fair.

We rented one at a cost of $700, fifty-eight by one hundred and ninety-six feet large, and had to buy all our equipment at an enormous cost. We made all the tables, bought all the stoves and kitchen equipment, and had to rent or buy $1,400 worth of dishes, etc.

I made a misstatement in my last letter and said Brother and Sister Dillon of Oklahoma were to assist us as the only ones I knew who had had experience. I meant to say they were the only experienced ones there, but learned later that some there had had experience, such as Brother and Sister Arthur Smith.

I never saw people work better than those Minneapolis Saints did, and all seemed to enjoy it. Most of them are the very salt of the earth and in nearly everything they do are genuine Saints.

Unity prevails, and where it is present success will follow. The Spirit of the Lord is there, and all are happy in the service they render. They left the fair grounds almost with reluctance. It had seemed more like a reunion, though they work as no people will work for money. They were working for the Lord, and his service is sweet to everyone who works in the right spirit. Sister Lister said she wished it would last another week.

We did not make as much money as I anticipated, but we paid for our equipment, except some of the rented dishes, and cleared $1,000 besides, so we all feel well over the experience and can have the building as long as we desire it, so we have our equipment locked up there for next year's work.

We led the fair in feeding people. We set the price at fifty cents, while the other churches tried sixty and seventy-five cents but had to come down to fifty to meet our price. We fed the crowds.

We hired a male quartet at a cost of $20 a day for the three who did not belong to the church. They were our best advertisement, except a sign at each end of our big hall which read, "Square Meal Dining Hall. All you can eat for fifty cents. Served family style. Favor the Ladies' Aid."

At our business meeting Monday night, Brother Ray Whiting was chosen pastor for the coming year. He is a fine worker and is loved by all the Saints.

My short visit to the North, away from the heat in Oklahoma, has restored my physical strength. I met fine people in Minnesota wherever I went, and I leave them with the best of good feelings. I now turn to the Oklahoma field, where I have worked so long and learned to love the many Saints in that rich field.

Loyalty to God and his work is the greatest thing that moves the church Zionward to-day. HUBERT CASE.

Rhodes Branch

RHODES, IOWA, September 16.—From an educational point of view we believe the Des Moines district reunion on August 14 to 23 exceeded any we have ever attended in the district. But as a good synopsis has already appeared in the HERALD, we will confine our news to activities in the branch.

The Rhodes Branch was well represented at the reunion, there being eight families, or parts of families, camped on the ground, with several rooming. There were forty-five small tents on the ground, with one hundred and eighty-two campers and thirty-five roomers. The oldest person on the ground was Sister W. C. Nirk, who will be eighty-seven years old the first of December. Much interest was shown in the stewardship class conducted by Bishop A. B. Phillips and Apostle F. Henry Edwards.

The burden of the testimonies heard at the reunion seemed to be a desire for service and to bring home life to a higher plane. The home, we believe, is the place to begin the preparation for the redemption of Zion. If we begin by performing faithfully with humble spirit the little homely tasks that come to us every day, we will be qualifying for greater responsibilities that lie just ahead of us. As the poet says: "Each little humble step I take, the gloom clears from the next."

One good old veteran of the cross, who has borne the burden and heat of the day, in writing to us concerning the work at the "center place," said: "I never felt more enthusiastic or optimistic for the final outcome of the work or the redemption of Zion than I do now."

While God is marshaling his army for the rescue of his truth, Satan is also marshaling all his forces to hinder and overthrow, if possible, the Lord's work. "'Tis the strength of his despairing; for each other let us pray." There is no greater or more effective weapon than prayer.

Nine were baptized at the reunion, most of whom were children of the Saints. One estimable young man who has been acting as superintendent of the Religio at Runnells was among the number baptized.

Brother V. G. Lents had the misfortune to lose his home by fire September 2. He was away from home at the time, and very few of the household goods were saved. He carried only a small insurance on his goods. The house was a rented one. The fire was caused by the explosion of an oil stove, and Sister Lents in trying to reach the telephone, was quite badly burned, but the wounds are healing nicely. The citizens and friends had a shower for them at the opera hall a few evening after the fire, when they received many useful articles and a number of cash presents which will help them to get started in housekeeping again. They have located in the Hays property just east of the schoolhouse.

There has been quite a thinning out of our young people in the past few weeks. Violet and Charlotte Lents, daughters of Brother and Sister L. O. Lents, have each taken unto themselves a life partner and gone from the branch. Ruth Richeson has resumed her school work at Graceland, and Fred Cheville, brother of Roy Cheville, has started in at Graceland this fall. Brother Marion Backus has joined the army, and Fern Richeson Roush and family have returned to Colorado where Brother Roush has accepted a position as superintendent of schools.

Brother E. G. Beye and family spent a few days at the Stewartsville reunion in the early part of September. They report a fine reunion.

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What Does Graceland Mean to Me?

In response to personal letters to several Graceland students, they answer the question in their own words. Reading them is just like a heart to heart talk with young people who feel deeply.

The following letter is from George Mesley, Glenferrie, Victoria, Australia.

This letter I feel is only a feeble result, as words seem to fail when you try to tell of Graceland. It is the *life* of the place that counts.

It would take the silver tongue of an Isaiah to express just what Graceland means to me and to hundreds of others who enter the open west door. I could write of the inspiring prayer meeting in the old chapel, where we learn the wonderful lessons of charity, love, and helpfulness, where our heart is full one minute and the smiles peep through the next as students endeavor to express their joys and sorrows, and ask for help to be brave and strong. I could write of the devoted faculty, the big brothers and sisters of the college, who unstintingly give their all to help the student onward. I could write of Graceland friendships and of the dormitory life where you round the rough edges in learning to *live* with your brother, to give as well as get. I could write of the happy times spent in "working through," in society meetings, and on the field and gridiron, where the game is played for the game's sake, clean and sportsmanlike.

I could speak of the splendid church services held with the Lamoni Branch, and yet all of these would never express the true meaning of Graceland. She is a living inspirational reality. You must be there to catch her spirit before you can ever know what Graceland means to me and to every students who desires to catch a glimpse of, and prepare for, the great work of the church.

One beacon light set on a hill. We ought to have them in every State, in every country, giving the same inspiration and help.

To me Graceland has been an ideal ever since I joined the church, and untold gold could never buy my last year's experience there. I look forward with pleasure to my future work within her walls and to giving the experience gained therein to extending the influence of the great church of which Graceland is an integral part.

Faithfully yours,

GEORGE MESLEY.

The following letter is from Helen B. Franklin, Creston, Iowa.

Since I have received your letter I have thought of many things relating to our dear beloved Graceland. Just what does Graceland mean to me? So much that it is difficult to put it into words. In my eyes she is the personification of all that is noble and good. The spirit of preparation and service which predominates the entire school creates an environment that no red-blooded boy or girl can afford to miss.

I didn't choose Graceland because I believed her to be a great, massive school, but because of her lofty ideals and the spirit of good fellowship so noticeable among her student body, and because of her excellent faculty who give the very best within them.

Graceland has given me a much broader conception of life. A keener appreciation of worth-while things, a desire to give a service that will be a service.

It was the height of impossibility for me to picture Graceland with dirty windows and locked doors, and her beautiful campus overgrown with weeds. *No*, a thousand times *no*. This conditions must never be. Surely the church cannot help but realize this. Is not Graceland turning out the very best of men and women who make successes of themselves in all walks of life?

I am willing to do as much as I can, and it pains me to say that just now it is not possible for me to lend any financial support. But I shall never forget Graceland and her needs. After my schooling is completed, then comes the freedom to serve Graceland as she has served me.

Sincerely yours,

HELEN B. FRANKLIN.

Radio Programs

K L D S

TUESDAY, SEPTEMBER 29, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Piano Solo:
(a) "Romance," Frank LaForge.
(b) "Good-night," Nevin.
(c) "Romance," Sebelis.
By Miss Kathryn Haberlein.
Baritone solo by Mr. Albert Brackenbury.
Piano Duo: "Espana," Chabrier.
By Mrs. Neal Thomason.
Miss Kathryn Haberlein.
Piano Solo:
(a) "Espanol," Moszkowski.
(b) "Musical snuff box," Liadow.
(c) Selected.
By Mrs. Thomason.
Baritone solo by Mr. Brackenbury.
Piano Duo: "Dance Macawber," Saint Saens.
By Mrs. Thomason.
Miss Haberlein.

THURSDAY, OCTOBER 1, 1925

8.00 P. M., From the New L. D. S. Radio Studio

(a) "United liberty march," Seredy.
(b) "Spanish dance No. 1," Moszkowski.
By the K L D S Orchestra.
Soprano solo by Mrs. E. C. Harrington.
"Gondoliers," Sullivan-Moses.
By the Orchestra.
Contralto solo by Mrs. Cleo Salisbury.
Waltz from "Ballet Dornroschen," Tschaikowsky.
By the Orchestra.
Contralto solo by Mrs. Salisbury.
(a) "Celebrated minuet," Boccherini.
(b) "Le Secret," Gautier.
By the Orchestra.

SUNDAY, OCTOBER 4, 1925

11.00 A. M., From the New L. D. S. Radio Studio

Hymn quartet: Thelma Vincent, soprano; Hazel Koehler, alto; Ray Moler, tenor; Paul Craig, bass; Irene Burroughs, violinist.
Sermon by Elder Cyril E. Wight.

6.30 P. M., From the L. D. S. Radio Studio

Vesper quartet: Miss Lilly Belle Allen, soprano; Mrs. Arthur Daniel, alto; Mr. Elbert Dempsey, tenor; Mr. O. K. Fry, bass; Miss Ada Griffice, cellist.
Sermonet by Bishop J. A. Koehler.

9.15 P. M., From the L. D. S. Radio Studio

Organ Solo: "Andante cantabile," Tschaikowsky.
By Mr. Robert Miller.
Anthem: "Savior, again to thy dear name," Shelley.
By the Choir.
Bassoon Solo: "Reve Angelique," Rubenstein.
By Mr. Clarence Erickson.
Organ Solo: "Largo," from "The new world," Dvorak.
By Mr. Miller.
Anthem: "The earth is the Lord's," Rogers.
By the Choir.
Bassoon Solo: "Elegie," Massenet.
By Mr. Erickson.
Sermon by Bishop J. A. Koehler.

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General Conference Said Yes!

VOTING UNANIMOUSLY the last General Conference approved the resolution providing for the

Graceland College Endowment Fund

The North Central Association which has the authority to fix standards for Junior Colleges, to which Graceland College, as an educational institution is subject, makes this demand of the College.

THIS ASSOCIATION HAS FIXED BOTH THE TIME AND AMOUNT

It Did Not Originate With the College or the Church

We cannot afford to permit our college to be discredited and thus jeopardize our accumulated investment of thirty years which in money amounts to one-quarter million dollars, but in sacrifice and work amounts to more than can be measured in material wealth.

This Demand Challenges the Willingness of This Church

The active campaign work is set for November 1st to 15th.

Prior to this date all will be informed of the organization plan and methods to be used in securing pledges. A descriptive booklet of Graceland College has been mailed to all General Conference appointees and branches, which tells the needs of the college, and also its accomplishments.

THE MASTER KEY TO SUCCESS—Every member should do his full share.

THE PRESIDING BISHOPRIC,
By A. Carmichael.

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MISCELLANEOUS

Young People's Convention

Northeastern Illinois, at Chicago, West Side Branch, Forty-fourth Street and Gladys Avenue, beginning Friday evening, October 16, with a program, and continuing through Saturday and Sunday, October 17 and 18. Two full days of intensified instruction. Lectures, classes, sermons, prayer services, sightseeing trips, and many hours of real benefit in association. General Superintendent F. M. McDowell will be present. Do not miss this convention. Everyone urgently requested to be present. O. A. McDowell, district superintendent.

Notice of Appointment

As Brother E. H. Bennett has resigned as counselor to the district president, I have chosen Brother Ray Whiting of Minneapolis to act in his place, subject to the action of the next district conference. George W. Day, district president.

Conference Notices

Holden Stake, at Grandview, Missouri, Saturday, October 17, at 9.30 a. m., continuing over Sunday. Pastors, department heads, quorums, officers, and committees, please have your report in the hands of the stake presidency by October 10. D. J. Krahl, stake president, Holden, Missouri.

Central Michigan, at Beaverton, October 3 and 4. Please send all reports to Miss Gladys Umphrey, Bentley, Michigan, not later than September 30. William M. Grice, president; Gladys Umphrey, secretary.

Northern Wisconsin, at Porcupine, October 10 and 11, at 10 a. m. Matters of vital interest to the district are to be transacted, so we urge that members of the district make all effort to be present at this conference. Ample provision will be made for entertainment. S. E. Livingston, president, Arkansaw, Wisconsin.

London, Ontario, at Stratford, October 10 and 11. Opening service at 10 a. m. October 10. Apostle J. F. Curtis and others of the general ministry are expected to be in attendance. G. C. Tomlinson, jr., district president; Lucy Yerks, secretary.

Mobile, at Vancleave, Mississippi, October 30 and 31, and November 1. We are expecting to have with us as speakers Elders T. M. Carr and J. C. May. Let all the district priesthood report to A. G Miller, district president, two weeks prior to the conference. Everybody come and help make this conference the best in the district. A. G. Miller, president; Neal Scarcliff, secretary.

Convention Notices

Central Michigan Sunday school convention, at Beaverton, October 3. Verna Burt, Saginaw, Michigan.

All-Day Meeting

At Belding, Michigan, September 27. Prayer service at 9 a. m. Basket lunch. W. E. Aelick, branch president, 429 Hambrook Street, Belding, Michigan.

Southern Ohio, annual picnic and all-day meeting, at Old Pine Church, Jackson County, October 4. This is the second church built in the district, and we would like to see Saints from far and near in attendance. T. R. Beatty in charge, Richmondale, Ohio.

Location for Dentist

There is an opening for a good dentist at Branson, Missouri. Any dentist interested in the opening may address our office. THE PRESIDING BISHOPRIC.

THE SAINTS' HERALD

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

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Marriage Notices

DAVIS-EPPERLY.—At the home of the groom's parents at Galesburg, Illinois, at 3 p. m., August 1, occurred the marriage of Leslie L. Davis, son of Mr. and Mrs. E. R. Davis, and Kathleen Epperly, daughter of Mr. and Mrs. Emery Epperly, of Millersburg, Illinois. Only a few of the immediate relatives and one other person were present. E. R. Davis officiated, after which the young couple drove to their home at Victoria, Illinois.

Our Departed Ones

RESSEGUIE.—Lucy L. Lyons was born December 24, 1849. Died at her home in Lamoni, Iowa, September 3, 1925. She was baptized in 1876. November 30, 1893, she married Mr. R. R. Resseguie. She moved to Lamoni in the early 80's and for thirteen years held the public office of postmistress in the town. Later on, she became the home maker for the children of Brother and Sister Elijah Banta. She was active in church work and general Sunday school work, being superintendent of the primary department until her health failed. She was always ready to respond to the church's need, and among other tasks that fell to her lot was to be one of the committee that compiled the hymns for the Saints' Hymnal. During early life she made her home with Mrs. John Atkinson, the one living member of her family. This sister passed away nearly four years ago. Since that time, and to some extent prior to that, her life has been closely interwoven with that of Sister M. Walker, and they have made their home together along with Sister Mary Banta. Her greatest Christian works were not the ones performed in a public way, for many of her deeds of thoughtfulness and kindness for the happiness of others were not konwn even to those of her own household only as they came upon them by accident. She has been faithful to the covenant made with her Master. Sermon was from the home in Lamoni. Services in charge of Elder F. A. Smith; sermon by Elder Joseph Luff.

M'KEE.—William McKee was born March 25, 1863, at Salt Lake City, Utah. Married Mary Annis Young September 11, 1888, to which union were born five boys and two girls. Baptized when a young man and was ordained an elder. Lived ever faithful. Sister McKee died November 11, 1907, and one boy and one girl died in infancy. He died August 31, 1925, at Kerrville, Texas. Leaves his children, seven grandchildren, two brothers, two sisters. Funeral sermon by George Jenkins. Interment at Bonesteel, South Dakota.

ROOT.—Clarence Orin Root was born February 18, 1877, at Valley Junction, Wisconsin. Baptized August 17, 1920, and soon after was ordained a teacher, a member of the Wyeville, Wisconsin, Branch. Married Nora Wood April 14, 1904, to which union four children were born, one dying in infancy. Died August 20, 1925, at the Sparta Hospital. Leaves his wife, three children, an aged mother, four brothers, and four sisters, besides other relatives and friends. He loved the latter-day work and was loved and respected by all who knew him. Funeral in the Saints' church at Wyeville, one of the largest funerals ever held in that part of the country. Sermon by W. A. McDowell, assisted by George Noble.

HUNT.—Caroline M. Hunt was born September 9, 1846, at Seymour, Connecticut. Married George G. Hunt September 26, 1866, to which union four children were born. Joined the Methodist Church early in life but joined the Reorganized Church August 14, 1917, becoming a member of the Plano, Illinois, Branch. She lived a faithful life. During the last year of her life was a great sufferer. Died at the home of her daughter, Mrs. Susie Morley, September 6, 1925. Leaves one daughter, one son, six grandchildren, and other relatives and friends. Funeral sermon by W. A. McDowell, and prayer by Elder Wilson of the Methodist Church.

FOYE.—Sarah K. Foye was born in Porter Rock, Wisconsin, April 20, 1850. Baptized a few years ago and lived in the Janesville, Wisconsin, Branch. Her husband, Winthrop Foye, died two years ago, since which time she has made her home with her daughter, Mrs. Robert Jones, at Granada, Minnesota. Died August 17, 1925, at the home of her brother, H. C. Hadley, near Evansville, Wisconsin. Leaves her daughter, one brother, four nieces, two nephews, and many friends. She was strong in the faith and lived a Christian life. Funeral at her brother's home, with sermon by W. A. McDowell, assisted by W. L. Christy.

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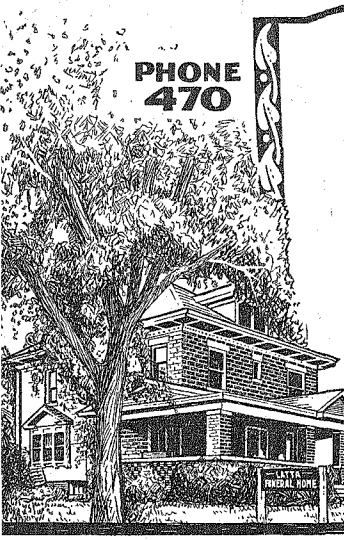

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free."—John 8:31, 32.

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

A Move Toward Stewardships

There are many reasons why Latter Day Saints should generously contribute to the Graceland College endowment fund; in fact, we feel they should be grateful for the opportunity.

Institutions of higher learning are seldom if ever self-sustaining; and hence for them to keep the price of tuition within the reach of the masses they must look to sources other than tuition or matriculation fees. These sources are private donations (gifts), appropriations (state, municipal, institutional, etc.), taxes (state or government), or income from endowments.

In the past Graceland College has met the annual deficit occurring from failure of tuition fees to meet expenses by depending upon gifts, donations, and annual appropriations made by General Conference. We cannot but feel, therefore, that the move to endow Graceland with the purpose in view to establish a steady and dependable income is wise and timely. Had the many gifts and donations to Graceland in the past been set over into endowment, many of the problems we now face would find ready solution. This error cannot be mended by regrets; but it should not be continued. To rectify it means to endow, and to endow needs a beginning.

There is another outstanding and even greater reason why Saints should be glad to contribute; for coupled with the endowment of Graceland is another matter which has always lain close to the heart of our church members, and always will do so—the redemption of Zion. The phrase, "redemption of Zion," cloaks a whole range of ideas and subjects, among which stands prominently that of stewardships. It was a happy thought some one had when it was suggested that this worthy endeavor, the establishment of stewardships, be linked up with the Graceland endowment move.

Endowment funds must be invested in order to bring income. In order to guarantee steadiness of income, safety of investment must be secured. The safety of investments may quite accurately be gauged by the promised return. The safer the investment the lower the rate. Projects with large risks promise large returns. Government, state, municipal, and corporation bonds are among the low-rate investments, while mining projects, oil speculations, are types of the high rate. Secretary Gage of the United States Treasury once said to a woman who sought his advice on investing a large sum of money and who said she had a chance to invest in mining stock or to buy government bonds: "If you want to take chances on the hope of large returns, invest in the mining project, but if you want to sleep well, buy the government bonds."

College, university, and school endowments always seek the safe investments, so that income is figured on the basis of usually four or five per cent. It is therefore quite appropriate that the proposed endowment fund should seek one of the safest investments. This is found in the proposition to invest in the securities of the church, with a specific use in view. In the definite proposal to use the money for the establishment of agricultural stewardships, the Saints cannot but find a joy which will be a guarantee that the fund will be over-subscribed. "Buy land in the regions round about," has long stood before us as a divine command only slightly or faint-heartedly obeyed. Now comes the opportunity for all who will to participate in this highly important work.

It is proposed that on the land purchased will be placed worthy members who desire to function as stewards. To merely purchase land does not mean its redemption; but to convert it into uses from which the church benefits by sharing in the surplus does; for then it is converted to religious and holy purposes—consecrated. Thus it is fully redeemed. We thus move directly towards one of the objectives of the church, and in this is cause for great rejoicing. How gladly should we participate, even to the point of sacrifice.

F. M. S.

Change in Sunday Night Broadcasting Schedule Effective October 4

During the summer K L D S has begun the broadcasting of its Sunday night service at 9.15. This was to enable W O S to broadcast from eight o'clock

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until 9.15, the union services from the Capitol steps at Jefferson City.

Beginning next Sunday night, October 4, K L D S will resume the nine o'clock hour, and W O S will broadcast from 7.30 until about 8.50. W O S is also using the 441-meter wave length each Sunday morning from 9.30 to 10.30.

K L D S Honored at National Association of Broadcasters' Meeting

K L D S is recognized by broadcasters as a representative church broadcasting station.

At the recent annual meeting of the National Association of Broadcasters, the only organization of its kind, Brother Arthur B. Church, director of the church radio activities, was unanimously elected as one of the association's directors for the year 1925-26. Others on the board of directors are Mr. Jewett, president of Paige-Jewett Motors, owners of W J R; John Shepard III, of Shepard Stores, owners of W E A R, Boston; Mr. Kuntz, president of Bankers' Life, Des Moines, W H O; Professor Jansky, director of the 5000-watt Gold Medal station W C C O.

Brother Church was the only broadcaster in the Kansas City area elected to the board, and is regional director of that district.

This distinction conferred upon K L D S indicates the high standing with which it is regarded by the broadcasters of the United States.

The annual meeting of the National Association, held at Hotel Commodore, New York, consumed two days. The principal matter for discussion was the music copyright situation, a serious problem which has reached tremendous proportions. The American Society of Composers and Publishers is exacting increasingly large and unfair royalties for the broadcasting of music composed by its members. It is able to do this under existing laws which do not specify royalty amounts for radiocasting.

Most broadcasters feel that the society is taking a very unfair advantage in the present situation, and that its demands are exorbitant. The society has sued several broadcasters, some successfully. All stations broadcasting music composed by members of the organization are liable to legal prosecution. This makes a very unusual and complicated problem. Broadcasting has popularized music, especially new music, as nothing else ever has. The society should and does realize this fact, and owes broadcasters a debt which will never be repaid. Nevertheless it holds the whip over broadcasting stations.

The consensus of opinion was that the only possible permanent solution of the music copyright problem lies in the passing of proper laws by Congress. Similar legislation was necessary to solve the copyright problem in the production of phonograph records and player rolls. It is hoped that the necessary radio legislation will be passed by the next session of Congress.

The society has not yet bothered church-owned broadcasting stations, and to date K L D S has not been directly affected.

Other matters discussed at the meeting were: wave length allocation, super-power stations, advertising over the radio, and interference.

Corner Stone Laid for Indian Church

Our readers will remember the illustration of the proposed Indian church which was printed in an April HERALD. It is to be a beautiful and practical structure erected on the lower corner of the church farm, on the reservation, between Walthill and Decatur, Nebraska, for social and religious uses in the work of the church among the Indians of eastern Nebraska.

September 29 the HERALD received a day letter giving an account of the setting of the corner stone of this building on September 28, and a newspaper comment on its significance from the *Walthill Times*. The country thereabout is much interested in the work of Brother and Sister B. F. Creel, who have in charge the development of the farm and the missionary and social work of the church among the Indians, including the building of the church. Much of the skilled and common labor of the building is being accomplished by the Indians of the church in that section.

Parts of the *Times* comment we are reproducing:

> If the plans of the builders for the purposes of the church and farm continue to be realized through succeeding years, the inspiration, helpfulness, and encouragement for the Indians in this country will vindicate the foresight, the expenditure, and the toil of those who conceived the idea and furnished means for materializing it.
>
> As to the number of years its usefulness is destined to survive, no one can tell. They may be few, they may be many. In any case, they will depend primarily on the vision, the zeal, the practical understanding, and the winning personality of the local missionary in charge now and hereafter. Secondarily, they may be affected by changing conditions on the reservation.
>
> Be the period long or short, generations of unbroken services for humanity and civilization or the monument of a zealous ambition, the little church will stand by the roadside, quickening the impulses of those who worship therein, or mutually reminding the passer-by of one of the efforts wrought by sacrifice of the white man to lead into equal citizenship the descendants of the native aboriginal American. In either case it will be the landmark of a noble ideal.
>
> It should be hoped in view of its location, its type of architecture, its necessary connection with the Indian tribe still on the ancestral domain, that this building be permitted to remain as a landmark, if the time should come when the need and opportunity for which it is erected pass away. This reservation has lost one such notable landmark, dating back into the tribal life, when the old mission was dynamited. That structure can never be replaced.

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ORIGINAL ARTICLES

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

The First Presidency

BY J. W. PETERSON

A very great controversy has been going on for centuries between the Protestant and Catholic clergy as to the office and importance of Peter in the church of Jesus Christ. Some of the claims of our Catholic friends have found lodgment among us in a semi-official way. One of these claims is that Peter was the chief and head of the clergy and of the church in general. If we are to accept at full value, Catholocized tradition and history, this claim is hard to meet, and the Protestants who do not believe in a presidency at all have not successfully met the Catholic claims. However, the position taken in this article will answer most conclusively both Catholics and Protestants and will, we hope, set aright those among us who are in doubt.

That there exists a presidency of three in the kingdom of God, both on earth and in heaven, is logically and historically true.

When Moses was being instructed how best to proceed with his leadership over the children of Israel in the wilderness, he was commanded to follow the pattern of heavenly things. (Hebrews 9: 23; 8: 5.) Even the material things of the tabernacle were strictly to conform to a vision shown to Moses in the mount of God. (Exodus 25: 9.) Paul intimates, in my first reference, that this vision was a reflection of things in heaven. The church, the tabernacle, and indeed most of the Mosaic economy were types and shadows. Shadows of the true Substance in heaven (Hebrews 10: 1), and types of that which was to come. (Hebrews 9: 9.)

The church on earth is a little bit of the heavenly kingdom transferred to this world. Moses, therefore, being instructed of the Lord, organized the church in the wilderness (Acts 7: 38) with a presidency of three, typifying the Grand Original in heaven—the Father, Son, and Holy Ghost. Of that earthly imitation, Moses was the chief of the three, and Aaron and Hur the other two:

> And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let them come unto them. And Moses went up into the mount.—Exodus 24: 14.

In this citation, Moses virtually commands the priesthood of Israel to hearken to Aaron and Hur in his stead and in his absence. This shows their superiority as rulers in Israel. This also gives the reason why these same two men accompanied Moses to a commanding position and held up his hands while he prayed for Israel in one of their most critical moments. (Exodus 17: 10, 12.) It is little wonder that the Lord recognized their official act. To minimize this official act as a mere commonplace affair will not fit in with the surroundings or with the results accomplished. The two texts coupled together show the superiority of these three men over all other rulers in Israel, and just as clearly the equal priesthood of the three. There is no escaping the conclusion that they formed a presidency of three.

Not only did Moses have a presidency of three in the church in the wilderness, but also the twelve princes who stood with Moses and not with Aaron. (Numbers 1: 16; 7: 2; 34: 1.) He also had the seventy elders (Exodus 9: 17), the other elders (Exodus 19: 7), and the lesser officers including the bishop or high priest of the lesser priesthood. In that church in the wilderness Jesus was the director (Acts 7: 38).

When Jesus came bodily (Hebrews 10: 5) to the earth, he again reorganized the church as he had before done under Moses, patterning it each time after the Great First Church in heaven.

When, on the new earth, the Grand Original and the Great First Church are transferred from heaven to this world, it will be the consummation of all the types and shadows which have gone on before, including the church of the present day.

That we may become accustomed to heavenly ways, even while in this present life, and understand heavenly rule the better, the church or kingdom of (from) heaven has been established among us with a presidency of three in imitation of the First Presidency of the Universe. A rebellion against that divine order here and now makes it easy to rebel against the same kind of order in heaven, of which the earthly is the shadow.

Let us now return to the consideration of the church reorganized by the personal efforts of the Son of God in New Testament times. Often the most important things one would expect to be revealed in several verses are, in the New Testament, couched in a single sentence. And often things we greatly desire to know about are omitted altogether. The full organization of the church is omitted, and the duties of the various officers are only hinted at in the case of some offices and in others not given at all. Ecclesiastical history helps some, and supplies some of the missing links, but not all. It is quite clear, however, with regard to a first presidency, and serves nicely to explain some obscure passages of scripture about this office. Many things which Jesus did are not recorded at all.

> And there are many other things which Jesus did, the

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which if they should be written every one, I suppose that even the world itself could not contain the books that should be written.—John 21: 25.

Jesus continued to give commandments to his disciples "through the Holy Ghost" after he was taken up (Acts 1: 2), but we have not a single one of these commandments. He was with them forty days "speaking of the things pertaining to the kingdom of God" (Acts 1: 3), but we have only a mere mention of what he said. Of all his teaching, this, after his resurrection, must have been important, and no doubt included church organization, for the very first official act of the apostles when Jesus had gone away was to regulate the official character of the church and put in a new apostle in place of Judas, who had fallen. Christ even called apostles and prophets for the church after he had ascended to heaven (Ephesians 4: 8, 11), and yet we have not the name of a single prophet thus chosen, only as we find them mentioned in ecclesiastical history. We must not be too sure, then, that all that Jesus ever did for the church is recorded in the New Testament. We know that such is not the case, the New Testament itself being the witness.

However, this ecclesiastical history is not only incomplete, but in some cases mistranslated, even on this very matter of a presidency. But the correct rendering is easily made in a credible and legitimate way, which all scholars will, I am sure, readily indorse. The English language is of course a modern language. Therefore, the history of the first three centuries of the Christian era could not have been written in our modern English. We must go back to the Hebrew, Greek, or Roman (Latin) for the history of that time. These books have been translated into our modern English by those who have peculiar religious views of their own, and they have played the same trick on us in translating these histories that they have in translating the Bible. Take *baptism* as a Bible example. They did not translate it at all, but transferred a Greek word into our English Bible and left the world to contend over its meaning ever since. The original Greek is *baptizo*, which means to immerse. But the religious proclivities of the translators would not permit them to translate the word as they should have done, so they gave it an English ending, *ism*, and the common people are compelled to ask Greek scholars what it means, and even then they would not know whether or not the right interpretation be given them. In ecclesiastical history we meet the very same trick. This time with respect to *bishop*. And yet it is not precisely the same degree of deception, for it is in some respects a translation but a false one. The original Greek is *episcopo*. This word was first mistranslated into the Saxon language, *biceop*. Accepting this mistranslation and giving the word the English spelling, they transferred that Saxon word into English and left the world to go back to the Saxon and finally back to the Greek to find what it meant. But this is easily done. The original word, as we have shown, is *episcopo*, and its meaning is *overseer*, and never in any sense whatsoever does it mean *bishop*. But the highest office in the Episcopal churches is a bishop, therefore they translated this word to correspond with their highest office. However, the highest office in the primitive church was much higher than a bishop. We shall force these translators to admit their bias and to acknowledge that the real meaning of *episcopo* is *overseer*. Indeed, they very readily admit this, but claim their bishop is an overseer. But let us see:

It is highly probable that the church at Jerusalem was the first to choose a president or bishop. Let none however confound the bishop of the primitive church with those of whom we read in the following pages, for, though they were both distinguished by the same name, they differed in many respects.—Footnote in Mosheim.

The Encyclopedia Britannica has published the following:

The word is derived from the Saxon *biceop*, which is a corruption of the Greek word *episcopos*, which signifies an overlooker or overseer. The principal city of a district under his superintendency was called *seedes*, and the latter (district) called *sees* and subsequently a *diocees*.

Thus we see that *seede* and *sees* and *diocees* all revert back to the seer or overseer. All of this establishes the meaning of the original Greek word *episcopo* or *episcopos* (authors spell it differently) to be *overseer* and never *bishop*.

With this just explanation of the meaning of this word we are often to use in the following pages, let us proceed to the history. To prepare the mind to understand our object, I will pre-state that history seems to be quite clear that James, the brother of our Lord, was the chief seer of the primitive church, and that Peter and John were his two counselors. From the fact that Peter was one of the presidency, this article will answer every Catholic citation from either the New Testament or ecclesiastical history, even when Catholicized works are quoted, but he was not the chief of the three. James was the chief. The three general epistles in the New Testament indicate this fact, both as to their general character and as to their order, James, Peter, and John. James's leads the other two, being addressed to the "twelve tribes scattered abroad," while the other two are addressed to districts or persons. Scholars recognize the general character of all three, or rather all six. This indicates the general office of the authors as being above apostles.

The Episcopals, when translating the Authorized Version of the New Testament, exhibited their bias

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as proven by later and better scholars. The Authorized Version in every place but one renders the Greek word *episcopo, "bishop."* But why the one exception? In that one exception they render it *overseer,* as they should have done in every case. (Acts 20: 28.) But in the others (Philippians 1: 1; 1 Timothy 3: 1, 2; Titus 1: 7; and 1 Peter 2: 25) they have rendered it *bishop.* The latter reference, however, applies to Christ. Surely Latter Day Saints will hardly claim that Christ was only a bishop. He was, however, the Great Overseer.

Some of the more modern translations render *episcopo, overseer,* thus showing the bias of the King James Translation. One of the most scholarly of these, according to various testimonies as well as its own internal proofs, is the Interlinear Greek New Testament, by George Ricker Berry, Ph. D., professor of Semitic languages, of the Chicago and formerly of other universities. It is one of the most costly, too, by the way. Two others quite as authentic are the Emphatic Diaglott, an English under the Greek, word for word translation, and the other is the Twentieth Century New Testament with a committee of scholars back of it. The latter, however, renders 1 Timothy 3, *presiding officers,* which is no doubt the true meaning. *Overseer,* used by the others, however, contains the same meaning.

Obtaining the true meaning of *episcopo* to be *overseer,* we ought now to understand ancient history a little better, especially when approaching the mistranslation *bishop.*

The first and most important of these ancient histories is that of Pamphalius Eusebius. This history was written in Greek about 324 A. D., the author himself being an *overseer* in the Christian church at Cæsarea in Palestine. His history is readily indorsed by both Catholics and Protestants. It is one of the most important of the early Christian centuries. Indeed, most modern historians depend upon it for the history of those times. Let it be carefully noted in all these citations that there was a presidency of three in the primitive Christian church, higher than the twelve and installed by their consent as the regulating quorum of the church. These three men when installed in office, subsequently directed the twelve in their labors.

Eusebius writes:

> James, the brother of our Lord . . . whom the ancients, on account of the excellence of his virtues, surnamed the Just, was the first to receive the episcopate at Jerusalem.—Page 37.

Here the translators have literally transferred the Greek word *episcopate* into the English, rather than translate it *overseership,* as they should have done. How very much like the same trick performed by the Bible translators!

Eusebius continues:

> Peter, James, and John, after the ascension of our Savior, though they had been preferred by our Lord, did not contend for the honor but chose James the Just as bishop (overseer) of Jerusalem.—Ibid.

Surely the reader can here see a preferential office of three. Does it mean nothing that this triumvirate relinquished their honorable position to the nearest male relative of our Lord? Does it mean nothing that he was placed in charge of the center place? Later we shall see that this appointment was but the confirmation of the appointment and ordination upon him by Christ. We shall see that the twelve also ordained him to this position. Two ordinations, one divine and the other human, correspond with the double ordination of Joseph and Oliver.

Still further Eusebius writes:

> The Lord imparted the gift of knowledge to James the Just, to John and Peter after his resurrection, and these three imparted it to the rest of the apostles.—Page 38.

Here is a link omitted in the New Testament history. These quotations from Eusebius plainly show the superiority of James the Just and indicate the elevation of Peter and John from the quorum of twelve to that of the three, if indeed that had not been accomplished before. After his resurrection Jesus officered the church in imitation of the heavenly triumvirate as he had also arranged the church in the wilderness.

But this is only one of several references to the same effect. Already we have shown that special presiding gifts were delivered by our Lord to three men, that James was the chief of the three, and Peter and John the other two. These received it direct from the Lord, but the twelve must be content to receive the gift in a secondary and indirect manner from the three. Nothing could be more plain than that a superior quorum of three existed in the primitive church as soon after the resurrection of Christ as James rose to the heights required (for he did not at first believe in the divinity of his brother) and as the circumstances demanded.

On page 31 Eusebius continues:

> Many of the ancient writers affirm that James, the Lord's brother, he that was first ordained bishop (overseer) at Jerusalem, was not of the number of the twelve apostles.

Let it not be overlooked that James was not merely appointed to this position, but that he was *ordained.* Later we shall notice that while he was an apostle he was not of the twelve, but was the successor of the Christ apostle.

(To be continued.)

"To do the right thing at the right time without being directed to do it is the test of worth. The big prizes of this world go to the men of initiative."—F. L. Brittain.

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Education, an Instrument of Social Progress

A SERMON BY LONZO JONES

Social progress is the conscious movement of society toward definite goals or objectives, upon which the members composing the society are harmoniously agreed, and toward which they collectively strive even at the sacrifice of personal ends and ambitions. These goals appear fixed at the time, but when attained should prove to be merely new vantage ground from which new and wider goals can be viewed. Goals unattained add to that long list of castles in Spain, while those which fail to expand become stagnant pools in the social world and breeders of reactionary and distrustful agencies.

The objectives of any group are set by the very forces which drive or draw men together in social groups. It may require the foresight and ability of a leader, or a group of leaders, of a seer or a prophet to point out the objective and crystallize the group mind, but the objective is set for them when they recognize the force which draws them together. This holds true for the warring tribes driven together for safety; for the pastoral clan banded together for mutual aid in protecting and caring for their flocks; for the labor union formed to secure shorter hours and better pay; for the industrial or manufacturing corporation incorporated for economical production of goods; or for the religious body bound together by common desires for worship. A common danger or a common love may bind men together; but *education* is neither of these.

As a social factor education can be illustrated better than it can be defined. The great falls at Niagara, one of the world's great wonder spots, represent centuries upon centuries of the restless forces of nature's processes. The potential energy of those tumbling waters is the resultant of all the geologic past of that area. By the magic power of the turbine and dynamo, that undirected energy is transformed into an invisible and silent force which lights the cities' homes and factories and drives the wheels of industry and transportation. This gift of Nature undirected is but a scenic wonder, but when transformed becomes the obedient servant of those who gave direction to its energy.

As are the falls, so is our civilization to-day. It is the created values by which great social groups can live together. Viewed uncritically the interrelatedness of the Twentieth Century World is no less than a social marvel. It represents the social processes of ages upon ages of attempts at human living together. What we are in civilization is the resultant of all that has gone before. Education is the dynamo silently running on, day and night, transforming the potential energy of society to-day into the intangible forces which are charging the living batteries of boyhood and girlhood, of manhood and womanhood. Charged with the traditions and ideals of the society that is and has been, these living batteries direct that energy upon the problems of the society that is to be so that civilization is no stagnant pool but moves steadily on from goal to goal—from objective to new objective.

Socially, education sets no goal and furnishes no common bond. But having given the conscious goals of the group, education furnishes the effective instrument by which the ideals and achievements of that group are disseminated and promulgated, and redirected upon those goals.

Education and the Latter Day Saints Church

As a small unit in the great social world of the nineteenth and twentieth centuries, we as Latter Day Saints have had our objective and our ideals. These objectives have shifted as progress has been made, and the basic principles of the organization have been revitalized in harmony with the needs of such a changing world. From our earliest history until this hour in which we celebrate "College day," the instrument adopted for achieving those goals has been education. A few instances will illustrate clearly this tendency.

In those happy, active days at Kirtland, where the temple still stands as a monument to the united purpose and zeal of that little band, as early as 1831 a wooden schoolhouse was built for the education of the children. The pages of revelatory utterances in those early years are replete with "callings" and "commands" to preach the word of God, and to cry "repentance to a wicked and adulterous generation."

It is peculiarly significant to our theme to-day that among these pages there is a record of certain men being *called* to write textbooks for the education of the young, and to teach them in the rudiments of learning. In these same pages one of the most scathing denunciations given by a religious zealot was given to certain leaders in the church for neglecting the instruction of their children.

Referring to the Latter Day Saints in Caldwell County, Missouri, 1836 to 1838, the history of the county records that "There were also many persons of education and accomplishment among them. School-teachers were plentiful, and schools were numerous."

In the diary which Joseph Smith kept for years, we find recorded in November, 1833, the fact that the elders who had been out all summer on missions would soon be coming into Kirtland and that he was busy arranging for a school to teach them grammar and theology. These men were organized in classes

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December 1, 1833, and studied and recited all winter, until March 25, 1834.

In January, 1836, a Mr. Seixas from Hudson Seminary was hired to teach a class of forty men the foundations in Hebrew grammar. He was to teach seven weeks, and received $320. In the diary of Joseph Smith for the winter of 1836, we find recorded a brief reference to this Hebrew school, which is a tribute to his zeal for learning: "I attended school and read and translated with my class as usual. My soul delights in reading the word of the Lord in the original, and I am determined to pursue the study of languages until I shall become master of them."

With reference to the attitude of the early church toward education, we cannot neglect mentioning the provisions made for a university in Nauvoo when the city was chartered in December, 1840. This university, abandoned when the other enterprises of that city were abandoned, was the first Municipal University in the United States.

Education in the Reorganization

Since 1860 the main educational effort of the church has centered in the establishment of Graceland College. In 1872, in summing up the situation of the church, Joseph Smith expressed the need of an institution to which our young people could be sent. No definite steps were taken until 1889, when the Board of Trade at Lamoni and some of the church officials made out articles of incorporation for a college at Lamoni. The stocks sold poorly, and the plan was abandoned. The project was agitated again in 1894; and in 1895 upon land donated by Sister Marietta Walker, Brother W. A. Hopkins, and Sister M. A. Wickes, the first building of our college plant was begun, to be known as Graceland College.

The Real Graceland

The real Graceland is not the buildings of brick and stone and mortar which are seen in tangible tional ideals of leaders of this church plus the spirit of the men and women who have lived within her walls. From the little wooden schoolhouse in Kirtland, through the establishment of schools in Missouri, through the chartering of the University of Nauvoo, the first university in Illinois, to the laying of the corner stone of Graceland College in 1895, the educational vision, the dream, the ideal of this church for each individual has been to "Study to show thyself approved unto the Lord; a workman that needeth not to be ashamed."

Socially the goal has been the establishment of a social order in which the inborn powers of each individual are developed to the maximum, and when developed to be turned into the service of the group which fostered them, to reinterpret and achieve the social needs of the time, and to transmit to future generations the heritage which is their due.

A word should be said of the devotion of the men and women who have stood by Graceland in her time of need since the laying of the corner stone. There was a time in the life of the institution when it required faithful, persistent holding-on in order to keep it going, in order to even open the doors of Graceland College when the fall term came. Many were the times in those days when Professor Gunsolley and Professor Hopkins during the noon hour went out and added to their works the prayer of faith that the funds might come—funds enough to even keep the college open. At a later time, when prosperity came to the church in material form and there was an opportunity for the advancement of the work of the college, again there came the man and the men and women associated with him who led Graceland into the fellowship of educational institutions so that to-day she stands as fully accredited as any college of her kind in the United States. Not only is the real Graceland the vision, the dream, and the ideal of the leaders of the church, but it is the fruitage of the devoted loyalty and skilled leadership of the men and women who were led to "stand by" when dogged holding on was required, and to move forward when the opportunity for expansion came.

The Five Worthy Needs

It has always been the primary purpose of Graceland College to maintain an educational standard which would establish in her students a fully rounded character, a character which would serve as an unshaken standard by which every situation could be judged. To develop that well-rounded character, Graceland has undertaken to establish what I shall term the five worthy moods: 1. There is the scientific mood, which is characterized by a passion for facts and a clearness of vision. It describes. 2. The philosophical mood, which interprets. 3. The artistic mood; it enjoys. 4. The religious mood; it appreciates. 5. The ethical mood; it cooperates. These five moods make for fully rounded manhood and womanhood, and this is the standard which Graceland College has always sought to maintain.

The Traditions of Graceland College

The traditions by which she has lived are as follows:

1. The development of character, of purpose, of values, of an integrated personality; an attempt to build character which remains firm, though all things else may change; to develop men and women who fulfill Polonius's advice to his son: "To thine

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own self be true, and it will follow as the night the day, thou canst not then be false to any man."

2. Her traditions have been those of Kindliness and Love and Godliness: "Blessed is the man that walketh not in the counsel of the ungodly nor standeth in the way of sinners, nor sitteth in the seat of the scornful." There is no room here for the scorner and the ill-willed. Personally, if I were to reject a student from Graceland College for any cause, that one cause would be, a scornful and ill-willed spirit.

3. Cleanliness. By wholesome athletics, by freedom from noxious habits, by healthful regulations of food and sleep, cleanliness and strength of body is developed. By providing against idle time, by furnishing clean, wholesome companionship with students and faculty and with the best minds of the ages represented in the choice readings of the library, mental health and cleanliness are sought. There is no need to seek the loafing places of street or elsewhere unless the student is of such a caliber that he is unhappy without it.

4. Scholarliness, which is characterized, a, by the searching spirit; b, the willingness to amend views; and c, the toleration of the views of others.

Graceland Achievements; Graceland as an Institution

Although Graceland has been in existence less than thirty years, she can now truthfully claim both state and national recognition. In recent years under the excellent leadership of her present president, Graceland has developed step by step until she stands in the forefront of institutions of her class in the country. Graceland is accredited for three years of student college work by the state institutions of Iowa. Her work is accepted without discount by all institutions in the North Central Association, including eighteen States of the Middle West. Graduates of Graceland are granted state certificates by the State Board of Examiners of Iowa without examination. A few years ago, Doctor Koos, of the State University of Minnesota, completed a national survey of junior colleges, some eighty-four in number, and reported that Graceland was one of the three best of its kind in the country.

For a number of years now, Graceland students have been received literally with open arms at a number of our larger institutions. From many sources reports come to us that Graceland students are allowed to enter institutions with far less preliminary red tape than those from institutions much larger in size and equipment.

Graceland Students Achieve

Only a comparatively small number have completed the work at Graceland. Including the graduates of 1924, the total number who have received diplomas from this institution would be only 846. Of this number, 307, or more than one third, have been graduated within the last four years. It will thus be seen that, measured either in terms of time or in terms of numbers, Graceland's work is yet comparatively insignificant, and yet these few people have made their influence felt in many ways.

Success in Life's Work

The faculty at Graceland is perhaps the strongest, both from viewpoint of numbers and training, that Graceland ever has had. It is interesting to know that on this faculty there are thirteen former Graceland students, and that eight of these thirteen have at least a master's degree. These people are serving the church with a consecration and devotion that is hard to excel.

When you turn to the general church work, the facts are equally interesting. We find that seventeen out of the group listed as general church officers are Graceland graduates.

The foreign missionary list is also very interesting. All of the following have attended Graceland; Ohlert—Switzerland; Sorden—Palestine; Ruch—Norway; Foo—Hawaii; Hunker—Norway; Farthing—South Sea Islands; Carr—Isle of Pines; Dewsnup—England.

When we turn to other fields of activity, we find our students achieving in almost every line, making records of which we may well be proud. We now have among our graduates experts in social service, medicine and surgery, law, politics, geology, music, and teaching. Our students in these various lines many times have had to face many difficulties—in the majority of cases they have had to earn their way—and yet they have stuck by it until they have achieved success. This success is not to be measured in terms of idle flattery, but rather can be measured by real work accomplished in each respective field. Some of the largest and oldest institutions of the country are loud in the praise of these people.

Achievement in Attitude

We believe that Graceland's greatest contribution to the world will be in the attitude which it develops in the minds and hearts of its students. We believe that Graceland's scholarship can be equaled elsewhere. We know Graceland's equipment is very meager indeed when compared with that of other institutions. Were we to depend upon scholarship or scientific training alone in making our contribution, our work would not be above the average; but there is one thing that can be done here that we believe cannot be excelled elsewhere, and that is the development of a Christlike attitude and the interpre-

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tation of life work in terms of the great task of building the kingdom of God.

Our Heritage and Responsibility

It has been said that if the individual as a biological link in that endless chain could feel in his veins the stirrings and sacrifices, the hopes and ideals of his progenitors, and if he could hear in the hidden chambers of the germ plasm the pleading voice of the unborn generations to their right to be well born, that he would guard that eternal fire given into his keeping with a jealousy equaled only by the love of life itself. But those voices he cannot hear.

In the social life it is different. We can hear the voice of the past in the standards and traditions of the institutions of which we are a part, and we are mature enough when we inherit them to sense our responsibility in maintaining them.

The legacy of Graceland, small though it is when measured by material standards, is great when measured by the standards of character, kindliness, cleanliness, and scholarliness. The legacy of Graceland just as she is, is your heritage and mine. Her standards and traditions are in our keeping. We will not do less than to maintain them. It is our privilege and opportunity to advance them.

The special call of this day is to give of your material wealth that our college may be of more service to the social group. If we can transfer some of our potential energy to the college endowment, it can be released to charge the living batteries of the oncoming youth of the church. With these students so charged, the future progress of this church will be assured.

Child Management

How many parents realize that the spoiled child is really a mentally sick child? This question is suggested by the latest bulletin of the Children's Bureau of the United States Department of Labor. The bulletin is called "Child Management" and was written for the bureau by Doctor D. A. Thom, an authority on mental hygiene. Doctor Thom organized "habit clinics" for children in Boston and has general charge of eight such clinics established by the Massachusetts State Division of Mental Hygiene.

"Child Management" is the first publication of its kind issued by the Children's Bureau. It brings to the average parent in simple and practical form the results of modern research in the mental-hygiene field, just as the bureau's pamphlets on prenatal, infant, and child care, which have reached a circulation of nearly four and a half million, have brought to mothers and fathers the results of the research of medical and health specialists.

Zion

BY ELDER JOSEPH DEWSNUP

Glorious things are sung of Zion,
Enoch's city seen of old,
Where the righteous, being perfect,
Walked with God in streets of gold:
Love and virtue, faith and wisdom,
Grace and gifts were all combined,
As himself each loved his neighbor,
All were of one heart and mind.
—W. W. Phelps.

Probably the only two religious denominations in the world that look seriously upon the term *Zion*, are the Jews (descendants of former-day Israel), and the Latter Day Saints, (descendants of latter-day Israel). David, Isaiah, Jeremiah, Ezekiel, Micah, and other prophets, have written and sung its praises as the place where God would ultimately gather the children of Israel in the land of their inheritance.

Joseph Smith the Martyr, Oliver Cowdery, David Whitmer, Sidney Rigdon, W. W. Phelps, Joseph Smith the younger, David H. Smith, Alexander H. Smith, Mark H. Forscutt, Charles Derry, and many others who have passed to the beyond and others who are still in our midst, have written, preached, and sung of the glories of Zion, as the future home and resting place of God's people under the new covenant.

Whether there will be two places called Zion (I think there will be), I am not concerned for the present, but I am concerned about the Zion of latter-day Israel, and therefore my desire is to stimulate and encourage our people in looking forward to such a place, and at the same time to demonstrate from the teachings of the books of the church that there is a Zion to be established and built up in the land of America, and that its exact location is on record as well as its object and purpose.

The following extracts from revelations given to the church indicate the spot where Zion shall be built and from where its borders shall be extended, as the gathering together of God's people shall demand from time to time.

Hearken, O ye elders of my church saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, If you will receive wisdom here is wisdom. Behold, the place which is now called Independence, is the center place.—Doctrine and Covenants 57: 1.

. . . the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot.—Doctrine and Covenants 83: 1.

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These references establish the fact that there is a place called Zion; therefore we will try and show who will comprise the inhabitants of this city, "New Jerusalem."

. . . and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem. —Doctrine and Covenants 36: 12.

Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments; for them that live shall inherit the earth, and them that die shall rest from all their labors, and their works shall follow them, . . . blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, . . . Wherefore I give unto them a commandment, saying thus: Thou shalt love the Lord thy God, with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness; even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times.—Doctrine and Covenants 59: 1, 2.

The foregoing extracts from the revelations to the church do not need any comments of mine as to who shall live in Zion when the city, "New Jerusalem," is established, and the standard of morality and righteousness which will be expected to prevail among them.

Having indicated the spot where this wonderful city of God is to be located and the class of people who are to reside therein, we will briefly consider the possibilities of development, agriculturally, industrially, educationally, economically, and socially. The following description of the land of Missouri will give some idea of the agricultural possibilities:

Unlike the timbered States in the East, except upon the rivers and watercourses, which were verdantly dotted with trees from one to three miles wide, as far as the eye can glance, the beautiful rolling prairies lay spread around like a sea of meadows. The timber is a mixture of oak, hickory, black walnut, elm, cherry, honey locust, mulberry, coffee bean, hackberry, box elder, and basswood, together with the addition of cottonwood, buttonwood, pecan, soft and hard maple, upon the bottoms. The shrubbery was beautiful, and consisted in part of plums, grapes, crab apples, and persimmons. The prairies were decorated with a growth of flowers that seemed as gorgeous and grand as the brilliancy of stars in the heavens, and exceed description. The soil is rich and fertile, from three to ten feet deep, and generally composed of rich black mold, intermingled with clay and sand. It produces in abundance, wheat, corn, and many other commodities, together with sweet potatoes and cotton. Horses, cattle, and hogs, though of an inferior breed, are tolerably plenty, and seem nearly to raise themselves by grazing in the vast prairie range in summer, and feeding upon the bottoms in winter. The wild game is less plenty where man has commenced the cultivation of the soil than it is a little distance farther in the wild prairies. Buffalo, elk, deer, bear, wolves, beaver, and many lesser animals roam at pleasure. Turkeys, geese, swans, ducks, yea, a variety of the feathered race are among the rich abundance that graces the delightful regions of this goodly land of the heritage of the children of God. Nothing is more fruitful, or a richer stockholder in the blooming prairies, than the honey bee; honey is but about twenty-five cents per gallon.

The season is mild and delightful nearly three quarters of the year, and as the land of Zion [is] situated about equal distance from the Atlantic and Pacific Oceans, as well as from the Allegheny and Rocky Mountains, in the thirty-ninth degree of north latitude and between the tenth and seventeenth degrees of west longitude [from Washington]. It bids fair to become one of the most blessed places on the globe, when the curse is taken from the land, if not before. The winters are milder than in the Atlantic States, of the same parallel of latitude; and the weather is more agreeable, so that were the virtues of the inhabitants only equal to the blessings of the Lord, which he permits to crown the industry and efforts of those inhabitants, there would be a measure of good things of life, for the benefit of the saints, full, pressed down and running over, even an hundredfold. The disadvantages here, like all new countries, are self-evident, lack of mills and schools, together with the natural privations and inconveniences, which the hand of industry and the refinement of society with the polish of science overcome. But all these impediments vanish when it is recollected that the prophets have said concerning Zion in the last days how the glory of Lebanon is to come upon her; the fir tree, the pine tree, and the box together, to beautify the place of his sanctuary, that he may make the place of his feet glorious; where for brass he will bring gold, and for iron he will bring silver, and for wood brass, and for stones iron; and where the feast of fat things will be given to the just; yea, when the splendor of the Lord is brought to one consideration, for the good of his people; the calculations of men and the vain glory of the world vanishes; and we exclaim: God will shine, the perfection of beauty out of Zion.—Church History, vol. 1, pp. 207-209.

Such was the description of the land of Zion over ninety years ago, and present-day statistics prove that the writer of the foregoing was not making an idle boast when he wrote, "It bids fair to become one of the most blessed places on the globe." The wild animals and the disadvantages of a new country are fast disappearing before the onward march of progress in "Joseph's land," and Missouri to-day, together with the adjoining States, which represent the "stakes, for the curtains, or the strength of Zion," are among the richest lands in the Union. The following statistics regarding Missouri alone (space forbids me to give particulars of the adjoining States) taken from The World's Almanac and Book of Facts for 1925, proves the wisdom of our heavenly Father in the selection of the place where he ordained that Zion shall be built.

Missouri. Area, 69,420. Population (estimated) 1925, 3,466,781. Wealth (estimated) 1923, $9,981,409,000 (approximately £1,996,281,800). Missouri; a West North Central border State, is bounded on the north by Iowa, on the east by Illinois and Kentucky, on the south by Arkansas, and on the west by Oklahoma, Kansas, and Nebraska.

The Mississippi River skirts the entire eastern boundary line for five hundred miles, and the Missouri River the northern half of the western line, cutting then through the State to confluence with the Mississippi at Saint Louis. In all it has nearly one thousand miles of navigable waterways.

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Its topography is varied: Upland table in the north and west, the Ozark Mountains in the center and South, with low lying river bottom areas in the extreme southeast. Its climate is a compromise between the north temperate and subtropical. Economically, it partakes of the characteristics of both North and South, is strong agriculturally, timberwise, horticulturally, industrially, and in education. Farms number 263,004, with 34,774,699 acres.

Manufactures exceed agriculture in value of products, reported by the 1920 census as more than $1,594,208,338 (approximately £318,841,668). All crops being valued at $559,947,854 (approximately £111,809,571). Manufactures rest chiefly on soil produce as raw material. The list includes meat packing, flour milling, machine making and foundries, with very large production of boots and shoes, chemicals, tobacco products, paints and varnishes, corncob pipes, and timber and timber products. The total number of establishments was 8,592, with a capitalization of $938,763,773 (approximately £187,772,191), and employing 244,939 persons.

Industry centers in Saint Louis, principal city, at the junction of the Mississippi and Missouri Rivers, and in Kansas City, at the junction of the Kansas and Missouri Rivers on the western border, and is spreading rapidly into other parts, as well as increasing in volume.

Saint Louis in 1919 had 3,205 manufacturing establishments, with a total product of $871,700,438 (approximately £174,340,088), and employing about 115,000 workers. Kansas City with 997 establishments had a total product valued at $192,815,052 (approximately £35,563,011).

The Census Bureau estimated that on July 1, 1924, the population of Saint Louis was 812,698, and of Kansas City 359,650.

Missouri is second in the production of zinc and lead, the value in 1922 being $21,468,814 (approximately £4,295,763).

Agriculturally, it is a great State. There is a total of about 38,500,000 acres, in all of which the 1920 census assigns to farms 34,774,000, with more than 24,000,000 improved. The corn crop was 182,000,000 bushels; wheat and oats together more than 76,000,000; tobacco, 3,700,000 pounds. The crop of cotton, mostly in the southeast, was 78,000,000 bales on 117,000 acres, far above the average acre production.

In live stock the Missouri mule, which is facetiously said to have won the war, has always been used much locally and exported to all other States and to foreign countries.

Railroad mileage in 1923 was 8,059.

With 4.8 per cent of Negro population, the average of illiteracy for the State is 3 per cent for all classes; native white percentage, 2; and foreign born, 9.6.

The schools enroll about 750,000 of a population of 3,404,055, by the 1920 census. The State University at Columbia, Saint Louis University and Washington University at Saint Louis, 12 colleges, and 7 normal schools are the higher institutions of learning.

Saint Louis is the gateway for north and south travel as well as of freight traffic, and many tourists stop there. A feature is the famous bridge across the Mississippi, which is said to accommodate more freight cars than any other in the world. River traffic is immense to and from New Orleans and intermediate points.

The State of Missouri, with the seven adjoining States, which can reasonably be assumed are the "curtains" of Zion, cover an area of 505,895 square miles, with an estimated population to-day of 22,686,156, which works out approximately at 14¼ acres for each person, and if grouped into families averaging 5 persons, would work out approximately at 71¼ acres for each family. Surely, then, on this basis alone, making allowance for the building up of cities and towns where the housing problem and the building of factories, etc., for industries would be the keenest, there is still plenty of room for extension, and the unbiased mind will readily see what stupendous results will be obtained when Zion is peopled by those whom God has decreed shall inhabit the land.

The Government returns of the United States prove that the State of Missouri is one of the best, if not the best, all-round producing States in the Union; so far as the animal, vegetable, and mineral kingdoms are concerned, we can rightly conclude from the brief evidence produced that agriculturally the State of Missouri offers most things that a nation would require for food. The land is so fertile that everything required for the upkeep and development of a people is said to lie above and below the earth. I have it from an American friend, who has lived for the last half century in Missouri and some of the adjoining States, who has studied the geographical and economic conditions of Missouri from the viewpoint of colonization, that if the State were walled in and every means of escape barred, the people could not be starved into submission by an enemy, because the land could produce all the foodstuff that was necessary to maintain life. Therefore, when Zion is established and made the earthly abode of God's children, there will be nothing to be afraid of from the outside, even if his Satanic Majesty with his myriads of evildoers were to come up against Zion with the object of thwarting the purposes of God, for the Lord says he will fight our battles. (See Doctrine and Covenants 95: 6.) And when Christ shall come and reign with his people for a thousand years and put his laws into their hearts and teach them the ways of holiness, what will it matter if Satan is loosed again for a season? Zion will be safe, and the inhabitants will have no need to be afraid.

The following, which appeared in the *New York Evening Post* for May 8, 1925, and is copied from

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the SAINTS' HERALD for May 27, 1925, comes as further evidence of the richness and fertility of the land of Zion.

CHICAGO, May 8, (AP).—The "Heart of America"—the Central West—prepared by geologic forces for man's use for a thousand million years, was pictured as the most favorable place for developing a great civilization by Professor Forrest Ray Moulton of the University of Chicago in an address here at a preparatory school conference.

"The time and the place in which we live are the most favorable the world has had or ever will have for the development of a great civilization," he said. He embraced the territory from western New York, Pennsylvania, and West Virginia, to Kansas, Nebraska, and South Dakota, and from the Great Lakes to Tennessee.

Once covered by a shallow ocean, he said, the region was made rich in mineral deposits and soil fertility.

"There is not in the whole world another area in one body of equal extent that has so fertile a soil," he said. "The climate is about all that could be desired for the production of food for mankind and for stimulating him to his best efforts.

"Enormous quantities of timber, grain, live stock, and fruit are produced in this area. About one half of the corn of the world is grown there, and, just beyond, nearly one half of the cotton of the world is produced.

"In all this region," he continued, "a single language is spoken. Its inhabitants are largely of a single race. There are no frontiers to restrict and hamper trade. There is not a single fortified town and no body of troops to be supported.

"Within this circle there live approximately 50,000,000 of people who are the wealthiest, best fed, best sheltered, best clothed people in the world, of this or any other time."

Industrially Missouri and the regions round about have everything to offer the industrious. The raw materials, such as coal, iron, cotton, wool, etc., are practically at the feet of the population, and lie there awaiting a progressive people to handle and turn into untold wealth.

Stone, wood, and clay are to be found in abundance. Coal to find employment for the miners and to supply fuel for the workshops and the homesteads. Iron for the engineering and allied industries. Wood, clay, and stone for the building and allied trades. Cotton and wool for the textile workers, and many other products and by-products which we could enumerate from an industrial point of view and thereby show the possibilities of the land chosen and indicated by God as the place where Zion is to be established. Space will not permit me to go into details, but authentic information can be produced from various sources that will prove that the chosen spot is in a region of the country which offers all that the industrious could wish for.

If our fathers in the early days of the church had heeded the revelations and with wisdom discharged their duty to God and to their children and children's children, Zion would probably have been established on firmer and more equitable conditions than we find it to-day. It is not too late to stand by the church and rally our forces and harness the power that we have and redeem this "promised land," and we could in a few years' time bring about a full and complete realization of our hopes.

with the blessing of God and the spirit of sacrifice

The following extract from a revelation given to the church in 1831 is applicable to-day, and if obeyed will receive the blessing of our heavenly Father.

For, behold, verily I say unto you, The Lord willeth that the disciples, and the children of men, should open their hearts even to purchase this whole region of country, as soon as time will permit. Behold, here is wisdom; let them do this lest they receive none inheritance, save it be by the shedding of blood. And again, inasmuch as there is land obtained, let there be workmen sent forth, of all kinds, unto this land, to labor for the saints of God. Let all things be done in order. —Doctrine and Covenants 58: 11, 12.

Economically and socially it is intended by God that the inhabitants of Zion shall be a people of the highest type of manhood and womanhood, physically, morally, and spiritually; with mind well balanced and governed by the highest standard of moral and economic laws, so that growth and development shall have an environment that will not only produce healthy and high-toned social conditions, but will also produce the highest type of children. The following extract from a revelation indicates this high standard of growth and development:

And inasmuch as ye do these things, with thanksgiving, with cheerful hearts, and countenances; not with much laughter, for this is sin, but with a glad heart and a cheerful countenance; verily I say, that inasmuch as ye do this the fullness of the earth is yours: the beasts of the fields, and the fowls of the air, and that which climbeth upon the trees, and walketh upon the earth; yea, and the herb, and the good things which cometh of the earth, whether for food or for raiment, or for houses or for barns, or for orchards, or for gardens, or for vineyards; yea, all things which cometh of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye, and to gladden the heart; yea, for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul. And it pleaseth God that he has given all these things unto man; for unto this end were they made, to be used with judgment, not to excess, neither by extortion: and in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments.—Doctrine and Covenants 59: 4, 5. [Read all the section.]

Space forbids my pointing out further the economic and social condition of Zion as viewed from the law of God, concerning tithes and offerings, etc., but in passing I will just add, that stewardships will be appointed and inheritances will be given. There will be no poor or no "idle rich," and the wealth of the land and water will be gathered by the people and conserved by those in authority for the benefit of the people, so that when any member of the community finds that he or she has not enough to provide all things needful, they will have the right to go to the steward of the storehouse, or any of his assistants, and ask for that of which they stand in need, and it shall be given to them; and when they find they are prospered and have more than they

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need, they will give of their increase to the Lord's storehouse, so that it can be given to those who have need. (See Doctrine and Covenants 101.)

Educationally, Zion is intended to be a seat of learning. Colleges, schools, and educational establishments are to be built and equipped, so that the people can be educated in science, art and craft, and thereby obtain preeminence in the world of learning and knowledge. The following extracts from revelations given to the church for guidance in educational matters, will give readers some ideas of the curriculum to be followed in Zion:

> And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kindoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you. . . . Therefore, verily I say unto you, my friends, Call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God.—Doctrine and Covenants 85: 21 and 36.
>
> . . . and study and learn, and become acquainted with all good books, and with languages, tongues, and people.—Doctrine and Covenants 87: 5.
>
> . . . and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion. Amen.—Doctrine and Covenants 90: 12.

If you will read the whole of the revelations here referred to, you will find that educationally our people are to take up the study of general knowledge, also astronomy, geology, mineralogy, biology, pathology, zoology, physiology, psychology, theology, and the various theories of evolution, so that we may come to the knowledge of the truth in all things, and if we will take the trouble to read and study the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, we will find all the evidence necessary to prove that God intends that "Out of Zion, the perfection of beauty, God hath shined." The glory of God is intelligence, or, in other words, light and truth.

What constituted the glory of the ancient nations? Was it the extent or acreage of their country? Was it their resources? Was it the greatness of their armies or the vast multitudes of their population? No! Their glory consisted in the advancement and achievement in science, art, craft, and even religion. Intelligence always has, always will indicate the glory of a nation and even an individual, when they have reached the standard of perfection, out of which God has shined. Therefore, as God's chosen people, let us awake to righteousness and bring forth all we possess in brains, muscles, and wealth, and lay it on the altar of God, so that his righteous purposes shall be accomplished.

I am sure if Latter Day Saints will only heed the commandments of God and prepare themselves for the things which he has promised to them if they are faithful, Zion will in very deed prove to be a haven of peace and tranquillity where there shall "be nothing to hurt or destroy." That being so, Zion will indeed be the place of the pure in heart.

Zion will have to represent the acme of intelligence, and to this end as a church we ought to be endeavoring to equip and prepare ourselves so that we shall be able to fill the various positions and conditions that will be the outcome of our progress.

For the establishing of Zion, we shall require the smartest and most intelligent men and women that the world can produce. Zion will require the specialist in every branch of the sciences, arts, and crafts; yea, even the laborer as well as the specialist will be so trained in Zion that he will be able to show by the work he does that his intelligence has been so developed that he is able to show that even in menial work, "Out of Zion, the perfection of beauty, God hath shined."

O Zion, when I think of thee,
I long for pinions like a dove,
And mourn to think that I should be
So distant from the land I love.

But yet we hope to see the day,
When Zion's children shall return;
When all our griefs shall flee away,
And we no more again shall mourn.

The thought that such a day will come,
Makes e'en the exile's portion sweet;
Though now we wander far from home,
In Zion soon we all shall meet.

Choosing a Vocation

"Many a man pays for his success with a slice of his constitution."

No man struggles perpetually and victoriously against his own character; and one of the first principles of success in life is so to regulate our career as rather to turn our physical constitution and natural inclinations to good account than to endeavor to counteract the one or oppose the other.—Bulwer.

Nature fits all her children with something to do.—Lowell.

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REUNION NEWS

Far West at Stewartsville

Stewartsville reunion opened on schedule time and was full of interest from the start. We had the pleasure of having with us quite a number of the general church officers, including President Elbert A. Smith, Apostles F. Henry Edwards and E. J. Gleazer, Patriarch J. A. Gunsolley, and General Sunday School Superintendent C. B. Woodstock. Apostle Budd came in for a day but felt he was there to take a rest rather than to do service. John Lentell of the Seventy came in to do his part in the reunion. Elder O. W. Okerlind, former missionary to the stake, brightened up the reunion by his presence, spending at least a part of a day with us. Former Bishop Koehler, wife and son, also accorded us their presence for a day. Bishop A. Carmichael was with us several days, and the general talk was that Bishop Carmichael met the question of stewardships sufficiently plain that if an individual was not convinced before, he was when the lectures were finished. Besides doing departmental work, Elder C. B. Woodstock gave us a lecture on intensive farming. Roscoe P. Ross, president of the Ross Grove Branch, gave us a splendid talk on scientific chicken raising.

We had a goodly number of Saints from Independence, several families from Burlington, Iowa, and Brother Ed. Bye and family from Rhodes, Iowa; all together making a large attendance at the reunion. Many reports have been made to us signifying this was the best reunion ever held in the stake.

The work of the junior department under the leadership of Sisters Leggett and Lentell was handled in a very satisfactory way. They are already planning for better equipment for the 1926 reunion.

The young people's prayer meetings were highly appreciated by those who attended. At times all the children, young people, and older people were assembled together in prayer service, which, indeed, was very edifying.

Our good old brother, J. S. Roth, one of our superannuated ministers, came in and visited us for a day. The older people, among whom he has worked in former years, appreciated his visit very much.

Stewardships was the big item of discussion during the reunion, and it has been carried out into the branches. Some have already applied to Bishop Burnett, expressing themselves to the effect that they desire to enter into stewardships. Do doubt the coming year will see many changes in this regard. Donations and tithes were more liberal than in the past. We are looking forward to a big reunion in 1926.

The Maine Reunion

The Maine reunion is one of the babies among the great family of reunions. It is just three years old, but we unhesitatingly proclaim it will be difficult to find a livelier, more active, or more interesting three-year-old than this reunion.

Reunion opened Friday evening, August 24, with a short organization meeting in charge of Elder C. H. Rich, president of the Western Maine District and chairman of the reunion committee. The Maine reunion is a joint reunion of the eastern and western districts.

Following the business session, J. A. Gunsolley, of Lamoni, Iowa, was introduced as the speaker. Apostle Paul M. Hanson was in charge of the reunion, having associated with him Patriarch Richard Baldwin in the spiritual matters of the reunion.

Saturday evening, preceding the preaching service, the marriage ceremony of Elder Myron Holman and Sister Gracia Walker was solemnized, H. A. Chelline officiating.

The theme of stewardships and the financial law were presented each forenoon in a series of chart lectures and forum discussions. These meetings were under the direction of Bishop M. C. Fisher, assisted by Edward L. Traver.

During the prayer meeting period, the children were provided with handwork, in charge of Sisters Lena Baldwin and Gracia Walker Holman. The young people's prayer meetings were in charge of J. W. Roberts and H. A. Chelline.

The work of the recreation committee was seen in the swings, teeters, merry-go-round, and other amusements provided around the grounds. Boating, bathing, volley ball, and quoits were among the major sports. When Brother "Lew" Eaton stuck his head through a slit in a big piece of canvas, we had an improvised "African Dodger," which was a source of great amusement to the little fellows. Nor was the sport confined to the little ones, for many of the bigger ones took a shot at Lew.

The usual response to the question, "Where is Bishop Fisher?" was, "Up in the blueberry patch."

The cafeteria was in charge of C. H. Rich and Newman Wilson, assisted by a large corps of girls. That their accomplishments were not restricted to the culinary line was proved by the entertainment provided one evening by the "Cafeteria chorus."

The meetings were marked by a high degree of spirituality, both in the prayer meetings and in the preaching services. There were eighteen baptisms during the reunion. Patriarch Richard Baldwin gave many blessings. The speakers were Elders Baldwin, Chelline, Fisher, Gunsolley, Hanson, Rich, and Wilson.

"Earnest workers," the camp song which the young people selected, expresses the sentiment of the reunion of the Pine Tree State. H. A. CHELLINE, *Assistant Secretary.*

NEWS AND LETTERS

Little Journeys With the Editor in Chief

At Home, Kansas City, Missouri

My last letter to you closed at nightfall on August 31. From nine o'clock that morning I had been on "The Olympian," or Train Number 16, of the C. M. & St. P. Railway, having boarded it at Deer Lodge, Montana. Deer Lodge is a division point where train crews change. The flagman "out on 16" that morning was a former Lamoni boy, Dale Stead, son of Brother and Sister J. D. Stead. I spent most of the day at the table writing; but in "rest" spells I visited with Dale, especially on the open observation car attached to the rear of the train at Butte and taken through the Montana Canon to Harlowton. This open observation car is particularly pleasing to ride in because the train from Avery (west of Deer Lodge) to Harlowton is drawn by the world-famous electric locomotives of the Milwaukee road, which without smoke and cinders smoothly handle the trains on up-grade and down, in starting and stopping. To one working at writing the difference in smoothness between electric and steam locomotive is very noticeable.

The second of September was spent in reading and writing. I had for some time been carrying in my portfolio two books which I wanted to read. One was Beck's American Constitution. This I found so delightfully instructive that most of the day's reading was devoted to it. And as I read and made notes, and at times stopped to write, a young woman who with her mother occupied the space opposite Number 4 in which I was located, asked me, "Are you writing a criticism of the Constitution?" "No," I said, "but I am reading a very splendid treatise on it." She must have taken me for a law professor. I afterwards learned she was a graduate of the University of Illinois and was en route to Cambridge to do post graduate work in psychology at Harvard. The young man who was my "section mate," occupying "upper 4," when he saw me industriously writing, asked, "Are you outlining

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your courses?" "No," I said, "just making notes for some lectures." You see, he had also taken me to be a college professor. I learned he was a University of Wisconsin graduate and was en route to Northwestern University to take a teaching fellowship and do post graduate. He in turn learned I was somewhat of an itinerant church man en route to another church gathering. And at lunch the young man who sat opposite, looking at my Lambda Delta Sigma key, remarked, "What a beautiful key that is! What is it?" So I told him.

It is a bit strange, but true, that I am seldom taken for a preacher. I am usually classed by chance acquaintances as lawyer, physician, or professor, sometimes as an electrician, but seldom as a merchant or artisan. I wonder why?

Lambda Delta Sigma is perhaps unknown to some HERALD readers and so it may be well to tell somewhat about it. It is an organization among the college men and women of the church, organized in the interests of the education in the church. Some who are not graduates have been admitted because of their work in educational lines and their friendship towards educational endeavor. The society or fraternity may be said to stand for the spirit of stewardship; for the sentiment subscribed to by the members of the organization is that talents and possessions are consecrated to the service of God and the church. Lambda Delta Sigma will be recognized as the Greek letters corresponding to L. D. S. The fraternity fostered at Graceland College represents the Graceland spirit.

Rather late on the night of the 2d I closed my book, having finished it, turned off the light and sought sleep. Due into Chicago a little after nine o'clock on the morning of the 3d, the time after arising was spent in getting breakfast, packing grips and porfolios, and preparing to detrain.

The Grand Trunk train for Vicksburg, Michigan, was due to depart at a quarter of one, so I had three hours to make the transfer. This gave me time for a call at the office of Brother F. H. Johnson, whose wife is Mrs. Smith's sister. (This makes Fred H. and Fred M. brothers-in-law, does it not?) As assistant to the president and receiver of the road, he has had much to do with our traffic problems.

Well, because of sickness at home he was late to his desk, and by the time he arrived I had read the batch of mail I found awaiting me at his office. Then followed a visit about home folks, transportation matters, and finally lunch together, and then I was off to get the Grand Trunk train for Vicksburg; and as soon as the train was ready I was aboard, got a table, and went at that bunch of letters, and before Vicksburg was reached I had "cleaned up" on it.

Writing materials, etc., repacked in portfolio, I sat back for some meditation, and to wonder just how I would get from Vicksburg to Indian Lake, the train not stopping at the latter, hence the necessity of detraining at Vicksburg. I could not but think of conditions I might find in the district, for I knew that some of the Saints had been disturbed by the work of one who, disaffected himself, had while under appointment and drawing support from the church yet sown seeds of distrust and discord.

On detraining at Vicksburg I was pleased to find Brethren D. T. Williams and E. B. Blett awaiting the arrival of the train. My problem of transportation to Indian Lake was solved, for Brother Blett's "all steel Overland" was also waiting. A hasty trip to the post office to post the last of the mail I had worked out, and we were soon on the road to Indian Lake. I felt at home, for meeting "Dannie" was like meeting one of the family, and in Brother Blett I found a former fellow worker at Graceland College. At the reunion grounds in Lemon Grove I found many more old acquaintances and friends. I was domiciled at the cottage occupied by Brother Blett and family, and entered at once upon the work of the reunion, which was well in swing under the direction of Brother E. K. Evans, the district president, and Brother Williams, well supported by other earnest workers. I found the number of campers according to reports smaller than last year, due (it was thought) largely to the lateness of fixing the date and also to a shift in the date. But the spirit of the reunion was good, and the meetings were peaceful and profitable. Even the round tables (several of which were held) while earnest were quiet and resulted in good and in a better understanding on the part of many.

Once more my theme in speaking was largely on Zion and her problems, and once more I was made to rejoice in seeing the fine interst of the Saints in this subject.

The general order for each day was: Young people's prayer meeting at 6.30 a. m., followed by breakfast. Then some classes by Sister Blanche Edwards, followed by a general prayer meeting at 8.15 to 10.30. Preaching 10.45 to noon. Dinner (or lunch). At 2.30 stewardship classes by Brother C. J. Hunt. Recreation in the afternoon. Supper. Preaching seven o'clock, and campfire songs and stunts followed by camp prayer. Taps.

Variations from this occurred on Thursday and Friday (3d and 4th), when round tables were held in the afternoon; and on Saturday, when a special district conference convened. At this conference the attendance was one of the largest the district has had. The special conference was called for the purpose of selecting a president. Brother E. K. Evans of Grand Rapids had been appointed by Brother Williams to fill a vacancy. Because of conditions existing, and because of Brother Evans's physical condition, Brother Williams and I after consultation with several of the local brethren, and also with the assembled members of the priesthood, decided that for the present it would be best to recommend to the conference that to Brother C. J. Hunt be given the responsibility of district president, and we did so. Our recommendation was approved. Other matters related to this change were attended to, and the question of reunion for next year, the selection of committee, and matters relating to reunion finance, etc., were freely discussed. It was a good conference and in consonance with the prevailing spirit of the reunion.

Of the general authorities and conference appointees I found, besides Brethren Williams and Hunt already mentioned, Brethren John Shields, Percy Farrow, and S. W. L. Scott of the appointees, and Sister Blanche Edwards of the Department of Women, and Brother J. A. Gardner of the Publicity Department. Assisting Brother E. K. Evans of the local men were Lee Hutchins, E. B. Blett, C. R. Garnet, and others.

Indian Lake is a body of water some miles in length and perhaps a mile in width, one of the many beautiful lakes so abundant in Michigan. On its west shore is the fine grove owned by the Lemon brothers, and here on a lease the Southern Michigan and Northern Indiana District has erected a tabernacle and eating house, and in the shade of the grove each year have nestled the tents of the campers at the annual reunion. It is a beautiful spot, duly appreciated by the Saints who come to the reunion each year.

Sunday, the 6th, not alone the closing day of the reunion of the Southern Michigan and Northern Indiana District, but for me the closing of the reunion season, dawned to the accompanying patter of rain. The rain was much needed by the farmers and fruit growers, but for reunions and camps rain is always somewhat of a "damper." And yet the spirit of the camp was bright, for hope looks forward to the breaking forth of the sun. And hope here was not deferred; for by the close of the prayer meeting the sun had broken through and the Saints were happy. All Saturday afternoon and all Sunday forenoon there were new arrivals on the grounds, Saints from far and near coming to get what they could of the reunion. Some arrived just after the close of the morning preaching service.

I was the speaker at the morning hour and had the close attention of the audience which filled the tabernacle. At the close good-bys were said, for Brother Williams and I were to take train out of Kalamazoo about 1.30, as I was due in Independence for Monday night, for a Labor Day address.

I left the grounds feeling that on the whole the reunion meetings had accomplished much good, that the efforts of the opposition had been minimized, and feeling that the work was safe in the hands of the fine corps of local workers.

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I had met many old-time friends, and formed new acquaintances among the Saints. I was reminded of early Graceland days by meeting Volney Glidden and his brother, with their families. Volney had been a fellow student with me at Graceland and in the days when we recited in the "France Block"; that was the first year of Graceland's work. The few moments of conversation had with Volney revived many old-time memories.

I shall watch with interest developments in Southern Michigan and Northern Indiana, feeling quite sure the work is onward and growth is certain. May fraternity in and fealty to the cause characterize the workers of that district and may God bless and direct their efforts.

After a hasty but ample lunch at the cottage of Brother and Sister Kutt, Brother Williams and I were taken by Brother M. A. Ward in his Studebaker to Kalamazoo, the second time in recent months. Brother "Manley" has helped us out in reaching appointments.

Reaching Chicago at the Illinois Central Depot, a transfer to the Union Station, and at 6 p. m. we were out on a Milwaukee train, Brother Williams for Ottumwa, where he was to transfer for Lamoni; I for Kansas City—home and office work.

Driving over to the Campus in the evening I found it swarming with people. A closely contested ball game was running into extra innings, and evidences were plenty that a "big day" had been enjoyed. At the evening hour I spoke to about the largest crowd I have addressed on the Campus, speaking on the subject, "The sanctity of labor."

Next day, the 8th, I took up routine of home and office duties, getting ready for the convening of the council on the 15th.

And so, at home once more after the busy reunion season, hard at work with the multitudinous duties of office and administrative work, with scarcely an opportunity to recreate among my machine and hand tools in my basement workship, my "Little Journeys" will cease for a while at least. I shall hope that those who have in spirit followed me on these trips may have found some interest and benefit in reading of the incidents of a church man's activities. I have been busy, but the hope, the belief that my ministrations have helped the Saints onward, and mayhap caused them to "look up" with more cheer, more hope, with their burdens lightened a little by our common aspirations and deep interest in Zion and her cause, has buoyed me up, and I feel glad that I have been among the Saints in the various fields. I am encouraged by the many manifestations of faithful devotion I have seen. May God bless the faithful Saints. FREDERICK M. SMITH.

Seeking to Reach Young Not of the Church

CALUMET, OKLAHOMA, September 13.—About half of the group of young people here does not belong to the church, so we plan to give half the time to programs that will interest them and also give them an opportunity to take part.

We find that by the young people of the church taking the lead we can get the others to take part in debates, songs, plays, and readings, and by careful selections can get readings or songs that will be worth while.

We have also found that by having our young people meet together and getting accustomed to getting up and expressing themselves helps to cause a better feeling in our community. Also having our meetings in the church helps to keep the Evil One from putting in his temptations to drag the young boys and girls onto the downward road.

Our officers are: Harry Murl Elwell, president; Earnest Crownover, vice president; Elim Crownover, secretary and treasurer; Earnest Crownover, teacher of the Book of Mormon class.

We ask the prayers of HERALD readers that God may use us as instruments in his hands for the uplifting of the gospel banner; also that we may live clean and pure lives before those who do not belong to the church, that it may cause them to want to join. HARRY MURL ELWELL.

Evangelist Greene in Colorado

A letter to the First Presidency

I conclude my series of meetings at Fort Collins to-night. Have delivered ten sermons to attentive audiences of Saints, with a few interested nonmembers present each evening. It has been a pleasure to meet with the splendid Saints here who are trying hard to pay for a good church building and to let their light shine to others.

Will be in Denver Wednesday. By request of Brother Bruce Brown, district president, I will visit Wiley, Colorado, for a two-day meeting Sunday, the 20th. It is a long journey from here, but am glad to render assistance whenever I can. Have been greatly blessed in my work by the enlightenment of the Holy Spirit, and rejoice in the blessing of God granted to me. Weather has been delightfully cool here. My top coat is very comfortable most of the time.

Am feeling the strain of constant preaching and will welcome this few days of rest before our next service.

U. W. GREENE.

FORT COLLINS, COLORADO, September 15.

Another Testifies as to Efficacy of Word of Wisdom

BIRMINGHAM, ALABAMA, September 20.—Alabama is one of the States that borders on the Gulf of Mexico, and the sun shines hot, especially in spots. The Birmingham official thermometer registered 108 one day, and was up to 106 several days. According to a report I saw in the *Birmingham News*, Birmingham was the hottest town in all the South. In the winter it is also reasonable about getting cold. However, people live here in spite of the heat, and I am getting fat regardless of the fact that I worked out in all that heat, laying brick in the sun, sometimes eleven hours a day, and was the only man that did not hunt the shade.

I have tried to keep the Word of Wisdom ever since I belonged to the church, about twenty years, and outside a bad case of catarrh, which I had long before I joined the church, I am well.

I recently saw a prize letter in the *Birmingham News* about Alabama, which stated that Alabama ranks first in its variety of products and heads the list in the length of navigable waterways, the amount of black soil, and river bottom lands. It is prominent in the growth of citrus fruits and produces the finest pecans in the world. The mineral production of Alabama is the richest in the world, and it is said to be the only region in the world where all the minerals used in steel making can be found within a stone's throw of each other. It is too bad that some of this is not owned and controlled by Latter Day Saints.

We had the usual crowd at Sunday school to-day, then went to Brother Booker's at Bessemere for service. There were present the Bookers, Chandlers, and Yoders, but we understand that Sister Carroll is back, so we will have two more soon.

I read with much interest the news from the Central Michigan reunion. I see that old Brother G. W. Burt's influence is still felt there—free meals at conferences and reunions, then have money left to start the next reunion. This gives poor people a chance, who could not attend otherwise.

My faith is strong. All the trials and troubles of my life, which have been many, have helped me to see my duty and realize my responsibility as a Saint. I hold hardness toward none. My advice to every Saint is to go forward. We see only the outside, but God knows the hearts of men. The words of the Apostle Paul are surely true when he said all things work together for good to those who love the Lord. We may not know the reason why dark clouds so often veil the sky, but God knows, and that is enough. "Beneath the darkest cloud, God's hand I see." Courage, Saints. Respect our President as a leader. Heed his prophetic counsel, and trust God for the rest. I am sure Zion will be redeemed.

E. I. YODER.

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Special Meeting Uncovers Deep Interest

CORINTH, ONTARIO, September 11.—A very profitable day was spent at Corinth on Sunday, September 6, when Saints and friends gathered to celebrate the one-day special meeting. It was indeed a time of rejoicing, although the day and attendance were affected by rain, for it poured from early morning until about three in the afternoon. However, for those present the sun of righteousness shone in the meetings from their very beginning, and our hearts were made glad by the continuous outpouring of the Spirit which ran from one to the other like oil from vessel to vessel. The prayer service of wonder and delight, filled with ardent testimonies of a longing to do more effective work for the church, was the order of the day. Such prayer services are an inspiration, a foretaste of Zion. Sacrament was served at this service.

Bishop J. L. Burger was in charge of the prayer service, and he also occupied at eleven o'clock with a discourse which was much appreciated. His timely topic was, "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." Make the church your choice, or do the other thing. Don't halt; you're losing ground.

Dinner was served in the church because of the continuous downpour of rain. Corinth Saints have a happy knack of being able to bring delicacies to tempt the most fickle tastes. All present made a substantial meal, but like the five loaves and two small fishes, there seemed to be an abundance left.

Elder H. A. Koehler occupied at half past two with the subject, "We are laborers together with God." We must sink our individuality for the interests and benefit of the group. *Service* is the watchword, which entails suffering and sacrifice. Give until it hurts for the glorious gospel, the wonderful latter-day work. May we be able to fight the good fight, not for the gain or crown we have been promised, but to prove that we are really in love with this work for the uplifting of our fellow men, and as the Apostle Paul so beautifully expressed himself, "the love of Christ constraineth me."

Distance compelled many to forfeit the pleasure of the evening service.

A Day Well Spent in Outing

OWEN SOUND, ONTARIO, September 9.—The Sunday school held its annual picnic on civic holiday, August 3. As usual, every boy and girl that could possibly be there was at the church at the appointed time, from which place arangements had been made with Brother Silverthorn to convey them to Harriston Park by truck. Many "older" ones were also on hand, especially for the second load. Before the noon hour had rolled around, all were enjoying themselves, some playing ball, others quoits, while the majority of the children were making good use of the swings, slides, etc., provided by the park. Elder G. C. Tomlinson, sr., was with us and most of the afternoon could be seen trying to defend his quoit ability by throwing the shoes.

After dinner everyone settled down for a real afternoon of sport. A couple of games of ball were played, one by the older ones, the other by the smaller boys and girls. Races for all were thoroughly enjoyed, some of the sisters proving that they still retain some of their schoolgirl agility. When the call for supper came, most of us felt inclined to respond, feeling that our afternoon's sport had given us a tremendous appetite.

After all had satisfied that "vacant feeling," preparations were made to return home. The evening twilight found all ready to retire, after an excellent day's outing which was thoroughly enjoyed by everyone present, especially the kiddies.

A number from this branch attended the special services held at Port Elgin August 23, also those at Ravenna a couple of weeks previous.

We are extremely sorry to announce the death of Sister Jackman, which occurred on August 20. While she had been seriously ill for some months, the news came to all as a shock. Elder G. C. Tomlinson was called from Saint Marys to preach the funeral sermon.

All are glad to welcome Elder Belrose back again. He has recently returned from Detroit, where he has been working all summer. Reggie Parker, who has been visiting his parents, has returned to Cleveland, accompanied by his father, Brother Walter Parker, who is seeking employment. Brother Lorne Wilcox has also returned to Thessalon, where he has a position, after visiting his parents. Our branch seems to be gradually decreasing in numbers, Brother Earl Elliot having gone to Hepworth where he has obtained work.

Latest news brings us the report that Elders J. W. Peterson and Grant St. John, who have been holding tent meetings near Ravenna, have moved the tent to Dundalk, where they are replying to a Mr. Jackson who has made an attack on the church. They seem to have been stirring things up a little in that part of the country and report great crowds attending the meetings. Continued success is our prayer.

Several from this branch expect to go to Holstein next Sunday to attend a special meeting which has been called for the purpose of making arrangements for the holding of a reunion next summer, such as the appointing of officers and discussing the suitability of purchasing a reunion grounds. If this materializes, a long-felt need in the Owen Sound District will have at least been partially filled.

Eight Weeks in Sweden

(A letter to the Quorum of Twelve.)

This writing finds me back at my home in Porsgrund, after an absence of nearly ten weeks. We were in Sweden over eight weeks of that time and enjoyed working with and assisting Brother Johnson in his missionary activities in that field. Brother Johnson is a fine man, a humble and faithful missionary, self-sacrificing, and always willing to prefer his brother in honor. It was a pleasure to me to have those eight weeks of association with him. I trust that our sojourn among the Swedish Saints was as much benefit to them as it was to us.

Brother Johnson has a very hard field, working as he does, in and around Stockholm. In that large city there are so many meetings held in the name of Christ, so many voices calling to people, that it is very difficult to interest many in the message that we bring. However, Brother Johnson is not discouraged but is up and doing, visiting people, distributing tracts, and holding as many meetings as he has opportunity. It is well that he is to receive some help in the near future. He has been there alone as a missionary for five years. Brother Okerlind's presence in the country will help to make him feel more confident and not so much alone, even if they do not work together all of the time.

A very pleasant climax to our visit in Sweden was that on our last night in the country I was permitted to baptize Brother Johnson's two oldest daughters. This event brought joy to the hearts of the parents, and indeed it should, for I am sure that most parents are glad to see their children enter into a covenant relationship with God in this true church of which we are members.

It was my happy privilege, on the morning of August 19, to attend the opening session of the Universal Christian Conference on Life and Work. That large church was crowded to capacity with over six hundred church representatives from all parts of the world, the King and Queen of Sweden and several other members of the royal family, and many hundreds of visitors (as many as could crowd into the church).

Perhaps never before in the history of the world has there been assembled in one service such an august body of churchmen. There were thirty-seven countries represented and many religious faiths. The songs, as well as the response by the congregation to the chants of the officiating priests, were sung in four languages—Swedish, German, French and English. Copies of the songs were distributed

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among the congregation, and each person sang in the tongue that was easiest for him. Never before has the Patriarch and Pope of Alexandria left his homeland to come west to meet in an international conference with other church denominations; but he as well as other important personages were present at this conference.

The opening address was delivered by the Lord Bishop of Winchester and was a stirring appeal to the churches of the world to put into operation and practice the social program of Jesus Christ. He used many expressions that are fast becoming household words among Latter Day Saints, such as "community conscious"; "the salvation of the group as well as the individual"; "the changing of society's viewpoint as well as the private person's"; etc. It was a wonderful address, but as I stood there in that crowded church listening to it I could not help but wish that it had been our own church president who had been extended the honor of presenting that important subject to that world representative assembly. His many years of intensive study of that question, coupled with the inspiration that the church has received from God, has qualified him to present that subject as well if not better than any other man in the world. But it is doubtful as to whether our church would have been permitted a representative in the conference, much less our leader having the honor of giving the opening address.

We left Stockholm on the evening of August 27 on our way home to Norway. We stopped at Bøn next day and remained there three days, holding three meetings and encouraging the Saints all we could. We came home to Porsgrund August 31 and received a royal welcome from the Saints here. We were met at the train by Brother Muceus and several of the other Saints. This was our first meeting with Brother Muceus since his return to this field. We have begun working together, and we trust that our united efforts will put the church work in the country on a firmer foundation that it has ever been before.

Before Brother Hunker's return to the States, he and I worked for several weeks selecting songs and making the manuscript for a new song book for this mission. I placed the order for five hundred copies with a printer here in Porsgrund shortly before I went to Sweden. Since my return I have received the books and am highly pleased with them. This mission has been short of song books for some time, so we are glad to have a good supply. They are nice little books, containing one hundred and forty-two songs, and are bound in cloth. We have raised over half the money to pay for them and are confident the remainder will be forthcoming in due time.

I trust the work of the church is moving forward and that all engaged therein are being blessed in their efforts.

PORSGRUND, NORWAY, September 3. V. D. RUCH.

Belvidere Sunday School Visits Rockford

ROCKFORD, ILLINOIS, September 14.—The Saints here are striving to climb upward in this great work and this year have had much to encourage, one of the main things being the renewal of our prayer meetings with greater interest than ever before.

Several visits from our district president, the district missionary, and one from the district Sunday school superintendent, have been much appreciated, and we would say to all to come as often as possible.

Rally day was held May 24 and 25, which proved very interesting. Invitation cards were sent to all near-by branches, about seventy-five responding. One family came from Michigan, the Jordans, one-time members of this branch. Elders J. Cooper and O. A. McDowell were the speakers.

On June 21 we had a Children's Day program and entertained the cradle roll mothers. The program was composed almost entirely of children and was the best ever given in the hall here. May we have more like it.

Elder Okerlind gave us two very interesting discourses July 26.

Attendance at meetings has fallen off quite a bit this summer, but we hope that in the fall everyone will be at work again.

We judge from the report of others who attended the reunion at Madison, Wisconsin, that they truly enjoyed a spiritual feast.

On September 13 the Belvidere Sunday school came over and surprised us. An enjoyable time was had, and as they departed for their homes we wondered why we do not have more of these surprises that draw us nearer together in this wonderful work.

The Department of Women is still trying to do its part, meeting every two weeks to study the Book of Mormon.

Four members have been added to the branch, two by baptism and two by letters of transfer.

But with all the good things, we have had our trials. One family of seemingly good workers has been lost through indifference, and two splendid young mothers were taken by death. We are trying to leave it to God, who knows best, and ask the Saints to remember us in their prayers, that we may do our part in this part of the Lord's vineyard.

From the Hoosier Capital

INDIANAPOLIS, INDIANA.—A former mayor adopted as a slogan for our city the term: "No mean city"; so, like one of our former brethren, a resident of Tarsus, we feel proud of the fact that we are "a citizen of no mean city," and assure you that Indianapolis is still on the map, and we are striving to keep it there.

Ten from our branch were at the Kirtland reunion, although some were only able to be present on the closing day. Those who attended the greater part of the reunion are enthusiastic in their praise of the benefits derived from their attendance. The writer was privileged to attend the closing day and feels another beautiful experience has been added to his life.

Kirtland has to be seen to be appreciated. The architectural beauty of the temple and the care exercised in the execution of the minutest details of its construction, denote that its builders were deeply in love with their work, that each sensed his responsibility and was inspired with a desire to give the best there was in him. How like the Master of men, and what an inspiration it should be to us who are intrusted with the redemption of Zion to use that same painstaking care to display that same earnestness of purpose, to sense our opportunities and responsibilities, and to so labor in our sphere that we may leave to our posterity as fitting a monument of our love and devotion to the Master as our predecessors have left in "The temple on the hill."

Several of our number motored to Michigan and spent their vacation attending the reunion with the Wolverines. An enjoyable time is reported.

Brother and Sister Bennett of Martinsville recently met with us in our sacramental service. Sister Powers of Morgantown is a frequent visitor at our services and renders valuable assistance in the Sunday school. Brother and Sister Frandsen of Anderson were present at our last sacramental service, and we enjoyed their presence and association.

Sister Alice Hartje has returned to Graceland to continue her studies under its beneficient influence.

The vacation season has ended, and we are again getting down to business. The state fair was held in our city September 7 to 12, and our branch decided to run a refreshment stand. The financial result was $251.45 in cash, and supplies on hand to the value of $20 which can later be used to further swell our treasury.

But this is not all. A vast amount of valuable experience has been gained, a business and financial standing has been acquired in our city and with the State Board of Agriculture. These are assets which will be of great value to us in the future. But best of all is the knowledge gained of what can be achieved by unity of purpose and cooperation of effort.

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Port Huron Branch Has Good Meetings

September 14.—Vacation over, school opening, the Port Huron Branch has settled down for the season's work ahead. The Department of Women in the city is very busy arranging for its annual rummage sale, the choir is getting under way for some new music, the Temple Builders are planning their work, and the priesthood are getting together every other week for a fifteen-minute prayer service, then starting out for a house to house visit of every member of the church in the city.

Experience has taught us that personal contact gets results. We are trying to keep in close touch with every movement in the city in the interest of the church work. The Department of Recreation and Expression is organizing the various study classes which will give to its membership plenty of opportunity to improve their knowledge in the church laws. The prayer meetings lately have been of a high spiritual order. The keen interest being manifested along this line tends to bring the Saints to a higher plane. Work of the Eastern Michigan District shows improvement. The two-day meeting at the Marlette Branch August 29 and 30 was of a high order. The Sunday morning prayer service was especially enjoyable. Elder T. L. Clark sang the following, to the tune of "Admonition":

Hearken, oh, my covenant people,
'Tis "I Am" that speaks to thee,
And your prayers and testimonies
Have ascended unto me.
In times past, have I not blessed thee
With a measure of my grace?
And my hand is not now shortened
But will guide you safely through.

Yea, through trials and temptations
By my Spirit, I will be
Your salvation, shield, protector,
Till the dawn of perfect day.
Lift then up your heads, my people,
Cling more closely unto me,
By the measure of your service
I will measure unto thee.

Be ye not disturbed, my people,
By the rumors that you hear,
Though through darkness some may falter,
Multitudes my work will hear.
Zion's beauty shines before you,
Beckoning that you forward go,
Will ye heed my loving counsel,
And by deeds your purpose show?

Swift destruction waits the heedless,
Who my work have tried to fraught,
Having grieved my loving Spirit
Heedless of the things I've taught.
Why, then, will ye linger longer?
I, your Savior, call for thee,
Come, oh, come, where peace and pardon
Offer joy so full and free.

Following the song, Elder John R. Grice spoke in the gift of tongues and gave the interpretation. Excerpts: "My people hear my voice, and their hearts are rejoiced." "It is my will that my people put in operation my law." "My fire shall burn in the hearts of my people, purging out the dross of sin." "My decree has gone forth to evangelize the world; I have set my hand the second time." "I command you to uphold the hands of him whom I have put at the head of my people, and also him whom I have placed as Presiding Bishop." No doubt could exist in the minds of those present as to the divinity of these manifestations.

The district is looking forward to the annual conference at Croswell September 26 and 27. Interest being manifested in this gathering and the outlook of other gatherings for the work of the young people, give new zeal to all working for the accomplishment of the work we love best. At the close of the preaching service last night, we united in marriage Brother John Garner of Detroit and Sister Ellen Sheffer, daughter of Elder and Sister W. H. Sheffer, of Cheboygan, Michigan. M. W. LISTON.

Wiley, Colorado

Now that conference is over and the usual summer vacations and visits have been taken, the attendance at Sunday school is getting back to normal. Last Sunday it was fifty-eight, which gives those who have the responsibility of the work encouragement in pressing on.

Last Wednesday evening a few of the Saints gathered at the home of Mr. and Mrs. I. N. DeLong for a birthday surprise party. The surprise was a complete success, and the birthday presents bestowed gave pleasure both to those who gave and those who received.

The last Sunday in August was the date set for the joint picnic of the Wiley and Utleyville Sunday schools, and the place was on one of the creeks between Lamar and Springfield. A very pretty site was selected by the Utleyville school, and those of the Wileyites who were able came well supplied with ice cream and lemonade. About eighty were present at the picnic, and a fine time was enjoyed by all. Brothers DeLong and Bausell gave excellent short sermons after all had arrived.

After the bountiful dinner, the crowd walked down the creek to a suitable place where the ordinance of baptism was administered to a fine mother and three of her sons, Utleyville people, who will make a worth-while addition to the membership there.

Of course Utleyville won in the attendance contest—such enthusiasm as they are able to keep could not go unrewarded, and the Wiley folks were glad to put up the treats for the winners. May the good spirit that is now theirs ever abide with them.

There is a rumor of a two-day meeting at Wiley some time in September, when Brothers Brown and U. W. Greene will be here. Further announcement will be made when more particulars are available.

Preaching services are now being held every Sunday morning at the Wiley church.

Santa Ana

August 23, the first Sunday following the reunion, the Santa Ana Saints resumed local services again. Naturally the big question in the pastor's mind was, How many will now demonstrate that the reunion was to them a spiritual revival, an inspiration to service; and how many will demonstrate that the reunion was to them a sort of spiritual struggle or effort from which they must now relax or take a vacation? The renewing of services seemed to indicate that we had both, but happily the former class are in the majority.

On August 30 we omitted services to make a pilgrimage to Los Angeles. The occasion was the consecration of the new pipe organ, of which the Los Angeles Saints are so justifiably proud. Most of the Santa Ana church-going Saints were there. The principal events of the day were the sermon by J. A. Gillen at eleven o'clock; picnic lunch at Exposition Park; Oratorio, "Queen Esther," at three; and the sermon by T. W. Williams in the evening. The latter we could not remain to hear.

September 1 was Santa Ana night at Watts, where Brothers P. R. Burton and T. W. Williams have been holding forth with the missionary tent. We felt that Santa Ana Saints had demonstrated their missionary spirit when we counted twenty-six from Santa Ana, members and nonmembers of the church. Brother Williams gave an excellent sermon on the first four principles of the gospel.

On Sunday evening, the 6th, the pastor and his family and Sister Taressa Koonce went again to Watts to hear

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Brother Burton preach on the Indians and their religion. Brother Burton exhibited many Indian relics of value, and explained them in a very interesting way. Chief Arrowhead sang an Indian song. We might add, too, that Chief Arrowhead is an expert pipe organ player and presided at the pipe organ during the rendering of "Queen Esther" at Central Los Angeles Church. This was the last night of the missionary tent meeting at Watts, which we understand is now organized into a mission under Brother Sutherland; and the tent has been moved to 1161 South San Antonio Street, near the Belvidere Branch, where Brothers Burton and Williams began last Sunday evening.

September 13 was rally day for the Santa Ana Saints, and a real rally day it was, too. The Sunday school gave a short program: A reading, "The great stone face," by Sister Pauline Calkins; songs by the children; a violin solo by David Carmichael; and a playlet, "Moses," by Dorothy Thurston, Mildred Calkins, Alta Carter, Virginia Pope, Phyllis Pope, Pauline Calkins, and seven-month-old baby Havens.

At eleven o'clock Brother Walter W. Smith, pastor of Central Los Angeles Church, gave us one of his splendid sermons, after which most of the Saints took lunch as one big family in the basement. At five o'clock Brother Smith preached at Birch Park to quite a number of strangers, as well as Saints. At half past seven the Los Angeles Saints gave their two religious dramas, "The seeing heart," and "Lydia, seller of purple," under the direction of Sister Smith. The dramas were wonderfully impressive, and were witnessed by fully two hundred people. Everyone returned home happy and apparently satisfied with the day's services and events. LEONARD S. RHODES.

Gains and Losses at Runnells

RUNNELLS, IOWA.—We have received a young man into the church who has been helping as Religio superintendent for the past six months. He is Ralph Freel, who was baptized during reunion. Nine were baptized during that time, and he is the only one who became a member of our branch. His grandfather was an enemy of the church, also his father, but after investigating the work for over two years he has obeyed the gospel. He was ordered by his father to leave the house in the night, but a reconciliation was effected the following day and he was asked to return. The rest of the family are members of the nonprogressive branch Church of Christ and are friends to many of the brethren of the ministry, but not to their religion. The brother will no doubt influence other members of his family and convince them of the truth.

Sister Charles White is convalescing after having all of her teeth removed.

Faye Heiny will leave Wednesday to attend the State Teachers College at Cedar Falls. The prayers and best wishes of the Saints will follow her.

Lola White, Mabel Tingle, and Winnie Clark are teaching the same schools they had last year and are very successful in their chosen work.

Attendance at branch services was very light during the state fair, and it is hoped that now the event is passed we will enjoy better attendance.

Arthur and Blanche Williams, who were faithful about coming to church, have gone to Dexter to engage in the poultry and produce business. We miss them very much. They have never united with the church but have helped greatly in the branch work. Fred Williams went with them also, which took another prospective member away.

Thus we are dwindling in numbers, but we hope to continue to keep the camp fire burning and make a great contribution to the community life of this place, gathering in the honest in heart and preparing all for Zion.

Earl Ackelson, who was not a member of the church but was friendly to it, was killed in Maytag's factory at Newton, Iowa, August 28. He was grinding aluminum tubs at the factory when the emery wheel broke, striking him in the breast and killing him instantly. Friends bore his body home to his family, who did not know of his death until they arrived. The shock overcame his wife, and it appeared for a time that she would not recover. She is the granddaughter of W. C. Nirk. The funeral was held at Morgan's Funeral Home on August 30, where all who could get in gathered to show their respect to the deceased. Elder Clyde McDonald of Runnells preached the sermon. Many who were there had never heard a Latter Day Saint sermon before, and much interest was manifest in the good attention shown. Besides the widow, he leaves a boy of three and a baby four weeks old.

A Profitable District Priesthood Conference

(From a letter to the First Presidency.)

Last Sunday we held our district priesthood conference in Salt Lake City with a good attendance. I feel that it was one of the most profitable services held in the Utah District in my experience. The papers prepared by the brethren were splendid, which proved to me that the men are developing. Discussion was entered into with interest in all the subjects under consideration. We discussed at length the program of the church and our social plan. Am glad to report that the majority of our priesthood in the district are very much interested in this phase of our work. We are trying to establish classes in the different branches to take up the pamphlet prepared by Brother Carmichael and study it. I feel that possibly a greater good will come this way.

Saturday and Sunday we have our second young people's meeting of the district, holding it here in Ogden. There is considerable interest shown in this.

The thirteenth of this month we begin tent services in Malad. We are setting the tent up near the center of the town. We anticipate a good series of services.

Altogether our work in the district is better than it has been for some time. Though there are features that are discouraging, yet I feel like pressing on and helping to establish faith and confidence among our people so that our cause may be more permanently established in the Utah District.

The Presidency has a standing invitation to visit the Utah District at any time. Come and we will try to make your visit worth while.

May success attend you is my prayer. G. P. LEVITT.

OGDEN, UTAH, Septembber 1.

Fanning and Troy, Kansas

FANNING, KANSAS.—The cooler September days are here, and we look for a bounding upward of attendance at all services. Also there are busy times for the farmers, as the apple crop is being harvested in this locality. Many strangers are being housed in and around Troy, which is an apple center. Many loads are being hauled daily, to be shipped out, while many crews of pickers and packers are busily engaged in the orchards.

The Marsh brothers, of Bern, Kansas, have purchased homes near here and will move next spring. We welcome them in our midst.

The branch president is preparing to have special services for the young people next Sunday morning, and the chorister is arranging to have a junior choir furnish the music.

Sister Vera Twombly has gone to resume her studies at the State University at Lawrence. Brother Samuel Twombly and his wife went to Netawaka, Kansas, last week, where he preached the funeral sermon for the infant grandchild of John and Maggie Green of that place.

We speak for those with whom we have conversed, that the writings of our editor in chief are very much enjoyed, and we hope to see them continued.

We are doing some special work in endeavoring to get the church publications in the homes of the Saints.

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Council Bluffs, Iowa

September 22.—Council Bluffs Branch is progressing as usual, but with renewed interest since the district reunion held in this city in August. The Wednesday evening prayer meetings have been especially good since then; everyone seems determined to make them better by doing his part, and the result is more spirituality among those who attend.

We have been fortunate, too, in having several good speakers. Brother Rushton spoke for the Central Branch on Sunday evening, August 30, and gave us a splendid sermon. President Elbert A. Smith spent all day Sunday, September 13, with Council Bluffs Saints, speaking both morning and evening to a full house, and to the members of the priesthood in the afternoon. His sermons were uplifting, and the good resulting from his visit cannot be told. On Sunday, September 20, Apostle James A. Gillen was with us and preached twice for us in his characteristic and forceful way.

Now that vacations and reunions are over, our Sunday school attendance is picking up, and earnest efforts are being put forth to make the school better in every way for the fall and winter. Two classes for the special study of stewardship have been organized, and a great deal of interest is being manifested. Teachers' and officers' meeting was held recently, preceded by a luncheon. Attendance was good, and all seemed to be enthused with the work before them. Promotion day exercises are to be held the first Sunday in October, at which time about forty will be promoted in the different departments. The average enrollment of our school for the first six months of the year was 259, with average attendance of 201. One of the greatest drawbacks to the success of our school is the lack of room. We are hoping for better days along this line. In the meantime the superintendents say they will crowd the walls to the utmost.

The Religio, or Department of Recreation and Expression, is moving forward in a pleasing way since reunion. Brother C. A. Skinner is again in charge, and, together with his committee, has provided some very interesting programs. One Sunday evening we were entertained by four prominent musicians of the city in violin, piano, and vocal solos and duets. Another evening a group of songs was given by Brother James Dempsey and illustrated with chalk by Brother Skinner. There are other good programs planned for the future. Programs are not the only interesting feature of our Religio, however, as several of the classes have decided to study stewardships, which fact proves that the Council Bluffs Saints are anxious to prepare for the establishment of Zion.

The Department of Women is meeting regularly and held its last monthly meeting at the home of Mrs. F. C. Fulberg. All business matters were transacted, and plans for the annual bazaar to be held in November were made. During the social hour that followed the business period, Mrs. Fulberg sang, Mrs. Rudd gave a short talk, Mrs. Heide gave a piano solo, and Mrs. Currie, the president of the department, gave a short talk. Refreshments were served to about forty-five guests.

The Department of Music is also moving forward with renewed interest, now that the fall months have arrived. Beginning with the month of October, the department will broadcast from the new radio studio, K O I L, the Monamotor Oil Radio Station at Council Bluffs. The date set for this program is October 2, and the studio broadcasts on 278 meters, 500 watts. Again on the 6th of November and again on the 21st of December the Department of Music will broadcast a program over this new radio station. This last date being during the Christmas week, will be under the direction of Brother W. T. Spanswick, director of the Central Church Choir.

Beginning with the month of November a series of programs will be given at the Central Church, the first one being a joint recital by Miss Cleo Faye, pianist, and Miss Marie Salisbury, violinist. Both of these young ladies are instructors in their respective lines.

The choir at Central Church is turning out for practice on Thursday evenings in good shape, and the results are shown at the Sunday services. This is one of the best choirs in the city, and many compliments are given to its work by out-of-town people who visit us from time to time, as well as from our own people.

The L. D. S. Orchestra of Central Church is doing well, and we expect very soon to hear a program given by them. We have a very capable leader in Brother Jean Turpin.

The young people of to-day are the grown-ups of to-morrow and must be taken care of, and the music department intends to do its part in giving them something to do in the church and its work so that they will not care to go elsewhere; and as we do these things in an unselfish manner, God being with us, we will succeed.

Pleasantview Branch

TRYON, NEBRASKA, September 14.—The work in this branch is progressing slowly but surely. Preaching is held every other Sunday, and the first Sunday in the month is set aside for sacramental service and prayer meeting.

Last Sunday Elder J. F. Payne delivered a very fine sermon, using for his text, "Strait is the gate and narrow is the way." He talked mostly on the duties of officers and members, and his instruction was appreciated by all.

The Sunday school picnic held August 29 was well attended. A program was given, and the young people took an active part in the entertainment. The older ones also acted on the program to entertain the young.

The need of suitable entertainment to meet the needs of the young is keenly felt here. They need something entertaining as well as educational and uplifting, and they should not be left to seek entertainment for themselves in the world.

Our Sunday school lessons are food to the soul, and we are grateful to God for the workers that furnish such good lessons, and to those who work hard to make them meet our needs. The pupils of the junior grade here are a live group and like the lessons fine.

The Sunday school will have a program and some other entertainment once in a while. It is a help in many ways and takes a heavy burden from the branch by supplying the need of proper entertainment.

Prophecy and Tongues Bring Comfort

MARION, MICHIGAN, September 14.—The Saints here have had some discouraging times, but more have been encouraging. At times I have been tried until I did not know which way to turn, but God has come to my rescue.

Sunday morning we had prayer meeting after Sunday school. I had asked the Saints to remember me, as I have a goitre that has been bothering me lately. I had been administered to, and had taken medical treatment, and it seemed as though something had to be done. During the meeting a brother arose and spoke in prophecy, telling us that the Lord was pleased with the assembling of the Saints, as their prayers and desires were one. He told us not to worry over the trouble in the church, for he had placed those in charge who could care for it. After the brother sat down a verse of "Redeemer of Israel" was sung, then he arose again, coming over to where I sat. He spoke in tongues, after which the interpretation was given, telling me to be of good cheer, that the Lord knew of my condition and was watching over me. I was told that if I underwent an operation, He would guide the hand of the physicion, so that I need not fear.

It is wonderful to be in a church or organization where God will speak his will to us. I hope to live so that I will not grieve Him who is so good to us.

Our branch is small, but we are trying to live in unity. We can gratefully say that all pray for our President, that he may be led aright. We are weak, but are trying to overcome so we can be worthy of God's Spirit.

AMY HUBBARD.

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Santa Barbara Expects a Church House and Branch

We all being interested in the great work of Christ, Santa Barbara desires to take advantage of this opportunity and pass along some notes on what this group has been doing and expects to do in presenting the restored gospel to the people of this city.

Our Brother G. H. Wixom wrote for these columns and remarked upon the rather severe earthquake he had experienced while in this city, and now that two months and more have passed we can see more clearly and know the real effect the concussion had upon the city and add some observations on it, also the prospects for growth of a church here.

For the benefit of those who have never visited this city, it may be well to pause a moment in delineation. Santa Barbara is a unique city. To fully describe it would take several pages, so suffice it to say, we have a city permanent in character, carrying a population of thirty-three thousand, supported in part by outlying agricultural districts, by retired persons of wealth, and by tourists. We claim no beach town popularity, but remark upon the moral cleanliness and orderliness that usually distinguishes a town where there is that lack of lower class amusements and recreational gatherings.

The city lies nestled in a small valley, one end terminating at the sea. It spreads over the entire valley and part of the surrounding hills, enjoying that natural tranquillity afforded by its snug position between the mountains on three sides and the deep blue channel on the other, having no factories or noisy industrial activities to mar that restful impression: at peace with itself and the world.

It was founded by the Spanish, most of the streets retaining their original Spanish names. The buildings of recent design and construction distinctly reveal the Spanish influence upon architecture. Not only is this true of dwellings, but of business houses. The old mission adds to the atmosphere, and on the whole the Santa Barbarians proudly boast of the beauty of their city with its flower gardens, the hint of Spanish origin in building designs, one section of business properties being so elaborate as to give the impression to one of really being in old Spain; the moderate climate, and the picturesque setting that causes much enthusiasm among many visitors who view the delightful panorama from the scenic drives along the hillsides.

Summer was here. Spirits were high, and to awake on the morning of June 29 to find the cherished city they so proudly held as the best efforts of their labor and ingenuity lying scattered at their feet! Shapeless piles of debris where once stood the thing of beauty! Would it not rend their hearts and almost bring suffering to the very soul of a population that loves to delight in the beauty of a city rather than hold just a pecuniary interest as an incentive? Probably it did at first, but the outcome was as a stimulus to optimism, an optimism that remains paramount in the minds of all. Not only is rehabilitation actively under way, but the slogan, "A bigger and better Santa Barbara," has been adopted, all proof of the determination to emerge from the ruins to a more beautiful and grand city than before. No laxity is manifest, but a spirit for achievement and progress.

So the city stands; ready—presenting the opportunity to establish a branch of Christ's true church within its limits, to arise simultaneously with the city. And, too, it may be noted that this is the first endeavor of our people to build in this place.

Eighteen months ago a Sunday school was organized. We met in the homes of the Saints, at the parks, and finally rented a hall. The hall served as a place of meetings and to hold us together but was not well adapted as a place for growth. Also we were handicapped by the lack of local leadership; but this period of slow progress served to strengthen us and prepare us to put forth greater efforts as opportunity presented itself. That opportunity has come. Our program is worked out; interest is high; and we are going on with that determination of success; the success that we all feel assured will come. We have prayed, we have hoped, and have looked forward to the time that Christ's church could be truly represented in Santa Barbara, and now with glad hearts we feel a vision from past days about to materialize; our dreams transformed into reality.

From past experiences here we know that this city contains many gospel-hungry souls, people seeking light and truth, people starving for the true message of Christ and his gospel of love. The field is rich for missionary work. We as just a group cannot handle the situation, and it needs be that we receive help. In this we have been unusually fortunate by being allowed the missionary tent. It is to come here very soon with Brothers G. H. Wixom and P. R. Burton as speakers. They will have numerous charts to speak from. A stereopticon machine with many interesting slides will be used. The people are to hear something along gospel lines that they have never heard before. Do you wonder our hopes are high?

The next feature on our program is a building. The hall spoken of earlier in this letter was not very suitable. It was a small building in a poor location, but that does not worry us now because of the fact the earthquake wrecked it for us. Buildings are at a premium now, and it would be rather difficult to secure a place suitable to invite interested persons into.

Our group met in business capacity to consider this need and, as a result, voted to build something more in harmony with our hopes of progress, something to follow up the tent meetings with. For our individual needs we might get along well enough, but the work urgently requires that we build. It is a missionary work we are called to do. We must not fail.

The particular location of the building-to-be is in a newer portion of the city, and no church is as yet in this section. It is conveniently located and accessible from all parts of the city. Again we have reason to feel grateful for the opportune advantages. In regard to the church building itself, committees have been appointed and are in operation. Members of this group have pledged the first full day's pay of each month to be placed with the building fund. The business houses and the banks of the city are to be canvassed, not taking the nature of a begging campaign, but, on the contrary, it is quite in taste in Santa Barbara now, after the recent disaster.

Optimism and enthusiasm are contagious, and we are trying to pass the germs along to all whom we may expose to their effects.

The Southern District of California has seen and indorsed our needs by a liberal contribution to the fund, and we acknowledge hearty gratitude for their action. Apostle Gillen has been with us and knows of our need. Bishop Blair, N. T. Chapman (our district president), and others who have come to a knowledge of our efforts have highly favored this program. We are promised a regular branch organization. Leadership is expected to come here soon, leadership capable of caring for our needs after the tent is gone. The work is destined to rise. We must have a church, and do you think we would slight anyone or deprive them of an opportunity to assist in this work here? Most certainly not; but we issue an open call for help to membership individually, and any contribution, no matter how large or small, will be most kindly received, that we may go on with our program and Santa Barbara may add members to the church and be strong enough to be an asset in times of need.

And please do not feel we are interested alone in letters of monetary worth, but will be glad to hear from Saints at any time or answer questions for those further interested in the work, our group, or city.

Before closing we wish to add that the paths of the Saints here have not always been rosy. Contention has been in the past. The influence of opposition is even felt in our group to-day, but we know a wonderful work can be carried on here, and being true, Satan earnestly desires to overthrow us in our infancy, but it cannot be accomplished when Christ is on

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our side. We have reasons to feel encouraged. We can in retrospect recall the many spiritual prayer meetings it has been our privilege to enjoy, and remember the strength that came to us in those times of need; so we continue praying for the work, not only here but wherever it may be to the end that Zion may be redeemed and Christ come triumphantly to his Saints. B. L. YOUNGER.

Address communications to Secretary Financial Committee, Mrs. Fern O. Stuart, 817 West Arrellaga Street, Santa Barbara, California.

Houston, Texas

September 22.—The three-week series of meetings conducted by District President S. S. Smith closed Sunday, September 20. The attendance was very gratifying, considering the inconvenient location of our church. The latter part of the meetings were held on the lawn. Five children were blessed, and Brother and Sister Oliver's little daughter, Cecelia, was baptized.

A business meeting was held September 21, with Brother Smith presiding. Brother W. H. Mannering, who came here recently from San Antonio, was elected branch president.

The branch has been divided into three groups, each to meet once a week for recreation and study. The study course this year will be stewardships.

A committee of six has been appointed to solicit funds for the Graceland endowment. Those serving on this committee will work in pairs, and the work is being arranged in the nature of a contest, each team endeavoring to raise the largest sum. Much interest has been expressed.

On Labor Day about half the branch motored out to Clear Lake where they had a picnic dinner. Later went on to Kemah, where a glorious afternoon was spent bathing. Supper was spread on the beach at sunset, thus ending a perfect day.

Brother and Sister A. J. Banta and three small sons have returned from Lamoni, where they visited relatives and friends.

We are much interested in "Little journeys with the editor" and hope they will continue to appear in the HERALD.

MARYE BETH WILKINSON.

Spearfish, South Dakota

September 21.—Although our numbers are small, we are happy to report that we are still holding regular meetings, and whatever it is—Sunday school or church service—we enjoy the association of the Saints and the study of the sacred word, for we all wish to grow in grace and the knowledge of the truth.

Several families of Saints who were touring the Black Hills visited us this summer. We are always glad to welcome such at our little church. Among our visitors were Brother and Sister Faunce and their two boys, of Nebraska City, Nebraska. Sister Faunce is a daughter of the late Elder Mark H. Forscutt, and upon the invitation of our branch president she gave a very interesting talk on church affairs around headquarters. One of the boys, who is a student at Graceland, was also prevailed upon to talk about the activities at Graceland. These things are very interesting and instructive to us out here in the Black Hills, for we are intensely interested in what pertains to the church. We will be glad to welcome these good people again.

We were made sad to hear of the passing away of good old Brother C. W. Prettyman. He was a father to the Saints here at Spearfish, and we loved him very much.

After Sunday school three weeks ago, the Saints went in cars to Sturgis and met Brother and Sister Dickey and family and other Saints. There was a picnic and a good old Latter Day Saint sociable time, with church affairs the subject of discussion.

The waters of Spearfish Creek have again been troubled this summer, the first occasion being the baptism of the young son of the late Elder Hyrum Mahoney, of Alva, Wyoming. Sister Mahoney came from Casper, Wyoming, to have this boy brought into the church. The second time the young son of Mr. and Sister John Mahoney, of Alva, Wyoming, was baptized. They attended services at the church, after which we repaired to the water's edge, and another soul was born into the kingdom. Brother Cohrt, our elder, officiated at both these ceremonies.

After the day's services were over, and upon the invitation of the Mahoneys, Brother Cohrt went with them to their home, and in the three weeks of his stay preached eleven sermons. He was rewarded for his labors by leading Sister Mahoney's husband into the waters of baptism, and thus another family was united in the church.

Alva is forty-five miles from Spearfish and is Brother J. M. Stubbart's old stamping ground. Brother Cohrt reports that there are others there interested who will probably come into the church later. All of us are anticipating going out there in a week or two to hold all-day services. There are three families of Saints in that neighborhood. We may have some things to contend with that are discouraging at times, but these experiences bring joy to the soul and encourage us to press on in the fight. We ever pray for the success of the church and the redemption of Zion.

Where Do You Stand?

By Joseph R. Lambert

I stand right where I have always stood since April, 1920. Read this short communication, then you will know. Please read it carefully and prayerfully, for it was given through a clear revelation of God's Holy Spirit. IT IS DIVINE.

I am not in accord with the late General Conference action on church government, but I do believe it is my duty, and yours, to remain in the church and help to establish the kingdom of God among men, so that we may be the means of bringing salvation to those within, and taking the precious boon to those without.

If the time shall ever come for us to make war on the church of God (and I pray God it may never come), clearly, that time is not now. Why? Because it is not necessary, unwise, unjust, and premature, in case it should ever become necessary.

A Testimony by a Prominent Patriarch

At, or soon after the close of the late General Conference, while my wife and I were yet in the Sanitarium, I had recovered sufficiently to take little walks away from the building, and while on one of these walks I fell into deep meditation on the present situation in the church.

What led up to this meditation, was the fact that many of our old friends from different parts of the country, brothers and sisters in the church, kindly called on us, and gave us very glowing accounts of the conference proceedings, affirming that they never attended a conference which equaled this one in the outpouring of the Holy Spirit, unity of action, liberality of the brethren, etc. This kind of report was almost unanimous.

In my meditations my thoughts ran thus: Admitting that the conference was a good and important one, which I was neither prepared nor inclined to dispute, it is possible, if not probable, that the division which has been so apparent to many, will continue for a time, at least; and if so, how can the church do the work which seems *now* to be demanded at her hands? I believed then, as I do now, that the hastening time is right at our doors. I was strongly wrought upon with the gravity and importance of the present situation, and said in the energies of my soul, "Lord, what can we do?" meaning the church.

At once I felt stirred with the gentle, potent influences of the Holy Spirit, and this is the substance of what was given:

"Stand by the work which you have received—the re-

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stored gospel and church—and sustain the First Presidency in the high and important duties of their calling. Oppose that which you conceive to be wrong, and dangerous to the interests of the work, in kindness and at proper times and places, and with all the wisdom you can secure; *and I will do the rest.*"

All this was just as plain as if it had been spoken in an audible voice, and the last statement, which I have taken the liberty to emphasize, came with peculiar force, making the strongest impression on my mind.

Now, so far as I am concerned, a great weight has been lifted from my mind. More than ever do I believe that God is still at the helm, and he will, if we permit him, bring the old ship through all the storms that may seek her destruction, in safety, without the loss of one soul. There is nothing extraordinary, or new, about this communication; but under existing conditions, and having been given, as I believe, by the Spirit of truth, which is the Holy Ghost, it will, I trust, emphasize, and make still clearer to us, that this is the way, and the only way out, without undue loss. Who is to be humiliated in the final decision, is not stated; but can we not well afford to be humiliated if the work has been properly cared for, or humiliated and corrected if we have made an important mistake? Let God be true, however much it may reflect upon us. J. R. LAMBERT.

INDEPENDENCE, MISSOURI, November 9, 1920.

—From the SAINTS' HERALD of December 15, 1920.

Interesting Occurrences in Life of a Minister for Christ

I read with interest in the HERALD for August 19 the account of the passing away of Elder William Spargo, who was my bosom friend when we labored together about thirty years ago. We both lived in Farnworth at that time and were appointed by the Manchester district conference at a little town called Tinsley Bands to labor together. Those were happy times that will never be forgotten.

We made it a point to speak on the market place on Sunday evenings. When the other churches were dismissing about eight o'clock we would start singing and would soon have a crowd.

Brother Spargo was one of the most calm and gentle men I ever labored with. It was at Wigan that I preached the last sermon and where the last Sunday was spent before leaving for Canada. I always made my home at Brother Spargo's. He would always grasp me by the hand and bid me welcome, and when he took your hand you felt that his heart was yours too.

I recall a little incident that came between us. He thought I had done him an injustice, but he did not do as I have seen many do. He came to me like a brother, and we soon made things right. If we could only get the Saints to do as Brother Spargo did, we would have better conditions in the church.

Some years ago while in Farnworth, Brother Spargo was in the open market place. While walking around and looking at the various stands he said an old gentleman who was neatly dressed came to him. His hair and beard were white as snow. He shook hands and said, "How are you, Brother Spargo?"

"I am very well," he replied, "but you have the advantage of me."

"Yes, I know you, but you do not know me," said the old man, "Continue faithful, Brother Spargo, and you will have eternal life."

Never once did Brother Spargo think to ask him his name or where he came from or where he was going, or what was his business. He only said, "Brother, let us go and meet Brother Hassell, the herb doctor." They shook hands with Brother Hassell, but the old man did not say the things to Brother Hassell that he had to Brother Spargo. They stood there about a minute, and Brother Spargo turned his head to see if he could see any of the Saints to whom he wished to introduce him, and the old man disappeared. No one saw him ago. Brother Spargo stayed about the market and looked all over but never saw the old man again. But while in deep meditation the Spirit rested upon him, revealing to him that it was the angelic messenger, John the Revelator. Brother Spargo said his countenance was beautiful to lo upon and expressed the wish that he might see him again.

Brother Spargo's first wife was a woman like him in nature—with a big heart and soul. Their home was always a home for the elders when they went there to preach, and they spared no pains to make their guests happy. Though they had a large family, their table was always filled with the bounties of life. I am not acquainted with the present Sister Spargo, but she has my deepest sympathy in her hour of bereavement, and I pray that God will bless her.

Brother Spargo was not a great orator, but he was a wonderful preacher, not so much in word as in deed, for he demonstrated in his life the gospel of Christ. He was always congenial and always had a pleasant smile and a cheering word for his associates.

He has left behind him a record that is worthy of imitation. He was a lover of all that is noble, pure, and good, and as the Master said to his apostles, his works will remain to be a stimulant to all who knew him. May God bless his wife and sons and daughters, that they may continue the work he so nobly laid down, that they too may be numbered among the redeemed. THOMAS MILLS.

MOUNDSVILLE, WEST VIRGINIA, August 31.

(This is one of a number of letters from friends of Brother Spargo, received since publication of Brother Dewsnup's letter, telling of Brother Spargo's death. Because of the interesting matter contained in it, we are giving space for this good letter.—EDITOR.)

Woman of Seventy-four Years Baptized

SAN JOSE, CALIFORNIA, September 11.—The church work is moving along about as usual. Sometimes there is a gain in numbers and sometimes a loss.

We are very much pleased with the tone of the HERALD of late. The instruction given and the splendid reports coming in from the reunions in different fields are very encouraging indeed. It is truly gratifying to see the "mists of darkness" arising and the Saints getting a clearer vision, which causes them to rejoice and go forward with renewed hope as the clouds begin to part and they catch a glimpse of the silver lining beyond.

The experiences of our beloved President as he travels from place to place among the Saints are enjoyable to read and cause us to rejoice in the Spirit. We would say, Keep up the work, Brother Smith. Let it go on until every member of the church has had a chance to look into your face and hear your voice.

Sunday, August 30, was an enjoyable day for the Saints here. The Spirit of the Master was present in all the meetings, beginning with Sunday school and continuing to the close of Religio at night. At the beginning of the eleven o'clock service the babe of Brother and Sister Schall was blessed by Elders C. W. Hawkins and C. J. Cady. Brother Schall is a student at Stanford University and is preparing for future work in the church. His wife is at present a member of the Methodist Church.

At the close of the morning service a woman seventy-four years of age was baptized. She was formerly a member of the Methodist Church and is the mother of the Sister Spitler who was recently baptized. Elder C. W. Hawkins officiated at this baptism.

On last Sunday the hearts of the Saints were made sad by the sudden death of Brother William Spitler, who fell dead in the streets of San Francisco while on his way to work. He was a tower man, in the employ of the S. P. R. R. Company. The funeral took place from the Saints' church on Thursday afternoon, September 10. C. W. Hawkins officiated, assisted by the pastor, B. R. Gilbert. Interment in Oak Hill Cemetery in San Jose.

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Independence

Independence visitors during the past week were: Miss Blanche Edwards, Elders Winegar, Shearer, and Hubert Case. Bishop C. J. Hunt, Bishop M. C. Fisher of Boston, and Bishop Dent of Bothwell, Ontario. Elder E. Y. Hunker, missionary to Norway, also arrived in Independence Monday.

The Sunday school went over the 1,200 mark in attendance with eleven perfect classes and $30.22 collection. It was promotion day, and a number of the pupils were promoted.

Elder W. A. Smith was the speaker at the eleven o'clock hour, and he said he had been requested to preach an old-fashioned gospel sermon, which he did.

At half past two there were about three hundred members of the priesthood present to listen to an address by President F. M. Smith. In his introductory remarks President Smith said the reason the church has not made greater progress towards its ideals is that the ministry have been studying apart instead of studying together. An individualistic spirit has been developed instead of a cooperative spirit. He hoped this was the beginning of a cooperative movement in studying the word of the Lord. These addresses to the priesthood will continue during the week. Wednesday evening the meeting will be open to the membership also, and Brother A. Carmichael will deliver the address. Next Sunday at half past two there will be a round table discussion.

Sunday evening President F. M. McDowell was the speaker, using as his subject, "The gospel motive," and choosing as his text, "Seek ye first to build up the kingdom of God." He brought in the motives of men; our social esteem, pleasure, creature comforts, gratification of passion, wealth, and power. The most worthy motives of men being the desire to know and the desire to make. One is the motive of science; the other the motive of inventors. These two motives have revolutionizd our environment, they have given us knowledge and power sufficient to annihilate the human race if misused. The only hope of civilization is the proper use of this knowledge and power. The gospel motive guarantees proper use of this power. It says what we have and are and hope to be must be spent in the building of God's kingdom. That is stewardship; that is the motive of the gospel of Jesus Christ.

A good attendance at all of the services was made possible by the beautiful weather.

Next Sunday the Religio will begin its service at a quarter of six, changing from Friday evening.

The Harvest Home Festival will be held on the Campus October 8, 9, and 11. Offerings of seeds, flowers, fruit, vegetables, etc., will be turned over to the bishop for distribution to the poor.

The eight o'clock prayer service Sunday, September 27, was held in the Stone Church basement, where both old and young met in the monthly union service in charge of Elder D. O. Cato. The first part of the meeting was given over to a very spiritual season of prayer, after which both old and young entered actively into the testimony service. A quiet, peaceful spirit pervaded the whole service.

The Joint Council has been holding two sessions daily during the past week.

The Department of Women will hold their regular monthly open meeting Friday, October 2, in the lower auditorium of the Stone Church. The principal speaker for the afternoon will be President F. M. McDowell. Special musical numbers will be given. Preceding this meeting, at half past one, there will be a business meeting of the Frances Willard Union of the Women's Christian Temperance Union. All members are urged to be present.

A business change which should be of interest is the purchase by Brothers B. O. and Walter Chapman of the Good Luck Cereal Milling Company's business from Brother C. A. Gurwell. The purchasers have formed an ambitious development of the business and are starting to execute it. Pure and proper cereal foods prepared by our own people have a strong attraction.

Second Church

On Wednesday afternoon the pastor was called upon to baptize Vernon H. Jordan in the newly arranged font. The next afternoon Brother Jordan and Sister Nancy V. Boyd were united in marriage at the home of Sister Boyd's brother, Orville, on West South Avenue, by Brother Lambert. The young people went immediately to their new home in Buckner, Missouri, which was in readiness for them. Brother Jordan is a telegraph operator for the Santa Fe, stationed at Sibley.

Sunday morning's prayer service was presided over by Heman H. Davies, and the service at eleven o'clock was directed by A. K. Dillee, the pastor being absent again. Bishop Charles J. Hunt was the morning speaker, and Bishop Charles Fry spoke in the evening.

There are no prayer meetings in the groups this week, because of the open meeting at the Stone Church Wednesday evening, when Bishop Albert Carmichael opens his series of three special lectures, the others to be given Thursday and Friday evenings.

Sister E. E. Weir and others are busy among the women arranging for a contribution to the October festival and a donation of decorating material for the same purpose. The Saints are giving canned fruits, vegetables both fresh and canned, and flowers, grasses, grain, etc. Have you seen your supervisor and told her what you expect to do? The dates are October 8, 9, 10, and 11.

Good words keep coming from Elder and Sister Frank Veenstra, our missionaries at work in Holland. Several, at least nine, have already been baptized, and much pleasant and profitable work is being done by them. They are enjoying good health.

Liberty Street

The prayer service last Sunday afternoon, and the one on October 4, was called off to allow the priesthood to attend the lectures at the Stone Church being given for the priesthood by President F. M. Smith and Bishop A. Carmichael.

Patriarch F. A. Smith was the speaker both morning and evening. In the morning he took for his subject, "That ye love one another as I have loved you," and in the evening he used John 4: 34 to 36 for his theme: "My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

Patriarch Ammon White will be the speaker next Sunday evening.

Sister Nellie Sampson addressed the Silver Wing Chapter of Temple Builders Sunday afternoon at the church on the need of beautiful homes in Zion. A large number of mothers and older sisters were in attendance.

Walnut Park

Brother Hubert Case's sermon at eleven o'clock on "The power of the clean life" was enjoyed by a good-sized audience.

In the evening Bishop A. Carmichael spoke, endeavoring to convince his hearers that Zion cannot be redeemed until the Saints come up to a higher level, making *all* of their work religious work, living as Enoch's people lived, learning to think as God thinks and doing as God does.

Brother Glaud Smith preached in Group 41's church at eleven o'clock.

Brother Robert Oliver's class from Enoch Hill gave a good program at Walnut Park Religio September 25. They deserved a larger audience, since they themselves were willing to come out through the rain to keep their appointment.

Enoch Hill

Enoch Hill had two good sermons Sunday, one from Apostle D. T. Williams at eleven and from Bishop J. A. Koehler at seven.

The choir, which has been disbanded during the summer,

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will meet next Thursday evening, October 1, for a business meeting and for practice.

A special business meeting of the district was called Monday night, the matter of the local church debt being presented. Nineteen hundred dollars has been collected since last business meeting, leaving twelve hundred dollars to raise. It had been voted previously that each member lay aside five cents a day toward liquidating the debt, but at this meeting it was decided that each member save all he can every day or week and turn over to the deacon, so that on each Sunday the thermometer can be raised to show the entire offering. The ambition of the whole membership present is to get the debt entirely paid before the end of 1925, the speakers all urging that a genuine sacrifice be made on the part of each one during the balance of the year.

A committee will be named next Sunday to cooperate with the general committee in raising the required quota for the Graceland endowment.

East Independence

Sunday morning the young people met at a quarter of nine for prayer service. There were twenty present, and a good spirit prevailed.

At eleven o'clock a temperance program was given by the Sunday school, instead of the regular preaching service. Each of the classes took part, even the little tots doing their share. An interesting talk was given by Brother Frank Minton on the text, "Be temperate in all things," showing that we should not do those things that would lessen our power to do the things God would have us do.

Brother J. J. Teeter gave some statistics in regard to the use of cigarets. Boys, how much easier it will be not to form that habit than it will be to try to break it after it is once formed. We trust the lessons of the morning hour will be of use to each one and will bring results.

In the evening Brother Hubert Case was the speaker. His sermon was elevating and inspiring and certainly should have encouraged each one to do his part in helping to carry out the program of the church. Such sermons as these make us feel that no difference what hindrances the Adversary places in the way, we will go forward with God's help, and overcome.

This remark was made by one after the evening sermon, "We have had so many good sermons of late that we ought to be good." If our everyday thoughts and actions are not better, those sermons, so far as we are individually concerned, are of on worth.

A birthday surprise party was held at the home of Brother Alonzo Minton Saturday evening. He was indeed surprised, and all had a good time.

Englewood

Work was started on the new church Monday morning, September 28. These Saints expect to finish the basement and have it ready for occupancy before cold weather, as it is impossible to meet in the old building another winter.

Apostle M. A. McConley spoke Sunday morning, and Elder L. W. Fike occupied in the evening.

The women will have their first meeting next Thursday afternoon, October 1, at two o'clock, at which time they will plan their winter activities. Mrs. W. L. Cowan will be present.

Tulare, California

September 15.—There is quite a good attendance at church considering our number, as many have moved away.

H. C. Snively and family have moved to Nauvoo, and last Friday evening a farewell party was held for T. J. Smith, sr., and family, and O. L. Best and family, as they are leaving for Oklahoma. After a sociable evening, refreshments of ice cream and cake were served. During the evening Elder J. D. White arrived, which was quite a surprise to all.

Sunday morning Elder J. F. Wiles was the speaker, assisted by Elder W. A. Brooner. Brother Wiles has only lately returned from Nevada.

Kansas City Stake

Sunday, September 20, was as wonderful a day as Central Church has ever experienced. It was the first day in the new church home at Thirtieth and Tracy Streets. The sun played hide and seek all morning, the obscuring clouds dispensing some much needed moisture, cooling the atmosphere, but was displaced by bright sunshine about noon and so continued through the day, winding up with a real chill air. Notwithstanding the weather, however, there were capacity crowds at all services.

The services were opened with Sunday school at half past nine. The classes met en masse, and a biblical story was dramatized. Five hundred and thirty-five people were present for this service, and about eight hundred for the eleven o'clock service, at which President Elbert A. Smith was the speaker. He used as a basis for his sermon part of Matthew 22, emphasizing verses 36 and 40. He said that the one questioning Jesus was not seeking the truth but was laying a trap for him, but by making a simple defense Christ did not get into the trap laid for him. Jesus was the lawgiver. The Pilgrim Fathers adopted the "Pilgrim's Compact," which began in the name of God; Amen. In their beginning they got close to Jesus Christ and the two great commandments—the love of God and love of their fellows. We are lost in a maze of laws, national, state, and city. The Saints should find out the underlying principles of law and then live above them. Man has always been in search of God; God has always sought to direct the human. The underlying principle of the whole matter is love. The policy of the church is to bring together a people who love each other. The only way that love can manifest itself is by service. On behalf of the general church he congratulated the Central folks on the splendid church home they have acquired.

At the close of the service, a baptismal service was held, a family of three obeying the rite. Pastor J. A. Tanner officiated. The font is located just back of the baptismal bowl used by the Episcopalians, the former owners. Comment was made contrasting the God-given method, immersion and the man-made way, sprinkling. The choir, under the direction of Brother Eugene Christy, pleasingly rendered the anthem, "Praise the Lord, oh Jerusalem," at the opening of the service.

The afternoon service was at half past two, at which Bishops F. B. Blair and M. H. Siegfried were the speakers. After Brother Blair had made some comment on the success of the stake in building eight churches in the past eight years, Brother Siegfried said that the great job is to make the services in this church as God would have them—make this church what it ought to be, a church of service. We cannot have anything without Christianity. No man has the right to think that wealth will save him. Trouble of the world is not financial but moral. A wide field exists for social workers. The field of God is greater than all, hence there is no hesitancy in talking stewardships. Stewardships put life and vigor into men.

In the evening President F. M. Smith delivered a very inspiring sermon on "The place of the church in the community." Brother Smith remarked that on this ground the Saints built their first schoolhouse in Kansas City, the Saints having owned this same property in 1832 to 1835. President Smith suggested that it was just as impossible for a church to live alone as for an individual. Its place in the community is the spiritual home of the people, where they obtain spiritual sustenance. It is the place of expression. Vitality of religion is teaching by example. We must reflect the presence of God. The children of the church must stand for ethics—for God. His place must be ever in the mind. To keep God in mind we must pray. Where touch is established with God, there is a home where God dwells.

Meetings were held all last week, Apostle F. Henry Edwards being the speaker the first three evenings, and Apostle D. T. Williams the remainder of the week, closing Sunday, the 27th. The Central members are expecting to be very happy in their new home and hope to derive much spiritu-

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ality and to continue in growth so they may help to redeem Zion.

Missionary

Patriarch Ammon White has held a successful week's meetings at a point about a mile and a half east of the Bennington Heights church near Fifteenth Street. A Sunday school has been organized, and they meet in the afternoon. Efforts will be made to make the work there permanent.

Lamoni, Iowa

A committee of ladies, under the direction of Mrs. L. S. Wight, literally fed the multitude on the church lawn at an all-day meeting Sunday, September 20.

The first venture of this kind was held in July and was so much enjoyed that by unanimous vote the branch requested the officers to hold another all-day meeting in September.

The Sunday school hour was occupied as usual, the orchestra furnishing special numbers at the auditorium gathering.

At eleven o'clock Stake President W. E. Prall spoke on the broad subject of education in relation to the redemption of Zion. After reviewing at length the lack of scholastic standing in the United States and quoting statistics showing the percentage of illiteracy in the land, and also referring to the life and teachings of Paul and other Bible and Book of Mormon characters indorsing the need of learning, he turned to the more startling condition of the world as to spiritual illiteracy. Seven out of every ten in the United States under twenty-five years of age receive no spiritual education; there is a noticable decline in the teaching of religion in the home. This condition is increasing at a rapid rate and must be checked if the future generation is to be grounded in morality and the present state of civilization is to be preserved. Brother Prall called for cooperation in a special campaign for church attendance in Lamoni, for while, he said, one does not necessarily have to attend church to be a Christian, church attendance is likely to be an attribute of the Christian.

The weather on this Sunday was not so favorable as on the former occasion, it having rained heavily during the previous night and the temperature having taken a sudden drop, but the sun came out about noon. Six long tables were set on the lawn and a cafeteria dinner served to four hundred and twenty-five people.

At half past two the town band, under the direction of Brother J. H. Anthony, gave a splendid concert in the church park. The band was assisted by Miss Grace Lane in a reading and the Jolly Four Quartet comprised of Dorothy Prall, Juanita Nixon, Helen Anthony, and Grace Lane, in a vocal number.

Roy Cheville of the stake presidency was the evening speaker. He chose as his text, "Except your righteousness shall exceed that of the scribes and Pharisees, ye shall not enter into the kingdom of heaven." Brother Cheville's sermon was a review of present-day society and its relation to the church. That type of conduct which rises above law is that referred to by Christ; he said, There come times in the classroom, in the store, on the street, when we will be called upon to transcend the level of morality covered by the law of the land. The trouble with society to-day is confounding of morality with mere respectability. So long as our conduct is no worse than that of those around us, we think ourselves safe, and we are in this case no better than the scribes and Pharisees. Brother Cheville's sermon was timely and full of concrete examples especially adapted to the young, who are formulating characters for life and who are more often thrown into places where a decision must be made as to whether to go with the majority and be a "good fellow" or take a firm stand against questionable actions and exceed the righteousness of the scribes and Pharisees.

The meetings all day were well attended, and a general feeling of good will pervaded all.

MISCELLANEOUS

Home-Coming

At Toledo, Ohio, October 11. Good speakers will be present, and special music will be provided. All friends are invited to be present. Delbert Hardy, chairman.

Address

Gomer T. Griffiths, 617 Pine Street, Burlington, Iowa.

Conference Notices

Northern Wisconsin, October 17 and 18. Please note and remember the change in date, as the time was previously published as October 10 and 11. We urge that every member try to attend. S. E. Livingston, president.

Florida District, at Pensacola, Florida, November 7 and 8. The church building at Pensacola will be dedicated on November 8. F. M. McDowell, of the First Presidency, will be present.

Little Sioux quarterly conference, at Moorhead, Iowa, October 10 and 11, preceded by a program by the Moorhead local Friday evening, October 9. Prayer service at 9.15 a. m. Saturday. Business session at 10.30, departmental work at 2 p. m. Usual services on Sunday. Branch presidents are asked to furnish summarized quarterly reports to J. W. Lane, president. Ada S. Putnam, secretary.

Requests for Prayers

Mrs. W. H. Cook, of Missouri Valley, Iowa, who has been in poor health for about a year, asks the prayers of the Saints that her health may be restored and that she may continue faithful.

Mrs. Daisy Lewis asks the prayers of the Saints for the baby of a friend in Denver. The child has been very ill for six weeks and cannot see. She also asks prayers for herself, that she may be able to bring up her own child to serve the Master and know the true church. She is surrounded by opposition and unbelief.

Marriage Notices

SCHAUB-KELSO.—Alta Kelso, formerly of Dahinda, Illinois, and Russell Schaub, of Roseville, Illinois, were married Wednesday evening, September 23, at the home of Mr. and Mrs. E. R. Davis, Galesburg, Illinois, E. R. Davis officiating.

Our Departed Ones

CLARK.—Luella H. West was born July 1, 1880, in Santa Rosa County, Florida. Baptized by I. N. Roberts December 5, 1901. Married W. W. Clark in 1903, to which union two children were born, one dying in infancy. The other, a son, W. W. Clark, jr., who had just reached seventeen years, was with his mother, when both met their death by their auto being struck by a train. Interment at the West Cemetery near Milton. Funeral sermon by J. Charles May.

ANDERSON.—John Wallace Anderson was born at Manti, Iowa, over sixty-four years ago, and was baptized at the age of twenty-two in Minnesota. Died September 11, after a short illness. Leaves wife, eleven children, four brothers, and four sisters. He was a believer in the church but was not an active worker during the latter years of his life. Funeral service at Council Bluffs, Iowa, in charge of J. F. Mintun.

M'KENZIE.—Fannie McKenzie, wife of Robert McKenzie, deceased, died at the home of her daughter, Mrs. Grace Prouty, August 28, from paralytic stroke. She had passed her eightieth birthday. Was baptized in early womanhood and remained faithful to death. Funeral from the farm home where she had spent nearly all her life, in charge of J. F. Mintun.

BETHERS.—Zadock S. Bethers died of old age and infirmities August 22, 1925, at the age of seventy-seven years, three months, and fourteen days. He was baptized in boyhood near Council Bluffs and remained a believer until death. Leaves his wife and four children. Funeral services at the home in charge of J. F. Mintun.

SPITLER.—William James Spitler was born December 17, 1876, at Joplin, Missouri. Baptized at Santa Maria, California, March 22, 1896. Died in San Francisco September 6, 1925, a member of the San Jose Branch. Leaves his widow, Anna L. Spitler, one married son, a brother, and two sisters. Funeral from the Saints' church in San Jose, September 10, C. W. Hawkins officiating, assisted by B. R. Gilbert. Interment in Oak Hill Cemetery, San Jose.

ODE.—Maria Christiana M. Quant was born October 2, 1843, in Germany. Married Frederick Ode and crossed the ocean in 1865. Baptized in an early day at North Freedom, Wisconsin, by John Lee. Lived a long and useful life and died firm in the faith April 18, 1925. Leaves her husband, four sons, one daughter, and many friends.

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Radio Programs

FRIDAY, OCTOBER 2, 1925

Broadcast from Radio Station K O I L
Council Bluffs, Iowa
7 P. M.

MUSIC DEPARTMENT OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, COUNCIL BLUFFS, IOWA, BRANCH. GEORGE BEATY, PASTOR.

UNDER DIRECTION OF ROY C. MURPHY

Male Quartet: Selected.
John Hanson, W. T. Spanswick, Raymond Nelson, Roy C. Murphy; Mrs. W. T. Spanswick at the piano.
Piano Duet: "Slavic dance," Dvorak.
Mrs. B. O. Burton and Mrs. Earl Werndorff.
Violin Solo:
(a) "Romance," Winiawski.
(b) "Nobody knows the trouble I see," Maude Powell.
Miss Marie Salisbury.
Miss Olivetta Salisbury at the piano.
Bass Solo: Selected.
Mr. W. T. Spanswick.
Mrs. W. T. Spanswick at the piano.
Orchestra Selection.
Latter Day Saint Orchestra, Eugene Turpin, director.
Piano Solo:
(a) "Arabesque."
(b) "Golliweg's cake walk."
Miss Cleo Faye.
Ladies' quartet: "Rockin' time."
Misses Verlie Jefferys, Leona Currie, Jennie Nelson, and Helen Anderson.
Address: Elder Peter Whalley.
Piano Solo: "Love's awakening," Moskowski.
Mr. Kenneth Ury.
Vocal Solo: "Flower in the crannied wall," Mason.
Nell Atkinson Kelley.
Orchestra Selection.
Latter Day Saint Orchestra, Eugene Turpin, director.
Violin Solo: Selected.
Miss Marie Salisbury.
Miss Olivetta Salisbury at the piano.
Musical Reading: "Foolish questions."
Miss Mary Beaty.
Instrumental Trio: Selected.
Clarinet, violin, and cornet.
Roy, Clarence, and Leslie Epperson, with Miss Lenna Epperson at the piano.
Piano Duet: Selected.
Mrs. B. P. Burton and Mrs. Karl Werndorff.
Vocal Solo: "My laddie," Thayer.
Nell Atkinson Kelley.
Musical Reading: "Food for gossip."
Miss Mary Beaty.
Vocal Duet: "In the garden of to-morrow."
Misses Olive Stagaman and Grace Epperson, with Miss Ruth Timm at the piano.
Orchestra Selection.
Latter Day Saint Orchestra, Eugene Turpin, director.
Male quartet: "Praise the Lord."
John Hanson, W. T. Spanswick, Raymond Nelson, Roy C. Murphy; Mrs. W. T. Spanswick at the piano.

K L D S

TUESDAY, OCTOBER 6, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Organ: "Prelude and Fugue in C Major," Bach.
By Herbert Johnson.
Cello: "Sonata in F Major," Marcello.
By Raymond Stuhl.
Eleanor Johnson at the piano.
Organ: "Cavatina," Raff.
By Herbert Johnson.
Variations on the theme of "Judas Maccabeus" for cello and piano, Beethoven.
By Raymond Stuhl.
Eleanor Johnson.
Organ: "Le Secret," Gautier.
By Herbert Johnson.
Cello: "Alle sonata in C Minor," Birken Steck.
By Raymond Stuhl.
Voice:
(a) "Cradle song," Kreisler.
(b) "Sylvia," Oley Speaks.
By Selma Ohmann.
Organ: "Offertoire in B Flat," Read.
By Herbert Johnson.

THURSDAY, OCTOBER 8, 1925

8.00 P. M., From the New L. D. S. Radio Studio

The program will be furnished by the following people: Miss Elizabeth Clinton, soprano; Mrs. Irene Aylor Burroughs, violin; Mrs. E. G. Haberlein, reader; Mrs. Florence Koehler Campbell, pianist; Glen Fairbanks, tenor; Miss Pauline Patterson, soprano; Miss Elizabeth Clinton, pianist; Mrs. Corrinne Haines French, soprano; Miss Rozanne Clinton, violinist.

SUNDAY, OCTOBER 11, 1925

11.00 A. M., From the First Independence L. D. S. Church

Organ number by Robert Miller.
Anthem: "Jerusalem the golden," music from "Aphalia," by Mendelssohn-Mueller.
By the Choir.
Sermon by Doctor G. Leonard Harrington.

6.30 P. M., From the L. D. S. Radio Studio

Vesper music will be furnished by Thelma Vincent, soprano; Velma Brocaw Nunn, contralto; Louis Joerndt, tenor; Paul N. Craig, bass; Wesley Brocaw, saxophone soloist.
Sermon by Paul M. Hanson.

9.00 P. M., From the New L. D. S. Radio Studio

Note that this program begins at 9 instead of 9.15.
The musicians will be: Robert Miller, organ; Ladies' quartet composed of Mrs. John Watkins, Mrs. James Gault, Mrs. Madge Kueffer, Mrs. Mark Siegfried; Phillip Turner, euphonium soloist; Mrs. Frank Ebeling, contralto soloist.

Radio Flashes

Kansas City, Missouri.—My mother and I enjoyed your programs at 6.30 p. m. and 9.15 p. m. yesterday, very, very much, and they came in very clear on loud speaker. We thought Elder Miller's sermonet on "The Father's business" the most beautiful Bible story we ever heard, and I would appreciate it very much if you would advise me where I can get it, if it is in printed form. I assist in Sunday school work and think that would be a beautiful and helpful story for children. Best wishes for your station and your fine programs, which we enjoy so much. —Mrs. G. M. Stoneham, 3928 Genesee.

(Note: Brother Miller's sermonet, mentioned above, will be printed in an early issue of the *Zion's Ensign*.)

Milwaukee, Wisconsin.—I get you consistently now; have heard you regularly lately, and in many cases through the entire program without serious interference.—Fred V. Dreyer, 863 Mineral Street.

Bendon, Michigan.—Heard K L D S for the first time Sunday evening (August 30). Got it Tuesday and Thursday also. Came in fine Thursday evening. When you get ready to increase power, let me know. I will do my part.—D. E. Widrig.

Savonburg, Kansas.—I listened in to K L D S last Sunday morning, as I have at various times, but never have acknowledged to you how I have enjoyed your services. . . . I am not a member of the Reorganized Church. I belong to the Christian Church. Yet I can enjoy and recognize good things in other denominations, and I want to thank you for broadcasting such splendid services.—Ira J. Barsby.

Lamoni, Iowa.—Your vesper service Sunday evening of September 6 was great. The first four numbers by the quartet appealed to me. They are the songs we L. D. S. should spread around the earth. You came in clearer and with more volume than any other station I receive this time of the year. Let the good work go on.—Joseph Shakespeare.

Kingston, Ontario.—I listened to your program last night and enjoyed the playing of the trio. You came in very clearly and with good volume.—W. J. Marshall, 131 Chatham.

Yale, Oklahoma.—I was very much pleased to hear your station recently and enjoyed the program. Quality was good except for some local interference. I especially enjoyed several numbers, and if you would send the detailed program I could obtain the music for several of them.—L. W. Scherer.

Leona, Kansas.—Words can hardly express our appreciation of the real music and the equally fine talent producing it. Stations like yours make radio worth while.—J. M. McCormick.

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The Joint Council Said Yes!

to the

Stewardship Program

Resolution unanimously adopted by
The Joint Council
of
First Presidency, Quorum of Twelve,
Presiding Bishopric, and Order
of Bishops

held in
Independence, Missouri, September 22, 1925.

"Resolved, That the Graceland College endowment fund, $200,000, be loaned to the church, secured by general church bonds.

"That the endowment fund received by the church in exchange for its bonds shall be used in the establishment of stewardships of an agricultural character—(that is, the church shall invest the money in land to be sold to members who will operate it on a stewardship basis).

"That the details of carrying out this program be left to the proper authorities and that they be urged to put this program into operation as soon as possible."

Stewardships can now be put into operation which provides the way to accomplish the social program of the church

The Graceland College Endowment Fund provides A STEWARDSHIP FUND, and the Joint Council, by unanimous action, defines the method of investment.

Every member doing his full share makes a big task easy.
Pledge Weeks
NOVEMBER 1-15

This is your opportunity to make effective the
Doctrine of Stewardships

THE FIRST PRESIDENCY
By F. M. Smith.

THE PRESIDING BISHOPRIC
By A. Carmichael.

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What People Are Saying About the Graceland College Endowment

Reports are beginning to come in regarding the progress of organization in various branches and districts in the world, and almost without exception reports indicate splendid enthusiasm, personal interest, and cooperation in organization.

Here is a letter from Amos T. Higdon in the Spring River District:

PITTSBURG, KANSAS.

BISHOP A. CARMICHAEL,

Dear Brother: Working with Brother Freeman of Webb City we recently met and, in organizing our district committee, added Brother Charles Wilson as a third member. At this time we drafted a letter that we sent out to each branch president, informing him of the plan of organization of the campaign. In a letter I received to-day, I note that the quota for this district is $4,000. I have the utmost confidence that we will raise that amount. Of course it will take work, but we have those in this district who are certainly willing workers. Praying the blessing of the Master may be with you in this work, I am Very sincerely yours,

AMOS T. HIGDON.

A letter from Matthew W. Liston in the Eastern Michigan District:

PORT HURON, MICHIGAN.

BISHOP A. CARMICHAEL,

Dear Brother: About the Graceland Endowment, we have the organization pretty well in hand for the present, and next Sunday we will meet with many of the branch presidents at the conference at Croswell and go over the matter personally with them.

We have divided the district quota. All branches have been notified, and the branch committees are being organized. We are meeting with good response, and we have every confidence the quota for this district will be raised.

Very sincerely, M. W. LISTON.

It seems as if Michigan is always the first to be heard from when there is work to be done. Bishop's Agent W. S. Methner, from the Central Michigan District, writes:

COLEMAN, MICHIGAN.

BISHOP A. CARMICHAEL,

Dear Brother: I am planning on making a tour of the district in company with the district president, and I am going to make every effort to do all I possibly can in this campaign, because I firmly believe this is the starting point in the establishment of Zion, and through this very thing we will be able to demonstrate our great social program. In fact, down through it all I can see God's hand directing this work. I will send in the returns from our trip through the district from time to time. Yours in bonds,

WILLIAM S. METHNER.

From Illinois, F. B. Almond, associate editor of *Autumn Leaves*, offers the columns of the *Leaves* to help Graceland College:

OAK PARK, ILLINOIS.

THE FIRST PRESIDENCY,

Dear Brethren: I have perused with deep interest your letter of August 7, inclosing the outline on stewardships and also relating to the Graceland Endowment Fund. Both of these projects should and will find a responsive note in the hearts of the Saints. In Chicago there is a distinct undercurrent of deep interest in our stewardship program. As you know, *Autumn Leaves* is especially striving to emphasize to the young people the value and importance of stewardships and the need of Graceland. Any suggestions or help that you can give to me in making the *Autumn Leaves* the organ of inspiration to our youth along the lines of our social program will be appreciated and used. Yours sincerely,

F. B. ALMOND.

A letter from B. M. Anderson, while away on his vacation, contains some encouraging news:

BISHOP A. CARMICHAEL,

Dear Brother: While I am on my vacation for a few weeks I want you to know I received word about the college endowment and took it up with the district president before leaving home. I believe it is our first duty to raise this college endowment and meet the emergency inasmuch as the accrediting associations of the country have made this demand upon us. Please send us a full set of letters and descriptive literature that can be used in the campaign. We wish you splendid success in carrying out this good work in the interests of the church. Your brother,

B. M. ANDERSON.

A one hundred per cent letter from V. B. Etzenhouser in California shows that he will personally do his utmost for this endowment:

BERKELEY, CALIFORNIA.

THE PRESIDING BISHOPRIC,

Dear Brethren: I received your circular letter regarding the endowment fund for Graceland College and am happy to know that you are starting the campaign to raise it. Even though the new ruling of the North Central Association had not been made, there is every reason to believe that our college should have an endowment which will give it the proper standing among the colleges of the land. That the college is worthy of this movement, no one who has the interests of the church at heart will deny. I spent two very profitable years there myself, and I know the value of the work done there.

I would not attempt to add anything to that which you present in the circular. Only I want you to know that I am 100 per cent for the movement and will do all that I can to assist in putting it over. Sincerely,

V. B. ETZENHOUSER.

From the Southwestern Kansas District comes a request for more literature:

WICHITA, KANSAS.

THE PRESIDING BISHOPRIC,

Dear Brethren: Will you please send us about 150 additional circulars describing the Graceland College campaign, as we desire to send it out to the branches from this office so that we can accompany it with a letter from the district officers. Sincerely, T. S. WILLIAMS.

Michigan again is represented in our correspondence when we have a letter from the district president of the Detroit District, W. L. Bennett:

DETROIT, MICHIGAN.

BISHOP A. CARMICHAEL,

Dear Brother: We have the district quota divided among the branches and the branch committees for the endowment drive all appointed, except in one branch, and that will be accomplished this week, and the secretary of the district will mail you a report of our organization plans. Please send us another supply of campaign folders to the branches in our district, so that all will be posting themselves in reading for the campaign work when started.

Respectfully yours,

W. L. BENNETT.

From Steubenville, Ohio, William Richards is in favor of the campaign:

STEUBENVILLE, OHIO.

A. CARMICHAEL,

Dear Brother: Reading the circular letters sent out regarding the endowment for the college, I can certainly heartily indorse the project. We cannot afford to forfeit our investment which we have accumulated through effort and sacrifice at Graceland College. Let us ask God's favor in the endeavor is my desire. In gospel bonds,

WILLIAM RICHARDS.

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It's Radio Season Again

And Here Are Some Bargains

Most of the following radios were taken as part payment on Reliance Radio "Super-Eight" and "Super-Nine" outfits. Every set has been thoroughly tested and overhauled, and represents an unusual bargain. All have coast to coast range, unless otherwise stated. Simple instructions for installation and operation accompany each outfit.

5-TUBE NEUTRODYNE, in handsome walnut cabinet. Complete with tubes, large 90-volt B Battery, storage A Battery, R-3 Magnavox loudspeaker, headphones, aerial outfit—everything for $110.00, half the retail value of such an outfit.

4-TUBE KELLOG-JONES "SYMPHONY" radio in massive quartered oak deluxe cabinet. This set formerly sold for $175.00 without accessories. Special priced, complete with tubes, batteries, loudspeaker, headphones, aerial, $85.00. Recommended for use in rural districts, as this is a regenerative receiver.

4-TUBE RELIANCE RADIO "RF-4," new, walnut cabinet very slightly marred. Regular price this model $120.00. Special, complete, $75.00.

5-TUBE RELIANCE RADIO "RF-5" CONSOLE. A most beautiful and efficient parlor radio, finished in duo-tone walnut. Built-in loudspeaker, and compartment for batteries. Very special at $175.00, complete. A radio of this type generally sells for around $300.00.

4-TUBE B-T RADIO in walnut cabinet. Similar in general appearance to Reliance Radio RF-4, but a storage battery operated set with great selectivity and power. Special, with all accessories, $85.00.

RELIANCE RADIO "SUPER-EIGHT," slightly used but like new. Taken in on new model "Super-Nine." Here is a most unusual bargain. Regularly sold at $225, this outfit is offered, completely equipped, at $150.00.

8-TUBE PORTABLE MODEL "SUPER-EIGHT," in neat carrying case containing loop, batteries, loudspeaker. Very special, $125.00, complete. This radio can be carried and set up anywhere, and will receive coast to coast.

3-TUBE REGENERATIVE RECEIVER in walnut cabinet. This loudspeaker radio, patterned after Grebe CR-9, has a 1,000-mile range. Complete, dry battery equipped, $45.00; storage battery equipped (for greater power) $53.00.

3-TUBE CLAPP-EASTHAM "RADAK," combination HR and HZ. 800-mile range, dry battery equipped. Complete loudspeaker equipment, $39.50. "HR" one-tube outfit only, with headphones equipment, $18.00.

Order direct from this ad, or write for further particulars concerning the set that interests you.

New Reliance Radio "Super-Nine"

An improvement over the famous "Super-Eight" which was so popular last year. Uses no aerial or ground. All batteries within the beautiful duo-tone walnut cabinet. Watch for special announcement next week.

A. B. Church Radio Co.

Phone Indep. 2056 Independence, Mo.

THE SAINTS' HERALD

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

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MARK H. SIEGFRIED, *President.*
D. RONALD CARMICHAEL, *Vice President.*
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LAMONI, IOWA

(Home of Graceland College)

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SCOTT REALTY COMPANY Phone Indep. 1006 or 593-W

Is the "Word of Wisdom" in Your Stewardship?

"Seek ye out of the best books Words of Wisdom," Doctrine and Covenants 85:36. It says also, "Seek diligently and teach one another" the same. I am doing my bit by distributing at cost these highly recommended HEALTH and THRIFT BOOKLETS—All three sent postpaid, 50 cents. "Food for health," "Testimony of Science," and "Fruitarian Diet." Refund if not more than satisfied. They will brighen your outlook.

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Two acres with good house, 2 large chicken houses, 500 White Wyandotte chickens, for sale or will consider trade for property in Independence, Maywood, Englewood, or Kansas City.

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J. Lee Latta Esther Cooper Latta

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

The Two Great Commandments

I. Tracing Law Back to Root Principles

When the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Matthew 22:32-40.

At first glance a tree may seem to be a confused mass of foliage. But we know by observation and experience that every leaf, twig, and branch may be traced back to common roots from which they derive vitality and power.

In answer to the lawyer's question Jesus seemed to trace all the many good laws and true prophecies of all time back to their underlying principles. The lawyer was of that kind who cross-question in order to put one in a trap, and not with any desire to discover the truth. We owe nothing to him. But Jesus by the simple philosophy of always telling the truth easily evaded the trap. He went to the roots of the matter, and to his simple but profound answers we owe a great deal.

Certainly he traced all divine laws back to their fundamental roots; all of them grow out of these two; and to a large extent he pointed out the principles underlying enlightened human legislation.

Man has been very busy for a very long time making laws. If we go back into the dim past and dig among the dusty ruins of Babylon or Egypt, upon the cylinders and bricks and parchment exhumed, we find their ancient laws. The Medes and Persians had their laws, supposed to be eternal—"like the laws of the Medes and Persians which never change." But they only flattered themselves. All human laws change, perhaps almost imperceptibly, from generation to generation, almost from day to day. The letter may remain the same, but the interpretation and application change.

The Mohammedan law limited polygamy to four wives for the one man. Why the number was fixed at four we do not know. That may have been considered the limit of man's power to enjoy, or it may have been considered the limit of his ability to endure. But so the law read and still reads. Yet press dispatches some years ago reported the Sultan of Nedjd (Arabia) as having this happy interpretation of the law: he has one permanent wife and three transients, and the three may be changed every ninety days.

The Romans were great lawgivers; from them the English inherited, and America in turn from the English. America began legislation early. The founders of the Massachusetts Colony before disembarking pledged themselves to abide by the laws found in the Bible until they had time to draft something more suitable. That endeavor still goes forward.

The Pilgrim Fathers came nearer the root of the matter as stated by our Lord. Before disembarking at Provincetown, they gathered about the table in the cabin of the *Mayflower* and put their names to the "Pilgrims' Compact." Though engaged in a noble and epoch-marking enterprise, though deeply religious and consecrated, yet were they torn by quarrels and bickerings such as vex humanity in almost any community enterprise. There seemed grave danger of division into an unguessed number of fragments. So by "common consent" the Pilgrims' Compact was entered into to preserve the unity and continuity of the colony.

The Compact began, "In the name of God. Amen." In other words, the first great commandment to love and serve God was primary. They verily felt that they spoke "in the name of God" and expressed his will. And I believe they did. They next pledged themselves to institute just laws that should be for the good of the colony: "Just and equal laws, ordinances, acts, constitutions . . . for ye general good of ye colonie." In other words they carried forward under the spirit of the second great commandment to love and serve their brethren.

This was a noble start which recognized the Fatherhood of God and the brotherhood of man, and

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this pioneer state paper has been classed as not second in importance in American history to the Declaration of Independence.

Since that day legislative enactments have multiplied. The national legislature passes almost innumerable bills. This goes on from year to year while Congress is in session. The various state legislatures do likewise. City councils pass many ordinances. There is a confused mass of legislation confronting the citizen. Efforts of the courts to interpret the law, and efforts of lawyers to either clarify or becloud the issue, according to their type, do not greatly help.

In the midst of this situation it may help the ordinary citizen, and certainly should help Latter Day Saints, to endeavor to get down to the roots of law; to clearly see and understand the root principles to which they should conform their conduct and their lives.

This done, life becomes clearer and human conduct rises to a higher plane. For he who understands and keeps the law of God has no need to break the law of the land. (Doctrine and Covenants 58: 5.) Or as Paul expresses it, he will "live above the law." He is above the law in this sense: he conforms to the general principles of righteousness, and so his conduct is habitually *right*, and the many statutes and ordinances designed to keep the wayward and rebellious in line do not touch him. He is governed by righteousness and not by restrictive statutes and ordinances; he is not in conflict with such or in violation of them; he is definitely above them.

And according to Jesus the root principles of law enjoin right relations with God and with man, and in both instances these relations spring from love. "Glory to God in the Highest, and on earth peace, good will toward men." ELBERT A. SMITH.

(To be continued.)

Every Minister Can Do It

A young missionary in the Southeastern Mission got busy early in September in response to the call of the church for an increased patronage of the periodicals published under its direction and control. We heard from him soon after the 20th of the month, and we were made happy to be informed he had secured twenty yearly subscriptions. There is room for every active minister to equal or excel this record, and if it were done think how the lists would be increased! It would mean the lists would be larger by thirty-three per cent, or almost one third.

This would mean that the church would have a more progressive and better informed people. Why not try it?

Many Request Change of Hour of Radio Vesper Service

Several months ago, at the request of a considerable number of radio listeners, mostly in greater Kansas City, the radio vesper hour was changed from 5 p. m. to 6.30 p. m. Quite a number of the friends of K L D S objected to the change in schedule, and recently many have reported that the present hour is seriously interfering with the attendance at the Religio meetings.

Those in charge of the broadcasting realize that it is impossible to select hours that will meet the convenience of all listeners, but feel that the radio should not interfere with activities of other church departments such as the Sunday school and Department of Recreation and Expression. So a change in the present radio vesper service hour appears advisable.

What hour will best serve the majority of listeners? That is the question that should be definitely answered before a change from the present schedule is made. The same question was presented to radio listeners before the last change was made, but with indifferent response. Those who do not take sufficient interest and time to write the radio department their preference for the vesper hour should not make complaint after the change is made. This is a question that affects nearly every church member, whether or not a regular radio listener. A postal card, stating your preference, addressed to K L D S, Independence, Missouri, will enable this question to be settled according to the wishes of the majority. Do it now.

Church Numbers 99,203

(The appended note has been received by the President of the church, from the Department of Statistics.)

Since sending you our monthly report for September, 1925, we have received fourteen additional baptisms from the British Mission. The total number of baptisms for the month is now 357, making the total gain of 440. Membership of the church at present time 99,203.

Alma T. Whipple, president of the branch at New London, Connecticut, announces that the opening services in their new church will be held Sunday, November 8. The church is located just off the main thoroughfare between New York and Boston, next to 888 Bank Street. Everyone is especially invited to attend and help make the services a success. It is expected that Apostle Paul M. Hanson and Patriarch Richard Baldwin will be present.

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Questions and Answers

Question:

BISHOP A. CARMICHAEL,

Dear Brother: It is being circulated among the Saints that in an article written by you in the HERALD of June 13, 1923, under the caption of "Care of the poor," you make the statement that the poor of the church should first be taken care of by the state institution before they should receive help from the church. Will you kindly let us know your position on this proposition?

Answer:

Dear Brother: That part of the article referred to in your letter, no doubt, is the following:

> The aid of the needy may come from the following sources:
> (1) Relatives.
> (2) The church.
> (3) Charitable organizations.
> (4) Civil authorities.
>
> The ideal condition to be obtained is a brotherhood so knit together by a common faith that the needs of every worthy member shall be supplied.
>
> First, by his own efforts.
>
> Second, by his near relatives.
>
> Third, by the church, through its charitable organizations and the bishopric.
>
> Fourth, by charitable organizations.
>
> Fifth, by civil authorities.
>
> The line of demarcation between the second and the third is not clearly drawn—nor can it be so. The Master intimates that the ties that bind those of like faith are stronger than the ties of blood. Under the Mosaic economy, relatives were required to give aid to their needy blood relations. The gospel of Christ is no doubt on a higher social plane.
>
> Modern writers recognize the fact that a common religion provides a tie of comradeship closely approaching the tie of blood relationship. Society to-day places the primary obligation of aid upon the near relatives, then comes the church.
>
> Under certain existing circumstances, it is the part of wisdom that we cooperate in our relief work with charitable organizations. Those helping organized groups may be in a better position properly to aid than we are. We see no good reason to prevent any of our worthy poor from securing aid from such organizations. Affiliation with them ofttimes enables us more wisely to function in this kind of work.
>
> Securing aid from the civil authorities is looked upon by some as too humiliating. Why so? We all pay our taxes, a part of which goes for this very purpose. Why is it humiliating to accept means provided from the taxes paid? We believe that it is not only right, but that it is our duty to use this means as much as possible, thereby enabling us to use our group funds for other necessary work.

A fair interpretation of this position taken here and the interpretation in the mind of the writer is this:

First, the ideal way to aid the poor is stated, and you will note that aid from the charitable institutions of the land comes next to the last and aid from the civil (state) authorities comes last. This being the "ideal" way, we believe it is God's way, but we cannot do things always just as God would have us. We are victims of our circumstances. When we do not have the means needed to carry on our work in the ideal manner, we must do the best we can.

When this article was written (1923), the church was badly in need of financial means with which to carry on. We *needed* means to take care of our missionary families. We also needed means to take care of our poor. *Both* of these must be provided for. How should it be done? We did not have the financial means to take care of the various activities of the church which absolutely needed to be done. What then? We could not ask the civil (state) authorities to help financially to meet the *needs* of the missionary families, but we did have the right to ask the civil authorities to help us care for our poor. Under such circumstances (which are not ideal) we penned the sentence, "We believe that it is not only right but that it is our duty to use this means as much as possible, thereby enabling us to use our group funds for other necessary work."

Anyone reading the whole article with unbiased mind will readily note that in the mind of the writer the care of the poor is a sacred responsibility and must be provided for, and in such a manner as will eliminate poverty rather than perpetuate it.

A. CARMICHAEL.

My Church

Is where the word of God is preached, the power of God is felt, the Spirit of God is manifested, the love of God is revealed, and the unity of God is perceived.

It is the home of my soul, the altar of my devotions, the hearth of my faith, the center of my affections, and the foretaste of heaven.

I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support, and to obey its laws.

It claims the first place in my heart, the highest place in mind, the principal place in my activities, and its unity, peace, and progress concern my life in this world and that which is to come.

I owe it my zeal, my benevolence, and my prayers. When I neglect its services, I injure its good name, I lessen its power, I discourage its members, and I chill my own soul.

I have solemnly promised in the sight of God and man to advance its interests by faithful attendance, by reading the literature it advocates, by never neglecting its ordinances, by contributing to its support, by meeting with my fellow members, by watching over their welfare and by joining with them in prayer, praise, and service; and that promise I this day renew, before God my Father, Christ my Redeemer, and the Holy Ghost my Comforter.

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THEY SAY--

"It is one thing to remember,
And a better thing to do—
To work with the construction gang,
And not the wrecking crew."

Pezet: "The real purpose of all government is to safeguard the interests of the unborn by securing the continuity of civilization."

Beck: "The Constitution of the United States, with its fine equilibrium between efficient power and individual liberty, still remains the best hope of the world."

Washington: "All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle and of fatal tendency."

Beck: "I know of no people who are as ignorant of their own history as the American people, and this is the more amazing for in all the annals of mankind there is no more fascinating story than the development of the American Commonwealth."

Cicero: "Such as are the leading men of the State, such is the State itself."

Reed: "A statesman is only a dead politician."

Franklin, speaking of the heavy taxes of the state, said: "We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly, and from these taxes the commissioner cannot ease or deliver us by allowing an abatement."

Goldsmith:

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

Beck: "The Gresham law of currency, that the baser drives out the better from circulation, applies to journalism."

William Penn: "Governments, like clocks, go from the motion men give to them; and as governments are made and moved by men, so by them they are ruined, too. Therefore governments rather depend upon men, than men upon governments."

Poor Richard: "The eye of a master will do more work than both his hands."

Raleigh: "The shallow murmur, but the deep are dumb."

Franklin: "Experience is a dear school, but fools will learn in no other."

Burke: "Liberty, to be enjoyed, must be limited by law, for law ends where tyranny begins, and the tyranny is the same, be it the tyranny of a monarch, or of a multitude—nay the tyranny of the multitude may be the greater, since it is multiplied tyranny."

Hamilton: "I am not sure that tumults are an inseparable evil."

Euriphides: "Cowards do not count in battle."

Washington: "The men who oppose a strong and energetic government are in my opinion narrow-minded politicians, or are under the influence of local views."

Carey: "But no night is so utterly cheerless that we may not look for the dawn."

Beck: "The world does not know its greatest men."

Burke: "The self-imposed restraints of a people are to be accounted among their rights."

The Bible: "The happiness of a man consisteth not in the abundance of his possessions."

OFFICIAL

How to Tune in K L D S

A number of letters requesting information for tuning in the new church broadcasting station have recently been received at K L D S. Doubtless many purchasers of new radios, as well as some distant listeners, have not yet picked up the new radiocaster. It is hoped, therefore, that this little article will help clear away the tuning difficulties.

Practically all modern receiving sets dial approximately 200 to 550 meters. The newest models evenly distribute the wave lengths over the dials, but the older models crowded stations on the lower dial readings. On the latter type, the wave length of 441 meters (employed by K L D S) is tuned in at about the middle dial readings. With the newest models, 441 meters comes in considerably above the middle dial readings. Several new radios are calibrated in meters, and although the calibrations are often not absolutely accurate, it is easy to learn to operate such sets and to tune in stations whose wave lengths are known. Most newspapers now publish condensed radio programs, giving the call letters, locations, and wave length of the principal broadcasting stations.

W O S, Jefferson City, Missouri, with whom K L D S divides time, has been broadcasting on 441 meters for several years and has been heard by the majority of radio listeners. K L D S should be tuned in on exactly the same dial settings as W O S. Two broadcasters located in Rhode Island, also on 441 meters, may be heard by Eastern listeners, and the same dial settings used for K L D S.

In event one has not tuned in any station using 441 meters, it is a good plan to tune from the basis of dial settings for stations whose wave lengths are

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ORIGINAL ARTICLES

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

A Greater Internationalism

Talk by President Frederick M. Smith at the international service held during the Young People's Convention at Lamoni, Iowa, June 8, 1924. . . . . . .

I expect that most of you have been quite impressed with the theme. So far as I am concerned, while I have not had time to give much study to internationalism in its broadest sense, I believe that internationalism means more to us than to any people on the face of the earth. Why? Because, as the young man stated when he arose, we are laboring under that commission given of old, which is to each one who has accepted the divine authority as the foundation of this church, "Go ye into all the world and preach the gospel." A command which has not yet begun to be fulfilled.

I am greatly pleased to hear this young man arise and plead for the unity which will permit us to do this. It is before the church as never before in its history—that command that comes to us with a vitality that challenges us to our duty as we have never been challenged before, and from the depths of my heart I ask you, my friends, How long shall we be negligent of that command? How long shall we permit internal frictions to so consume the energy of our organization that we have not sufficient energy to put into transmitting the gospel to foreign people? Our foreign force is more limited to-day than at almost any time in the history of the past—while the peoples of the earth are calling to us as never before in the past.

They are calling to us. Yes. But they do not call us by name. They are feeling in the dark for something which will satisfy the hungering of their hearts. They have had religion in the way of lip service preached to them all of these years. They are asking for some religion which goes deeper than lip service. They are asking for bread, and they are getting stones, for they are given religion which has to do with something on the other side and which forgets the problems which confront us here. Too long have these superficial religions been preached which state that a man must scarify his body to have religious peace of mind. God does not ask that men cut off their limbs in order to be blessed; but he asks them, on the contrary, to come to him with perfect bodies, manlike in their vigor, womanlike in their purity, that they might produce a perfect race, that they might give perfect service.

We come to the world saying we have a gospel that will touch our relations here and now, that brings heaven here and now as a beginning and preparation for a higher form of heaven that has to do with the beyond. The world is waiting for that message, my dear people, and when I say the world I do not confine it to the peoples beyond the borders of the United States, for when we realize that this church to-day numbers but a hundred thousand people throughout all the world (one hundred thousand in name, perhaps not much more than half that in activity) and that we haven't even scratched the surface in carrying our message to this people, we begin to see the size of our task. But let me warn you, when this church repudiates its social doctrine, when it fails to impress its religion with the social significance it has long carried, and when we come short of stamping that social philosophy into every

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just above and just below 441. W M A Q and W Q J, both of Chicago, employ the next higher wave, 447.5. Canadian stations C N R O and C F C N employ 434.5 meters. Thus the 441 meters dial settings would be approximately half way between those for 447.5 and 434.5. Other stations with wave lengths only a little lower than 441 meters are W S B, K P O, W L W.

Every radio fan should subscribe for a radio publication which prints tables of broadcasting stations, their wave lengths, power, schedules, condensed programs, etc. Such a magazine is *Radio Digest,* published in Chicago. It is a weekly publication, obtainable at news stands for ten cents a copy, also obtainable from the publishers, 510 North Dearborn Street, Chicago.

When tuning in K L D S, be sure that the station is broadcasting. The present weekly schedule, together with programs, is published in each issue of the SAINTS' HERALD, and *Zion's Ensign.* Those living in the East or in the West should make proper allowance for regional standard time changes, also for daylight savings time, where the latter is employed.

With cold weather near at hand, K L D S should reach much greater distances than has been possible during the unfavorable summer season. Those in charge of the church broadcasting station are always pleased to learn from listeners, near and far, how K L D S is received. If listeners could realize how much their reports are appreciated by those responsible for the programs and their transmission, they would write much oftener than they do. It takes only a few minutes to make a report and address it to Radio K L D S, Independence, Missouri.

ARTHUR B. CHURCH.

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effort we put forth in the way of missionary service, we come far short of our duty.

For one hundred years this church has been proclaiming to the world that we have a social philosophy which will solve some of our problems and eliminate some of our evils; yet we are standing to-day with our wheels not making a single turn of progress toward the establishment of that social doctrine in fact. And some one will have to pay the penalty! Who will it be? How are we to accomplish this "going into all the world and preaching the gospel"? Our methods in the past we must pronounce as being inadequate, for while it is true that the church sent in some instances half a dozen people to one country, let it be said to our shame in too many instances we have satisfied for the time being their hungering with what we have had to give, then have gone off and left them to starve.

The world as yet is unfamiliar with our doctrine. It seems to me that means a change of method—not of principles. It does not mean to change the gospel, but it means we must change the method of bringing this gospel to the people. We have tried to lay down to the church this new method by which we can create a corps of people who will become pronounced assets—workers, so that we can know of a surety that when they go into a foreign country we can there establish them permanently. Our past method has been taking people from this country and sending them into a country with the necessity of learning a new language and becoming acquainted with the idioms of the other language and familiar with the history and the laws and governments of the countries to which we have sent them, and about the time they have become trained or qualified to go ahead with the work we bring them home and send some one else. The result is that our work has been only initiatory in most places. We have not consummated the work we began. So we have tried to bring young people from these countries, indoctrinate them here, get them enthused with the spirit of the church, get them trained in our philosophy, and then let them go back to their home countries and assume their life work, coming back sufficiently often to keep in touch with the situation and affairs of the church and then going back to their countries refortified and reenthused.

I feel certain, young people, that the time is soon here (unless we give way to the forces making to lead us backward in the scale of progress) when young people will be called to give their lives to some of our foreign missions; when you will be called upon to go not for two years or three years or five years, but with the idea of spending your lives there. And that means without doubt that you choose the land from which you came, so far as your ancestors are concerned. That means that we will ask men familiar with the Arabic language, knowing their customs, to carry the message to the Arabic countries. It means we will ask men familiar with the Gaelic tongue to go into the countries where that language is still used, knowing the customs of the people, knowing the government and history, being able to interpret our message into terms that the people are familiar with. And they will be able to appreciate our message because it touches their problems here and now.

I wonder how much longer the delay will be had in the church before we will put that program into fact. That delay will continue just so long as the people of the church listen to opposition to progress. Let me say that according to this program there will be young people from various parts of the world brought here to be enthused and thrilled with the message of the gospel.

Now let me state something here that might surprise some people who believe that I am purely academic. I want to say that a large factor in the presentation of this gospel is the emotional element, and we cannot separate our message from this emotional content. I say, therefore, that you cannot bring a student here as a pure intellectual and drill him in the philosophy of the church, and send him out as a successful missionary, for he must find that something—he must experience that soul-moving something that causes him *to know* this gospel and this message. A Jew who has been converted by his intelligence alone could not give expression to the desire the young Jew expressed to-night to take this message of Christianity back, not only to his race to help his race and nation get on its feet again, but to other peoples as well. What he has expressed I doubt not, after hearing the splendid and eloquent plea made by the young man from England, is experienced by every foreigner on this stand.

I want to ask you, How long are we going to tie the hands of this splendid corps of young people who are thrilling with the vision this gospel brings to them, who are desirous of going to other peoples to speak the words of peace and comfort and joy that have entered their souls?

But merely to teach the universality of God will not do. We must in a practical way preach the catholicity of our social philosophy. And let me tell you that no religion will become catholic, no religion can become universal, that fails to touch the problems of people here and now. Therefore, it seems to me, we must have theology, but we must have more than theology. It must have to do with more than what God is and what his abilities are. It must deal

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with the problem of what interest God has in his people now and what influence he is exerting here and now.

This church to-day stands at the parting of the ways. We have been preaching a practical religion, and yet we are refusing to enter the road that points toward a demonstration of it. And the plea must go out, the emotional plea, if you please, as well as the plea that appeals to the intelligence, the plea to rise up in splendor and magnificence and cause them to feel the emotion moving in this gospel, seizing and holding their souls, lifting up their minds, brightening their intelligence with the greatness and goodness and magnificence of God, which will make them feel called upon to lift their voices, not alone in warning and threatening of the calamities that are to come, but with a message of the gospel, saying, Here is shelter that God has demanded we erect to protect you at the time that you shall come to the land of God. And to this people has been assigned the task of perfecting that place of safety. And yet it has not been done. How long are we going to fail to move forward?

Of one blood hath God created the nations of the earth. It will be useless for us to go out and preach the oneness of the blood of which the nations of the earth have been created, until we can show a unity of purpose and goal, a social philosophy that will unite the sympathies and the friendships of the peoples of the earth. And that will come by finding our common needs. The problems that come to you are the problems which are coming to all the peoples of the earth. You should have a closer relationship with God, that shall be manifested in a better relationship with your fellow man. And when you can carry to the nations of the earth the message which says, Your problems are ours, and because they are we therefore can point you the way, then you will have established the fellowship of man. And in truth then can you speak of universal brotherhood in a common language.

There is no church upon the face of the earth that has made a greater plea for universal brotherhood than this church, and no church has to-day a finer opportunity of presenting to the world—a world which has been searching for the solution of the great problems of life—the solution to those problems than this church; and yet we are failing in our opportunity. Opportunity after opportunity is going by, and we are refusing to seize it because we are contending over things having to do with internal administration.

What a spectacle we present to God to-day! I wonder how long he will withhold the condemnation that sooner or later must fall upon us if we refuse to move in and occupy where he has intended we should.

I do not suppose that there is a place on the face of the earth where internationalism is destined—if I can read the signs of the times aright, and perhaps reading the signs of the times causes the light of my hope to be centered on this people—I do not believe there will be a spot on the face of the earth where a higher order of internationalism will find expression than on these sacred grounds, for to me they are sacred. I believe that Graceland College is destined to become one of the greatest international schools in the world. Greatest not perhaps because we may have large numbers in the school, but because of the largeness of the spirit that will here be developed.

I challenge any man or any woman who has gone into the atmosphere of any school here or abroad, and then sensed the atmosphere that is in Graceland College, to tell me of any school which has a larger spirit than Graceland. That simply is a promise of the greatness of the Graceland of the future, if we will but give opportunity for Graceland to express herself in these international lines. She can become the greatest international school only when she recognizes the plan I have suggested to you—when some of these nations that are hungering for this social philosophy that we alone are able to give them come here and train not only intellectually and physically, but also spiritually, and also emotionally —young men who are skilled and qualified and who have sensed the thrill of God's Holy Spirit enlarging their souls until they want to go to all the universe and tell mankind what they have found here. Then can they return to their lands carrying this message to the people, which will demonstrate that God is still in his heaven and is concerned with the world and is preparing a place where their social problems will find solution. And Graceland will train these representatives who will go to all the nations of the earth to carry this message, this soul-stirring, soul-satisfying message that gives hope that God's universal love will eventually establish universal social peace.

The following accompanied a renewal subscription from Harry L. Shippy, Effingham, Illinois: "I have been a reader of the HERALD many years, and to my mind the HERALD this summer and fall is a better servant of the church than it ever has been before. It is the kind of HERALD we have been waiting for. Keep up the good work. You can also number me among those who are glad to read "Little journeys with the Editor in Chief." We have not had confidence in him always; he has been too much of a stranger to us, and he has been much spoken against in our hearing. Let him come to our homes with his talks; let him come down to us in close friendship and be one of us, and he will receive as united support as we are able to give."

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God Is Moving With His People.—No. 1

BY CHARLES COUSINS

The title of this article indicates that the writer is of the opinion that God is still directing and guiding the affairs of his church.

For a number of years, as a church we have been passing through troublesome times, not only because of conditions in the world, but also by misunderstanding among ourselves. Yet despite the dark and cloudy day we have just passed through, we are of the opinion that if we look carefully at the work of the church the past few years, we can see where the hand of the Lord has been with us.

The work which God designs to do is to redeem those who have covenanted and will covenant with him by obedience to the gospel. And that is the thing which the leaders whom God has set in the church are calling our attention to; namely, the redemption of Zion. But there is only one way in which the redemption of the Saints can be effected, and that is God's way, for this is what he says, "And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless."—Doctrine and Covenants 38: 7.

Here is a specific statement that the Lord designs to gather together a righteous people. And that this may be accomplished, the Lord chose Independence, Missouri, as the center place for the gathering of his people, that their redemption might be effected.

On the second day of August, 1831, the land of Zion was dedicated for the gathering of the Saints. (See Church History, vol. 1, pp. 206, 207.) And in the same month the Lord gave advice to the church by revelation relative to the gathering, in the following language:

> And now, behold, this is the will of the Lord your God concerning his saints, that they should assemble themselves together unto the land of Zion, *not in haste*, lest there should be confusion, which bringeth pestilence.—Doctrine and Covenants 63: 8.

The gathering then commenced, and the whole of the church then had their faces turned Zionward. This was a commencement of the gathering of the Saints. But their redemption was not accomplished, for those that had gathered to the land of Zion had not been there long before persecution arose which eventually terminated in the Saints being driven by their enemies in a cruel manner from their possessions. In the hour of their trial the Lord spoke comfort to his people and said:

> Therefore, let your hearts be comforted concerning Zion, for all flesh is in mine hands: be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things, that the prophecies might be fulfilled.—Doctrine and Covenants 98: 4.

These words should have given strength and comfort to his people, for despite the fact that they were being driven by a heartless mob, and made homeless, yet the Lord assured them, "Zion shall not be moved out of her place, notwithstanding her children are scattered," and that those who remained and were faithful should again come into their inheritances. But this did not give the Saints the satisfaction they desired, and they still importuned the Lord relative to their redemption. Then the Lord told them why their redemption had not been accomplished, as follows:

> Behold, I say unto you, Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer. . . . Therefore, in consequence of the transgression of my people, *it is expedient in me that mine elders should wait for a little season for the redemption of Zion,* that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly, concerning their duty, and the things which I require at their hands; and this cannot be brought to pass until mine elders are endowed with power from on high; for, behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me; therefore, it is expedient in me that mine elders should wait for a little season, for the redemption of Zion.—Doctrine and Covenants 102: 2, 3.

In the above quotation it is clearly said that the elders must wait for a little season for the redemption of Zion, because they were not prepared themselves, and that the Saints might be taught more perfectly their duty, also to do those things required by the Lord.

One thing especially should be noticed in this quotation, that "the Lord hid up to himself the set time when the redemption of Zion could be accomplished." It is also reasonable to conclude that the elders would be quite prepared to teach the Saints their duty and the things which God requires at their hands, when that set time comes. Furthermore, this set time could not be known except by the revelation of the divine mind being given to his people. This could come only in the way the Lord has always designed that he will reveal his mind and will, and that way always has been "through his servants the prophets." (Amos 3: 7.)

Since the time of the expulsion of the Saints from the land of their inheritance, the church has passed

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through dark and cloudy days. Her prophet was slain, and false leaders led away many honest souls from the truth into error. But there remained a few who were faithful to the truth, and in due time the son of the prophet, in harmony with the law of the church, came by direction of God and took the place for which he had been set apart, at the head of the church. He sent out a message calling to the Saints to set their faces Zionward, and in due time he declared the hastening time had come. And in every sense it can be said that in honor before God he faithfully discharged his duty and was loved by the whole church, yet he never had the revelation saying that the set time had come for the redemption of Zion. But in 1917 we have the signal given, and the set time revealed for the redemption of Zion.

Our brother, President Frederick M. Smith, who was appointed as was his father, in harmony with the law to the church, and was ordained prophet, seer, and revelator to the church, in his address to the church at the conference of 1917 made the following pronouncement:

> As a church our work is onward. The signs of the times point to imminence of momentous events. Everywhere there are evidences of an awakening among our people which indicate that God's Spirit is moving mightly among us. *The hour has struck for the redemption of Zion.* May we under God's guidance be equal to the difficult tasks that hour brings and have grace and strength for the responsibilities confronting us.

Here, after nearly thirty-three years of waiting, the secret for the first time has been revealed, that "the hour has struck for Zion's redemption."

We certainly ought to rejoice, knowing that the Saints have risen to such a condition that heaven could smile upon us and tell us the time for our redemption was here. And we would say, Is not this evidence that God is moving with his people? Yes, it is evidence that God is moving with his people, and we should now be able to sing with heart and soul:

Triumphant Zion! lift thy head
From dust, and darkness, and the dead!
Though humbled long—awake at length,
And gird thee with thy Savior's strength!

Put all thy beauteous garments on,
And let thy excellence be known;
Decked in the robes of righteousness,
Thy glories shall the world confess.

No more shall foes unclean invade
And fill thy hallowed walls with dread;
No more shall hell's insulting host
Their victory and thy sorrows boast.

God from on high has heard thy prayer;
His hand thy ruin shall repair;
Nor will thy watchful Monarch cease
To guard thee in eternal peace.
—Dorridge, Saints' Hymual, Number 123.

When we as a people arise to the condition as outlined by the poet in the above, then will the saying of the Psalmist come to pass, that "Out of Zion, the perfection of beauty, God hath shined."—Psalms 50: 2.

(To be continued.)

The First Presidency.—No. 2

BY J. W. PETERSON

Eusebius continues:

> It is an old tradition that James was ordained bishop (overseer) of Jerusalem by Christ.

Here is another omission in New Testament history, and a very important one. If there had been such an historical account concerning Peter, it would have been painted in red and gold during all the following ages.

Still further Eusebius declares:

> James, the brother of our Lord to whom the episcopal seat (overseer's seat) of Jerusalem was committed by the apostles.

"Episcopal seat," which means the seat of the overseer, agrees very nicely with the Doctrine and Covenants where it mentions "the seat of the presidency." (99: 11; 122: 12.) James, chosen and ordained by Christ himself; chosen again by the three perferential disciples and later by the twelve and installed at a place called a seat—a church seat as we now have a "county seat," is certainly strong presumptive evidence of James's superiority. We see another harmonious act in the twelve thus regulating affairs, as it is stated in latter-day revelation: "The twelve are to regulate all the affairs of the church in all nations."—Doctrine and Covenants 104: 12.

Yet more from Eusebius:

> He (James) was alone allowed to enter the sanctuary.

It is not shown what that *sanctuary* was, but it is certain that the Jews would not allow a Christian minister, and the chief of the despised sect to enter the sanctuary of their temple. The quotation must have reference to a Christian sanctuary. Of all the officers in the church (Peter and John also excluded), James was alone allowed to enter that sanctuary. If this statement of history does not positively show James's superiority, I am sure no words could indicate that fact. In harmony with this the Britannica says:

> He was bishop (overseer) of Jerusalem and was president of the church in its earliest day. Such a position required him to reside at Jerusalem, while had he been an apostle we should have expected him to have taken his share of missionary labor.

This profound scholar had a better insight into church government than some of us. He points out

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clearly why there should be a seat of the president at the center place, and who occupied it.

As to the ordination and commission of James, Bingham in his Antiquities quotes Jerome as saying:

> James to whom Christ committed his own throne on earth.

Here is another omission in New Testament history. James *ordained chief seer* (overseer) and appointed in charge of the *seat* of the first presidency and *committed the spiritual throne of Christ on earth,* especially *endowed* by Christ himself and *he alone allowed to enter the sanctuary,* certainly ought to give Catholics and Protestants something to think about.

As we have seen: James was not second with the apostles, and yet both in ecclesiastical history and in the New Testament he is called an apostle. The word *apostle* simply means *one sent.* Jesus being sent of God was also called an apostle. (Hebrews 3: 1.) James, as successor to the spiritual throne of Christ on earth, is entitled also to be called an apostle, but not of the twelve.

Yet again from Eusebius:

> But James the brother of our Lord who, as there were many of this name, was surnamed the Just by all from the days of our Lord until now, received the government of the church with the apostles.

The words, *received the government of the church,* indicates more than a local officer. *With the apostles,* indicates it still further, for he is here associated with general officers. This citation lifts him above a local pastorate to the government of the whole church with headquarters at Jerusalem. It is proper to interpret our officialdom by scripture and history, and it is just as proper to interpret their officialdom by ours, the Lord being the author of both. The very same road which runs up hill runs also down hill.

Still further Eusebius continues:

> Indeed on account of his exceeding great piety he was called the Just . . . and Oblias and Osleam as the prophets declared concerning him.

We do not now possess the scriptures which Eusebius refers to, but we cannot help noticing how much *Osleam* harmonizes with *Gaseleam* of the Doctrine and Covenants. (101: 4.) In Enoch's time Gazeleam was the director.

Cyprian and Tertullian usually call the chief officers *presidents:*

> . . . who have the care and presidency and inspection of the church, and because this presidency was not only over the people but also over the clergy, they were defined upon this account with the distinguishing characteristic . . . princes of the clergy.

How much this latter expression agrees with the statement of the Doctrine and Covenants: "Presidency of the high priesthood." (104: 4.)

Ignatius in his epistle to the Mogensians says:

> Do all things in unity under the bishop (overseer) presiding in the place of God.

This shows the importance which those ancient historians and members of the church attached to this office. This reference, more than the others, shows that this office represented God on earth, but of course according to law, for God works always and ever according to law and does nothing otherwise. Our objectors who reject a presidency of three in the church and disclaim the official rights of worthy and rightful descendants to inherit their father's office as well as his property, should turn their attention to ancient history and eliminate much of it. Accepting history for what it is worth, we cannot by any mode of reason believe that the *overseer* of those times referred to the financial agent of the church—the head of the Aaronic priesthood—the bishop. We must accept the fact that *episcopo* applied to a higher order of priesthood and that the term is connected up with the office of a *seer* both in the Bible and the Book of Mormon, as also in latter-day revelation. That James the Lord's brother was that seer is evident.

Smith's Bible Dictionary declares concerning him:

> He is represented throughout the Acts as exercising great authority among and even over the apostles, and in the Saint Paul epistles he is placed before even Peter and John . . . that he was formally appointed bishop (overseer) of Jerusalem by the Lord himself is reported by Epiphanus, Chrisostom, Proclus and Potius.

These four historians of sufficient importance to be quoted by this noted dictionary, certainly give weight to the appointment of James by Christ.

Smith also notes that James was even over the apostles and was greater than Peter, as he finds it mentioned in the Pauline epistles. No doubt James was one of the prophets whom Jesus appointed to the church as mentioned in the fourth chapter of Ephesians (verses 8, 11). Paul also agrees with himself where he says:

> And God set some in the church, first apostles, secondarily prophets.—1 Corinthians 12: 28.

Apostles first and prophets after, is historically true. James was not set in his rightful place until long after the twelve were chosen. That order of events is also true of this latter-day dispensation so far as the office of twelve and presidency are concerned.

During the occupancy of James as seer of the church at the seat of the president, there assembled a general conference to determine the value of the law of Moses. Peter and Paul were the chief speakers. After all had spoken who desired and silence had ensued, James, as president of the council, first gave his reasons for the decision he was about to make, and then said:

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Wherefore my sentence is that we trouble not them which from among the Gentiles are turned to God.—Acts 15: 19.

Ecclesiastical history throws a world of light on this obscure passage. James is here ushered in without much previous notice as the chief man in the church and of sufficient official position to decide apostolic disputes. A little later Peter and John are mentioned as his assistants—not later in office, but later in the New Testament account. But this we will notice later. The more one examines that short verse and reads in the same fifteenth of Acts what led up to it and what grew out of it, the greater it appears. It is the hub of New Testament officialdom.

Of that decision of James, F. W. Farrar, D. D.; F. R. S., in his Early Days of Christianity, writes:

About 50 A. D., when Paul and Barnabas went up a second time to Jerusalem for the settlement of the great question which was then agitating the church, we see James as the most prominent figure in the memorable synod . . . but I might here repeat that the whole weight and responsibility of the decision rested with Saint James, and he arose on that occasion to a height worthy of his parentage and of his character. In the face of all the prejudices of his life, rising superior to the opinions of the Rabbins, his predecessors and contemporaries—ignoring the wrathful and fanatical arguments of the Pharisaic zealots, he, in the opposite sense to what seemed to have been expected of him, decided the question. He the righteous—he the priestly Nazarite, Christian though he was, even Jews looked upon with reverence—he who was so rigidly accurate an observer of all the precepts of legal righteousness—he the very man whose name and authority had been claimed by the Judaic emissaries who had troubled the church at Antioch by their insistence on legal scrupulosity and Jewish particularism—he, whose name they afterward abused in counter missions to undo the teachings of Saint Paul—he gave his voice in favor of the liberal view. Never, perhaps, did a result so awful in its responsibility depend upon the wisdom of a single man. When James was also convinced—when his particular wisdom had grasped the truth which was the last which the Holy Ghost made perfectly clear to the minds of the early apostles—the greatest victory ever achieved by Gentile Christianity was won.—Pages 96, 97.

This "awful weight and responsibility" to decide the greatest question of that age, when "the greatest victory ever achieved by Gentile Christianity was won," did not rest upon Peter or the twelve, nor yet upon the whole conference, although they adopted the decision when given, but it was James, the nearest relative of our Lord, to whom belonged this right and authority. He did not fail to rise equal to the occasion, doubtless with divine favor and grace. Perhaps on that decision rests the salvation of the Gentiles, and they, be it said to their everlasting dishonor, many years later tried to displace this very man who had voted them into the bond of the everlasting covenant, by claiming Peter as pope or head of the clergy. Peter had been dead many years; therefore he himself is free of the charge. We can now prove a complete alibi for him, which we shall presently introduce.

A very significant statement which supports the fact of Peter and John being the counselors of James is found in Galatians 2: 9:

And when James, Cephas (Peter), and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and to Barnabas the right hand of fellowship that we should go unto the Gentiles.

Paul and Barnabas, according to verse 2, had come up to this seat of the presidency to report their labors, and it is significant that they came up by revelation to do so. It is also a convincing point that after they reported they were in turn assigned to new fields of missionary labor by the three, who must have had the authority to do so.

Paul had been indorsed by these same men fourteen years before and at the same seat of the presidency (Galatians 1: 18, 19).

James's superiority was early recognized by Peter. When he was released from prison by the intervention of an angel, he said: "Go show these things unto James and to the brethren."

Why was James to receive the report before the other brethren? Why was James first in Peter's mind? These questions cannot be avoided. They must be answered, and there is only one answer: James's superiority. He was the *first officer* in Peter's mind. From that time on, the reports of the apostles came up to Jerusalem, where James was in charge. Rome was never the divinely appointed headquarters of the church.

(To be continued.)

OF GENERAL INTEREST

Scientists Say 1927 Will Be "Nineteen Hundred and Freeze to Death"

PARIS, August 14 (by mail).—In the usual course of events, the prediction that 1926 and 1927 will be danger years, threatening the world's harvests, and 1927 a "year without a summer," would be received merely as a "sensational story." This time it is entirely authentic, of the most really sensational interest to everyone. It is a prediction of the highest responsibility in three countries—for Doctor Kuther of Heidelberg has come out with it in Germany.

In France the government is preparing to make food reserves. More extraordinary, the findings of the meteorological service of the Smithsonian Institution (in Washington and at stations of North and South America) coincide, precisely and independently, with data just presented to the French Academy of Sciences by the celebrated meteorologist, Bigourdan, chief official astronomer at the Paris observatory and president of the bureau of longitudes.

Very great discoveries have been made which will

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enter into weather bureau forecasts. Not only will 1927 be "nineteen hundred and freeze to death," but all very severe winters and "bad summers" will be plotted out, long in advance, so that the world can get ready for them.

Hand in hand with this, new developments are entering the weather service, of the utmost value to the shipping trade, farmers, ranchers, packers, and all who depend upon the weather.

Severe Winters in Long Periods

The man who made the great discovery in France is the Abbe Gabriel, professor of mathematics at Caen. It was considered so important that President Bigourdan himself presented it to the Academy of Sciences.

Being a statistician, Gabriel had for a long time plotted out, from statistics and from historians and great writers of all ages, the extreme seasons—severe winters and great summers—as recorded, wherever found. Arago had done much work of this kind, but fragmentary. When Gabriel had his mass of dates completed, he was surprised to find them fall into a curious periodicity.

Comparing them with the revolutions of the moon and with sunspot cycles as generally established, he "established that there exists a hitherto unknown lunar-solar cycle of 744 years, composed of exactly 9,202 revolutions of the moon and sixty-seven periods of sunspot variations. This primordial cycle subdivides into two periods of 372 years and four of 186 years."

"This discovery has special interest in astronomy which only technicians can appreciate," says Gabriel Guilbert, meteorologist at the Paris observatory, "but the corresponding periodicity which it has established for extreme winters and summers interests everyone!"

And 1917 Was a Period Year

Thus, the rigorous winter of 1917, so bad at the front in the World War, has corresponding to it the hard winter of 1544—exactly 373 years previously—which itself has for precedents the winters of 1359, 988, and 881, all noted in history for their rigor. The hard winter of 1895 corresponds to that of 1709, of glacial celebrity—after exactly 186 years! The celebrated winter of 1879-1880 comes, at 186 years' distance, after that of 1694, itself preceded, at 186 years' distance, by the very severe winter of 1508. And 185 years before 1508, it was the historical hard winter of 1323.

No dates of the past are more corroboratively established than those of the great winters and extreme summers—historians, writers of chronicles, theologians, and even the great poets have always been fond of recording them in all centuries. So, when correspondences like these are found so exactly throughout history, it follows that there must be a real lunar-solar law of periodicity for the weather—which will hold good in the future, as it has done in the past. So contends President Bigourdan, not only chief official astronomer of France, but head of the French nautical office.

In this way the hard winter of 1917, after 186 years, will be repeated in the year 2103, and that of 1895 in the winter of 2081. These dates do not interest us personally. But it is easy to understand that when all such extreme seasons are plotted out along the line for past, present, and future, they will form a solid backbone for weather forecasts.

Points to 1926-1927

One example shows the great test of the present. Along the plotted line, Gabriel finds the great winter of 1553, which broke up the army of Charles V at the siege of Metz. Add the lunar-solar cycle of 186-187 years, and we arrive at the celebrated winter of 1740, which froze the Seine and the Thames and carried away the bridges of Rouen. Then, add 186 years to 1740, and what do you get?

You get the year 1926-1927!

"The absolute periodicity of great winters in past centuries," says Guilbert, meteorologist at the Paris observatory, "the way in which they have returned, in the past, to fixed dates (with one year's leeway, at most), scarcely permits doubt that the Abbe Gabriel has discovered a cycle heretofore unknown. From it we must conclude that in January or December, 1926, there will come upon us a long and rigorous winter, astronomically foreseen according to periods first noted in 995, and affirming itself, period after period, up to the historical winters of 1553 and 1740."

Gabriel will publish the full tabulated list of great winters and hot summers in history. It is quite long and will compose a booklet with notes. One such winter has been preserved in a noted painting. This was the "Long Winter" of 1788-1789, when snow remained in the streets of Paris in the first weeks of May. The painting, which hangs in the gallery of Versailles, shows King Louis XVI relieving distress in the Paris suburbs. According to Taine, this long winter, by filling Paris with a tough multitude of refugees, actually furnished the occasion for the great revolution, which began on July 14, 1789, in the following summer.

Smithsonian Confirms Forecasts

And at this same moment, the Smithsonian Institution at Washington not only confirms President Bigourdan and the Abbe Gabriel in the prediction

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for 1927, but tells what kind of extreme year it will be. All 1927 will be "a year without a summer." It will be "nineteen hundred and freeze to death," in analogy to 1816 in our grandparents' memory. It does not mean a year of constant low temperatures. Even "a year without a summer" means only frosts or freezing weather for perhaps less than half the days of each summer month. Between such extraordinary cold spells, there may be days or weeks so warm that new heat records are established.

How such outrageous variations of cold and heat persist, is explained by the new weather forecast service established by the Smithsonian. Doctor Abbot and Doctor Clayton are its high directors. Sunspot activity enters largely into their calculations, and "long-range forecasting" is their specialty.

The maximum of spots occurs every eleven and one third years. At this crest of the curve, the sun is hottest—and so, naturally, should the earth be, except that dust clouds thrown out by seething sunspots intercept radiations most of the time, so the earth gets only a minimum of solar heat. This explains chill, freezing weather through a whole summer. In between, short record heat alternations are due to the sun's extra heat accidentally side-stepping the dust clouds.

Two Maximums Together

We are now approaching a grand maximum of sun spots. The Smithsonian is strong for 1926-1927, when the peak of the curve is reached. According to H. Jarvrin Browne, they will be "danger years, which threaten the world's harvests." Not only does 1926-1927 come with the ordinary eleven and one third years solar maximum, but it hits a recurrence both of the greater fifty-five and six tenths years maximum, and the peak of the super-maximum of 271 years.

Thus 1926-1927 will be the sixth recurrence of the super-maximum since the great famine of Diocletian, A. D. 299-300. It will be forty-eight ordinary sun-spot maximums from the great obscuration of the sun of 1372.

So, says the Smithsonian, it is time to get ready and be prepared. The coincidence of its warnings with those of President Bigourdan attracts great attention in French meteorological circles.—Sterling Heilig.

We hear of young men and women beating their breasts, lamenting the fact that all opportunities have been embraced. There are yet wonders to unfold, discoveries to be made beside which the airplane and wireless are simple as two and two.—F. L. Brittain.

NEWS AND LETTERS

Department of the Sunday School

At a recent meeting of the consulting board of the joint departments, provision was made for the publication of several new series of adult quarterlies for the use of study classes whether in Sunday school, Religio, or Department of Women. These will cover a wide range of fresh material and should be ready for distribution and use beginning July 1, 1926. The new quarterlies or texts are not intended to replace the present Sunday school quarterlies, which are serving a splendid purpose, though there will be a constant revision of the material of our quarterlies to keep it fresh and closely applicable to the needs of the times.

The new series for adult use in the Sunday school will supply a need for students in the senior department who have spent at least three years in the present senior quarterly. It should be understood that the present senior lessons are repeated in a three-year cycle; every three years we start in on the lessons studied three years before. For this reason young people being promoted from the intermediate to the senior department should be expected to study the present senior quarterly for a three-year period before taking up the adult quarterly work.

To make provision at once for adult classes in the Sunday school that wish to enter upon special study other than the senior quarterly, we recommend the use of one of the following courses previously issued by the Religio. These we find on hand at the Herald Office in fairly large quantities, and they may be had for use at any time as long as the supply lasts. Each contains material for thirteen lessons. They were used in 1922 and 1923 and will be dated for those years, but the dating should not interfere with present use.

The courses referred to are as follows:

Course I.—Religious Education in the Family.

This quarter's work is based on a study of the text by the same title by Cope, a copy of which may be purchased of the Herald Office for $1.60. At least one copy should be available for class use. Especially recommended for parents' classes.

Course II.—Religion in Business.

Based on a text of that title by Babson, to be purchased of the Herald Office at $1.60.

The following books may be used as references:

Enduring Investments: Babson.

Christianizing the Social Order: Rauschenbusch.

This course is especially desirable for a mature consideration of the function of our religion in our industry.

Course III.—The Meaning of Service.

Based on a text of that title by Fosdick, to be purchased of the Herald Office at $1.85. This is a splendid course to give one the foundation ideas of real service as propounded by a current thinker and as contemplated in the gospel economy. This will lead up to further courses on the stewardship plan as provided in the church.

These courses may be ordered from the Herald Office at a uniform price of ten cents each copy.

The present Book of Mormon lessons in the Senior *Religio Quarterly* will complete the two-year series with the quarterly for October, November, December, 1925. Some Religio classes began late and will use the Book of Mormon lessons perhaps up to July, 1926. The regular senior quarterly will be issued, however. The first two quarters of 1926 will furnish two lines of study which were used five or six years ago, but dealing with problems of most vital significance to the church to-day. The courses provided will be, "How to teach religion," a splendid study for Sunday school and Religio teachers and parents. Her study is based on a well-known text of the same title by Betts, costing $1.35. With this, in the same quarterly, is issued a series of lessons on "The history and development of the stewardship idea in the church."

This material will cover the first two quarters of 1926 and

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will be mailed to all yearly subscribers to the senior *Quarterly* unless requested to send one of the three series listed above.

Any of the study material published is available for use of Department of Women groups or others who wish to study at any time.

CHARLES B. WOODSTOCK, *General Superintendent,*
Department of Religious Education.

V. D. Ruch and Family Visit in Sweden

On June 25 my wife, little girl, and I left our home in Porsgrund, Norway, and went to Oslo so we could meet Brother and Sister Hunker. They were leaving for America the next day, and we desired to accompany them to the ship that we might extend to them our best wishes for a pleasant journey and to say our last "good-by," for the time being at least. You can well imagine that it was a sad moment for us when that ship began to sail so gracefully out to sea, like a large bird upon the water, with these our friends and coworkers on board and the band playing the "Star Spangled Banner." A feeling very much akin to homesickness was present somewhere in the region of the heart. We felt very much alone.

However, we could not allow that condition to interfere with our work to any great degree. We had to shake off the feeling of homesickness and complete our arrangements for our trip to Sweden that we were to take within a few days. We left Oslo next day and went to Bøn, Norway, over the week-end and held two meetings with the Saints and friends there.

On June 30 we boarded a train for Sweden and arrived at Stockholm next morning at 7.05, where we were met at central station by our congenial brother, Oscar Johnson. He escorted us to his home where we were given a hearty welcome by Sister Johnson and their three daughters.

Brother Johnson has been our lone missionary in Sweden for the past five years. He has struggled nobly, against great odds, to build up the work and has made some progress. He has a very difficult mission, working in and around that large city of Stockholm where so many voices are calling to people and so many meetings to attract their attention. But Brother Johnson and his excellent helpmate are not discouraged. They are both optimistic and are moving forward in faith and humility, putting their trust in God, and performing their duties with an eye single to his glory. They are to be congratulated for their faithfulness and untiring efforts in the work of the Master.

Brother Johnson has several openings in and around Stockholm. During the two months we were there, we held meetings at six different places. On Sunday afternoons, as a rule, we used a rented hall in the city. During the week we took advantage of the warm weather and held open-air meetings at various places. We also held a few meetings in private homes. Some of our meetings were well attended, and the good Spirit was present, helping in the presentation of the word.

On Sunday, July 26, twenty-four Saints and friends hired an omnibus, and we started out early in the morning on a missionary trip. Our first stopping place was at the seashore about twenty miles from home at a bathing beach, where we held an open-air meeting at 10.30 a. m. Brother Johnson told a portion of the gospel story to several who gathered, some of them attending the meeting in their bathing suits. At the close of this meeting we went about ten miles farther to the home of a friend, where we held another open-air meeting at one o'clock. The writer was the speaker at this meeting and enjoyed good liberty in presenting the necessity of baptism to a fair-sized audience of interested listeners. Our next appointment was still another ten miles on, to which point we journeyed and once more gathered out in the open, in God's first temple, under the shade of the trees, and broke the bread of life to the one hundred or more assembled people. This was our best meeting of the day. Brother Johnson and I both took our turn in speaking to the people, who were manifestly interested in the message we presented. God very graciously came to our assistance and helped us to give a brief review of the origin, teachings, and practice of this church that we love. We had taken a little folding organ with us, and that helped wonderfully in the congregational singing, as well as the solos that were rendered during the day by Sister Ruch. Some of her songs made such an impression upon the people that tears were seen upon their cheeks, and they requested that she sing some of them over again. At the close of this last meeting a lady suggested that a collection be taken up for us. Another lady, acting upon the suggestion, took a hat and collected a neat little sum that was applied on the expenses of the bus. We arrived back home about nine o'clock in the evening, a tired but happy group, and had the satisfaction of knowing that we had spent the day in the service of God.

Another experience may be interesting. One afternoon, Brother Johnson and I rode our bicycles to a little town about twenty miles from the Johnson home to hold an open-air meeting. Brother Johnson had ridden there two days before and advertised the meeting to be held out near the edge of town at a certain place by the side of the road under some trees. When the time came for the meeting to start not a soul was present besides us two missionaries. What were we to do? Return home and not have any meeting? No. We had come far to have a meeting, and we were determined to have one. So at the appointed time we selected a song and began singing to the birds and the trees about us. I cannot say that the sound of our voices was "so sweet the birds hushed their singing," but as we stood there and sang a boy came riding by on his bicycle. He stopped to listen to our song. It would be difficult to say just what thoughts passed through his mind as he gazed upon two men standing there by the roadside singing, with not a human being in sight to listen. He may have thought that we were escaped lunatics, or, at least, fit subjects for an asylum. But soon another person was attracted by our song and another, and still others. We sang two songs, had prayer, and then another song. When the end of the third song was reached some twenty-five or thirty people had gathered. We opened our Bible and began telling our story. The result was that we had a good meeting, each of us occupying about thirty minutes. Moral: "Never be discouraged."

The third day after our arrival in Sweden, we were pleased to witness the baptism by Brother Johnson of a lady who has been a member of the Utah Church for thirty-five years. She began attending our meetings and became converted to "the faith once delivered to the saints." She is a humble soul and worthy of membership in the true church.

One evening we visited our Utah friends' meeting in Stockholm. At the close of the service Brother Johnson and I entered into conversation with two of their young missionaries. The president of the Swedish mission, an elderly man, was also present and recognized Brother Johnson. He did not even extend the usual courtesy of shaking hands with us, but went into their living apartment that is in connection with the assembly hall. But he could not rest long in there with the two young missionaries talking with "two "Joseph-fight" missionaries, so he soon opened the door and called to them, "Come, boys, close the chapel. It is time to have prayer." It was just 9.30 p. m. Evidently they retire early at the Mormon headquarters in Sweden.

It was my happy privilege on the morning of August 19 to attend the opening session of the Universal Christian Conference on Life and Work. One of the largest churches in Stockholm was used for this service, and it was filled to capacity with over six hundred delegates from all parts of the world, the King and Queen and several other members of the royal family of Sweden, and hundreds of visitors. For one hour I stood in a great throng of humanity on the street outside of the church and watched the steady stream of taxicabs that brought the representatives to the meeting. At eleven o'clock the doors were thrown open to visitors, and I was among the fortunate ones who were able

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to crowd in. Many who desired to attend could not gain entrance. Probably, never before in the world's history has there been such an august body of church men and women assembled in one meeting. Thirty-seven different countries were represented and many religious faiths.

The opening and closing songs, as well as the response by the congregation to the chants of the officiating priests, were sung in four languages at the same time (English, German, French, and Swedish). The songs were printed in a booklet form in the four languages, and one could choose the language in which he wished to sing. Truly it was an unusual experience.

The address was by the Lord Bishop of Winchester and was delivered in English. Copies of the address were distributed to the audience in German, French, and Swedish. It was a stirring appeal to the churches of the world to put into operation the social program of Christ. As I listened to that masterly address, filled with thoughts and expressions used by our own people in presenting our social program, I could not help but think how God is moving upon the hearts of men everywhere, preparing them for the reception of the very message that we have for the world. But soon another thought crowded itself upon me. It was this: Are we going to procrastinate the doing of this great work for God so long that it will be necessary for him to use another people to do that work? The great crime wave that has swept the world since the war has made it doubly imperative that the social teachings of Jesus be taught. Surely the time is ripe.

At the close of the meeting the representatives marched from the church to the King's Palace, where they were the guests of the King and Queen at lunch. It was indeed an interesting procession. Many were clothed in long robes of various colors and fashions, while others wore full dress suits and high hats. There was one negro there to plead the cause of his race and, by the way he was from America. Perhaps the most interesting representative present was the Patriarch and Pope of Alexandria with his staff of officers and servants. He was given much attention at the conference, as well as in the newspapers. He is eighty years of age and wore a long black robe.

As a very pleasing climax to our sojourn in the land of the Swede, it was my privilege to baptize the two oldest daughters of Brother and Sister Johnson. It was indeed a joy to me to be used as the instrument in the hands of God to induct these two girls into his kingdom. Naturally, it was a happy hour for the parents to see two of their children uniting with the church for which they have sacrificed so much.

Our visit in Sweden was very delightful and filled with many pleasant memories that will not soon be forgotten. Much credit for this is due to Brother and Sister Johnson, who made us so welcome and extended to us so much hospitality while we were with them. Truly they are worthy of God's richest blessings. We learned to love the Swedish Saints, and it was with sadness in our hearts that we parted with them. May the windows of heaven be opened and send showers of blessings upon them and the servants of God working among them is our prayer.

V. PORSGRUND, NORWAY, September 9.

Anaconda, Montana

On September 13 the Saints of this branch enjoyed a quiet, peaceful time during the sacramental service. The Spirit was present to a marked degree.

A special meeting was held September 17 by the Department of Recreation and Expression, under the leadership of Fred Kendall, for the purpose of creating more enthusiasm among the young people in this department of work. Some thought was given to the establishing and revival of the old orchestra. After the meeting a few lively games were played, and refreshments were served.

September 20 Pastor P. Helstrum preached a good sermon on "Delusions."

Cherokee, Iowa

September 23.—The work here is progressing slowly, but we believe we are onward and upward in the Master's cause.

The sacramental service was postponed one week to allow the time to Brother and Sister Blackmore, who arrived September 6 to hold a school of instruction in junior church and stewardships. Brother F. T. Mussell came with them and assisted throughout the following week.

These services were very good and should be a great help to those who came out to hear. We are led to believe that the Saints are not much interested in stewardships or Zion, if we can judge from the number present at the study hours, only about one fifth of the membership being present at any time except Sunday.

Brothers J. T. and Vernon Spence conducted services at Sac City September 6.

Wilmer Ballantyne was very severely injured when he was struck by a car and knocked to the pavement, but luckily he was not run over. He was a mass of bruises and cuts but will soon be able to be at Sunday school again.

Our Christmas Offering Club is growing, and there will soon be some more gold button members.

The Department of Recreation and Expression gave a very nice volunteer program last Sunday evening.

The members of the branch who can have been invited to the Reeder home to hear President F. M. Smith's sermon Sunday evening, September 26. Static conditions are improving, and we hope to hear many programs from K L D S.

The branch teacher, Albert Haynes, was married to Sister Ruth Lees at her home near Vail, Iowa, September 5, Charles E. Butterworth, the bride's grandfather, officiating. The couple arrived home September 10 and were given a reception by the young people. The Saints all wish them much joy and happiness.

Brother and Sister Halberg brought over a load of Saints from Storm Lake for sacramental service September 13.

Sister Crippen and Harold Reeder drove to Deloit September 12 with Brother Mussell and Sister Blackmore, where they were to conduct some meetings.

Little Laura Shore, one of our Sunday school scholars who has been very sick in Saint Joseph's Hospital at Sioux City, is recovering nicely.

Work and Play Indicate Life at Mallard

MALLARD, IOWA, September 19.—Our Department of Recreation and Expression had a wiener roast and picnic at Medium Lake the evening of August 20. A big bonfire was provided, and the children fished while the older ones told stories of the past. A very enjoyable evening was had by all.

On August 23 Mrs. Millie Block and daughters Esther and Margaret, of Saint Louis, Missouri, attended services. They are relatives of Brother John Trong.

An all-day meeting was held in the church August 30. Brother F. T. Mussell was the speaker in the morning, and Brother John Blackmore spoke in the afternoon and evening. There were twenty-one visiting Saints present from Pomeroy, Coalville, Albert City, Pocohontas, and Emmettsburg.

Brother and Sister Blackmore conducted a school of instruction in junior church and stewardships throughout the following week. The meetings were much enjoyed by our people, and we believe much good was accomplished. The weather was very hot, but the attendance and interest were good.

Saturday, September 5, we held our church picnic in Tourist Park at Emmettsburg. We were favored with a cool day, and the bounteous dinner was much enjoyed. The day was spent in playing ball and volley ball, and all present report a good time.

Brother Robert Fish was absent from services September 6, as he drove to Cherokee to take Brother Mussell and

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Brother and Sister Blackmore to conduct meetings the following week.

On September 11 the junior Book of Mormon class gave a dramatization of the first three chapters of Nephi, which helped greatly to impress many good things on our minds.

Des Moines District Religio Rally

The Des Moines District will hold its annual rally for the Department of Recreation and Expression at Rhodes, Iowa, October 17 and 18. The rally will start Saturday afternoon at half past two with competitive games, and recreation will continue until half past five.

In the evening, starting at half past seven, a practical and helpful program for all interested in the work of the department will be offered.

All Sunday services will apply to the special work of the Department of Recreation and Expression.

A large crowd is expected to attend both days, and every Religio officer is especially invited and urged to be present for both days. The special speaker, one of the best in the church, will have an important message, one we all should hear.

We will be entertained by the Rhodes Branch, and everyone in the Des Moines District knows what that means. Meet at the church at half past two and join in the big parade through the town. The full program for the rally will appear in the HERALD for October 7.

Urge your friends to attend the rally. Work up a good stunt to stage Saturday, and let us all work together to make this the largest and best Religio rally we ever had.

STEPHEN ROBINSON, *District Superintendent.*

DES MOINES, IOWA, 1812 East Thirty-second Street.

Two-Day Meeting at Lachine, Michigan

In spite of unfavorable weather conditions, quite a number of the local Saints assembled for prayer service on Saturday morning, Septembr 19, in charge of Elder Guy and Brother McLennan. Shortly after dinner, Brother Smith, the branch teacher, held preaching service, followed by preaching by Brother Hicky of Hubbard Lake.

District President Allen Schreur arrived just before supper and occupied in the evening. Matthew 11: 28, 29, "Come unto me," etc., formed the basis of his most interesting remarks.

The weather was ideal Sunday, and although it turned cold in the evening, the day was quite warm. At nine o'clock Saints gathered from various branches throughout the district for prayer and testimony meeting. Brother Elmer Parks of Onaway and Brother Schreur were in charge. Brother Parks gave some impressive remarks on the goodness of God to us.

At a quarter of eleven our local elder, Amos Guy, addressed the now full house. His lesson of warning and admonition was taken from John 6 using verses 67 and 68 for his text: "Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life?"

Brother Allen Schreur's afternoon address on stewardships was, as are all of his sermons, most encouraging and uplifting. Questions on stewardships and also the Graceland College endowment were asked by various members and answered by Brother Schreur. The congregation voted to continue the service by sermonets by Brother Elmer Parks and Elder Dirk Schreur, who addressed us on the same subject.

Regardless of the long distance many had to travel, a large number remained for evening service, at which time Brother Dirk Schreur spoke on, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." The power and authority with which he spoke bespeaks his strong faith in God.

Elder Rudd's assistance as chorister was much appreciated as was the special singing under his able direction.

The Department of Women furnished free meals in a vacant store building in the village, and they are pleased to report that because of the generosity of the Saints in donating they had plenty to feed the crowd without buying supplies.

As a whole the two-day meeting was very successful. We only hope that we may remember some of the many good things we learned during that time. JENNIE B. NUGENT.

Change in Location of Meeting Place of English Saints

LEICESTER, ENGLAND.—The work here has been impeded for some considerable time, but it is now moving along in the usual way and regular services are being held.

Owing to alterations of the property that the Saints occupied, they were given notice to quit. All efforts were made to remain, but they proved ineffective.

Brother John R. Etheridge opened his home for Sunday services during the time the Saints had no place of meeting, and all made the best of the inevitable. The meeting house which the Saints occupy now is not so easy for the members to reach, because it is a considerable distance from their homes.

There are good opportunities for spreading the glad news of the gospel of Christ in the new surroundings.

The meeting room will seat upwards of one hundred people, and more if necessary. One cannot help but notice the hand of the Lord is in the movement, and he has blessed the effort of those who are anxious to keep the work moving.

Elder J. T. Norton is pastor of the branch and has the support of the Saints. Services are held every Sunday, preaching at eleven o'clock, Sunday school at three in the afternoon, and preaching again at half past six. Choir practice is held Monday evening, in which the young people take part. Brother W. A. Ecclestone from Independence is taking active part as organist for the choir and supervisor of the activities for the Religio.

Everything points to happy times for this branch in the near future. J. T. NORTON.

57 King Richard's Road.

An All-Day Meeting Proves Interesting

INDEPENDENCE, KANSAS, September 23.—We have been greatly pleased to have Brother Amos T. Higdon, our district president, with us for the past week. We have had fairly good crowds and good interest and feel that a great deal of good has been done both among the Saints and others that heard him.

On Sunday, September 20, we had an all-day meeting with basket dinner at the park. The Saints from Parsons, Cherryvale, and Coffeyville gave a fine attendance, and we had a day of real pleasure.

One of the speakers of the day was Brother Howard P. Anderson, the pastor of the Coffeyville Branch, who delivered a good sermon in the afternoon.

We have only a small Sunday school here, there being only four families with some nonmembers attending. We are striving to be faithful and press onward and upward to do more for the upbuilding of the work.

We are planning on going over the top on our quota for the Graceland College endowment fund and pray that many more may do the same.

We enjoy reading the church papers and always look forward to the accounts of what other churches and Sunday schools are doing.

We hold our Sunday school and church services in the Seventh-Day Adventist church and would welcome any missionaries or members who would be coming through here.

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Independence

The Quarterly Conference

Monday evening the Saints met in conference. They filled the church to its capacity and transacted the business with dispatch, finishing the work by nine o'clock. President Frederick M. Smith presided.

Several ordinations were ordered; the report of a bishop's court was received, which recommended the dropping from the records of the church of several who had requested that they be released from membership.

The ordinations ordered were: Amos Allen, Alva Logsdon, Scott Cochran, to the office of elder; Arthur B. Church, Albert Brackenbury, Isaac D. Riggs, Frank Hershey, and Roy McNeal to the office of priest; and Floyd O. Kelley to the office of teacher.

At the close of business Brother Roy V. Hopkins was asked to talk to the Saints and did so with all of his old earnestness, declaring his greatest desire was for strength to work in the church. President F. M. Smith then addressed the assembly for more than half an hour on the subject of Zion and her development, emphasizing the further preparation of the people for effective work.

Stone Church

All last week a remarkable series of meetings was conducted by President F. M. Smith and Bishop A. Carmichael at the Stone Church. It was the intention originally to confine the attendance to the priesthood, but from Wednesday the meetings were open to all. Sunday afternoon, September 27, between 250 and 300 members of the priesthood assembled in the upper auditorium to hear President Smith lecture on "The objectives of the church." Monday and Tuesday evenings President Smith continued the subject, and each evening there were about 300 of the priesthood present.

Monday evening before the meeting started President Smith was shown a beautiful enlarged photograph of his father. He seemed to be led into a retrospective mood and related some boyhood experiences that he had with his father and how, after the years came upon his father, he developed a Job-like patience when trials were upon him. During a period when a number of his loved ones were taken away he composed the beautiful words found in Hymn 206 in the Hymnal,

"Beneath the darkest cloud God's hand I see,
Although it be a shroud that showest me."

President Smith then asked the brethren to sing it for the opening number. Those who were there will not soon forget the spirit which was present when the hymn was sung. Many were heard to express themselves that they had never heard such singing before. Each man seemed to sing it as a prayer unto God, and while there were possibly 300 present, each voice was subdued.

Wednesday, Thursday, and Friday evenings Bishop Carmichael was the speaker. There was so much interest taken in the lectures that the meetings were thrown open to everyone.

Sunday, October 4, at half past two, President Smith and Bishop Carmichael conducted a round table. One and one half hours were devoted to the session. Many written questions had been sent up to the desk, and the answers evidently were satisfactory. The character of the questions revealed a genuine desire for information.

During the lectures, the speakers, under the blessing of the Lord, repeatedly demonstrated that they were men "speaking with authority." These services were conducted in an effort to carry out the policy of the leader of the church that the church shall have an enlightened people.

The extent of the study President F. M. Smith had given to this subject to properly qualify himself for the work to which the Lord has called him was a revelation to many of the priesthood. He suggested to the brethren a list of books they should read on these various matters that they might become acquainted with the world's philosophy on these subjects. He suggested certain books of the Bible which they should study, the Book of Mormon, and the Doctrine and Covenants, to which special attention should be given. He clearly pointed out the fundamental weaknesses of socialism and communism, that both aimed at developing class hatred, and warned the ministry against partaking of this spirit, as Christ's philosophy demanded the "brotherhood of man." After these books had been read, the ministry could readily see the Lord had revealed the real solution of this problem.

Some High Lights in President F. M. Smith's Address

One of the big problems of the church is to eliminate poverty. The first fruits of stewardship would be to bring about a leveling process—lifting up the poor by the rich turning their surplus into the group, which would automatically eliminate poverty. A great evil in the world to-day is the unscientific effort at philanthropy. The church is also guilty of this. The doctrine of stewardship would permit the poor to help themselves. There is no provision in our philosophy for idlers. Our aim is so to reorganize society that labor will be sanctified. Hoover has referred to United States individualism. He has shown how wealth has been accumulated, but he has failed to reveal how it is to be distributed. Our philosophy would cause a just distribution of the wealth of the group and automatically keep it distributed. The present system of intense individualism produces the peaks and valleys in the distribution of wealth, while our method of organized society on the stewardship plan would automatically distribute the wealth produced by individuals for the benefit of the group as a whole.

Thursday evening the choir was present. They seemed to be especially skilled in rendering the beautiful anthem, "How beautiful upon the mountains."

Bishop Carmichael is a teacher by profession, and he has a clear, terse, and effective way of expressing himself. Among other things he said, "We have a tremendous task to perform, but can we be satisfied with anything less? Preparation is necessary. Who can call God's laws sordid? Can one law which emanates from God be more true than another? We must think as God thinks. God said he has never given a temporal law. The bread and butter question must be governed by spiritual laws. We may call it temporal, but God looks upon it as spiritual. Labor must be lifted higher and higher. Abraham made a failure of organizing society the way God wanted it; so did Moses; so did Joshua; so did Christ. But Enoch made a success of it. Why was Enoch successful and Christ unsuccessful? Christ said, 'How oft would I have gathered you, but ye would not.' Under the leadership of to-day, when men are trying with their might to bring about a successful reorganization of society, shall it be said, 'Ye would not'? Enoch was not an individualist. He was for the group. What man has done, men can do. Enoch socialized his people. Every activity of Enoch's group was sacred. Do you get the vision? The Lord gave the law of tithing which primarily goes to support the families of the missionaries. When the church ceases to be a missionary church, it will be a failure. Our missionary efforts in the future will be more or less limited until we demonstrate to the world that our theories are workable. The world is sick of theory. They want demonstration. This is the call to demonstrate that our philosophy is of God and therefore workable. The Bishop shall not have all of the say as to what shall be done with the surplus. The business men of this church must be organized to distribute the wealth of the church property."

The many friends of Roy V. Hopkins throughout the church will be delighted to know that he is steadily improving from the severe illness of over a year ago. Brother Hopkins has been pastor in Zion for the last five years. Sunday morning he assisted in the sacramental service.

Group No. 1 used the Campus several times this year for picnic purposes. Group 20 had a gathering in the dining hall.

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The Laurel Club had a picnic supper on the Campus, forty-one being present. The choir had a social evening for its members in the studios of Paul N. Craig and Arthur H. Mills on North Liberty Street September 29.

Brother P. Guy Fairbanks, who has been secretary in the Presidency's office for the past eight years, has resigned to go into the insurance business. Brother Fairbanks's pleasing personality will be very much missed in the Battery Block offices.

Brother C. A. Gurwell, who recently sold his Good Luck Cereal Mill, has closed his business and gone to San Diego, California, to spend the winter, while Sister Gurwell remains in Independence and is keeping the home where they have made their residence for some years, and which they expect to have in full motion again upon the return of Brother Gurwell.

Harvest Festival of the land of Zion opens Thursday at the Campus and will continue until Sunday evening. Good programs of speaking and of music have been arranged for Thursday and Friday evenings; Saturday evening the regular program of the Campus Committee will be given, which includes a good picture; Sunday evening the closing address will be given at the Stone Church by President Elbert A. Smith.

Apostle R. S. Budd was the speaker at the Stone Church at eight o'clock Sunday night, choosing as his theme the subject of "Sowing the seed" and dwelling mostly on the "tares" the most eminent of which is egotism with its various branches of jealousy, suspicion, hatred, deceit, and self-pity. He quoted the old adage that "the Devil has many tools, but a lie is the handle that fits them all." He related several incidents in his missionary experiences which brought out clearly the fact that any person sowing any one of these tares is simply another victim of egotism. As it was sacrament Sunday the choir was present Sunday evening and rendered their regular monthly musical concert from half past seven until eight o'clock.

Second Church

Attendance at the young people's eight o'clock prayer meeting was light, as was the attendance at the service of the Lord's supper ot eleven o'clock, but Sunday school reported an attendance of 260.

Sunday afternoon the funeral of the infant of Brother and Sister Guy Hurshman occurred, from the residence of Brother and Sister J. E. Foulks to Mound Grove Cemetery, where the beautiful little form of the day-old infant now sleeps.

Elder Charles Edmunds preached a short but instructive sermon Sunday evening to the largest audience we have seen congregated on Sunday evening since very early in the summer.

The young men are planning the formation of a club which is to manifest itself in Sunday school, Religio, and at other church services and functions, and will lend aid to church activities and enterprises.

Walnut Park

Sunday was promotion day at the Walnut Park Sunday school, and the older ones again enjoyed the beautiful sight of seeing scores of tiny tots and juniors marching up from the basement and down the aisles to the front of the church, while those being promoted took their places in the choir loft. There were seventeen primary pupils, nine juniors, and nine intermediates. Department superintendents received their new members with appropriate short talks, and the pastor gave an encouraging talk to the entire school.

The hour and more of the sacramental service was fully occupied, every song, prayer, testimony, and exhortation conveying a heartening message to the listening Saints.

Many of the Walnut Park Saints have attended the open meetings at the Stone Church the past week, necessitating the canceling of group meetings and Religio, which will now be resumed.

Apostle J. A. Gillen, the speaker Sunday evening, held his audience like a magnet with the power of his delivery, aided clearly by inspiration from the Father above, whom he has learned by his wonderful experiences to trust implicitly. His expressed faith was, and will continue to be, a tower of strength to his listeners.

Liberty Street

The funeral of Brother George W. Cain was held Saturday afternoon at the Liberty Street Church at three o'clock, in charge of Pastor J. M. Baker. The sermon was by Brother W. S. Macrae, pastor at Warrensburg, Missouri, who was a life-long friend of the family. Brother Cain died Thursday at midnight, at the age of seventy years. He leaves his wife, Mrs. Dora Cain, and three sons, besides two grandchildren. Interment was in Mound Grove Cemetery.

Patriarch Ammon White preached Sunday evening on the third chapter of James.

Enoch Hill

Former Pastor Charles Fry, recently returned from England, greeted his friends at Enoch Hill Sunday and was heartily welcomed.

This district maintained its reputation at the eleven o'clock sacramental service, having as usual a large crowd and a good meeting.

The seven o'clock sermon was preached by Apostle J. F. Curtis, taking his text from Luke 19.

The Department of Women of Group 32 have raised $100 toward the church debt. Their success is commendable and should be an example to others in showing what a united effort can accomplish.

Those named as the committee to collect for the Graceland Endowment are Roy Hill, J. C. Alexander, Harold Hatty, and Sisters Kramer, Clements, and McKean.

East Independence

Several from East Independence attended the priesthood meetings and the open meetings held at the Stone Church last week.

Sunday morning a very fine sacramental service was experienced, as there was a good spirit present throughout the meeting.

In the afternoon quite a delegation attended the round table meeting at the Stone Church.

Brother J. J. Teeter preached a good sermon in the evening.

Coalville (Iowa) Branch Over the Top

A Testimony and Its Result

Coalville is only a small branch in the Gallands Grove District. It is a small inland town. During the past season they have been engaged in repairing and renovating the little church at a cost of five hundred dollars, which sum has been funded and paid. This was a burden to the small membership of 108.

Upon our arrival here we were more than pleased when the branch president told us that the subscriptions for the Graceland Endowment Fund were already coming in and that half of the quota for the branch was subscribed. Next day a brother told me of his experience while the president of the branch was making his announcement regarding the amount of the quota for the branch. He told how the Spirit directed him to subscribe a hundred dollars to the drive in order to stimulate others to make it a success. He further stated that he did not have a dollar of the money on hand, but during the week approached a man who had been owing him that amount for some time, telling him just the situation and that he now needed the money, and the check was willingly given. That check is now in the hands of the branch president for the full amount.

Another brother told me that it was one of the most peculiar and marked manifestations that he had ever witnessed in the church. He was so impressed in the meeting that he

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also subscribed a similar amount. Another made his contribution in the same meeting, so that half of the quota was subscribed.

After hearing of the manner in which the Spirit had indicated the duty of the Saints, we thought it would be a good thing to put this across thirty days ahead of schedule. A suggestion to the branch president indicated he was in accord. The result was that by the close of the Sunday evening service all but seventy-five dollars of the total quota had been raised. The subsequent result is that the entire amount has been subscribed, and oversubscribed to the extent of nearly fifty dollars, and the end is not yet.

We feel to mention that three nonmembers subscribed toward the drive to the extent of twenty-five dollars each, thus indicating that they are interested in the welfare of the church of which their companions are members.

We trust and hope this will prove an incentive to other branches and to our membership in general to "go and do likewise." We are surely pleased to report that this branch is thirty days ahead of the schedule, and also over the top with a bound.

Yours for the success of the same,

F. T. MUSSELL.

Kansas City Stake

Central Church

On last Sunday afternoon, the regular monthly stake meetings, postponed from September 20, were held at three o'clock. The men have taken up the study of the lectures of Bishop Carmichael, which have appeared in the HERALD, now furnished in booklet form, with J. A. Tanner as teacher. However, they will probably meet oftener than once a month, time of which has not been determined.

The Department of Women was favored with a lecture by President F. M. McDowell at the same hour. Brother McDowell was the speaker at eleven o'clock to a fair-sized and apreciative audience.

The Lord's supper was administered this morning, and Patriarch F. A. Smith preached one of his characteristic sermons to-night, which was reported as excellent.

November 1 to 8 a series of special meetings will be held for the young people of the stake, with President Elbert A. Smith as speaker. Particulars will be announced later.

The special week's meetings following the opening on the 20th, by Apostles D. T. Williams and F. Henry Edwards, were well attended, the result being a better understanding of the faith and a closer fellowship upon the part of those who attended.

Malvern Church

The Religio is gradually building up in attendance. Friday night was regular recreation night, usually all participating, but this time they had moving pictures followed by ice cream, the proceeds of which paid for the pictures. Everyone enjoyed the fun. They have opened their church for religious day-school, which begins October 7. They expect a larger enrollment than last year, when it was over two hundred and fifty. President F. M. McDowell has secured a fine corps of teachers, as follows; Sisters Strachan, Helen Page Brackenbury, Gracia Preston, from Independence and Sister Cyril Wight, now in the stake. Others are also volunteering their services, all of which insures success to this worthy project.

On the 27th, Apostle F. H. Edwards was the morning speaker and Stake President J. A. Tanner occupied at 7.30, both efforts being much appreciated.

Grandview Church

They had the pleasure of listening to Apostle Myron A. McConley September 27 at the evening service.

The girls and boys volley ball teams enjoyed themselves at a wiener roast Monday evening the 28th.

Fourth Church

Sunday, the 27th, was set apart as girls' day, in harmony with Kansas City officials, churches, and schools. Fitting programs were arranged for the various services of the day. Sisters R. E. Newkirk and M. A. Etzenhouser were the lecturers, morning and evening respectively.

The girls' day in the city was really sponsored by the Cooperative Club, a business men's association, who spent much time and money to bring about the affair which found its expression in a street parade with 5,000 school girls in line, which was one of the most interesting parades ever seen by your reporter—vivacious, active, a little noisy, but orderly; ward, parochial, including colored and Mexican, each school vying with others in making the best showing. It is said to be the first effort of its kind in the United States. In our church, the *Ivanhoe Pilot*, the weekly calendar for the Fourth congregation, has this to say in regard to the girls: "We find them in executive positions of responsibility, teaching classes in the music department, in social leadership, and so on. And all this in addition to just their bright happy presence. What should we do without them?"

Graceland Chats

Our Present Enrollment

Back on the hill are many familiar faces and others who in a remarkably short time will be familiar. It is very interesting to notice that the junior class of the college is larger this year than ever before, while the sophomores register about the same as last year.

As usual, the student body is composed of representatives from all over the States, and from abroad. The following figures show how varied our representation is: Lamoni 60; Iowa, 45; Independence, 19; Michigan, 15; Nebraska, 13; Missouri, 11; Kansas, 9; Illinois, 8; Colorado, 8; California, 5; Idaho, 4; Pennsylvania, 4; Ohio, 4; Wisconsin, 3; Oklahoma, 3; Alabama, 2; North Dakota, 2; Oregon, 1; Maine, 1; Minnesota, 1; New York, 1; Florida, 1; South Dakota, 1; Indiana, 1; Massachusetts, 1; England, 4; Australia, 2; Canada, 1; Isle of Pines, 1; Syria, 1. Total 232.

Annual Faculty Recital

During the summer one of the Graceland friends visiting in Michigan overheard this conversation: "What kind of talent is displayed at the lyceum numbers in Lamoni?" and on being assured that it was of a high order, the first speaker continued, "Yes, I suspected it was. Graceland has the reputation of demanding the best."

This reputation was certainly fully sustained on the evening of the annual faculty recital. Lamoni demanded the best, and indeed she was not disappointed.

The recital was held as usual in the Brick Church, which was comfortably filled by students from the college and the townspeople. The former students knew they were in for a real treat, but the new students were not so sure. The element of doubt was plainly visible, but at the close of the evening all this doubt had been dispelled most satisfactorily. Graceland students have every reason to be very proud of their faculty, for the display given on Friday night was of an exceptionally high order. Mr. Joseph H. Anthony represented the band and orchestra department by two clarinet numbers. A trio made up of Miss Emma Snead, violin; Mr. Anthony, cello; Miss Gertrude White, piano, was very pleasing. The piano deparment was very ably represented by Miss Jessie Mae Morris in three selections, well chosen and very well executed. The department of speech was represented by Miss Ruth Fisher, who used as her selection a scene from Shakespeare's "Twelfth night." The department of violin was cared for very effectively by Miss Emma Snead, while Miss Doris Gieselman represented the department of voice in a number of well-chosen selections.

It is beyond question that so thoroughly enjoyable a time was very highly appreciated by the audience, and their appreciation has already traveled far beyond the confines of Lamoni.

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Lambda Delta Sigma

The first meeting of the Lambda Delta Sigma Society, Alpha Chapter, was held Thursday evening, September 24, in the gymnasium. The occasion was of the order of a social get-together, in order that the new members might become more thoroughly acquainted with the former ones. A thoroughly good time was enjoyed, a picnic dinner shared by all, then a business meeting brought the evening to a close. It was a very happy occasion, and everybody left full of enthusiasm, determined to make more of their Lambda Delta pledges than they had done heretofore.

An Interesting Chapel Talk

On Monday, the 28th, Graceland students and the people of Lamoni were fortunate in having for their speaker in chapel, Doctor John Tigert, Commissioner of Education, Washington, District of Columbia. At the invitation of President Briggs, Doctor Tigert drove over from Leon to address the students of Graceland.

His address was extremely enjoyable, the theme practically being, "If I could live college over again I would take it more seriously." Doctor Tigert went on to say he would not choose from the study course only "snaps," but rather some of the harder studies from which determination, will power, fortitude, and courage would develop. He explained that to learn a few things well is infinitely better than to make a slipshod attack on a great many.

The point of great interest was that the speaker said he would not attend other than the church school on account of the development of character in the church colleges. To us this was particularly interesting, "A system of education which lacks the element of religious training, which does not develop a spirit of love rather than hate, is a system which we *dare* not risk," were Doctor Tigert's closing remarks.

Young People at Grand Rapids

The second annual state convention of the young people of Michigan will be held at the Coliseum, 78 Commerce Street, Grand Rapids, October 24 and 25. The program for the convention is of a high order, and everyone should attend.

Saturday will open with a prayer service at nine o'clock. At ten the convention will assemble in classes. These classes will have as their instructors, F. M. McDowell, a member of the First Presidency; and Apostle E. J. Gleazer. It is expected to have Bishop C. J. Hunt present, and he will assist. Other classes will be formed as the occasion demands.

Saturday evening Elder McDowell will be the speaker, and he will also address the convention on Sunday. The music will be in charge of Elder B. H. Doty of Traverse City, and he promises a large orchestra to furnish the music.

A state musical program will be broadcast from station W B D C, of the Baxter Laundry and Dry Cleaners. The call letters of this station stand for "World Baxters Dry Cleaners." This program will be on the air at seven in the evening, and from the present response of the state talent, it will be of a high order.

The hotels of the city are cooperating with us and have reduced their rates for the convention. Those driving cars will find plenty of available parking space at the Grand Rapids Garages, Inc., who have also reduced their rates to assist in making this convention a huge success. Our slogan for this year is "2,000 young people at convention." The church is sending us some of the best men available to put over the program of the church, and all should avail themselves of the opportunity to attend. Remember, there is no age limit for attendance.

Will every branch president of Michigan and neighboring States that can attend please announce this. All roads will lead to Grand Rapids for October 24 and 25. For further information write to the undersigned at Port Huron, Michigan, in care of Y. M. C. A. MATTHEW W. LISTON.

Des Moines District Rally

The second annual Des Moines district rally for the Department of Recreation and Expression, will be held at Rhodes, Iowa, Saturday and Sunday, October 17 and 18. We are making a special effort to get every Religio worker present for the two days, and we believe we have something very practical to offer. The nature of the program will be about as follows, and it will be noted that we have Professor Lonzo Jones of Graceland College, a young man and one of the best speakers in the church.

Saturday, October 17

Recreation from 2.45 to 5.30 p. m.
Supper, 6 p. m.
Community singing, 7.30, Elder Tordoff in charge.
Address of welcome, Charles Richardson.
Response, Henry Castings.
Reading, Roy Richards.
Vocal solo, Howard Anderson.
Saxophone solo, Opal Beye.
How to improve our music, Katherine Wolf.
How to improve our programs, Margaret Davis.
How to improve our recreation, J. E. Slocum.
How to improve our classes and studies in the Department of Recreation and Expression, Lonzo Jones.
Reading, Bertha Deskin.
Stunts, Every local of the district.

Sunday, October 18

Sunday school, Community singing, 9.30 a. m.
Special class for young people with Elder Tordoff as teacher.
Preaching, 11 a. m., Professor Lonzo Jones.
Prayer and social service, with topic, 2.15.
What: I am doing; I intend to do; I suggest to help the Department of Recreation and Expression.
Preaching, Lonzo Jones, 7.00.

The Saints of Rhodes will take care of all visitors, and the roads are in good shape. Come and help us put over this rally. We are counting on you. You remember the good time a year ago.

STEPHEN ROBINSON, *District Superintendent.*
DES MOINES, IOWA, 1812 East Thirty-second Street.

Sixteen Baptized; Ages Eight to Eighty

DAVIDSON, OKLAHOMA, September 29.—The Saints feel encouraged since the tent meetings held for three weeks by Elders A. H. Christensen and H. E. Winegar. Sixteen were baptized, the oldest eighty years old and the youngest eight.

Brother Christensen was here a week before Brother Winegar came, and he laid one of the best foundations for a series of meetings we ever heard, and many were interested in the preaching.

It is with sadness that we report the death of Sister Mary Parker, the wife of Brother R. J. Parker. She and Brother Parker came from Maysville, Arkansas, as he was fortunate enough to draw a claim one mile from Davidson. They moved here in August, 1901. Brother Christensen preached the funeral sermon at the church.

The Department of Recreation and Expression put on its first program Sunday evening, September 27, the first since July. The subject was, "Were there any prophets after John the Baptist?" Some good things were brought out. Quite a number of nonmember friends were there and gave good attention.

About fifty of the Saints and their friends met and had a wiener roast just recently. After the roast both old and young played games until a late hour. They were like one big family. It is good to have this foretaste of Zion.

On the afternoon of September 13 we had a hailstorm that destroyed several hundred acres of cotton. Several windows were broken out of the Saints' church.

May God's blessings be with his children.

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MISCELLANEOUS

Young People's Convention

Pittsburgh District, second annual convention, at Lock Four, Pennsylvania, Saturday and Sunday, October 24 and 25. Recreation at 3 p. m. Saturday, and musical program at 7.30 in connection with the institute work. An interesting program has been arranged for Sunday, starting the day with prayer service. Everyone in the district should make an effort to be present, especially the young people. All are welcome. J. A. Jaques, district president, 1424 Alton Street, Pittsburgh, Pennsylvania.

Portland District, at Portland, East Seventy-sixth and Irving Streets, October 30 and 31 and November 1. Frederick M. Smith will be the principal speaker. Good live committees have been appointed to look after the various features of the convention, such as recreation, music, housing and entertainment of guests, publicity, finance, etc. *All are invited, both old and young.* A good time, as well as a spiritual feast, are expected. Come yourself and urge others to attend also. V. R. Shulta, for publicity board.

Address

A. G. Miller, 857 Peters Street, Mobile, Alabama.

Conference Notices

Mobile, at Van Cleave, Mississippi, October 23, 24, and 25. Everybody come. A. G. Miller.

Utah, at Salt Lake City, October 17 and 18. Send reports to Miss Anna Coleman, 390 East Second North, Provo, Utah, district secretary. Branch presidents, clerks, and department heads please be prompt in reporting. General church officers are expected to attend. Members are urged to be present. G. P. Levitt, president, 1501 Washington Avenue, Ogden, Utah.

Northern Wisconsin. Dates have been changed from October 10 and 11 to October 17 and 18. Please note and remember change. Every member is urged to be present. S. E. Livingston.

Kentucky and Tennessee, with High Hill Branch near Lynnville, Kentucky, October 31 and November 1. All Saints who possibly can must be present, as there are some matters of vital importance to present. We expect Elder J. Charles May and other good speakers to be present. Curtis L. Ross, district president, Cottage Grove, Tennessee.

Clinton, at Taberville, Missouri, October 30 and 31, and November 1. All reports should be sent to the undersigned at 329 West Hickory Street, Nevada, Missouri. Mrs. A. C. Silvers, district secretary.

Marriage Notices

LAYMORE-BRUCH.—Miss Myrtle Bruch and Mr. Arthur Laymore were married at the home of the bride's parents September 23 at nine o'clock. Mrs. Laymore is the youngest daughter of Mr. and Mrs. O. W. Bruch, Cherryvale, Kansas, and Mr. Laymore is the only son of Mr. and Mrs. Harve Laymore, Parsons, Kansas. Howard Anderson, Coffeyville, Kansas, officiated. Their home will be in Parsons, Kansas.

Our Departed Ones

BIERLEIN.—John Peter Bierlein was born at Gustenfelden, Bavaria, Germany, November 3, 1844, the son of Leonard and Margarette Bierlein. Came to America in 1853 at the age of nine years, locating near Hamilton, Ohio. Moved to North Freedom, Sank County, Wisconsin, in 1859. Married Miss Sophia Ode in January, 1865, who was born at Tabelitz, Macklenburg, Sheorin, Germany. To this union nine children were born, and besides this he assumed early in life the responsibility of caring for his widowed mother and the rest of her family. Baptized in March, 1865, and in October, 1874, was ordained an elder. He presided over the branch at North Freedom, and in 1884 moved with his family to Dakota Territory. In 1910 he came to Independence with his wife and daughter, where he resided until his death September 11, 1925. His wife and five children preceded him. The gospel was uppermost in his life from the time he embraced it.

WILDERMUTH.—Eli M. Wildermuth was born November 22, 1836, at Independence (now Charleston), Illinois. When a small boy he moved with his parents to southern Wisconsin. Baptized August 15, 1850, by Zenos H. Gurley and not long after was ordained an elder. Ordained a seventy by Zenos H. Gurley and J. W. Briggs at Zarahemla, Wisconsin, October 8, 1855. Labored locally until 1863, when in connection with C. G. Lamphier he traveled through Illinois, Iowa, and Missouri on foot, preaching the gospel and baptizing many. He remained in active missionary service fifty-five years, and as a superannuated minister during the rest of his religious service to the church. It is claimed that he and his brother Edwin, of Oakdale, Nebraska, were the two remaining charter members of the Reorganization. He always bore a strong testimony to the work, and only a short time before his death said in the Plano church that he had faith and confidence that the Presidency of the church would lead it to victory. Died September 14, 1925, at the home of his daughter, Mrs. J. H. Moore, of Plano, Illinois. Leaves one brother, one sister, nine children, forty grandchildren, and twenty great-grandchildren, besides many relatives and friends. Funeral sermon by W. A. McDowell, assisted by J. L. Cooper. Interment in Plano Cemetery.

JENSEN.—J. Charles Jensen was born at Copenhagen, Denmark, June 17, 1847. Departed this life at Council Bluffs, Iowa, September 2, 1925, aged 78 years, 2 months, 15 days. With his mother he came to America in 1854, they going to Salt Lake City, Utah. Upon their arrival they were disappointed in conditions they found, and as soon as opportunity afforded they left, again wending their way eastward. He, then a boy of nine years, traveled on foot many, many miles through an unsettled and undeveloped country, reaching Council Bluffs, Iowa, in the summer of 1857. Here they made their home practically all the remainder of their lifetime, his mother departing this life in 1909. "Charlie," as he has always been familiarly known among his friends, went to the public school when able, and worked for the *Nonpareil* newspaper and did other odd jobs a studious and industrious boy could get to do. In 1864 (when Abraham Lincoln was President) Charlie's mother was married in this city to Andrew Hall, and he and Charlie engaged in the furniture business on Middle Broadway, under the firm name of Hall and Jensen, which partnership existed for some years and was then dissolved. Then he worked as a drug clerk and in the Bushnell Bookstore. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints at Council Bluffs, Iowa, by President Joseph Smith on October 18, 1871, and from that time till death (a period of time covering fifty-four years) he remained a faithful and consistent member, serving the local branch and church in various official places in an efficient and commendable way. He never married. He leaves a foster sister, Mrs. Annie Booth, of Watts, California, and a host of friends, many of years' standing, and others of the younger ones whose parents were his close friends in the days when they were here, that are now past and gone. Charlie has gone to his reward. The ranks of the church militant have again been broken, and one of our pioneer members has crossed the bar to join the church triumphant. In the passing of Brother J. Charles Jensen we have lost one of the Old Guard. He was one of the early members of the Reorganization, being very closely associated with the branch organization in Council Bluffs, and has rendered service in various ways. He has occupied as Sunday school superintendent, branch clerk, Sunday-school teacher, and for many years acted as clerk for the district, and also as historian. In all these places of trust Brother Jensen served very efficiently, taking great interest in his work, and was always very careful to avoid errors. He was sound in the faith, and no one was better informed in the doctrine and history of the church than was Brother Charles. As a Sunday-school teacher he ranked high. Many have been heard to express their appreciation of his efforts along this line. He was known as a man of integrity and uprightness. Since the death of his mother a number of years ago, he has been alone in the world so far as blood relationship is concerned. He was not, however, without friends, and he found truthfulness in the words of the hymn, "The friends that most cheer me on life's rugged road are the friends of my Master, the children of God." This to our brother was not an idle dream, for he was cared for during his last illness by Sister Nelson and family with all the kindness and tenderness of a near relative.

FOSS.—John Cephas Foss was born at Machias, Maine, January 8, 1844. He married Miss Henrietta Johnson September 14, 1867, to which union one daughter, Mary, was born, she having passed away about twenty years ago, leaving a son, Earl F., who was cared for by his grandparents, and who, with Sister Foss, lives to mourn the departure of our aged brother. Baptized by T. W. Smith in New Brunswick March 11, 1869, and three days later was ordained a priest by the same brother. September 3 of the same year he was ordained an elder by T. W. Smith, and his activity in preaching the gospel was such that soon he was called to be a seventy, being thus ordained in Jonesport, Maine, September 3, 1873, by T. W. Smith. Later, in Independence, Missouri, he was chosen and ordained to be one of the seven presidents of seventy, under the hands of Alexander H. Smith. His travels for the church carried him over a large part of the United States and parts of Canada, and through his ministry thousands heard the gospel and many were baptized and rejoiced in the glad news. Sister Foss was ever ready that he should go and shared equally the hardships and the joys of service. Their rewards are sure, and their lives of sacrifice are an example to all who knew them. Died at the Sanitarium September 5, 1925. Funeral services conducted at the Stone Church with sermon by Ammon White, I. N. White assisting. Interment in Mound Grove Cemetery.

OLIVER.—Emma Tripp was born March 5, 1864, at Manchester, Iowa. Married Warren E. Oliver December 5, 1923, at Sioux City. Died at her home in Arion, Iowa, September 1, 1925, firm in the faith. Leaves her husband, two brothers, and four sisters. Funeral services from the Saints' church in Dow City, Iowa, in charge of C. E. Butterworth, with sermon by J. L. Butterworth.

DAVIDSON.—Mrs. Mary Louisa Davidson was born May 5, 1850. Married Cary Davidson June 26, 1870, to which union were born two children, Wilber Ervin and Myrtle May. Baptized October 13, 1901. Died September 16, 1925. Leaves besides the family four grandchildren and five great-grandchildren. Funeral service in charge of I. P. Woods, assisted by James E. Bishop. Interment in Pleasant Hill Cemetery September 18.

MONROE.—Alma Leslie Monroe, son of Mr. and Mrs. T. M. Monroe, was born July 5, 1905, at Sage, Michigan. Baptized May 31, 1914, by his father and confirmed by A. E. Burr. Died September 2, 1925, being crushed to death in a machine while at work in a factory in Flint, Michigan. Leaves his wife, a little son, two brothers, and four sisters of the immediate family. Funeral sermon by M. W. Liston. Interment in Mount Morris Cemetery.

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Radio Programs

K L D S

SUNDAY, OCTOBER 11, 1925

For the benefit of those who receive their HERALD before the programs of next Sunday, October 11, announcement is given of the speakers for the two evening radio programs:

At 6.30 p. m. (vesper service) Evangelist U. W. Greene will be the speaker.

At 9.00 p. m. President Frederick M. Smith will begin a series of lectures, to be broadcast on succeeding nine o'clock Sunday evening programs.

TUESDAY, OCTOBER 13, 1925

8.00 P. M., From the New L. D. S. Radio Studio

Carolyn Elinor Haines, pianist.
Paul N. Craig, baritone.

Piano:
"Ballade in D minor," Brahms.
"Etude, Op. 25, No. 1"
"Mazurka in B minor"
"Polonaise in C minor"
Chopin.
By Miss Haines.
Baritone:
(a) "Dio Possente [Faust], Gounod.
(b) Selected.
By Mr. Craig.
Piano:
(a) "Serenata," MacDowell.
(b) "March of the Indian phantoms," E. R. Kroeger.
(c) "Au Convent (At the convent), Borodin.
(d) "Concert Polonaise," C. Von Sternberg.
By Miss Haines.
Baritone:
(a) "Invocations di Orfeo," Peri.
(b) Selected.
By Mr. Craig.
Piano:
(a) "Liebstraume," Liszt.
(b) "Rhapsody No. 11," Liszt.
By Miss Haines.

THURSDAY, OCTOBER 15, 1925

8.00 P. M., From the New L. D. S. Radio Studio

The program will be furnished by Mrs. C. O. Carpenter, soprano; Mrs. Herbert Spokesfield, pianist and accompanist; Miss Margaret Royster, violin; Mr. E. N. Brinkman, baritone; Mrs. E. N. Brinkman, contralto. Arranged by Mrs. E. N. Brinkman.

SUNDAY, OCTOBER 18, 1925

11.00 A. M., From the First Independence L. D. S. Church

Robert Miller, organ.
Anthem: "Lead me, Lord," Wesley.
By the Choir.
Soprano solo by Miss Madge Nesbit.
Sermon by President Elbert A. Smith.

6.30 P. M., From the L. D. S. Radio Studio

VESPER SERVICE

Music by the Vesper Hymn Quartet: Mrs. I. A. Smith, soprano; Mrs. S. A. Burgess, contralto; Mr. George Anway, tenor; Mr. F. A. Russell, bass.
Sermon by Evangelist U. W. Greene.

9.00 P. M., From the New L. D. S. Radio Studio

Organ Solo: "Toccato," Rogers.
By Mrs. Pauline Becker Etzenhouser.
Bass Solo: "Trusting," Lieurance.
By Mr. Albert Brackenbury.
Violin duet by Vina May Jenner and Arthur Storms.
Piano solo by Mrs. Florence Koehler Campbell.
Bass Solo: "On life's highway," Brown.
By Mr. Brackenbury.
Sermon by President Frederick M. Smith.
Violin solo by Arthur Storms.
Organ solo by Mrs. Etzenhouser.

Greenwood, Missouri.—I have been listening to some of your programs. I was very much helped by the last lecture on Christian stewardships. I also enjoyed the special program last Saturday night; the music and readings helped to inspire me to go on in my life and find what the Lord has for me to do.—Mrs. W. O. Glenn.

Agricola, Kansas.—I wish to say that I am an interested listener to your programs, and wish to especially commend the very excellent address on "Christian ideals" given last night by Apostle M. A. McConley.—W. E. Kline.

THE SAINTS' HERALD

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

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

The Two Great Commandments

II. As the Basis of Ecclesiastical Law

And Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Matthew 22:37-40.

In ecclesiastical or church laws it is quite clear that the two commandments mentioned by our Lord are basic. Given those two only, we could almost supply the others by deduction.

So far as the Christian dispensation is concerned, we might say that the ten commandments were the beginning of the law. By that we mean that the Mosaic economy was, as Paul said, a "schoolmaster to bring men to Christ." True, Adam had the law, and so did Enoch. But our record of their law is meager. With the giving of the decalogue, the way began to be cleared for the full revelation of the gospel dispensation which brought the "perfect law of liberty" to light.

When we read the story of Sinai, we are duly impressed with the demonstrations of majesty and power that accompanied the giving of the law. We are told that the mountain was all of a smoke. There were thunderings and lightnings and the insistent, dominating sound of a trumpet. The hosts of Israel trembled in fear and dared not even touch the foothills abutting Sinai.

In the motion picture, "The ten commandments," an effort has been made to depict this scene. It is man's most ingenious and daring attempt to visualize that tremendous divine drama. Moses is depicted standing over against the cliff in the midst of the tempest of thunder and lightning and fire and smoke. From time to time out of a dazzling chaos of light and glory one commandment after another takes shape in letters of fire and projects itself forward to confront him. Then with mallet and chisel he carves it upon the tablet of stone outlined upon the granite cliff. When all are transcribed, there comes one blinding flash of lightning which smites the cliff and rends the tablet bodily from the solid rock, and it is ready for Moses to deliver to his following.

With or without the aid of this dramatization, the bare record enables us to grasp the idea that majesty, force, power, dominion were displayed in the giving of the law. As at Horeb, Moses learned again the lesson of one great God. He grasped the message of monotheism. The Great I AM had spoken.

One great God had been revealed. But what kind of a God. First of all, a God of power. It was natural that fear, even terror, should be the reaction. Where fear is the attitude, worship takes the form of bribery. God is a being to be kept in good humor by offerings, so that at least he will leave us alone and not visit wrath upon us; or at best that he may condescend to bestow favor.

Where the attitude is love rather than fear the natural reaction in worship is to service and fellowship. It may well be that the revelation at Sinai was the best that could have been given to a stubborn and rebellious body of people. The schoolmaster to bring men to Christ had to assert authority first.

But back of the law were fundamental principles later revealed through Christ. Moses revealed God. Jesus interpreted him. Moses said God is. Jesus came to show us what sort of God he is.

His first great commandment, "Thou shalt love the Lord thy God," brings to our attention one great figure: Jehovah. It also brings to our attention one great principle, The fatherhood of God. He taught us to pray, "Our Father, who art in heaven." I heard one man interrogate President Frederick M. Smith. He had heard it said that President Smith did not believe in a *personal* God and so came to put him to the test theologically. President Smith replied, "I never repeat the Lord's prayer, 'Our *Father* which art in heaven,' without having a vivid sense of the personality of God."

Jesus came to interpret God as a *personal* God and to teach us the attitude of sonship. That was his province as the "Son of God."

He gives us to understand that primarily, underlying all ecclesiastical law from the days of Adam to the present time, is the first great commandment

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to love the Lord. That is fundamental, since our attitude toward God determines our whole religious life, including our attitude toward our fellow men.

In a way this first commandment underlies all our missionary program. Missionaries go out to reveal the Lord to men and to teach them how to know and love him. Paul on Mars Hill found many altars. Many so-called gods found free domicile on the sunny slopes of that great pinnacle of culture and learning. At last he found one erected to "the Unknown God."

There was Paul's opening. The many altars testified to man's unending search for Deity. The one altar to "the Unknown God" testified to their failure to find satisfaction. There was the preacher's opportunity. And that is still the basis of missionary work.

Man's search for God has gone forward in every land and clime and in all ages. It is not strange that this should be so. If I walk in a well-ordered garden and observe the arrangement of masses of flowers and foliage, with appropriate open spaces, and well-blended colors, I know that back of the garden is one who planned and planted—a personality. If I walk in the switch yards of a great railroad terminal and see the engines shunting cars to and fro in the complex maze of tracks, and see great overland trains depart east and west at frequent intervals, I know that back of it all is intelligence, direction, personality.

If I did not already know quite well what sort of personality is back of the garden and the switch yard, my curiosity would be aroused to go search and find out. All about us in nature, in our own beings, above us in the skies, we see order, design, processes constantly leading to definite, intelligent, and intelligible results. So it is natural that man should have ever felt that back of it all is intelligence, personality.

But here is intelligence on an incomprehensible scale. Both the telescope and the microscope reveal worlds within worlds. Here is infinity. No wonder man's imagination and zeal have ever been fired to go out and find this God, especially as man's own eternal welfare is involved in the search. But the problem is too complex for him to solve alone. Everything with which we have to do is finite; it is so big, or so long, or so heavy, or endures so many years. Now we go to seek the Infinite, the Immeasurable. No wonder God cannot just walk around and let us look at him. No wonder the children of Israel were warned to beware of his glory.

Moses could talk about such a God. But it was necessary for Christ to come and help us through his blended manhood and divinity to form contacts with God, to understand him, to love him. And the first lesson for us to learn is that of love. On that basis the search may go forward. Man cannot "by searching find out God"; he may find many evidences of him, but only through revelation can understanding come. And revelation is founded on the principle of love.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will *manifest myself to him.* Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and *not* unto the *world?* Jesus answered and said unto him, If a man *love* me, he will keep my words: and my Father will love him, and we will *come unto him, and make our abode with him.* —John 14: 21-23.

ELBERT A. SMITH.

(To be continued.)

The Harvest Festival Movement

There is no activity which can be entered into by Latter Day Saints which will so link the physical and material things with the spiritual affairs of life as the Festival of the Harvest, and for this reason it should be encouraged throughout the domain of the church.

The joy which comes with the gathering of the fruits of the land, whether it be the flowers and grasses, the grains, or the fruits produced by the vine and the tree, should be kept a pure and wholesome and reverential joy, and activities which are inspired by a desire to accomplish this purpose are natural and religious.

At Independence the movement to institute an annual harvest festival has been growing stronger for several years, and this season it assumed such a considerable proportion as to attract not only Latter Day Saints but many of our neighbors who are citizens of the city and of contiguous rural territory, some contributing exhibits which enhanced the value of the offering to be placed in the hands of the bishops for the use of the poor and needy, and the sustaining of the charges of the church.

For several years the congregation of the Second Church has set apart Friday, Saturday, and Sunday of some week in the autumn which they have named the Harvest Festival. They have worked through a committee, but all have worked to lighten the committee's burden, and a joyful, profitable season has always resulted. Men, women, and children have shared alike in the work and the entertainment of this feast of the harvest, and a feeling of unity, or a common purpose to be served, has grown to be one of the anchors of love and friendship to be found and noted in this congregation.

In the fall of 1924 the little church at the corner of Delaware Street and South Avenue which is known as Second Church proved too small, and inadequate in other ways for the purposes of a fitting and representative fall or harvest festival. Almost six hundred cans and jars of preserved vegetables

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and fruits were contributed as an offering at that time, besides boys and girls contributing a considerable number of chickens from flocks which had been suggested and made possible by the work of one or more of the harvest festival committee.

Immediately upon the closing of this annual meeting, a new committee was chosen, and it was expected would begin work at once upon the harvest festival for 1925. The conditions in the church were not conducive to the success of the undertaking, however, and nothing was done to keep up the growth of the movement, but a few believed so thoroughly in the value of this activity that even during the very late summer and early fall days they were able by Herculean effort to resuscitate the spirit of the movement and begin definite arrangement for a display and program to keep it alive.

These efforts culminated in the announcing of October 8, 9, 10, and 11 as the days set apart for the Harvest Festival of 1925, and the location was announced as the Campus. It was expected that a large tent would be secured, decorated, seated, and altogether fitted for the meetings, but at the last moment the weather became inclement, and the lower floor of the Institute Building was given to the committee for the collection of the offering, while the Stone Church was used for the programs.

Early in the week the work of gathering and placing the decorative material was begun, and along with this came the collecting of the offering in the shape of seeds, grain, fresh and preserved fruits and vegetables, and other offerings of the people presented for the care of the needy and as a manifestation of gratitude to God for the bounties of the land of Zion.

When the work was completed on Wednesday and Thursday, it was found that the ground floor of the Institute Building was groaning with the weight of its contents. The people of Zion had responded to the call to bring a little of their abundance and offer it for the laudable purposes suggested.

Friday morning a reporter of the *Independence Examiner* visited the building and wrote the following description, which will give our readers a very good conception of its appearance:

The seventh annual Harvest Home Festival, which is being held at the Campus under the auspices of the Reorganized Latter Day Saints Church, practically amounts to a county fair, with displays of superior fruits, vegetables, and other products from all parts of the county. The festival is one of the most unique affairs of its kind, in that the products displayed are donated to the church to be used for any kind of charitable purpose that Bishop J. A. Becker may see fit.

The festival started last night and will continue until ten o'clock Sunday night, keeping open until ten o'clock each night. It is open to the public without charge.

The displays are arranged artistically, according to groups, and the visitor passes through aisles lined on both sides with large quantities of attractive fruits, super-vegetables, flowers, grains, canned fruits and vegetables, and tall shocks of corn. Practically everything grown in the county may be found on the shelves.

"Produce the best and save"—that is the lesson which the festival proposes to teach, according to one of the committee in charge. "The donations not only are to be utilized for charitable purposes, but they are intended to inspire persons to produce the best and utilize that which they produce," said a committeeman.

More than two thousand quarts of fruit and vegetables are being shown, and several truck loads of fresh fruit and vegetables are on display. Corn shocks, pumpkins, squashes, and flowers have been used in decoration of the entrance and corners of the rooms. "Harvest Home" spelled in corn and wheat on a large placard heads the display.

The Commodity Shop display, which fills one room, consists of articles of clothing for everyone, from a baby doll to an octogenarian, all made from old clothing and pieces of material which otherwise would be wasted. The church maintains the Commodity Shop to make articles from donations, to be sold at a very low rate to persons who are not able to pay current prices for clothing. The shop functions under the Social Service Bureau, which investigates the needs of unfortunate persons.

The displays were donated and arranged by all of the Latter Day Saint Churches of Independence and those in Englewood, Mount Washington, Atherton, Courtney, Spring Branch, and East Independence. Rock's Floral Company and Floris Floral Company have flower displays.

Bishop J. A. Becker, C. C. Koehler, and R. J. Lambert have charge of the festival, and the displays were arranged by Mr. Koehler with the assistance of the members of the Department of Women.

The Ukelele Lady in all her tropical splendor sits under a canopy of elephant ears and forms one of the most unique displays of the festival. She is decidedly a vegetarian, being composed of small pumpkins, carrots, potatoes, and onions with only the aid of a tack to complete her anatomy. She was made by Mrs. A. V. Trego of Mount Washington. The elephant ears measure four feet in length and three feet in width at the widest point. Two huge mangel wurtzel beets have been made into dinosaur-like creatures. P. A. Sherman is displaying a huge bush of flaming scarlet sage, which measures four feet across the top. D. R. Hughes of Atherton is showing several ears of corn which Professor B. L. Hummel, of the Missouri College of Agriculture, characterized as one of the best he had seen this year.

Among the freaks at the festival are branches of apple and cherry trees in full bloom. They came from the Hurshman orchard on the Milton Road. A fifth cutting of alfalfa, which is 20 inches long, is another unusual display. It was raised by William Gard, Milton Road.

Small quantities of seed are being given to those who want them. The Boy Scouts of Independence are collecting seeds of all the varieties on display.

The evening programs at the Stone Church were entertaining and instructive. Bishop J. A. Becker was the speaker Thursday evening, after a specially enjoyable hour of music rendered by the talent of Independence.

Friday evening Bishop J. A. Koehler was the speaker, and he drew several lessons from Nature for the instruction and contemplation of an audience which had been prepared for his effort by song and instrumental music.

Sunday's sermon was by President Elbert A. Smith and will be given to the readers of the HERALD in the next issue.

The spirit of the harvest was given a good chance to permeate the membership of the church, and its

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wholesomeness is evident. New ambitions have been born in the minds of denizens of Independence, and we confidently expect that 1926 will bring out a display which will make the 1925 offering appear of less advantage than it now appears.

One of the principal gains which will result to the people who reside in towns and cities is the replacing of weeds and unsightly barren places by such growths as will please the eye and cause the passer-by to walk closer rather than to go by on the other side; and this change is needed in Zion and her stakes. God has given us the opportunity and the resources to beautify and make bountiful the land upon which we dwell, that all his human creation might have enough and to spare; that our eyes might be pleased, our hearts gladdened, our need for food and raiment supplied, our bodies strengthened, and our souls enlivened.

Let us learn to more intimately and intelligently praise the Lord of the harvest! R. J. L.

President Frederick M. Smith left home early last week for the West and Northwest. His appointments are made for attendance at three young people's conventions: Seattle, Washington, October 16, 17, 18; Spokane, Washington, October 23, 24, 25; Portland, Oregon, October 30, 31, November 1.

President Floyd M. McDowell leaves Independence to be present at the young people's meeting in Chicago October 16, 17, 18. From there he will go to Detroit for October 19 and 20; will visit Bay City October 21, 22; and will attend the State Young People's Convention of Michigan to be held at Grand Rapids October 23, 24, 25.

Presiding Bishop Albert Carmichael made a trip to Denver, Colorado, in company with President Smith early last week, remaining there over Sunday, but returning to his offices in Independence Tuesday morning, while President Smith proceeded on his visit to the Northwest.

Apostle J. A. Gillen leaves Independence to-day for San Francisco, California, and several other points in the West and Northwest, to remain in that section for two or three months. He will likely be in attendance at some of the conventions of young people to be held this fall in Oregon and Washington.

Apostle Paul M. Hanson has gone to his missionary work in the East, having left Independence the last of the week.

News came by cablegram to the church offices yesterday stating that Elder Joseph Dewsnup, for long time a pillar among the English Saints, had died on Sunday. The English people are thus subjected to another heavy loss, and the church will miss the influence and activity of a good and capable man.

OFFICIAL

Wanted: Radio Reporters

Here is an opportunity for church radio fans to help K L D S.

In order to check up the transmission of the new 1000-watt station and its reception in all parts of the country, those in charge of the radio work are anxious to obtain regular reports from a staff of listeners who are concerned with the success of our church broadcasting.

If possible, it is desired to collect data on fading, comparative transmission from night to night, reasons for nonreception or unusually loud reception, changes in modulation quality, interference from other stations, etc.

If the necessary cooperation can be obtained, a very valuable report can be made, useful not only to us but also to other broadcasters. Such a report would be gladly used by radio organizations and their publications, and K L D S would receive due credit and desirable publicity.

How can you help? First, send for report blanks and stamped, self-addressed envelopes. Second, listen for K L D S at every schedule of broadcasting, whenever possible, and fill out the forms as indicated by instructions thereon. Third, mail reports twice each month. You will be kept supplied with report blanks and stamped envelopes.

Those who would like to help but are unable to listen more or less regularly are asked to so state in their first letter. Reports from such persons will be of assistance but will be handled separately.

Your cooperation is earnestly solicited for this experiment, which has possibilities for doing much good. ARTHUR B. CHURCH.

Preparation

God of all, we in union beseech thee
For thy strength that we need from above,
That our minds may be filled with thy wisdom
That our hearts may be touched by thy love.
Oh, direct us, we pray, with thy Spirit,
For without thee our efforts are vain;
Give us clearness of vision and judgment
In the things thou wouldst have us attain.

As young people a great work awaits us
Hence we meet to gain strength for our task,
That in truth we may live our religion,
Doing all that thy wisdom may ask.
So we here pledge our lives to thy service,
That we'll work with our banner unfurled
Till the plan brought to earth by our Savior
Has truly united the world.

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ORIGINAL ARTICLES

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

The Essence of the Christ Message

BY A. CARMICHAEL

1. Every man has the inherent right to state his own views—present his own message. He surely knows if anyone does, just what his ideas are. One of the great ideals for which the advanced races of all times have tenaciously clamored and willingly died is that of freedom of speech; but what does this terse and virile phrase, *freedom of speech,* mean? Simply another way of saying, "Let him tell his own story; he knows what he has to say better than anyone else."

2. If we were asked to state what we would consider the essence of the message of the Son of Man, we would unhesitatingly refer the questioner to the statements of the Master himself.

3. For surely the Christ had not only a clear, concise, and definite conception of the message of which he was the bearer, but he also knew just how to state this message; and what is of far more importance, he knew how *to live* his divine tidings—to make these tidings flesh.

4. When approached by his cunning questioner, the Teacher of the ages had his chance to boil down into a few brief statements the philosophy for which he was willing to die—the philosophy which the combined experiences of the human race have demonstrated to be the best.

5. "Then one of them, which was a lawyer, asked him a question, tempting him, saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

The Setting

6. Christ had been giving the Sadducees his ideas of the resurrection of the dead. They listened and were astonished at his doctrine. It is useless for us to say that Christ had no doctrine, for the record plainly states this important fact. And what is doctrine? A collection of principles in any branch of knowledge, and Christ knew whereof he spake. It was an opportune time for questioning the Master as to his belief—his doctrine—the principles he had espoused. Not only was it an opportune time for the one questioned, but the questioners had among them a man trained to ask questions, a lawyer, a man with a legalistic mind, one whose profession had taught him the art of asking questions going to the very root of things. That this certain lawyer was not a pettifogger is plainly apparent from the question put to the Savior. The Master had been for days advocating his doctrine. We can imagine somewhat the range of his intellectual mind. Two thousand years have come and gone, and no mind has been able to encompass in its philosophy the height and width and depth of the philosophy of Christ. To-day it stands without a peer—unique in its isolation—the only real hope of the sin-cursed world.

7. Well does the narrative say that this lawyer sought to prove Christ—to try him—to see if this wonderful man knew the very quintessence of his marvelous message. Was he presenting an ill-matured scheme? Did he see straight? Had this man gone over and through and around his proposition and tested every principle included therein? Was he giving a real contribution to the world?

"Master, which is the greatest commandment in the law?" Whether Jesus answered immediately or took time to consider, the record does not state, but the triumph of the Master Mind comes down to us through the ages as couched in this comprehensive, all-embracing answer: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the *first* and *great* commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

8. Did you ever listen to one of our able jurists sum up the whole case? With what consummate skill he pushes to one side the chaff, the irrelevant matter; then, mustering in battle array his evidence pro and con, weighing, evaluating, giving every piece of evidence its just value, finally in a few brief, cogent paragraphs states his conclusion. We have heard many such. We have read with keen delight the chain of reasoning and the final verdict by our most able jurists, but they all sink into insignificance when placed beside this final summation of all the revealments of God to man and all the relations of man to man. The question was unanswerable by a finite mind, only an infinite mind could answer it, and that answer will stand as long as time shall stand, aye! even when time shall be no more, love, the "sole necessity of earth and heaven," will still hold its sway, for "charity [the pure love of God] endureth forever."

9. The love here asked for, both for God and our fellow man, must claim the undivided attention of the whole man. For we are to love God with *all* our heart or feeling, with *all* our soul or will power, and

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finally with *all* our mind or knowing. Our worship, then, of God should be one of deepest feeling, one of the strongest will power, and one of the highest intelligence. Surely God would be satisfied with no less. Mankind should offer no less. While this is true of our relationship with God, the Master gives us to understand that the *same thing* is true in our association with our fellow man, for he significantly says, "And the second is like unto it, Thou shalt love thy neighbor as thyself."

10. Our psychologist friends tell us that the three great divisions of the ego of man are feeling, willing, and knowing. The Master knew this and couched his summation in such language as to require the whole man to recognize and worship his Maker.

To-day all Christendom is agreed that this abstract thing called love should be the dynamic of all our activities. But just what is this thing we term love? About all we can say is that it is an attribute of the Lord of hosts, just as yellow is an attribute of gold. As gold is indestructible, so is its color indestructible. Just so *as God* is indestructible, so is his attribute, love, not destructible. We know that this analysis of what love is, is not very satisfactory. For love in itself is an abstract thing. Rather would we try to state just how love manifests itself. Telling a person "to love God" is speaking in general terms and leaves the would-be worshiper in the fog. Again we repeat that the Christ of all men is the one to tell us what his ideas are as to the manifestations of love. Let us hear him:

11. "If you keep my commands you will remain within my love, just as I have kept my Father's commands and remain within his love."—John 15:10.

How easy, then, it is for us to tell who it is that loves. Husband, do you love your wife? If so, then you will keep inviolate all the laws governing your associations with her. My fellow citizen, do you love your country? Then you will be loyal to her laws. My brother, do you love your God? If so, then that love will be measured—commensurate with the effort that you make to keep the commands he has given you.

This love described by the Christ should hold full sway in the life of each one of us, for we should love with our whole heart or feeling. Love is not cold, not dead. It is warmth. It is life. Every emotion exercised by us should be the result of the urge of love. It crowds out bitterness, hatred, jealousy, pride, and all such. These have no place where true love dwells. These and love are incompatible. We are to love with our whole soul; the entire will power. That thing within each one of us that dares to do, to achieve, to climb back to the throne of God, cost what it may. The will to do. That something within us which if motivated by love will enable us to climb higher and higher until our destiny is assured; if motivated by hate will sink us deeper and deeper until the lowest hell will find us.

12. We are to love intelligently, not ignorantly, for we are to love with our whole mind. This means that no matter how far afield we may go in search of truth—no matter how far our thirst for knowledge may take us—we cannot succeed unless this knowledge is seasoned by the love of God and man. If we take our journey in the realms known to men as Infinity plus—up and out into the infinite abyss known to the finite minds as space; or, should we face about and delve into Infinity minus—into the atomic world—we can measure our success only in the degree that we clothe this acquired knowledge in the habilaments of love for God and our fellow man. Well has it been said, "Love is the fulfilling of the law." The filling full: for without love, law is the letter only and "the letter killeth."

13. "On these two hang all the law and the prophets." This seems almost incredible—to think that around this theme, love, this law of love, all other laws cluster. From the law of love all other laws radiate.

In the one single word *love* have we the real constitution governing heaven and earth and hell. All other laws are but secondary—emendations—enlargements, if you please: explanation of this one term, for *"On these two,"* the love of God and the love of man, "hang all the law and the prophets."

Here is a challenge. The Master is telling us that every revealment from God to humanity, no matter *where, when,* or *how,* is but a restatement of God's conception of love. From the first of Genesis to the last of Revelation, wherein God himself speaks, or when through his beloved Son he reveals himself, or whether through angelic messengers, prophets, seers, revelators, apostles, or good men and women come light and instruction, invariably the object is to explain some detail of the God attribute—love.

The Goal

14. The end of all achievements will be *perfect love.* We are far from it to-day. This fact need not cause us to despair. We are the offspring of God, for "he is the father of all spirits." The ego within man is as infinite as its father—God—and like its Creator has the inalienable attribute called *love.* It is this that has furnished the greatest urge of the centuries past, and will continue to furnish the greatest urge until the demand for eternal life—living as God lives, loving as God loves—will have been obtained. Well has the Quaker poet made it the commanding drive of the human race when he says:

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O Golden Age, whose light is of the dawn,
And not of sunset, forward, not behind,
Flood the new heavens and earth, and with thee bring
All the old virtues, whatsoever things
Are pure and honest and of good repute,
But add thereto whatever bard has sung
Or seer has told of when in trance and dream
They saw the Happy Isles of prophecy!
Let Justice hold her scale, and Truth divide
Between the right and wrong; but give the heart
The freedom of its fair inheritance;
Let the poor prisoner, cramped and starved so long,
At Nature's table feast his ear and eye
With joy and wonder; let all harmonies
Of sound, form, color, motion, wait upon
The princely guest, whether in soft attire
Of leisure clad, or the coarse frock of toil,
And, lending life to the dead form of faith,
Give human nature reverence for the sake
Of One who bore it, making it divine
With the ineffable tenderness of God;
Let common need, the brotherhood of prayer,
The heirship of an unknown destiny,
The unsolved mystery round about us, make
A man more precious than the gold of Ophir.
Sacred, inviolate, unto whom all things
Should minister, as outward types and signs
Of the eternal beauty which fulfills
The one great purpose of creation, Love,
The sole necessity of Earth and Heaven.

To-day the human family is motivated by three great attributes: faith, hope, and love. Now (to-day) abideth faith, hope, and love, but the greatest of these is love. Faith and hope have no place in the dynamics of God. He does not need to have faith, for he *knows*. Nor does he need to hope, for he sees all things. As we with all our heart and soul and mind try to solve the problems confronting us, faith and hope and love plays each its part. Not as yet knowing all things, we must yet "walk by faith." Not as yet seeing all things, we must yet continue to *hope*, but as our knowledge increases and our seeing is enlarged, we are more and more impelled by love. Sometime and somewhere, please God, we shall

15. have done with faith and hope, they having accomplished their work in us, and our whole life will answer to the divine call of love.

Readers who own radio receiving apparatus and are interested in our broadcasting station, K L D S, should read the call for regular reporters made by Arthur B. Church in the "Official" of this issue. Brother Church has been able to give our church station a very good standing, but other peoples are also progressive and are determined to excel. If you are in a position to help our men keep in the lead it will likely be a source of gratification to you and them in the future. Write as is suggested in this call for regular reporters, and place the information in the hands of the men who can and will improve our broadcasting station until we shall be unquestionably leaders in this line of gospel work.

God Is Moving With His People.—No. 2

BY CHARLES COUSINS

There is another event which we desire to notice, which is of great moment and which is evidence that God is moving in his majesty to fulfill his promise. It is general knowledge that part of the Jews were slain and the other part taken captive, and their land became desolate unto them. This occurred in the year seventy, in fulfillment of the statement of the Savior when he wept over Jerusalem:

> O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.—Matthew 23: 37, 38.

Since that time the Jews have been driven from pillar to post, being persecuted and slaughtered by thousands. And their home, Palestine, which God gave to Abraham to be for him and his seed an everlasting possession, has continued in the hands of the Gentile nations as it was in the days of the Savior. (For in the days of the Savior the Jews had to pay tribute to the Roman Emperor, Cæsar.) And they have not had any rest since, being without a national home, and for hundreds of years they have been a hiss and a byword. The writer himself remembers quite well now that when the Jew came with his pack on his back he was looked upon with disdain. He was an outcast.

But the Savior himself indicated and gave promise that the Jew would some day come back to his own inheritance, for in Luke 21: 23 he says Jerusalem should be trodden down of the Gentiles until the times of the Gentiles be fulfilled. This statement of the Savior is equal to saying that when the times of the Gentiles were fulfilled the Jew would again come back into his own inheritance.

Early in the last century there came a gleam of hope and a promise that the time was near when former-day Israel would be gathered back to his land, Palestine. God, being true to his word and working in his own way, "through his servant the prophet" as Amos said, in 1823 gave this promise. Joseph Smith, in his writings as recorded in Church History, volume 1, pages 11 and 12, makes the following declaration:

> On the night of September 21, 1823, when retiring to bed, I betook myself to prayer, in which I asked God for his forgiveness of my weaknesses, and for a manifestation to me, . . . And I had full confidence of obtaining a manifestation from God as I had previously had one.
>
> While I was thus in the act of calling upon God, I discovered a light appearing in the room, and a personage appeared at my bedside. . . . When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said he was a messenger sent from the presence of God, that God had a work for me to do, and that my name should be both good and evil spoken of among the people. . . . He then quoted the prophecies of the Old Testament,

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but with a little variation from the way it reads in our Bibles. . . . One of the prophecies he quoted was the eleventh chapter of Isaiah, saying that it was about to be fulfilled.

Please note that this angel of God which appeared unto Joseph Smith said the eleventh chapter of Isaiah was about to be fulfilled. In this chapter we have the following declaration:

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Verse 12.

A few years after this announcement to the world, the Jews began to gain favor in the eyes of the world, the cloud began to be lifted off him, and step by step he came into favor and prospered, until to-day he stands par with every other citizen in nearly all the nations of the world. But as a financier he heads the list, and having become so wealthy, he has been able to finance most, if not all, the nations of the world to-day. In this alone we can see where God has blessed Judah.

But all this prosperity has not relieved his heart's desire. For from the time he was driven out of his own land he has been a wanderer in strange lands, and his hope to be again established in his own land has not fully materialized.

At the commencement of the World War, Turkey held dominion over Palestine and was an enemy to the Jew. And it is evident that under Turkey's rule the Jew could never have been established in his own land. When the World War reached its height, Turkey succumbed to the arms of the British and French armies, who drove them entirely out of the land of Palestine. Thus Turkey no longer has dominion over the land which God gave to Abraham and to his seed. This paved the way for the British Government to voice its sentiments in favor of the Jew. And this she did.

Just seven months after the Prophet had said, "The hour has struck for the redemption of Zion," we have the following pronouncement from the British Government, in what is known as the Balfour Declaration:

The British Government views with favor the establishment in Palestine of a national home for the Jewish people, and will use its best endeavors to facilitate the achievement of this object.—William Balfour, Foreign Secretary, November 2, 1917.

After the World War was over, when the allied nations were met in council to consider the dividing up of the lands which the enemy had held, they apportioned Palestine to the British protectorate, and since that time Britain has been at work reconstructing the land and its people, evidently with the view in mind that Palestine shall be the national home of the Jews.

Then after about two thousand years of exile it has been made possible for Judah to return to her own land and be established there, fulfilling the prophecy of Isaiah and confirming the message of the angel to Joseph Smith, that the prophecy of Isaiah was about to be fulfilled. It is also an evidence to the world that Joseph Smith was a true prophet of God.

Is it not remarkable that these two events should occur so close together? One that the hour has struck for Zion's redemption, and the other that Palestine shall be the national home of the Jews? And are not these evidence that God is moving on behalf of his people?

Yes; to my mind it is so. And as he raised up a Cyrus to be an instrument in his hand to deliver his people from their bondage in Babylon after seventy years of captivity, so we believe he has taken hold of the British nation to be an instrument in his hand to help to bring about his purposes, in making it possible for Judah to be gathered back to the land of her inheritance.

(To be continued.)

The First Presidency.—No. 3.

BY J. W. PETERSON

(Continued from page 1067.)

Some Catholics and some Latter Day Saints hold that Peter went to Rome to live in A. D. 42 and lived there until 66 A. D., where he was crucified head downward. But let us see:

Paul was converted in 39 A. D. Three years later he went up to Jerusalem to see Peter. (Galatians 1:18.)

After Paul's visit, Peter came to Lydda, afterward to Joppa, and still later to Cæsarea, and returned to Jerusalem, all in the year 42. (Acts 9:32-39; 19:24; 11:2.)

The Book of Acts is very particular about Peter's visits elsewhere, but not one word about his having gone to Rome.

Herod Agrippa died A. D. 45. Not long before his death he killed James (not the Lord's brother), and cast Peter into prison (Acts 12:4). Peter had not yet gone to Rome to live.

Fourteen years after Paul's visit to Peter, the council at Jerusalem was called, and Peter was present. That would be 56 A. D. (Acts 15:6; Galatians 2:1.) From that council he went to Antioch. (Galatians 2:11.)

Two years later Paul wrote his letter to the Romans, and in it he sent greetings to numerous saints and officers in Rome, but not one word to Peter, evidently because he was not there.

In the year 61 Paul arrived in Rome, and the brethren went out to meet him, but Peter is not men-

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tioned. It is inconceivable that the two leading men did not meet each other.

In the year 66 Paul wrote his second letter to Timothy from Rome. Paul makes no mention of Peter. In fact, he says "only Luke is with me" (2 Timothy 4: 11). Peter was not then in Rome and doubtless never was.

It is generally conceded that Peter was about five years older than Christ. In 66 A. D. he would be seventy-one. Rather old after that to go to Rome to establish church headquarters.

The above alibi was set forth in Rome about twenty-five years ago by the ripest scholarship from England in a public debate with the Catholic authorities, and the facts were never successfully met by the Catholics. The points were published throughout the Protestant world, but the Catholics did not even publish their side of the question. More than a decade later, after Gladstone's death, they said:

> It is little less than scandalous that after the tested facts of the chair of Saint Peter being established in Rome, certain scholars should now arise to doubt that fact.

But the proofs are against them, and they dare not attempt a reply and cannot answer the criticisms; neither can any faction of the Latter Day Saints.

As we said before, none of the three presidents were ever in Rome, and that city was never the divine choice for the seat of the presidency.

A few more extracts from ancient history will strengthen our claims as to the presidency of James and his lineal right to that office. From the Biblical Encyclopedia, volume 1, page 681, we excerpt the following:

> James was president of the church at Jerusalem.

From the Pictorial Bible, by David C. Cook, the following is taken:

> James, who gave the final opinion in the assembly of the apostles and elders at Jerusalem, whom Paul named with Cephas (Peter) and John as one of the pillars, and who elsewhere appears as a man of commanding influence in the church at Jerusalem, also called the Just, was the author of the epistle that bears his name.

In Paul's account of the appearance of Christ he separates James and Peter from the rest of the apostles and indicates their superiority. (1 Corinthians 15: 5-7.)

These historical and Biblical accounts are sufficient to show that a presidency of three was placed over the rest of the officials in the church and of the church itself, and that their headquarters was at Jerusalem. They settled apostolic disputes and directed the apostles in their labors.

James was not therefore a bishop in the sense we use it or in any sense. He was beyond all doubt the chief seer—the overseer—the "chief of the clergy."

We can further determine the importance of James by his successors. Eusebius goes on to say:

> After the martyrdom of James, and the capture of Jerusalem which immediately followed, the report is that those of the apostles and disciples of our Lord according to the flesh, for the greater part of them were yet living; these came together to determine who it was proper to pronounce worthy of being successor to James. They all unanimously declared Simeon the son of Cleophas, of whom mention is made in the Scripture, as worthy of the episcopal seat. . . . He was the cousin germain of our Lord.

This choice was occasioned because James died childless and because Simeon was next of kin. This conference, with apostles and others present, indicates something of the office which they chose Simeon to fill—the office of James. It is in harmony with the Doctrine and Covenants where it declares:

> Every president of the high priesthood and presiding elder . . . is to be ordained by the direction of a high council or general conference.—17: 17.
>
> Should my servant . . . prove unstable and unfaithful, another may be chosen, according to the law already given.—127: 8.

That is: lineage and the vote of the people. In that early time, indeed from the beginning, we have every reason to believe the church was under the same rules and regulations as now, and why not, seeing God is unchangeable and the nature of man is ever the same?

Lineage is recognized in many modern kingdoms, although fitness is often disregarded. May we not assume that lineal right in its proper form, in view of what we have presented, originated with the people of God. Indeed, all the standard books of the church are full of it, and it needs only to be stated to be proved. But not, of course, unworthy lineage.

In Kidder's Christian Pastorate, page 84, quoting Cyprian, he says of Cornelius, who was in line of succession from James:

> Cornelius was made overseer by the judgment of God and of his Christ, by the testimony of almost all the clergy, by the suffrage of the people who were then present, and by the assembly of ancient priests and good men.

One can almost imagine himself in a Latter Day Saint general conference when choosing a president of the church. First, a revelation from God through Christ. Second, the testimony of those who have received divine evidence of the call. The assembly of the priesthood in separate assembly. The consent of good men, and, finally, the suffrage of the people present.

Concerning lineage there is also considerable history. In Bingham's Antiquities we read:

> James as first bishop (overseer) of Jerusalem . . . was designed as a peculiar honor . . . as the brother of Christ, for though our Savior usually gave preference to Peter and John and James, John's brother, but chose this James to be bishop (overseer).—Vol. 1, p. 16.

Channing on James the Just, says:

> After the resurrection (of our Lord) he (James) was honored with a particular appearance of our Lord to him, which, though passed over in silence by the evangelists is recorded

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by Saint Paul. Some time after this appearance he was chosen bishop (overseer) of Jerusalem, preferred by all the rest for his near relation to Christ: For the same reason Simeon was chosen to be his immediate successor in that see, because after Saint James he was our Lord's nearest kinsman—a consideration that made Peter and the two sons of Zebedee, though they had been particularly honored by the Savior not to contend for the high and honorable station, but freely chose James the Just bishop (overseer) of Jerusalem. —Pages 221, 222.

That Saint James was cousin of Christ, rather than brother, is a Catholic claim to avoid the lineal strength of his right. It has no foundation in fact and has been thoroughly answered by various scholars.

I am sure nothing could be more plain than that lineage was recognized with regard to the chief officer in the primitive Christian church. If the foregoing is not sufficient, then perhaps the following will answer:

For nothing is plainer than that Saint James . . . presided among the apostles . . . he was preferred before all the rest for his near relationship to Christ.

To say this choice was mere sentiment will not fit in with the ordination placed upon James by Christ himself, for he was beyond all doubt not subject to sentiment, nor can we in truth believe all the twelve would be ruled by sentiment, especially after receiving forty days of instruction with regard to the things of the kingdom after the resurrection and before the ascension of Christ. To deny lineage being acceptable in the early Christian church is to discredit oneself as a discerning reader. To deny it in the Bible, Book of Mormon, and the Doctrine and Covenants, with certain necessary exceptions, is to reflect on one's judgment.

As to the office of seer, every book accepted by the church speaks of it, and the New Testament would have been full of it if the translators had translated *episcopo* correctly. In the Inspired Version, Jesus refers to the name of Peter as indicating a seer. (John 1: 42.) As one of the presidency, that was his right. And this, too, agrees with the Doctrine and Covenants, where Hyrum Smith was given to understand that he was "a prophet, seer, and revelator as well as my servant Joseph." (Doctrine and Covenants 107: 29.) Thus every passage of scripture and every quotation of history which speaks of Saint Peter is legitimately answered when we know he was one of the three presidents of the church.

Perhaps I should answer one or two objections. The first is that Jesus did not appoint a presidency on the Western Continent, among the Nephites. I am very glad he did not, for then there would have been two presidencies on earth at the same time. We never could have answered our opponents with such a blunder confronting us. But Jesus did not blunder. He knew he had ordained James to be the chief officer in the church at Jerusalem and that he had two counselors. He would not place two chief quorums on earth at the same time. He did exactly the right thing in not appointing a presidency here. The Nephites were but a branch of the house of Israel; the main official stock was in Palestine.

But some assume that there was another quorum of apostles here. That is to assume knowledge beyond all written history. The twelve disciples here were never called apostles. And that of itself is sufficient to offset any mere assumption. The law of the church provides for a council of high priests abroad, and that was needed here, and the work they did here was of that character. (Doctrine and Covenants 99: 11.)

It is again assumed that because there are three who bear witness on earth, "the Spirit, the water, and the blood" (1 John 5: 8, I. V.), that therefore we must not have a presidency of three. This is fallacious reasoning. As a matter of fact, the Holy Ghost would in all probability seek on earth the likeness of things in heaven with which to associate—a presidency of three. There is neither a shade nor shadow of reason that indicates that because these three agree as witnesses on earth *therefore* there ought not, or cannot, be a presidency on earth.

With all the foregoing array of proofs, and there is much beside, I would be doing violence to my judgment to deny or even doubt the existence of a presidency of three in the primitive church when fully organized. Not all the facts are in the New Testament, and not all are in the Book of Commandments either. In former times much must be gained from subsequent history. In latter days much must be gathered from later revelations than those found in the Book of Commandments, which itself has a shade upon it. The whole church in former times made no objection or complaint when the revelations contained in the Book of Commandments were corrected to correspond to the truth of God in other ages of the world. The revelators themselves believed they corresponded in the Doctrine and Covenants more nearly to the original intention and inspiration of the Holy Ghost to them.

I am compelled to accept lineal priesthood in the church in order to be fair and honorable with ancient writers, and I am glad to do so, believing it to be the safest and best way to hold in check unworthy aspirants, besides being the will of God. I stumble no more that a worthy man should inherit his father's office than that he should inherit his property.

I rejoice that the church in latter days agrees so perfectly with the church in all dispensations. Our official arrangement is defensible anywhere, and before any people. I praise God that the church on earth is a reflection, a counterpart, of the one in

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General Conference and Church Leaders on Education and Graceland College

A Preamble and Resolution Adopted by General Conference in 1869

The need for an educated, intelligent, and sincerely devout body of seventies to promulgate the gospel, and high priests to preside over the churches, has been, and now is, felt very sensibly by very many who have the salvation of souls and prosperity of the church at heart.

Etiquette is not taught in the camp, nor the art of war in the nursery, neither are priests educated at Oxford, nor rabbis with the Jesuits; nor can we reasonably expect a plentiful supply of genuine Latter Day Saint elders to be furnished by the schools of the Gentiles; as well might we look for the sturdy oak in the hothouse, or the orange in Lapland, as for thorough, devout, self-abnegating elders from the popular schools of fiction and fashion; 'tis contrary to the common course of nature—the child clings to the breast from whence it derives its nourishment, and the faith of the pupil is tinctured with the mind of his professors.

Church property contributes to the stability of the work, and we need a school wherein to educate our own young men.

As discipline detracts not from the courage of the soldier, neither would a proper ministerial education detract from the piety and earnestness of the ambassadors of truth; but on the contrary would give confidence, couple wisdom with their knowledge, and judgment with their zeal. . . .

Resolved, That this conference recommend for the consideration of the Twelve and the general church authorities, the feasibility and advisability of establishing a school for the education of our own young men with a view to the ministry. —SAINTS' HERALD, vol. 15, p. 281.

Joseph Smith

The establishment of schools we are most decidedly in favor of. . . . If a people would be free, they must be intelligent, and intelligence other than the light of the Spirit must be cultivated, and cultivation must be had in the schools; and these schools to be effective for the people, must be of and by the people.—SAINTS' HERALD, vol. 19, p. 19.

It was intended by the leading men of the church to seek to establish such an institution, [a college] when at all practicable, as far back as in the early sixties. Then the matter of locating a permanent business center for the church was being discussed and provided for, the education of the rising generation was also had under earnest consideration, and the subject has ever been one of living, growing interest with those whose duty it is to watch over and minister for the best interests of society and especially "the church of the Lamb of God." Prominent among those who, during those early years and since, have ardently advocated it, are the First Presidency, the Twelve, the Bishopric, the High Priests, Seventy, Elders, and other church officials, also a large proportion of the membership, prominent among whom are "Sister Frances" and a host of other faithful sisters.

The Saints need an institution of the kind where their children and the children of others can be educated without constant contact with sectarian bigotry, denominational dogma, and that blind, partisan zeal which will "compass sea and land to make one proselyte" to their creedbound systems; for they and their children have suffered in the past not a little in this direction. And they need also to step to the forefront and demonstrate the fact, that a college can be successfully operated purely as an educational institution, free from denominational bias or sectarian taint or intermingling. This can be done, and will be done in due time.

Lamoni offers a site that, in some respects, has unequaled advantages. It is "beautiful for situation." The moral tone of society, in and around the town, is of a very superior character, and we trust it will be maintained and steadily advanced. In respect to its healthfulness, it is unsurpassed. Food and fuel supplies are easily obtained, and at cheapest rates. It is sufficiently remote from large cities and their allurements, excitements, and confusion, to afford that quiet which is so essential to successful study, and pure and fruitful education."—SAINTS' HERALD, vol. 36, p. 17.

Whoever helps forward the cause of education is a public benefactor, and with such the question will not be as to how much interest his investment will return, but how much good will come to society.—SAINTS' HERALD, vol. 36, p. 273.

No argument is needed with many to show the need of a first-class educational institution under the management and moral influence of the church, where the young men and women of the Saints and their friends may be well and thoroughly disciplined and instructed aside and free from the snares, prejudices, and corruptions abounding abroad. The moral, social, and even physical welfare of the student, and the peace and satisfaction of the parents and guardians, are all largely at stake in these matters.

A person starting out in life with a thorough, practical education; pure, solid morals, and a healthy, vigorous body, is rich in the essential elements of a useful, happy life, and is prepared to make life a success and to bless and benefit society. Such have a fortune that fire cannot burn, thieves cannot steal, corrupt employees cannot despoil, the elements cannot waste, which only increases by use, and which rightly used proves a blessing to all. This should be eagerly, patiently sought after, and all who can should aid in the good work, for both themselves and others.—SAINTS' HERALD, vol. 36, p. 353.

For our part, we hope to see the time when flourishing colleges shall be reared by our people, not only at Lamoni, but at other points, north, south, east, and west, as circumstances will undoubtedly demand. But we must begin some time and somewhere; and we believe that that time is *now*, and that the place is Lamoni. However, let the location be decided upon later, but let us have a college; and when others are necessary, let the same spirit of unity induce subscriptions from all sections to also build them. We cannot better manifest our love for our children and for those of the traveling ministry than to promptly aid in this matter. Shall we act, or shall we hesitate and let a golden opportunity be lost?—SAINT'S HERALD, vol. 36, p. 613.

Resolution by Conference of 1890

Resolved, That in the opinion of this conference, the time has arrived when it may be expedient to establish an institution of learning under the control or influence of our church organization, and to this end there shall be a committee appointed (by the body) to receive proposals for a location and take such other preliminary measures as may be necessary; and said committee are empowered after receiving such proposals to make all necessary arrangements for the establishment of such institution.—SAINTS' HERALD, vol. 39, p. 34.

Joseph Smith in 1892

If a wise man should have need of the services of a man for any specific work, and there were two men to choose from equally tall, equally wide, measuring the same in size of person and brain and weighing the same number of pounds, and of the same general textures of fibre and temperament, the one an educated man the other not, which one would he be likely to select, alike in all respects save education, would

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heaven, for if I shall be fortunate enough to become a citizen in the celestial kingdom, things will not seem strange to me.

May we never allow our prejudices or preferences to lead us into error because we rightly or wrongly think some man may or may not be doing all he should in the office. The pattern is true, no matter what any man, trying to follow the pattern, may do or say. Let us accept the pattern as a representation of the Great First Cause in heaven.

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not the educated man render the best and most satisfactory service?

Which of the four evangelists who wrote the gospels gave the clearest account of the Christ and his work? Is it not Luke? Which writer and apostle of the epistles is the most noted and most often quoted? Is it not Paul? and whose work has been of the most importance in evangelizing the world. And were not Luke, the physician, and Paul, the Saul of Tarsus, the scholar of Gamaliel the lawyer, both educated men?

From what we can gather concerning the apostles chosen by Jesus, there was not a single dull brained man among them. It is taken for granted by some that because some of them were fishermen, that for that reason they were ignorant, uneducated men. It by no means follows that their avocation made them ignorant, or that because they were toilers they had no education. . . .

Moses was a learned man, an educated man, master of the learning of the Egyptian schools, and was chosen to do the Lord's work, because he was a "proper child."

We have quite a number of men in the ministry who when called were not masters of learning; but have they remained ignorant? If anyone has, he is now right where he was when he started, while others—the more successful ones—are far advanced. They have not been contented to remain uneducated, but have applied themselves diligently to make up the deficiency with which they were burdened at the start. —SAINTS' HERALD, vol. 39, p. 34.

Many of the Saints are anxious that their children shall have an opportunity to secure something of an education, and to this end are willing to make some sacrifices of money and ease, and are doing it, sending their children to schools, here, there, and everywhere, prayerfully trusting to native good qualities and home advice to prevail in the children's behalf against the allurements surrounding them in nine out of every ten of the educational institutions in the country. They would be pleased to send these children to an institution the conditions of which would give them assurances that proper moral influences would surround them during a secular training in school. We need a college.—SAINTS' HERALD, vol. 41, p. 97.

It seems to us that there must be some, one or more, who have been blessed to an extent of God in temporal things, who could now make use of an opportunity seldom had to lay up treasures in heaven by an appropriate use of this world's goods. *No better outlay can any man make of money, the preaching of the gospel excepted, than in fostering the educational efforts of his time; it is money well expended to endow an institution of learning.*—SAINTS' HERALD, vol. 41, p. 341.

It is a special feature of Graceland College that in addition to the ordinary advantages of a first-class academic and collegiate instruction, students are also situated as to secure the inestimable advantages of good moral and social surroundings. Lamoni has no saloons, and its population in general is composed of a class of people whose moral tone and aims are excellent. All these things enter deeply into the educational question, and are considerations among the first in importance for the welfare of students.

We trust our people will give Graceland College their liberal and prompt patronage. *It is in line with the spirit of our work that institutions of learning be provided and fostered, that the work of education be promoted and brought to a high standard of excellence. For years a college has been desired, and now that one has been provided it ought to have hearty, unreserved support.*

Young people attending school at Lamoni, will largely be removed from the corrupting influences that endanger so many at school away from home. The citizens as a rule are moral, upright, progressive, and enterprising. The moral atmosphere of the city if far above that of the average town or city and will impress any for good who make even a temporary residence while in school life.

Remember, the college at Lamoni offers special advantages educationally, morally, and in other respects. We trust the Saints and friends will bear it in mind when selecting a school for the youth.—SAINTS' HERALD, vol. 42, No. 36.

Graceland College ought to turn from her doors some of the greatest men of our day; men who have principle. The world needs them. The success of the college depends upon the Saints, the thoroughness of every department; and the value of the faculty depends upon the price we pay. If we want one of the best schools in Zion's land, let us put the means there to make it such. Among the undertakings of the church I look at the Saints' Home as a duty we owe to those for whom it is intended. And the college is a "golden cup," held out by the arm of the church, a gift to the rising generation, where all may come and drink of knowledge secure.—SAINTS' HERALD, vol. 45, p. 265.

F. M. Smith in Graduating Address

"Upon the lips of many lies the question, ever ready to be hurled at any active friend of Graceland, often in the acrid tone of acerbity, "*What* is the *mission* of Graceland?" and the active friend is led thoughtfully to ask *himself* the question, "What *is* the mission of Graceland?" Hundreds of colleges are scattered over our land—every State boasts an Athens. Has, then, our institution a mission as distinctive as to justify founding and maintaining it? In seeking to fortify his position as a friend, many reasons come to the self-questioned one why Graceland should be—why it must continue to be. The student in the world finds in his heart always a feeling of reverence and love for the institution which has fostered him while journeying the weary way of knowledge. The alumnus of our public schools finds always within him a love for the community which supported the school he attended. The graduate of a state college feels always reverential love toward the State which fosters his alma mater. The student who has pursued a course of study in an institution under the care of a church cannot but feel this same love towards the church, even though not affiliated with it. Then should not Latter Day Saints feel that interest in their young, should they not be as solicitous to gain and hold the love and good will of their young, that they will see to it that a place is provided and maintained where they can acquire an education and feel that they have been fostered in their efforts by the church of their choice? . . .

Graceland may be a failure; it may be none will help sustain her. It might, left to itself, like the sick, hunger-weakened pauper who falls by the wayside and dies unbefriended and alone, sink into the oblivion of memory, and be buried 'neath the debris of frustrated hopes and shattered dreams of success. But no! It cannot be! Graceland cannot, must not fail! That beautiful building on College Hill empty, or tenanted by others than Graceland students would be an indelible blot on the history sheets of the people who founded it. She is not a pauper; she is the child of a people who will not desert her. Her support must be forthcoming. At her pinnacle must float still that glorious emblem. Behind her walls must be diffused still the principles that will send from her hundreds who will rise in their gratitude and call her blessed. She must be the pride and joy of the hundreds who, recognizing the uniqueness of her mission, will generously support her in her noble work.—SAINTS' HERALD, vol. 45, p. 408.

Joseph Smith, June 12, 1898

We are celebrating the success of Graceland College. We are in duty bound to give it our moral support. The whole community is interested in it, while I as a man may be pleased that the student to graduate to-day* forms a portion of my family and may reap the first benefits; nevertheless it reaches out into every branch of the community, and I am thankful the occasion is of that character, though it really finds its first developed plant in my family. I feel then that our obligation to Graceland College is to see to it that we by no means slacken our efforts to relieve

*Frederick M. Smith, the first graduate of Graceland College.

(Continued on page 1094.)

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This Announcement Will Interest You

What Men Preach They Should Practice

The members of the Joint Council in their meeting of September 23, 1925, voted unanimously their collective and individual belief in the Stewardship plan, and MORE THAN THAT—They agreed by resolution that the individuals composing this Council should set the example and comply with both the spirit and the letter of Stewardship.

Immediately These Men Acted

Inventories are being brought up-to-date, new ones filed, tithing accounted for and surplus determined. Those members living outside of Independence will make their accounting as soon as they return home. The following were present at this meeting and voted, unanimously to do this.

THE FIRST PRESIDENCY: Frederick M. Smith, Elbert A. Smith, F. M. McDowell.

THE PRESIDING BISHOPRIC: A. Carmichael, J. A. Becker, M. H. Siegfried.

THE QUORUM OF TWELVE: J. A. Gillen, Paul M. Hanson, J. Frank Curtis, Clyde F. Ellis, M. A. McConley, J. F. Garver, R. S. Budd, E. J. Gleazer, D. T. Williams, F. Henry Edwards.

THE ORDER OF BISHOPS: Ellis Short, Myron C. Fisher, Charles Fry, F. B. Blair, J. A. Koehler, Milo Burnett, E. L. Kelley, C. J. Hunt, J. C. Dent, R. May, B. J. Scott.

These Men Have Shown Their Faith by Their Works

Are YOU informed about this church doctrine of Stewardships?

Are YOU prepared to operate *your* affairs on the Stewardship basis?

Are YOU willing to help prove the value of the Stewardship doctrine?

The Graceland College Endowment Fund will make effective at once the opportunity of agricultural stewardships which are fundamental in the development of Zion.

When the final report is published the members of every branch will be proud to see that they shared in sustaining the college and making stewardships effective at once.

This Is a Church-Wide Responsibility and Opportunity

Will You Do Your Share?

PLEDGE WEEKS—NOVEMBER 1-15

THE FIRST PRESIDENCY
By Frederick M. Smith

THE PRESIDING BISHOPRIC
By A. Carmichael

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NEWS AND LETTERS

Corner Stone of Indian Mission Church Laid

(This letter was written to President Smith and is in the nature of a report, while it contains news for HERALD readers.)

Dear President Smith: Received your special delivery of the 25th, and yesterday, the 28th, we journeyed to the reservation. The services for the laying of the corner stone began between two and three o'clock.

Doctor H. A. Merchant represented the district.

Attorney Carl T. Self, the historian.

An Indian named Mr. Blackbird represented the Omaha tribe.

Elder Creel, the Indian Mission.

Peter S. Whalley represented the Presidency of the church.

Decatur was represented by a banker.

Walthill, Macy, and Winnebago were finely represented by business men, and all spoke splendidly of the confidence they had in Brother Creel, also of their willingness to assist him in the future.

I took the liberty to tell everyone present that nothing would have pleased you more than to have been present in person, but because of important council work you were detained at headquarters; and not only you were behind them, but almost one hundred thousand members in every part of the civilized world wished them Godspeed and prosperity in their work of the future. I dwelt a little on the historic importance of what the Indian Mission Church means to us white people; something we had looked forward to for many years, and that God no doubt was using the Omaha tribe for the blessing of the whole Indian nation in the great future. Especially did I stress to the business men in your name your profound appreciation for what assistance they had rendered to Elder Creel, and appealed to them to continue their support. Every one of them came to me after the service and said they would do anything they could to help the cause in the future. They seemed to have caught the vision of what this church is trying to do for the Indian farmer. They expressed themselves that not only would it be a great benefit to the Indian farmer but the white farmer as well. I promised them that I would report their work and it pleased them. So I have done so. Sincerely yours,

PETER S. WHALLEY.

OMAHA, NEBRASKA, October 29.

Nauvoo, Illinois

September 30.—Our pastor, Brother Berve, and his wife are taking a vacation, and Elder R. W. Farrell, of Independence, is caring for the church property during their absence, and telling the gospel story to the visitors, who come from all over the country to visit this historic spot. Brother Farrell is also caring for Brother Berve's little flock, and on Sunday mornings has been giving a series of lectures on Christian stewardship, and in the evenings a series of missionary sermons, when a number of outsiders are present. He is also to give a lecture on the history of Hancock County during the Centennial celebration.

Brother Gomer T. Griffiths and wife are leaving us and going up to Burlington, where they will be more comfortably situated during the winter months and more convenient to Brother Griffiths' mission. All feel sorry to see them go, for they have been a big help to our little branch. Last Sunday, at the close of the Religio hour, they were presented with a small sum which Brother Sanford told them was to buy a wedding present as a remembrance of their visit to Nauvoo. He also congratulated Brother Griffiths on his good judgment in choosing Nauvoo in which to spend his honeymoon, and giving us an opportunity to become acquainted with his good wife, Mary, who won the hearts of all. At the close of his evening discourse, Brother Farrell very fittingly gave expression to the high esteem in which Brother Griffiths is held, and said we might all take a lesson from him in learning how to grow old gracefully.

Nauvoo is getting famous as a home for honeymooners, as we have on record such notables as Ed Fox and bride of Providence, Ronald Smith and bride of Independence, Forest Roberts and bride of Lamoni, and now Gomer T. Griffiths and bride. Who will be next? Forest Roberts suggests that a home be set apart for honeymooners and that Graceland keep it filled.

Brother O. L. Newcomb and wife of Boston, who have been spending the summer here, have gone on to Independence, but we are hoping they will return and make Nauvoo their permanent home.

Although they come and go, yet our little branch is steadily increasing in membership. The newest arrivals are Brother Wilfred Wood, wife, and son Myron, of Onset, who have purchased a home here, and Elder Snively, wife, and daughters Eleonore and Esther, of Tulare, California. Brother Heber C. Snively was born across the river and went west with his parents when quite young, and for many years has looked forward to returning to Nauvoo. He was named after Heber C. Kimball and visited the old Kimball home for the first time, where his heart was made glad to find his father in the gospel, G. T. Griffiths. The Griffithses have been doing light housekeeping in three furnished rooms of this old, historic house, which is large enough to house two or three families. Brother Snively's son Gomer is attending Graceland this year.

A farewell supper was held Monday evening in honor of Brother and Sister Griffiths, on the shore of the river in front of the Nauvoo House. The Saints brought well-filled baskets and spread their contents picnic style on the lawn. Seats from the autos were arranged in a circle and all gathered around as one family just as the sun was setting in all its glory, its rosy beams reflected in the river, making a wonderful setting for the feast. The moon then arose and added

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(Continued from page 1092.)

it from everything that may hinder its progress, and thence to continue earnestly until we shall send from this little hamlet of ours individuals who may be justly found in the front ranks of men of ability and force in the great battle of life, because they have made a right choice, because they have been diligent in the occupation which they have chosen to follow.—SAINTS' HERALD, vol. 45, p. 407.

Mark H. Forscutt, September 8, 1898

Had I children or grandchildren of suitable age, and possessing such acquirements as would entitle them to be enrolled among the students of a university, if I felt deeply solicitous for their progress and for the development of their characters, morally, mentally, and physically, and for the harmonious blending of their complex natures into the beautiful whole of an approximately ideal manhood, I know of no other institution of learning in which I could place them with equally confident expectation that the result would be favorable to my parental hopes. Not that I regard Graceland College as now perfect, but it possesses the element of progressiveness in an eminent degree, and it is subject to the united voice of the ministry of God. . . .

Let Graceland's debt be lifted, and let her light shine forth as the morning sun.

Let those whom God hath blessed with more than an abundance for their descendants, now step forth from the ranks, and in the intensity of their love for God, lift Graceland high in honor; and when our children's children shall come forth with the well-merited diploma in their hands, the good they do shall reflect honor upon him who made possible the doing.—SAINTS' HERALD, vol. 45, p. 603.

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its glory to the scene. When all had satisfied the inner man, Brother Griffiths was called upon to talk to us, and in his fatherly way gave good counsel as to our part in the building up of the waste places of Nauvoo. Others responded, and a splendid spirit was felt by all present. We wondered if the spirits of the departed were cognizant of the return of the Saints to this place, and if they were rejoicing over the fact that they were being kindly received by their former enemies.

A wonderful feeling of good fellowship was experienced at the first meeting of the Parent Teachers' Association, of which Brother A. L. Sanford is president. A reception was held for the teachers, and a welcome extended to them such as they had never experienced before. Speeches were given by the new principal of the high school, members of the board, and the president of the association. All were requested to shake hands with everyone present, and many favorable comments were heard upon the good spirit that prevailed. Ice cream and wafers were then served. Sister Florence Sanford, one of the five new teachers employed this year, has taken up her duties as teacher of the primary grade.

Sister Irene Layton returned from her European tour, bringing back many mementoes of her trip. These were placed on display at her home, where friends enjoyed viewing them and hearing of the wonders of her trip. Her Graceland students are now receiving the benefit of her personal touch with the Old World.

Moorhead Saints Drawn Closely Together

MOORHEAD, IOWA, September 30.—In viewing the happenings of recent date, we feel that the hearts of the Moorhead Saints have been drawn very closely together because of the severe illness in the homes of several of our members. Many are the prayers that have been offered in their behalf. Dickie, the little five-year-old son of Brother and Mrs. Dick Oleson, departed this life September 26, after a severe illness of long duration. All that loving hands could do was done for his relief. The funeral sermon was preached by Brother J. W. Lane at half past twelve on September 28, and it was one of the most largely attended funerals for some time. The comforting words of Brother Lane and the beautiful floral offerings and decorations, along with the kindly deeds of both Saints and friends, were very much appreciated by the bereaved ones in their dark hours of sorrow.

Bobbie, the little four-year-old son of Mr. and Sister Walter Lewis of near Blencoe, has been a subject of prayer for several weeks. He has been sorely afflicted and was at one time unconscious for twelve days. He has been cared for during the last month at the Onawa hospital, but has sufficiently recovered to be taken to his home a few days ago. Sister Lewis will be assisted in caring for him by her mother, Sister Etta Jennings of Moorhead, and they ask to be remembered in our prayers that they may be blessed with wisdom in caring for him in his weakened condition.

Brother Ole Amundson has recently been a sufferer from erysipelas, but we are pleased to note that he is again able to attend services. Also Brother Julius Monson, who has been afflicted for several months, has been very poorly lately.

The Moorhead elders, assisted by Brother J. W. Lane, have been called upon on several occasions for administration to these afflicted ones, and we feel that they are all in the Lord's hands.

District President J. W. Lane and Pastor T. O. Strand spent most of last week visiting among the scattered members of the branch.

The Department of Women has resumed its quilt making, etc., at the aid houses, after a vacation during the summer season.

Sisters Fern Wilson and Frances Strand are again students at Graceland College, it being their second year..

The little daughter of Brother and Sister Elmer Amundson was blessed Sunday morning, September 20, under the hands of Elders Mark Jensen and William Wilson. She was given the name of Vada Ozell. Brother and Sister Alma Amundson of Lamoni are spending this week visiting among relatives and friends.

Brother J. W. Lane has occupied our pulpit at three preaching services lately, the remainder of the time being occupied by local men. All have been blessed in delivering the message.

A Christmas offering drive is being arranged to boost our fund. The plan is to be put into operation the first Sunday in October. Brothers C. R. Hield and Harold Mann have charge of the affair, thus assuring success. Our advice to other Sunday schools is: Go thou and do likewise.

October 1 will be the date for our annual business meeting for the election of branch officers. On the second Thursday in the month Brother C. R. Hield will begin a series of lectures on the stewardship plan. These services will be held every Thursday night until the series is completed. Each lecture is to be preceded by a short prayer service.

Pensacola, Florida

"Men are that they might have joy."—2 Nephi 1:115. Surely when we have worked diligently, and on bended knee asked our Father to bless us, to increase our number and help us serve him aright, then to see such splendid improvement in our church work and social life is indeed joy. Real joy comes from obeying God's commandments and working in his vineyard.

We have realized a neat sum from another supper, and we are planning to serve another this week.

District conference will be held here November 8, and it is then we expect to dedicate our church. We are looking for Brother F. M. McDowell to be with us then.

Only those who have been isolated for years and are then privileged to have a splendid chapel, as we now have, can realize how much this dedication really means to us. We pray that we may dedicate our lives anew as this material building is offered unto the Lord.

Brother J. M. Simmons, of Wichita Falls, Texas, has located in Pensacola, and we are glad to welcome him as one of our number. Brother Rudd has often expressed the desire for help, so we feel that together they will be able to do a greater work. Brother Simmons and his family came through from Texas to Tampa in an automobile, then came back to Pensacola. They say our city is much better than anything they saw farther south.

Brother N. L. Booker, wife, and daughter, in company with Brother Chris Rummell, of Saint Cloud, Florida, came through from Ocean Springs, Mississippi, to South Florida. As one brother remarked, they were only hitting in high places on their way to the islands. They were well entertained while in Pensacola.

Monday evening a very enticing supper was served at Bay View and about sixty of our people enjoyed a swim. Then on Tuesday night a wiener and marshmallow roast by the side of beautiful Pensacola Bay was enjoyed. Brother J. C. May came over from Milton to be with Brother Booker before he departed for the islands, so he was included in the party. The bathing, supper, singing, and Brother May's music were thoroughly enjoyed. The only gloomy shadow cast was the saying of the final good-bys. We trust that Brother and Sister Booker may be wonderfully blessed, and that we all may meet again.

We were glad to have with us last Sunday President A. D. McCall. Both Brother McCall and his wife are talented young people and will be of great service in the district. Brother McCall is principal of the large school near Milton, and Sister McCall is teaching music there.

Brother Rudd will preach at Flomaton, Alabama, next Sunday, leaving Brother Simmons in charge of services here.

Our elders are preaching and teaching the stewardship plan, and we trust that the people as a whole may grasp the beautiful plan as taught by our Father, thus hastening the redemption of Zion.

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Eastern Michigan Conference

Annual conference of Eastern Michigan District convened at Croswell on Saturday and Sunday, September 25 and 26. Saturday weather was fair and moderately warm. The conference was preceded by a prayer service which opened at nine o'clock with Elders H. L. MacPherson, Lewis Grice, and John Ledsworth in charge. A splendid meeting was enjoyed. At ten o'clock sharp the conference was called to order by the district president, Matthew W. Liston. Elder Liston was chosen to preside, and associated with him were Elders William Davis, Myron Carr, Lewis Grice, and William Grice, retiring district president. The district secretary, Henry Swoffer, was chosen secretary of the conference and G. T. Richards to assist.

Reports were first in order. Elder Liston reported that he had visited about all the branches. Apostle D. T. Williams, Miss Blanche Edwards, and Bishop C. J. Hunt had also made tours of the district, visiting many of the branches and cheering the Saints. He also reported President Smith's visit to Cash recently in behalf of the work, which had resulted in much good and the dislodging of many rumors. Elder George M. Briggs also visited the district in behalf of Graceland College, and much interest was aroused because of this visit.

Elder Liston stated that in his opinion the Saints were starving for service and that a more efficient work on the part of the priesthood was needed. Greater efforts must be put forth in behalf of our young people. They should be given the privilege of putting on and caring for special services in the branches. Give them something to do. A young people's organization was effected at Caseville. Elder Liston recommended that we look with disfavor upon a reunion for next year; that men of the church be sent through the district as of this year; that an endowment of $4,500 be raised for Graceland; that a committee be appointed to draft resolutions in behalf of Elder William M. Grice, retiring district president.

Elder William Davis said he had visited nearly all the branches but had been detained somewhat on account of illness in the home. Report of Elder Myron Carr was also read. Elder G. T. Richards reported 28 baptisms, 176 sermons, confirmations 19, children blessed 11, administrations to sick 152, pastoral visits 512, marriages 4, new openings 1. Department of Women reported the organization of five new locals.

The statistical report of the secretary gave the membership of the district as 1,829, with two branches not heard from. The treasurer reported tithing receipts to the total of $6,457.61; total moneys received from all sources, 8,291.18.

Communications: One from the First Presidency asking for the financial support of the missionaries while in the field. That the month of October be devoted to the teaching of stewardships. Also an appeal for our people to take the church papers, especially the HERALD. Elder William Grice said that during the five months he had labored in the district he had baptized ten and had preached about seventy sermons.

At two o'clock the conference reconvened. Visiting Saints were granted voice in the deliberations. Election of officers was the first in order, which resulted as follows: President, Elder M. W. Liston; counselors, Myron Carr, Lewis Grice, and William Davis; secretary, Henry Swoffer; treasurer, Henry Huston; Department of Women superintendent, May Engell; superintendent of Sunday school, Earl Deam; librarian, Millie Mitchell; Recreation and Expression superintendent, Will Day; chorister, Mrs. C. C. Whitford; pianist, Mrs. Fred Cadow; musical director, Arthur Nye; auditing committee, J. N. Muir, William MacGruer, Robert Brown. The matter of the appointment of delegates to the next General Conference was left for a special conference, to be called in the spring for this purpose. The ordination of L. Richards to the office of elder as ordered by the conference. Many of the brethren spoke in favor of this. The recommendations of the president of the district were taken up and cared for in their respective order. The reunion for next year was dispensed with. General officers of the church will visit the district instead. Conference voted to raise $4,500 for Graceland. Committee on resolutions appointed were Frank Benedict and John Ledsworth. The resolutions were read to the conference on Sunday afternoon, and copies will be mailed to the HERALD for publication. The conference also voted to purchase a multigraph for the use of the district president in his work.

The date of the next conference of the district was May, 1926. Exact day and place left with the presidency of the district. Conference voted that all officers elected at this 1925 conference hold office till May, 1926, conference. At 7.45 Elder John R. Grice was the speaker. He gave a splendid discourse on the social program of the church and urged the Saints to support it. Sunday morning was a rainy one. However, at half past seven a young people's prayer service was held in the City Theater on Front Street, as were all the services on Sunday. This service was presided over by Benjamin McGeathy, G. T. Richards, and Will Day. The Spirit of the Lord was present and the spirit of testimony also, twenty-four testimonies being borne in thirty-two minutes. Many young people from Port Huron and other towns were at this service, manifesting their zeal in the work of the Lord.

At nine o'clock the regular prayer service convened, Elders Liston, Davis, and Grice in charge. Elder William Davis read the lesson: "Babylon the Great is fallen." Forty-six testimonies were offered at this service, which lasted until a quarter of eleven. A gift of poetry was given through Elder John Grice at this service; also one by Elder Liston. Preaching at eleven was by Elder William Grice, assisted by Walter Bennett and Kenneth Greene. Elder Grice took for his text John 3:16. His sermon was along the lines of love and sacrifice, and was richly enjoyed by all present. At eleven o'clock the priesthood met at the church, 60 being present. At one o'clock a meeting of the Department of Women was held, with Sister May Engell in charge. At a quarter after two preaching by Elder M. W. Liston; text from the Psalms: "The law of the Lord is perfect, converting the soul." Joint texts: "Be ye perfect," etc., and "He that looketh into the perfect law of liberty and continueth therein." There must have been between four and five hundred people at this service. The conference was well attended at all the services.

At these services resolutions were read in behalf of Elder William M. Grice, retiring district president, which were very appropriate and a feeling response was made by Elder Grice. At a quarter past seven preaching by Elder G. T. Richards. The writer, not being present at this service, is not able to mention the theme of the service but is willing to vouch that it was good. Thus ends our little story. May the good work of the Lord go on.

Yours sincerely,
H. L. MACPHERSON,
G. T. RICHARDS,
Press Committee.

Lansing Branch Again Active

LANSING, MICHIGAN, September 23.—We are glad to report that Lansing Branch has again resumed activities after a siege of despondency and bitter trial. We have had discouragements here of late; contention for right against wrong, a struggle for church advancement against the most bitter opposition, and a violent effort to avert the evils causing frustrated friendships and loss of confidence.

As the mighty giant of the forest, crashing through the underbrush, sweeps all before him in his headlong crash, taking all to the ground with him or leaving bruised and maimed those victims of the ruinous collision, so have we felt the swooping of the enemy in our midst.

Our hearts have been pricked at witnessing this tearing away of those dear to us through many years of association—souls once stanch in the service of the Master, now victims of the whims of man. We can only leave them

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in God's care and ourselves move forward with the church, for having put our hands to the plow there is no turning back.

We are fortunate in having Bishop C. J. Hunt with us as district president. Apostle D. T. Williams's visit was a source of inspiration. Truly there are yet mighty men among us. With our worthy leader, the prophet, at the helm, Zion's redemption is a reality to us. DONNA MANNING.

Short Life Story of Bishop Roderick May

PRESIDENT F. M. SMITH,
Independence, Missouri.

Dear Brother: Seventy-five years ago this 15th day of September, 1925, a wee, wee baby was legitimately born in Glasgow, Scotland, later called Roderick, and reared to manhood in the Highlands in the town of Stornoway, Island of Lewis, and for the past seventy-five years as Roderick May. He still lives, hearty and healthy, and if no intervention happens, he may live another seventy-five years or more.

Emigrated to Canada April 15, 1883, age twenty-three.

United with the church in London, Ontario, May 7, 1876. Ordained a priest July 28, 1877, under the hands of President W. W. Blair at London, Ontario, and selected priest of the branch.

Married Miss Sarah Jane Lively September 27, 1877.

Moved to Kansas City, Kansas, April 15, 1879. Served as priest of the Wyandotte Branch; opened up the work at Pomeroy, Connor, White Chapel, and Quindaro, Wyandotte County, Kansas, keeping up appointments for over three years.

Moved to Independence April 15, 1884; soon after was chosen priest of the branch. Chosen as Bishop's agent October 1, 1891, for the Independence District. Ordained an elder September 11, 1892, and chosen president of the Independence District and served in that capacity for eight years, until the Independence Stake was organized in 1901.

Ordained a high priest April 19, 1895.

Ordained a bishop April 21, 1900, and served in the work of the bishopric in the Independence District and Stake for twenty years; in the British Mission ten years, returning to America in July, 1921. Served as pastor of the Lees Summit congregation for two and one half years, then released from active service April, 1925.

My continued church service from 1877 to 1921 is forty-eight years, and yet my service in the church will still continue until an account of the obligation placed upon me with my first ordination in 1877 is made at the bar of God who ordained and authorized my being and service in his church, and whatever credit is due for service I am sure will be shared by the companion he has given me in life, she being as anxious and active to do her part in the promotion of the work assigned me; willingly assenting to many privations. Sincerely, RODERICK MAY.

Rejoice That God Has Heard Their Prayers

ALLIANCE, OHIO, September 23.—On Labor Day the Alliance Saints held their annual Sunday school picnic at Lake Park, about five miles from here. Because of the cloudy day, not as many attended as had been expected, but this did not keep those present from enjoying themselves. Elder McDonald, with two daughters, of Saginaw, Michigan, was visiting his son who lives here, and attended the picnic; also Brother Harry Green and family of Canton. Pitching horseshoes was the chief attraction for the menfolks till the call to dinner came. Among our number we note some who can preach and some who can pitch horseshoes, but all do splendidly when it comes to dinner baskets.

Brother Alba Smith has for the past two months been suffering intensely with one of his eyes. He received a cut on the eyeball, and ulcers formed. After the ulcers were under control, the specialist who was attending him stated that the blood vessels were growing in on the cut, impairing his vision, and in time would cause total blindness to that eye, and there was nothing he could do to stop it. We called a fast, some of the Canton Saints joining with us, and on Sunday as he was administered to, the Lord saw fit to speak to him through one of his servants to cheer and encourage him, the message coming in poetry. The following week the specialist voiced his surprise, stating he had never before seen anything like it. The blood vessels were still there, but their growth had been arrested. The Saints are rejoicing with our brother, and all are more determined than ever to do the Master's will.

The infant son of Sister Pearl Moore was blessed on Sunday, the twentieth. His name is Robert Keith.

Gilbert Leib of Alliance, while out hunting Saturday, September 19, was accidently shot while climbing over a fence with his gun. He was the brother of Sister Pearl Shank, of Freedom, Pennsylvania, and Sister Lula Forbarik, of Pittsburgh, Pennsylvania. These sisters have the deep sympathy of the Alliance Saints. They are well known to us, as it was here that they first heard and obeyed the beautiful gospel of our Lord. He was a member of the Nazarene Church and known as a man who lived above reproach and had a kindly feeling for all his fellow men.

Union Branch at Clitherall, Minnesota

BATTLE LAKE, MINNESOTA, September 30.—In point of attendance we have nothing to be proud of, but the earnestness and interest of those who do attend services regularly is very gratifying.

The stewardship plan seems to be uppermost in our minds and is meeting, as far as we understand it, with hearty approval.

Sickness and our scattered condition are the chief causes of our low attendance, but there are a few cases of indifference that are harder to cure than bodily sickness, and with which every branch has to contend.

We are looking for Brother W. E. Shakespeare in a short time to hold a few meetings.

Sister Charles Bundy of Park Rapids attended services at Clitherall on September 20.

Coffeyville, Kansas

October 2.—After having gone visiting for the last three or four Sundays, the Saints are home again and ready for active service. Several of the Saints from here attended the district reunion at Miami, Oklahoma, the last of August and report having been greatly benefited thereby.

On September 13 an all-day meeting was held at Parsons, and again on the 20th a similar affair at Independence. Both meetings were well attended by Coffeyville Saints.

The work in this place seems to be on the upward trend, with all departments working in the very best of order.

With the departure of Brother Robert Jones for Graceland, the office of Sunday school superintendent was left vacant, but the school elected Sister Orpha Cummins to fill the office, and we feel that she can ably carry on the work. A farewell party was given Brother Jones by the Department of Recreation and Expression at the home of Brother James Reynolds. Brother Jones was presented with a fountain pen as a token of gratitude for the splendid help he gave us this summer.

The Department of Recreation and Expression has taken up the study of stewardships and finds it very interesting and helpful in our onward movement.

We must not forget to mention the splendid efforts that have been and are being put forth by the Department of Women. During the extremely hot weather this summer, the women met only for the lesson study. But now that the weather is more pleasant they devote the entire day to work, setting aside one hour in the afternoon for the study of the Doctrine and Covenants. Since the first of January they have quilted twelve quilts and have made in that time

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$78.63. We feel we have a right to be proud of this department.

The fourth Sunday of each month is devoted to the juniors, at which time a junior church is held. The service is in charge of the children, except the story or short sermon, which is given by the pastor or some member of the priesthood. We are especially pleased to see the active interest taken by the children in these services.

Sunday evening, September 20, Elder A. P. Crooker of Topeka was the speaker and gave us a much appreciated sermon. Brother T. J. Sheppard, of Joplin, Missouri, met with us in prayer service on Wednesday evening. Being here on business, he could not tarry with us long, but we hope for his speedy return, as we enjoyed greatly having him with us. MARGIE PITCOCK.

Interested in Doctrine of Stewardships

(A letter to the First Presidency.)

I was very much pleased to learn that during the month of October a special effort would be made to advance the doctrine of stewardships throughout the church. While the church is considering that phase of our work as never before in its history, a month devoted to an intensified study cannot help but result in much good. It will crystallize sentiment and emphasize the need of entering upon that part of our work now. You may rest assured I shall be glad to help put the program over so far as my limited ability will permit.

Here in Chariton, at my suggestion, the Saints took up the study of Bishop Carmichael's book on stewardships. Last Sunday we had fifteen in the class, and so far as I was able to discover, all were in perfect accord and were eager to see the program put over.

At the morning hour on that day, I had an opportunity of preaching to the young people, using as a subject, "How can I help redeem Zion?" I enjoyed a marked degree of liberty, which convinces me the Lord is working mightily with his people to bring about the desired end.

In nearly every branch I find some who have recently subscribed for the HERALD. While I have not personally taken any subscriptions, I have tried to assist the local officers in their efforts and am sure a degree of success has attended our efforts.

May the Lord give you strength and vision so his purposes may be realized is my prayer. L. G. HOLLOWAY.

CHARITON, IOWA, September 22.

Woodbine, Iowa

September 29.—As has been previously reported, the Little Sioux reunion was considered a success. To us it seemed the following quotation was applicable to the Saints, that the Lord God had sent "a famine in the land; not a famine of bread nor a thirst for water; but of hearing the words of the Lord."

Stewardships and a learning to live together was the silver thread that ran through every service, and the instruction was taken in as is the rain by the thirsty plants. We could but compare Apostle Gleazer's sermons to the prophetic warnings to old Israel and wonder if we will straightway forget what manner of men we are.

Again we have been called upon to give up one of our number, Brother Joseph Seddon, who was widely known and dearly beloved of the Saints. He was a man that could pray with the Spirit and preach with understanding, and many have been melted to tears under the sound of his voice. However, it seemed hard for him to understand that Zion would be redeemed to any but to the Jews, but a short time before his passing he stated that he had received the evidence that Zion will be redeemed on this land, and that before very long. May his reward be great.

Two of our high school graduates have gone to college to continue their studies, Sisters Edith Putnam Davis and Laura Belle Isle. May their home training and education in the gospel be an ever-present help in resisting the temptations of the world.

Sister Carrie Pitts has successfully undergone a serious operation and through the blessing of the Master is again home with loved ones.

Brothers Joseph Lane, Charles Putnam, and Fred A. Fry have been the preachers of the word the past month at the church, and George Young, D. A. Holcomb, Howard Reynolds, and Frank Fry at the mission in Dunlap.

We were pleased to see Sister Joseph Carr of Lamoni, a one-time Woodbine Saint, in our congregation Sunday evening.

Richmond, Missouri

On August 30 we had an all-day meeting at Alma, two miles south of town. Sunday school was held at ten o'clock, with Brother George Norwood of Henrietta in charge.

Brother Omer Cato of Independence was the morning speaker. Brother and Sister James Curtis sang a lovely duet, "Come, Holy Spirit." Brother Cato gave many new thoughts and ideas on stewardships.

After a basket lunch at noon we gathered at the church for an hour's singing, in which all took part, with Sister Curtis at the piano.

At half past two Brother Claud Kress, also of Independence, gave us a wonderful sermon, one that will long be remembered by the Alma Saints. We have heard many fine sermons this summer, and the Saints are trying to profit by them.

Death has again entered our branch and taken one of the oldest members, Sister Katheryn Roberts. She died September 5, and the funeral services were held at the home on September 7 in charge of W. G. Hamann, assisted by several other members in the music. "Abide with me," Sister Roberts's favorite hymn, was sung; then three Welshmen sang a song in Welsh, following with the song in English. Sister Roberts was born in New South Wales ninety-two years ago and had been a faithful Saint many years.

Our Religio attendance has been fairly good. The juniors are studying the Young People's History, with Sister Mary Hamann as their teacher. Brother Thomas Graham is the senior teacher. This class is taking up the Doctrine and Covenants and Church History. Sister Eunice Curtis is the tell-me-a-story teacher for the little ones. We have been invited to the home of Brother Ferguson, vice president of the Religio, at Hardin, but on account of bad weather we have not yet made the trip.

We were disappointed September 27 as Brothers Hendrix and Hovenga of Stewartsville had promised to be with us. On account of the bad roads in their part of the country, they were unable to make the trip.

October 4 a sacramental service was held at eleven o'clock in charge of Brothers Hamann and Ferguson. The little son of Brother and Sister Cecil Hutson was blessed by Brother Hamann.

Sister Abbie Hartwell and her daughter Audrey, of near Knobnoster, Missouri, are visiting her niece, Sister Elbert Curtis. Sister Hartwell bore her testimony, telling of her years of isolation in North Dakota, but not once had she felt like giving up her hope in the gospel. She tried to live as a true Saint. One of her sons, C. B. Freeman, is pastor in Duluth, Minnesota.

Brother and Sister Norwood of Henrietta have had several Argentine, Kansas, Saints this fall, Brother Walter Gates and family, and Sister Schiriman and her son. Brother Gates preached for the Alma Saints the evening of September 6. Some of the Saints said it was the finest sermon ever preached at Alma.

Marjorie and Ruth Lewis, daughters of Sister Viola Gra-

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ham Lewis, were baptized and confirmed by Brother Hamann August 23.

Brother and Sister W. G. Ferguson are the proud parents of a baby girl born September 6. They have given her the name of Lois Fay.

The Do-Right Coal Company, operated by Brother Elbert Curtis, was awarded the county contract for furnishing coal to the courthouse, county home, and jail. There were ten different companies bidding, but Brother Curtis was chosen in spite of the fact that some underbid him. It is another evidence of the Lord's helping those who try to do right.

The condition of Brother Elknah Craven is not promising. He continues to grow weaker, having been afflicted with rheumatism since April.

Brother and Sister James Curtis, who are superintendent and principal of the Rayville high school, visited Brother and Sister Hamann September 26. Rayville is ten miles northeast of Richmond.

Brother and Sister Forest Snodgrass, of Independence, Missouri, were visitors at the A. A. Hughes home at Hardin on October 4. Sister Snodgrass is a daughter of Brother and Sister Hughes.

Sister A. E. Ferguson is not so well at this writing. She has been ill most of the summer.

Saints of Brockton Look Forward

BROCKTON, MASSACHUSETTS.—After one month in the gospel harness we are pleased to say that the branch here is on the upward trend. The Spirit is very much in evidence, showing itself in knowledge and wisdom. We believe the time has come when every member should get behind the plow and push, and not leave it to a few to pull, as has been the case in days past.

The outdoor meeting of the Department of Recreation and Expression, which took place every week, has been called off for the present, but the work of this department should be carried on in indoor meetings.

The Sunday school has just completed a promotion and reorganization of classes. Superintendent Donald Crowell has certainly been greatly aided in his work by having an able and efficient corps of teachers.

All in all, Brockton looks ahead into the future optimistically, and with the words of the prophet we say, "Let Israel go forward."

Educational Conference at Middletown

MIDDLETOWN, OHIO, October 5.—The semiannual conference of the Southern Ohio District convened at Middletown, Ohio, Friday evening, Saturday and Sunday, September 25, 26, and 27. We had a goodly number of Saints from Columbus, Lucasville, Portsmouth, Springfield, Dayton, Hamilton, McDermott, Sinking Springs, Hillsboro, The Plains, Germantown, Excello, and of course our district president hails from Steubenville.

A glance at the register indicates that about eighty visiting members and delegates journeyed to Middletown to take part in the services, receive the inspiration and knowledge that can be gathered from the lectures and sermons, and enjoy the spiritual prayer and testimony meetings as well as the social gatherings that were had.

Friday evening, September 25, the conference got under way with District President James E. Bishop in charge. Brother Bishop gave us an interesting illustrated talk on his missionary trip abroad, which was very pleasing as well as entertaining and educational.

Saturday morning at ten o'clock the Saints assembled for round table discussion, with Brother Bishop in charge. He explained the various functions, methods, and work of the different departments in the district, our budget system the need of an endowment fund and gymnasium for Graceland College, and also "steps to Zion," which proved to be very helpful to each one as it brought about a better understanding of the program of the district and of the church in general.

The business session convened at two o'clock with President James E. Bishop in the chair, assisted by Elder Floyd Rockwell, vice president. Outside of reading and receiving the reports of officers and standing committees, all of which reported progress, very little business was left to be transacted. Two resignations were turned in, that of Sister Mabel Bailey as district chorister, and that of Claude Barker as superintendent of the Department of Recreation and Expression, both of which were accepted. Sister Hazel Gribbens of Columbus was recommended to be the district chorister.

Near the close of the business session Brother Joseph E. Wiget was recommended by the district president and also by McDermott Branch for ordination to the office of elder. Following a statement from Brother Wiget the conference approved the recommendation, and his ordination was ordered.

At half past seven in the evening a pleasant entertainment was provided by Sister Hazel Gribbens, which was enjoyed by an audience of ninety-three. During the intermission a collection was taken for the benefit of the Graceland Convention Hall and gymnasium, which netted $17.

At eight o'clock Sunday morning, a large group of Saints attended the prayer and testimony meeting. In the early part of the service Brother J. E. Wiget was ordained, after which a spiritual meeting was enjoyed, the Saints taking active part in prayer, song, and testimony. Near the close of the meeting Brother Bishop told of an experience he had in regard to the leadership of the church and encouraged the Saints to have the utmost confidence and respect for our leader and prophet.

Sunday school was held at half past nine, with the local superintendent, Claude Barker, in charge.

High Priest C. W. Clarke of Columbus preached a powerful sermon before a full house at eleven o'clock, using as a text the two great commandments given by Jesus, "Thou shalt love the Lord thy God with all thy might, mind, and strength," and "Thou shalt love thy neighbor as thyself." He pointed out that the second commandment is an expression of action for each of us. He also emphasized the need of building up the stewardship plan. The next day at the office I met a young man who lives next door to the church. Although neither he nor his mother belong to the church, he asked me what we had at the church the day before, a convention of some sort? I replied in the affirmative. Then he told me that his mother had not felt like going to her church, so stayed at home. The windows in the church were open, and she could hear every word distinctly. He said she was glad she had stayed at home, because she had heard a wonderful sermon. He added that he wished he too had stayed at home.

Sunday afternoon Brother Bishop gave one of his inspiring sermons, and after the service we heard such remarks as, "Isn't he a deep thinker!" "Wasn't that a good sermon!"

It is reported that there were one hundred and twenty-five at dinner Sunday, which speaks well for the interest manifested. Much credit is due those men and women who worked untiringly and cheerfully that others might enjoy the opportunities and advantages of the various services. The meals were served free, but an opportunity was given for those who wished to contribute. This plan was very satisfactory.

Sunday evening and the following three evenings Brother Bishop gave inspiring talks at the Garfield Union Mission (nondenominational) before a good attendance. He talked on the life of Christ and also touched upon the parables of the good Samaritan and the ten virgins. Brother Bishop was well received and invited to come again.

On October 2 Brother Bishop was back at the church and gave us the benefit of many years of study and training in his talk upon the social problem and the stewardship plan of the church.

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At eight o'clock Sunday morning some little problems were ironed out in the priesthood meeting, and adjustments were made. We are looking forward to the future with greater courage, faith, and enthusiasm, that much good may be accomplished.

Sunday school was followed at eleven o'clock by the social and sacramental service, and all attending felt blessed for their efforts.

At noon good-bys were said, and Brother Bishop was soon on his way to Dayton to continue his district and missionary work. We hope he will come again, for his efforts were appreciated.

Sunday evening the associate pastor, P. W. Barker, occupied the pulpit, declaring the words of eternal life. He used as his text, "The law of the Lord is perfect, converting the soul." LEONARD W. BARKER.

Reports Good Meetings at Colorado Springs

(Excerpt from letter of Elder Bruce E. Brown, Colorado Springs, Colorado, October 5, 1925, to the First Presidency.)

There was a very good attendance at all of the services yesterday. Many of the old Saints said the sacramental service was one of the best they had attended in a long time. There was a splendid spirit of unity and consecration present. We spent a profitable hour in the afternoon in a priesthood meeting. I was the speaker in the evening. I used as a subject, "Love the prerequisite to stewardships." It was well received. Brethren LaLonde and Rogers preached at the schoolhouse several miles east of here in the afternoon. They have been preaching there every other Sunday all summer. They are doing a good work.

Ottumwa, Iowa

October 6.—The Saints here are still made happy through the gospel. The attendance at services has been on the increase, and the Spirit of the Master has met with us in our sacramental and midweek prayer services. We have been made to feel glad because of the renewed activity of our pristhood. Brother LaPoint has preached two very nice sermons which were certainly worthy of commendation. Brother Baker and Brother Erskine have given us sermons containing food for thought. Our pastor also has endeavored to present the ideals of the church, and at the evening service the first Sunday in October he presented some thoughts on Zion, taking as the theme the need of Zion and the need of a practical demonstration of the brotherhood of man.

At the business meeting it was decided to do the best we could to raise our quota for the Graceland endowment fund, and Brother E. H. Lewis, Bishop's agent, is chairman of the committee.

The Saints have enjoyed reading the wonderful letters, sermons, and articles in the HERALD.

The Department of Women had a picnic in August, and an enjoyable afternoon was spent. On October 1 the sisters were entertained at the home of Sister H. Scott, who was assisted by Sister G. H. McMickle. Refreshments were served, and some money was raised toward our church repair fund. Also the sisters gave a supper at the home of Sister Nevin, the proceeds being given to the same fund.

Brother and Sister D. T. Williams, sr., paid us a visit for a few days. All were glad to see them.

We are happy to say that Sister Shockley is still with us. This good sister is eight-five years old and has been a member of the church for fifty-five years. She has been a widow thirty-three years and lives alone. Owing to her health she is unable to attend services, but she endeavors to make a few dollars at her old-time weaving machine, making rugs. When visiting this dear old sister she greets one with a smile. She cherishes her church books and loves her church and the Saints. Sister E. H. Lewis is often found at her home, to see she has what she needs.

We are sorry to say Sister W. Green has been sick quite a while.

The Sunday school is to have its rally day program on October 11.

Elder L. W. Edwards has been sick, having had two strokes, but we are happy to say he is some better at present. He has been a patient sufferer.

Brother John Baker rendered a fine solo and Sisters McMickle and Richards a beautiful duet on September 6.

Conference at Wichita October 3, 4

WICHITA, KANSAS, October 5.—The Lord's work is moving on in Wichita. Our conference closed Sunday evening, October 4, after a profitable and enjoyable time for all. We had with us Apostle M. A. McConley, District Missionary Harvey Minton, and a number of Saints from different parts of the district.

Brother Minton gave one of his wonderful picture lectures Friday evening, which was much enjoyed. This, with Brother McConley's fine sermons and the round table talk on stewardship, was a feast not soon to be forgotten. We heard many times the expression: "Wasn't it wonderful?"

One cannot help thinking that the Lord is blessing his people with wisdom and understanding by the way they are grasping the main theme of the church, *stewardship*. The Lord said he would hasten his work in his own time, and I believe that time is now.

Branch President T. S. Williams and Brother Minton are leaving for the southwest district.

I am going to do all I can to get the Saints here to take the church papers, for I believe if there ever was a time when we needed the church papers it is now. I am inclosing several subscriptions and have the promise of several more soon. Let us

"Onward, Christian soldiers,
Marching as to war."

Those who can't be leaders get behind and push.

We have heard much about our children going to redeem Zion, but I believe some of us older ones will have a part in that great work.

How thankful I am that I am permitted to live in this day and age, with our faces turned Zionward, all working together to reach the goal for which we are striving, forgetting our little differences, that we may accomplish that great end. HATTIE SHAVER.

New Church to Be Dedicated November 8

NEW LONDON, CONNECTICUT, October 6.—Elder George W. Robley was the speaker here Sunday, August 30. Brother Robley has been visiting in the branch and has been the speaker since at several preaching services. He was a pioneer worker in this vicinity and seemed deeply interested in the branch and its growth. Brother Robley's discourses are very educational and encouraging, and are also distinctly appealing to one's better self.

Mr. and Mrs. Edwin Slater and family, formerly residents of Fall River, Massachusetts, have moved to New London. Sister Margaret Slater was a member of the Fall River Branch. The Saints here extend them a glad welcome. Marion Slater, who has been seriously ill, is slowly regaining health.

Sister Brindley and several members of her family from Fall River have been recent visitors here.

Sister Blanche Lanman of the Boston Branch has also been a visitor in Groton. Her beautiful singing is greatly enjoyed.

A supper, given by the building fund solicitors Friday evening, October 2, proved a splendid success. Quite a number of neighbors, as well as branch members attended, and the supper netted a good sum. A cordial sociability was manifested, and singing and piano selections were enjoyed.

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At the sacramental service Sunday, October 4, a beautiful spirit of fellowship was demonstrated that seemed to unite the Saints more closely in the bonds of love.

On November 8, New London Branch has scheduled the dedication of the new church building. The chapel is located at 44 Lee Avenue, New London, on a lot given to the church by Brother David and Sister Rose Tourtellot. Brothers Thomas G. and Francis H. Whipple, Willard M. Blodgett, David Crouch, and John E. Blastow compose the building committee. The church has been stated by some nonmembers to be a credit to the street, and it is the sincere prayer of the Saints that the influence of its membership will be such as to bring others to worship within its consecrated walls.

Patriarch J. A. Gunsolley Writes of His Work

(From a letter to the First Presidency)

My work at the the college kept my attention till about the first of July, finishing out the year in the classroom and closing up the books, taking inventories and making out the itemized financial statement for the year.

The young people's convention at Missouri Valley convened July 9 to 12, in which I participated, teaching classes in the social program of the church. I enjoyed this experience very much. While there I celebrated my sixty-third birthday by standing up before the Sunday school and dropping a penny for each year in the birthday offering box while the entire school counted aloud. The convention presented me a mammoth bouquet, which was very much appreciated.

There will be no trouble to get the young people lined up in the practice of divine stewardships and the social program of the church, for it is so consistent and reasonable that they accept it as a matter of course, as the logical thing growing out of our philosophy. It is only we older ones who have been wrongly traditioned in individualism that have difficulty in seeing the truth.

Finishing my work at the convention Sunday afternoon, the 12th, I went to Council Bluffs, accompanying his honor Mayor Jack Harding, who kindly offered me a seat in his sedan.

Brother Clarence Skinner and his two fine daughters entertained me for the night, and Clarence took me to Omaha the next morning to catch the train homeward. I had the pleasure of speaking to the Council Bluffs Saints Sunday evening upon the subject of spiritual gifts and knowledge.

In this effort I had an unusual experience, or at least a very gratifying experience in this way: Brother Orace Currie had made preparation to preach that evening upon the same subject, having been requested to do so by some friends who are investigating, or were then. He showed me his notes and outlines, indicating that he had made careful preparation; he said he was so glad that I had spoken instead of his trying it, for he felt that I had presented it in a better way. Was this a coincidence merely, or an evidence of divine direction?

After spending ten days at the college office completing the work of annual statements and closing up some business matters, I started July 22 for the Onset reunion and to visit my son Harold and his family, with the Fishers, and other friends in the East. I had the very great pleasure of meeting for the first time Harold's wife and baby, Harold Junior, a sturdy little fellow two and a half years old, and needless to state, it was a very happy meeting. I was comfortably settled in the summer cottage of my son and family, ready for the opening session of the Onset reunion of 1925. An auto party consisting of Sister Gunsolley, my daughter and son-in-law, also Estella Wight and Marcella Schenck arrived Sunday evening, August 3, and remained to the close of the session.

The reunion was a happy occasion and a spiritual feast throughout. Everybody seemed determined that everybody else should be happy, and if there was any murmuring or faultfinding, it was hard to find; I did not discover any of it. This spot and people have been called the Zion of the East, and well it might be so called, since "Zion is the pure in heart." It is not perfect, however, and no one claims that it is, but they are well on the road toward that goal, if comparing them with the world is a dependable basis of judgment. Here, as at Missouri Valley and elsewhere, those of the younger generation are ready for the advanced program of the church, including the doctrine and practice of stewardships. In fact, the people present at the reunion, almost to a unit, were seemingly convinced of the righteousness of the proposed program of the church, and many will arrange to fall fully into line as a result of the splendid work of President Smith and Bishop Carmichael, if I am not mistaken in my analysis of the spirit of the people.

We broke camp Monday, August 10, and departed for Boston by way of Plymouth, going by auto with Bishop Fisher. In company with Brother and Sister E. L. Traver and Paul Hanson, I left for the Maine reunion the 14th in Brother Traver's fine Franklin sedan.

It was a most wonderful drive from Boston to Brooksville along the highway which parallels the coast, as nearly as anything could parallel such a crooked line. Much of the time the drive enabled one to look out over the salt water. We reached camp in time for evening meeting, and after a short business session I had the pleasure of addressing the gathering. The Maine Saints have selected a most beautiful spot for their permanent camp. It is a beautiful southern slope facing a fresh water lake, and bordered on either side and at the rear by pine, spruce, hemlock, and birch trees, making a rich bank of varying shades of green. There are a sufficient number of granite bowlders here and there to give it a most majestic appearance. If New Hampshire has any more granite than that part of Maine I saw, I cannot understand how they farm without moving stones to get the dirt to cover with. Here, as at other gatherings of the Saints, the stewardship plan was made the leading topic of instruction, and here, as elsewhere, it was received very readily, under the special instruction of E. L. Traver and Bishop Fisher, who were able by means of the splendid charts prepared by Brother Traver to present the subject in a clear and concise manner. I certainly enjoyed meeting with the Maine Saints, and tried to do justice to the shore dinner kindly provided by our host en route, the blueberry pies and other forms of serving this Maine delicacy, the clams, "Johny bread," and many other good things put forth by the commissary under the efficient management of Brother C. H. Rich and his corps of willing helpers, not forgetting to mention the music furnished by the kitchen chorus during meal time.

I left Brooksville for Boston by boat on the afternoon of the 19th and was met at the dock the next morning by Sanford Fisher and Harold, after a very pleasant and uneventful ride on the briny deep. Had a pleasant time with my son's family, and said good-bys to them at the station at 6.10 p. m., homeward bound. I detrained at Painesville and proceeded by interurban to Willoughby; met by accident Brother Bishop at the barber shop, who kindly provided conveyance to Kirtland, where I arrived Friday evening about four o'clock. Reunion was drawing to a close, and I had a very enjoyable time visiting the temple and shaking hands with a number of people whom I had known and some whom I met for the first time. I occupied the evening hour in company with Brother F. M. McDowell in behalf of Graceland, and took my departure the next morning, being taken to Willoughby by Brother William Patterson in his Ford coupe in time to catch a car for Cleveland and the West.

Reached home the morning of the 24th of August and after three days at the college office and at home I went to Stewartsville to participate in the Far West Stake reunion where I had been assigned by the reunion committee. Here I tried as best I could to perform my part as to preaching, teaching, giving blessings, and such other serv-

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ice as came to my hands. My work closed there Saturday evening, September 5, and accepting an offer of George E. Anway, who was en route to Lamoni, I accompanied them home, so as to be present at the college opening, September 7.

You are aware of the fact that I am teaching the religious education class in the subject of church doctrine and philosophy. I hesitated to accept this responsibility, since I had been appointed by the General Conference to serve as patriarch to the Lamoni and Far West Stakes, for even though Graceland was named as the objective, I understood that my work was to be such as pertains to my new office of evangelical minister and patriarch. However, being advised by the First Presidency's office, the Presiding Bishop, and the presidents of both stakes to do so, I have consented, though with considerable reluctance, to undertake it.

Sincerely in gospel bonds,

LAMONI, IOWA, October 3. J. A. GUNSOLLEY.

All-Day Stewardship Meeting

DAVENPORT, IOWA.—An all-day meeting was held at Davenport Sunday, September 27, the special theme of all services being stewardships. Saints from near-by branches were present, bringing the total attendance to an encouraging mark.

Brother E. A. Davis was with us and more fully instructed us with regard to Zion.

At Sunday school Brother Davis taught a large class in stewardship; and in the afternoon he delivered a very fine address on Zion.

At eleven o'clock Elder W. W. Richards was the speaker, and in the evening Elder C. A. Beil, of Clinton, Missouri, occupied.

In the afternoon at half past three, a round table discussion was presided over by Elders Davis and Richards. Questions asked showed the deep interest the Saints are taking in the program of the church.

The services throughout the day were educational, and the interest manifested at all services reflected the attitude of this district. All desire to assist in advancing the redemption of Zion. A profitable time was had by all who attended, and the closing song truly reflected the feelings of the people as they separated, "God be with you till we meet again."

On October 4 Elder Lindsay baptized five Sunday-school children, and they were confirmed at the sacramental service by Elders E. A. Davis, W. W. Richards, and P. E. Lindsay. At this service Joseph Willey was ordained a deacon.

Thus the work is again moving upward in Davenport. This branch is presided over by P. E. Lindsay. W. W. Richards is superintendent of the Sunday school, which department is very active. A stewardship class has been organized which we feel will accomplish a good understanding of the aims of the church. The effort to build the orchestra has progressed to two violins and one guitar. On the whole, the work here seems to be going on under favorable conditions.

The vision of redeemed Zion challenges us to redoubled efforts to bring its realization to pass.

Burlington Branch Gains Seven by Baptism

(Excerpt from letter of G. Scott Daniel, Burlington, Iowa, October 5, 1925, to the First Presidency.)

Since moving to the new church I have baptized seven, all adults except one. We are trying to make the Sunday evening service the largest of all and are making it a strictly missionary effort. So far we have had from twelve to fifteen nonmembers in attendance.

Brother J. F. Sheehy of Cameron started a series of services here last evening, and the prospect is good for a successful campaign. There were about thirty nonmembers present at the first service.

Gomer T. Griffiths Writes of Nauvoo and Early Church

Just arrived in Burlington a few days ago, where we expect to reside until after General Conference, unless conditions change. We are living in furnished rooms in the home of Brother and Sister Bierman of this city. Burlington is situated on the Mississippi River, and our place of residence is not far therefrom. This is quite a pleasant place in which to live and a very convenient place for me to travel from in my mission because of the railroad facilities.

The branch here is in a very flourishing condition under the presidency of Brother G. Scott Daniel. He has a corps of willing workers as assistants in the discharge of his duties. Their new brick church is a credit to the Saints here, and one of which they should be very proud, it being unusual in size and equipment. They also have a flourishing Sunday school. Brother J. F. Sheehy is to hold a series of revival meetings starting with Sunday night, October 4, and we sincerely hope and pray that these meetings will be a great success and that those who are honest in heart may be given an opportunity to hear and obey the gospel.

It was with great regret that we left Nauvoo after being there for about four months. However, it was inconvenient to get in and out of there, this being especially true in the fall and winter months. The roads in and out are mostly dirt, and when it rains traveling is very unpleasant. Sometimes during the winter months the river freezes over, making another drawback. However, we found Nauvoo a very pleasant place for the spring and summer months, and we certainly enjoyed the association of the Saints and will not soon forget the farewell send off they gave us in the way of a picnic supper on the lawn in front of the Nauvoo House on the shore of the river. The weather, not to be outdone by the kindly feeling and hospitality of the Saints, was at its best, from the setting sun which shed its rays in a red glow over the shining waters, to the moon which later arose with its silvery rays to add comfort and cheer to the happy occasion. After a very fine supper practically everyone present was called upon for a speech, and the old and the young mingled their voices together singing the beautiful songs of Zion, and had they not a right to sing the songs of Zion in view of the fact that this place was set apart as a stake of Zion and the word of the Lord given that the waste places of Zion should be rebuilt in the Lord's own due time? However, this, as far as Nauvoo is concerned, depends wholly upon the manner in which the Saints there deport themselves before the inhabitants of that city and country. I here repeat again the statement that I have before mentioned in the HERALD, that it is absolutely necessary that those who go there do so with the sole intention of bringing to pass God's will regarding that place. It is no place for idlers and speculators, as there is very little work to be had there, and for what work there is the remuneration is very insignificant in comparison with what is paid for such work in other places. There are already enough there, and more, to take care of what little work there is to be had. It is perfectly all right for those who have ample means to provide for themselves or those who have money with which to start industries of various kinds, with a view to help others. Another word of warning to all who settle in this place, for goodness' sake keep out of politics, this being one of the reasons for the downfall of the early Saints who took up their residence there. It is to be borne in mind that fully two thirds of the people in this city are Catholics, and they will not permit any other people to get control to rule over them.

As we often gazed upon the beautiful spot where the temple of God at one time stood, and then saw the house of the Catholic priest built from the stones of this same temple, we were made to feel very sad as we thought of it passing out of the hands of the Saints into the hands of

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outsiders. A great many people argue that God has deserted Nauvoo and the temple spot and will never again use it for the purpose for which it was originally intended. But this is not the first temple lot which has passed from the hands of the saints of God into the hands of the enemy, as I remember standing upon the temple lot in Jerusalem where once stood the temple of God, but now it is in the hands of heathen (Mohammedans) and they have controlled it for something like six hundred years. Nevertheless all Latter Day Saints and other religious people believe that the time is coming when the same (as well as the city of Jerusalem) will again be in the possession of the Saints of God and a temple of God built thereon. Personally, I am just foolish enough to believe that the same thing will happen in Nauvoo and that God's purposes will not always be frustrated.

It is interesting to note that only one of the five temple lots which have been designated by the Lord to have temples built thereon is in the hands of the Saints; namely, the Kirtland lot and temple. The Kirtland Temple has been threatened by fierce lightning and fire, and other outside powers have tried to get possession of it; but God's hand has preserved it for some wise purpose. The Nauvoo, Independence, and Far West lots, as well as the lot in Jerusalem, are all in the hands of outsiders, but the man who has not faith that God can and will reclaim them has little faith in God and his power to bring to pass his righteous purposes. Is it possible that Latter Day Saints have lost confidence in the power of God to fulfill his promises and in his ability to perform the same wonderful things in the future that he has in the past? I am satisfied and confident that he will, in his own time and way. The God who has divided the sea, moved mountains, and raised the dead, can certainly restore the waste places of Zion, and all that appertains thereto, some time in the future. There is one thing that the Devil and his agents have not been able to do, and that is take away from the Saints God's true and everlasting gospel, or to destroy his church in these last days. All the evil powers on this earth, combined with the power of the Devil, will never bring to naught the designs of our God. I am certain that if Christ were here on the earth he would say to many who profess to be his followers, "O ye of little faith."

As I stood in the room of the old Nauvoo House, where the spirit of Emma Smith, the wife of Joseph the Martyr, passed out of her body, I was reminded of what the Lord said to her in 1830, "Thou are an elect lady, whom I have called." The question naturally suggested itself, "Was the statement of the Lord as made to her true?" And I was constrained from what I know of her history to feel satisfied that she had proved to be all the Lord had said of her, an "elect lady." It was very gratifying to us to learn in conversation with some of the old settlers, many of whom had been prejudiced against the church, that she was an honest, virtuous, intelligent, and God-fearing woman, one who attended strictly to her own business and the rearing of her family. They gave her special credit for the manner in which she brought up her sons to be honorable men. We have never heard one word spoken against her by the people, but in every instance the testimony has been one of respect, a good Christian woman, one who had the love and confidence of all in the community in which she lived. This same testimony has been borne in regard to her sons, the late Joseph, Alexander, and David Smith. Here she resided, with the exception of a few months, from the time of the assassination of her husband until she departed this life. What a wonderful record she made for herself; one that reflects credit upon the church. This in the face of all the prejudice against the church prevailing at that time. She was able to live it down by her wise and godly walk. She also protected her boys from the evil influences of Utahism and reared them to believe in God and to be useful men in their day and generation. How proud she must have felt when she accompanied her oldest and beloved son Joseph to the Amboy conference where he submitted himself to the will of the Lord and his people, to assume the Presidency of the priesthood and of the church, rendering service in this honorable position for fifty-five years. Her second son, Alexander, who occupied in the office of seventy, apostle, and presided over said quorum, was counselor to his brother in the Presidency for five years, and was general patriarch to the church at the time of his death. Then her youngest son and baby, David, who was born after him father's death, a natural poet and was known in the church for many years as the "sweet singer of Israel." He also served in the office of counselor to his brother for several years. I can well remember David when as a young man he attended school in Canton, Illinois. Ever since then I have always associated him with the Psalmist David, the harpist of Israel.

Emma Smith compiled a book of hymns for use in the Saints' services, being commanded by the Lord. She also acted as a scribe for her husband in the translation of the Book of Mormon and the Inspired Version of the Holy Scriptures, preserving the latter from destruction by the enemy. As we took a picture of her grave a few days since, the thought came to me with great force that therein had been placed the remains of a noble, virtuous, honest woman, one whom the Lord had designated as an "elect lady" and one who will come forth in the first resurrection of the just. Her body was laid to rest very near to the body of her companion who had preceded her to the spirit world years before.

Brother Amos Berve and wife have gone on a much needed vacation. Brother Ralph Farrell was sent to Nauvoo to take the place of Brother Berve, temporarily, showing the visitors the historic points of interest and filling the pulpit in the Nauvoo Branch. He is delivering a series of sermons on "Christian stewardship" on Sunday mornings, and in the evenings he speaks on subjects for the enlightenment of outsiders, as a goodly number of these attend the evening services. His preaching has been of a high order, both logical and eloquent. Brother Ralph is a wonderful preacher, holding the attention and interest of all, both old and young, feeding them with that spiritual food that makes for their lasting benefit.

I also wish to call attention to our young people in Nauvoo, who by the way are real live wires in the Sunday school, Religio, and church. They are not only interested themselves, but wield an influence with other young people, both boys and girls, and bring them to the services, especially the Religio and church. They are typical of what our young people in Zion should be. God bless them and all others of the young in the church who are trying to keep out of Babylon and place themselves in an acceptable attitude before the Lord, for I feel that the Lord is feeling after the young and wants to use them as instruments to consummate his greater latter-day work and to bring to pass the redemption of Zion. It is evident that the Lord is bringing up a great army of them for this purpose. We older ones will have to look to it that they do not take away our laurels. God speed the right,

GOMER T. GRIFFITHS.

Stockton, California

September 30.—The Sunday school picnic which was postponed in the spring was at last held on Labor Day, at Spanker's Grove, near Lodi. A large crowd was in attendance, and all enjoyed the day. Contests and games were held for all ages, with prizes to the winners. There was also swimming. Added to the regular picnic feed were ice cream, melons, and grapes, making it all anyone could ask for.

On September 17 the Department of Women gave a chicken supper, which was the best attended affair this year. About $35 was cleared, which goes towards church improvements.

On Sunday evening, September 20, while returning home from church, Sister Tinkess, her four children, her mother, and Sister Mallory were injured when a speeding machine struck the one in which they were riding, turning it completely over and wrecking it. That none were seriously in-

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jured seems miraculous. All are recovering except Sister Kinney, who is still confined to bed. We are indeed thankful it did not result in death, as we cannot spare one of our faithful little band.

All departments are putting on greater activity, and rally day is being planned for in the near future.

Graceland Chats

The Lamoni-Graceland Oratorio Society last Sunday afternoon met in the choir loft of the Brick Church. It was crowded almost to its capacity, for one hundred and thirty singers were in their places ready for the keen enjoyment of choir rehearsal.

Early in the fall this society held business meeting, which resulted in the election of the following officers: Miss Carlile, director; Mr. Cheville, president; Miss Tess Morgan, secretary; Mrs. J. A. Gunsolley, treasurer; Mr. George Gates, librarian. Since then Miss Carlile has been very busy trying out canadidates for membership, and sixty-five new voices have been accepted.

Sunday evening, October 4, was the occasion of the first program. "Send out thy light," by Gounod, rendered by the Oratorio Society was the first number. The rendition was quite good and augurs well for the success of the society. This was followed by "Lento," piano solo (Cyril Scott), by Miss Rogene Anderson. The room was very quiet, and as the full liquid notes fell, I wondered what were the thoughts of the people listening. It is difficult to say, but looking into their faces one might be sure that the melody drew them nearer to God, so that when Mrs. Frances Norris and Mrs. Aliene Brackenbury Walden sang their beautiful duet from Mendelssohn, "I know that my Redeemer lives," their confidence easily communicated itself to the listening congregation. It was a very happy occasion for both choristers and audience, and one that we hope will be repeated again in the near future.

A Cappella Chorus

The A Cappella Chorus is in good form once more. Miss Lena Wells, a former member of the chorus, is returning to Lamoni, and she will be singing with this group once more. Mr. Thad Howland, also a former member, returns to the tenor section. In addition, five new members have been voted into the chorus: Miss Elsie Milligan, alto; Forrest Jennings, tenor; Austin Wells, Franklyn Weddle, and Donald Barrows, bass. These people realize that they must now win their laurels. This is asking a good deal, for the A Cappella Chorus of previous years has set very high standards. Yet we have no fear; there is good material here, and under the able leadership of Miss Carlile we shall soon be enjoying once more the work of this enthusiastic group.

The College Players

The College Players have all lined up for a winter's good work. A business meeting was held upon "a grassy bank" in South Woods, where, in spite of the distracting loveliness of the surroundings, much was accomplished. Worth-while discussions were held, and as the various opinions were given it was evident that these young people were out for work and that nothing but the best will satisfy them. The corps of officers is strong and promises much achievement: Roscoe Faunce, president; Elva Merrill, vice president; Clarice Gillen, secretary; Wayne Bootman, business manager; Harold Brown, stage manager; Lucille Harder, costumer; Miss Ruth Fisher, coach.

On October 22 the first number in the Lyceum course will be given. This takes the form of a musical program by the Cathedral Choir, a company of eight voices, one of whom is Eugene Christy, already well known in many parts of church work.

At the end of the month, the second home-coming will be held. Arrangements are not yet complete, but from the way things are moving a most enjoyable time is anticipated. In imagination we can see the alumni and other old friends of Graceland returning to spend a few days in her beloved environments. It will indeed be a most happy occasion, for, small though she is and apparently insignificant, Graceland holds an appeal for all with whom she has come in contact; an appeal, a love that the passing years but increases. From far and near, we hope her friends will come, called by this opportunity, and once more wander through her halls, eat in the familiar dining room, and chat with the faculty and student body. One and all have the same cry, "It is good to have been at Graceland." "Those years were the happiest of my life." May God bless Graceland!

Topeka, Kansas

October 6.—There has been more than usual activity here during the past month, and the branch as a whole is in a livelier condition than for some time, with greater prospects in view for advancement of the work. The month started out in an auspicious manner, with a very spiritual sacramental meeting September 6. Among those present from other places were Brother and Sister W. I. Fligg of Independence and their son and daughter-in-law who are attending Kansas University at Lawrence. Elder Fligg gave us a short but much-enjoyed address. He touched mainly on the great blessing it is for the Saints to be able to meet together and associate regularly, and the good each of us derives from such association, social and spiritual. Two of our members were called to the priesthood.

The annual Sunday school picnic was held Labor Day in one of the city parks. The weather was beautiful, and almost a hundred people were present. The picnic opened about ten o'clock in the forenoon and extended well into the evening. A great variety of games and contests were held in the afternoon, with prizes for the winners, donated by merchants of Topeka. Everyone had a good time, and this was claimed to be the biggest and best ever in the Sunday school picnic line in the experience of the branch.

The Boosters' Class, comprised of the younger married people, was organized at a class meeting held at the home of Brother and Sister Kelley on the evening of September 3. Although the weather was exceedingly warm, quite a number were present, and the evening was pleasantly spent with games, etc.

Sunday morning, September 13, we were agreeably surprised to have with us Brother Charles E. Harpe, district missionary, this being the first visit with the Topeka Saints except at reunion. He preached us a short sermon, showing the power the gospel has had on the lives of individuals he had been acquainted with in his life. The time was somewhat taken up with business matters, considering new church quarters and other affairs. It was decided not to hold meetings at the church the first week he was here because of the state fair being in session but to devote most of the time to visiting. Meetings were held twice, however, at the home of Brother and Sister Conard in North Topeka, Brother Harpe preaching one night and Brother Samuel Twombly, of Fanning, Kansas, the other. Brother Twombly was in Topeka part of the time during the fair. He and Sister Twombly visited at the home of Brother Kelley; also at the home of Brother Dave Little at Scranton before returning to Fanning.

Brother Harpe devoted a great deal of time in calling on the various members at their homes, and especially in looking up and calling on those who have not been regular attendants at church, and in this way working up an interest and bringing out some who have not been meeting with us. Everyone here appreciates the work Brother Harpe has done along this line.

The following two weeks meetings were held regularly each evening at the church, with good attention and good attendance most of the time, Brother Harpe being the speaker. He touched on the principles of the gospel and various other points of interest in the latter-day work, notably, the nine spiritual gifts, general destiny of man, the atonement, present-day revelation, restoration, unchangeability of God, and the sacrament.

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Good use was made of the illustrated chart in connection with some subjects. Some outside attendance was in evidence and good interest maintained. Brother Harpe will devote a few evenings to discussion of the plan of stewardship outlined by the church before he leaves Topeka, and it is hoped all members will be present, as this is one of the most vital questions of the church to-day.

Several of our members went to Kansas City to attend the opening services at the new Central Church, and they report their experiences well worth the effort.

Our department of women has been busy lately, having devoted several days to sewing, etc., in preparation for a rummage sale to be held at an early date.

We regret to report two of our members somewhat incapacitated by accidents at this time: Sister Helen Hays by a fall, and Sister Charles Sheets injured cranking a car, both the same day. Hope is expressed for their early recovery, as they are among our most active workers.

A good sacramental service was our privilege on October 4, the time being well taken up by prayer and testimony, extending well past the usual hour.

Sister F. O. Kelley visited in Selden, Kansas, and attended some of the meetings conducted there by Brother Silvers the early part of September.

Far West Stake

The effects of the late reunion at Stewartsville, Missouri, have tended to enhearten and stimulate the Saints in their efforts to follow out the program of the church. From all quarters come encouraging reports. At Cameron the members of the priesthood are arranging a special class for a deep and thorough study of stewardships, in order that they may more fully prepare themselves for a greater work.

The Saints of the Far West Branch conducted a basket dinner on Sunday, September 27, the speaker for the day being Patriarch J. A. Gunsolley. Quite a goodly number were in attendance. Many came from a distance to enjoy the privilege of hearing Brother Gunsolley unfold the beauties of the gospel in his usual characteristic way. His efforts in humility as a father in Israel mean much to those with whom he labors.

By unanimous vote the Saints of the Kingston Branch had decided to attend the basket dinner at Far West on Sunday the 27th, but storm and bad roads necessitated a change of plans. In spite of prevailing conditions, a pleasant time was had at home. Elder Charles Wood occupied the morning hour, whilst Brother Ford of Hamilton addressed the congregation in the evening.

An interesting letter has recently been received from Sister Faye Clark (formerly Gates), of Columbus, Ohio. In renewing her subscription for the stake paper, Sister Clark shows an intense interest in the activities of Far West. There are, no doubt, others who are likewise interested. These would also do well to ararnge for a copy of the *Far West News* to be sent them each month. Subscription only fifty cents a year.

We are thankful to report the return to health of Sister Olive McLean, Sunday school superintendent of the Fifth Saint Joseph Branch. The past efforts of Sister McLean have meant much to the Saints of this group, and all rejoice to see her take up the reins once more.

On Sunday morning, October 4, an amalgamated sacramental service was held at the First Saint Joseph Church. The attendance was excellent, all the available seats being occupied. Throughout, the meeting was characterized by a marked degree of the spirit of peace and a desire on the part of those assembled to come to a greater appreciation of the work that lies before us as a church. In the evening the pastor, and likewise stake president, O. Salisbury, addressed an attentive congregation, his subject being that of stewardship. In his usual frank way Elder Salisbury endeavored to show the Saints the connecting link between stewardships and the Graceland College endowment fund. The simplicity of his illustrations and clearness of thoughts enabled many to see more clearly that stewardships is but a means to an end—Zion.

Our stake bishop, Brother Milo Burnett, is being kept busy each evening visiting with the Saints and organizing and teaching stewardship classes. May his untiring efforts bring forth much fruit.

The stake bishopric and presidency are busily engaged in forming plans in preparation for the big Graceland College drive that is shortly to take place. It is hoped by all that old Far West will lead the way in this campaign.

WALTER H. CRYER, *Stake Secretary.*

Independence

Stone Church

The Harvest Festival which closed Sunday evening was one of the most successful ever held. The exhibit rooms on the first floor of the Institute Building were gorgeously decorated with flowers and greens, and displayed an abundance of fruits, vegetables, grains, and sewing and art work kindly donated for the benefit of the poor. One section also contained a dainty selection of pastry given by the Independence Bakery for use of the Sanitarium.

Individual groups and organizations were represented, the products blending into one harmonious layout which spoke clearly of God's goodness to man and of the significance of the doctrine of Christ that "we are our brother's keeper."

Doctor Harrington was the speaker Sunday morning. He said, in part, that during the World War some of the soldiers suffered from shell shock and would flee from the dangers of battle to the safety of the dugouts. When examination was made it was found to be a reaction of the mind more than physical conditions. In times of peace there are people who suffer from shell shock. They are the ones who cannot face difficulty, and instead of meetings life's issues squarely they hide. They are "subterfuges of the mind." It is escaping from a disagreeable situation. That is, physically they are adults; mentally they are not grown up.

The evening sermon was delivered by President E. A. Smith.

The speaker read the story of the creation from Genesis, in which it is said that the Lord gave to man every herb bearing seed and every tree bearing fruit. Also the statement that the Lord made a garden and set man in it to tend it and to dress it. This is a story of cooperative gardening. The man and the woman and God working together in the garden. Man became a colaborer with God in the very beginning and at a most vital point, since the soil is back of all life. God put the potentialities into the fruits and flowers, but left them for man to bring out under cultivation. Burbank took the wild daisy and cooperated with God for twenty-five years to develop the Shasta daisy.

Moving over from the physical to the spiritual, Paul presents God in cooperation with man to develop the fruits of the Spirit. These beautiful fruits are grown, developed, and matured over long periods of time. God, who put the potentialities into the wild daisy and the wild crab apple, put into your soul and mine the potentialities of the perfect man in Christ Jesus. The development of these fruits is constructive Christianity; it is affirmative. The destruction of weeds is incidental to the cultivation of fruits. If we fill our gardens with well-cultivated fruits, there will be no room for weeds; if we fill our lives with well-nurtured fruits, there will be no room for sin and folly. Even as we have had our harvest exhibit of fruits, so in Zion may we have on exhibition well-developed fruits of the Spirit—not an annual exhibit or a Sabbath Day exhibit, but one that shall last the year around, three hundred and sixty-five days in each year.

Next Sunday morning in the Stone Church President Elbert A. Smith will speak on the theme, "Your tongue: Is it set on fire of hell? (James 3: 6) or of heaven? (Isaiah 6: 6)."

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Brother R. V. Hopkins will meet with the young people in prayer meeting Wednesday evening at the Stone Church.

Second Church

The interest of Second Church people was largely centered all of last week upon the Harvest Festival being held at the Campus. Because of the fact that the movement was largely originated at this point of the city of Zion, the people are much interested and display that interest by their work and donations, or more properly speaking, by their offerings. The largest section of the display was under the label of groups from this congregation, and much of the work of the entire showing was done by members of this congregation.

Sunday morning's sermon by Elder William H. Kelley was an exhortation of value to Saints, and breathed a spirit of devotion which is wholesome.

In the afternoon the social service opened at two o'clock, at which the eight-year-old son of Brother and Sister Zion was confirmed, having been baptized by Elder A. K. Dillee just preceding the service.

Immediately succeeding this meeting, the priesthood of the section met in study class and started the examination of the subject of stewardships under the leadership of Brother Dillee. This was a profitable hour for the priesthood, and they will meet again October 25 for the same purpose.

There was no evening preaching service, and the congregation usually assembling went to the Stone Church to hear President Elbert A. Smith in the closing meeting of the Harvest Festival.

Monday evening a pie social was given by the men of the congregation for the purpose of raising money to be applied on the church debt. The social was under the leadership of the young men's club and was quite successful from every point of view. The reversal of the usual order, the women bidding for the pies brought by the men, caused no little amusement, but as usual, they rose to the demands of the occasion and bought all the pies at good prices.

Friday evening of this week the choir is giving a musical program, supplemented with some good readings, at which a silver collection will be taken. These proceeds are also for the purpose of applying on the indebtedness of the local congregation. The program will be furnished by the talent of the city, not confined to our congregation, and all are invited to come and fill the church to its capacity.

Walnut Park

Assistant Pastor B. J. Scott was the eleven o'clock speaker, assuring his flock once more, as a watchman on the tower, that "the foundation is sure," and reminding us that our great need is to see that we are *building* on that sure foundation.

The women of Walnut Park announced a chicken dinner and bazaar they will give at the Stone Church dining hall on October 22. Dinner will be served throughout the evening beginning at half past five. The proceeds will be applied on the Walnut Park church debt. Friends who have offered to send articles for the bazaar and others who may wish to do so should mail them early to Mrs. C. E. Blair, 1123 South Noland Street, Independence, Missouri.

In the evening Evangelist G. T. Griffiths preached one of his enjoyable sermons—full of humor, interesting experiences, and good fatherly advice.

Sunday, October 18, will be observed at Walnut Park as Music Day—the entire day, beginning with the eight o'clock prayer service, being devoted to the interests of the Department of Music in District Three. The orchestra will be featured at the Sunday school hour. Elder Arthur H. Mills, general secretary of the Department of Music and former pastor of Walnut Park, will be the speaker at eleven o'clock. At half past seven in the evening Elder Paul N. Craig, director of music in Zion, will talk on "Hymns and hymn singing" with demonstrations by the audience. At eight o'clock the young people's chorus, numbering thirty-five voices, under the direction of Brother Orlando Nace, assisted by Mrs. Guy Reynolds, reader, will present the story-cantata "Paul, a prisoner of the Lord." All music lovers are cordially invited to worship with us on this day. A special invitation is extended to those who in years past have contributed to the development of this department of the Lord's work in Walnut Park.

Enoch Hill

The eleven o'clock speaker was Patriarch Gomer T. Griffiths, on the subject of faith, taking his text from Romans 4 and citing his congregation to instances in the past when the faith of God's servants prevailed with the Lord, also indicating our present duty in regard to exercising faith. Points made in his humorous way kept everyone alert and were easily grasped.

U. W. Greene preached in the evening, speaking from Jeremiah 7. He emphasized the fact by various instances that God's admonition has always been to go forward, not backward, and urged that the great opportunity now for the Saints to go forward was by uniting in the stewardship plan and working out the church ideals.

Holden Stake

Sedalia

Elder R. E. Burgess of Knobnoster was with us, giving us two splendid sermons on the 13th ult. His evening topic was "The gifts of the Spirit," which he made very plain. Our choir work is progressing under the direction of Sister Mount, who is stressing the training of leaders. A junior choir has been organized with Sister Moorman as leader.

Sister Elmer Riceland has been appointed chorister of Sunday school.

The Department of Women recently held a window sale, netting a nice sum.

Recent speakers here are J. E. Bozarth, M. A. Ferguson, A. A. Weaver and G. W. Rodger; also a Brother Kuykendall, of Detroit, Michigan, who was traveling through here and occupied on September 27. His sermon was enjoyed by all, and we hope he may come this way again. Brother Kuykendall was accompanied by his mother, of San Antonio, Texas.

Sister Mount has left us again, to spend some time with her daughter Lila. We will miss Sister Mount in the music work.

The Department of Women is preparing for a bazaar to be held November 14.

Lexington

Since our last items we have had some wonderful and very spiritual meetings. The Lord is surely blessing his people here, and from the letters and articles that appear in the HERALD we see that others through the world are enjoying his blessings.

On August 30 we held our annual picnic, and everyone seemed to enjoy the outing as well as the program of the day. There were eighty-five present.

We had several members assisting in the work at the stake fair dining hall, which is an enterprise of the Holden Stake. They are Lola Johnson, Julia Rosewall, Florence Robinson, Marie Brendel, Irene Conaway, Lerene Conaway, Lucille Robinson, and Ivan Beebe.

Our sacramental services of August and September will long be remembered by those in attendance. The Lord blessed us in abundance, his Spirit causing all to rejoice in this great latter-day work. Words of comfort and admonition were given by the Spirit. Brother Burgess spoke at the evening hour. On September 13 at eleven o'clock Brother Finis Beebe was the speaker. Brother J. A. Brendel spoke at the evening hour, his subject being stewardship. This has been his subject for several Sunday evenings.

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Brother Ellsworth Moorman and wife, Brother Ernest Moorman and family and Brother R. E. Burgess and family of Knobnoster all worshiped with us on September 6, at our sacramental service.

We hope that every part of the church is enjoying the gospel as we are, and that we may all come higher. "We are marching upward to Zion."

Atherton

On the 23d of August we had the happy privilege of having Brother R. S. Salyards with us for the morning sermon. His sermon was much appreciated, as was also the sermon in the evening by R. J. Lambert.

The 30th we were again made to rejoice to have with us a true and tried veteran in the gospel, Brother Richard Bullard, who preached both morning and evening. He was wonderfully blessed of the Spirit, and he expressed how much he enjoyed being with the Atherton Saints. This was his first effort in preaching for a few months, owing to illness. September 6 he was with us again, both for the sacrament and at the evening service, where he again occupied in the pulpit. He was much improved in health.

Last Tuesday the Saints met at the home of Brother H. G. Williams in honor of his sixty-sixth birthday. We met as one big family, and an enjoyable time was had.

The Saints of Atherton are being made conscious of the love and unity that exist among us at the present time. We had our ups and downs and our severe trials, but no doubt each branch must be tried as each individual.

September 13 Bishop J. A. Koehler was the speaker in the morning, and in the evening Brother Alvin Knisley.

September 20 Brother H. O. Smith occupied at the eleven o'clock service, using as his text the 8th verse of the 119th section of Doctrines and Covenants. A very helpful sermon. In the evening Brother J. E. Vanderwood occupied, and he portrayed the importance of keeping close to the pattern using as an illustration the old-fashioned copy book, where each line seems to be copied from the preceding line, and the last line is scarcely recognizable as a copy of the "pattern."

September 27 J. A. Becker preached in the morning and W. A. Smith in the evening.

Sacramental service as usual October 4 with a good spirit present. Promptness in taking part was one characteristic of the meeting. In the evening we were very much pleased to have as a surprise Brother W. S. Macrae of the Holden stake presidency with us, who gave us a very interesting and helpful sermon, using as a basis of his sermon a little writing on "The church around the corner." Glad to have with us Brother D. R. Carmichael, who was in charge of the meeting.

Our Department of Women has resumed its studies again after a vacation during the summer. The ladies of this department canned and donated one hundred and twenty-seven quarts of tomatoes to the Sanitarium.

Knobnoster

Our pastor, Brother R. E. Burgess, took a trip out in the stake, visiting Lexington, Sedalia, and Marshall. He reports having enjoyed the trip very much. Our Wednesday evening prayer meetings are well attended and very spiritual. Elder J. F. Petre has lately favored us with some gospel sermons from his chart. They have been well received.

Sister Emma Ross, wife of our Sunday school superintendent, Earl Ross, has been seriously afflicted the past three weeks, and Saturday morning was taken to the Independence Sanitarium. We are hoping and praying for her speedy recovery.

Lees Summit

After five weeks our tent meetings that Brother Richard Weaver has been conducting here have closed. It has been a wonderful series of meetings, with good attendance of nonmembers every night, rain or shine. God has been in our midst; yes, even the nonmembers have felt that the Spirit of God was with us, and they say, "We are hungry to hear the real gospel."

Brother Weaver in his smiling and pleasant way and with the Spirit of God presented the gospel so that a child could understand it. Although we baptized only four, we are not discouraged, for the truth has been planted deep in some hearts and will surely bear good fruit.

We cannot forget to thank our dearly beloved pastor, Brother James D. Gault, and wife, also the members of the different branches of Independence who assisted us in our services with their wonderful singing and instrumental music.

It has been a great inspiration to all of us to press forward and not be idlers in the vineyard of the Lord. We pray that all Saints in this branch will conduct themselves so that the people here can see we are truly the children of God.

Holden

Bishop J. A. Koehler has a class of thirty, which meets in the stake office each Friday evening. They are studying stewardships.

Evangelist John F. Martin is conducting a series of meetings here. The Saints are being encouraged and edified by the splendid sermons presented. Last Friday evening, the 2d, was given over to a social evening. An entertainment was given, consisting of readings and musical numbers; games were played on the lawn, and refreshments were served to all. About four hundred were in attendance.

Our communion service was well attended. The Spirit was in evidence in much power, Brothers Martin and Burgess each delivering a communication of high order. The meeting was held thirty minutes longer than usual. Part of the message given through Brother Martin was calling the attention to the fact that the Spirit which they were enjoying in that meeting was in harmony with that which had so often come to them previously, thus attesting that this was the same church of Christ. The Saints were admonished to heed the words of President Smith whom the Lord had chosen and acknowledged as his prophet.

Apostle John F. Garver was with us on September 13, speaking at the eleven o'clock hour, and at 2.30 p. m. In the afternoon he also conducted a problems meeting. His visit to Holden was of great value to the Saints. The afternoon meeting was such as to set at rest many of the fears and rumors which have been circulated by influences not from above. The best meeting ever held in Holden, was the verdict of some.

Elder John Lovell and son Will were called to Lamoni on account of the severe illness of Alfred Lovell, eldest brother of John.

The work of paving Second Street is under way. This will be the first paving for Holden and we trust not the last. When the work of hard surfacing Number 12 is completed, it will place us in nine miles of hard surface roads to Kansas City. The proposition to oil the nine miles (to Pittsville) is now under consideration.

Sister Anton G. Anderson has made a very fine offering of seventy-eight quarts of canned fruit to the Holden Home. Other offerings have been received and will be acknowledged by the matron. Those wishing to contribute anything to the Home please send same direct to Mrs. Edith Carr, matron, Holden, Missouri.

Mrs. Mary Lamson's Sunday school class gave a social at the Home on September 22. About $60 was realized, which will be used for Christmas offering and College Endowment Funds.

Beverly Lenore, daughter of Brother and Sister Freelin Hampton, was blessed Sunday, under the hands of Elders Krahl and Scarcliff.

The work on the new porches at the Home is nearly completed, and the improvement will be appreciated by our aged Saints, especially the "shut-ins." It occupies the entire space between the two wings on the west. Sister Edith Carr, the matron, wishes to extend thanks in behalf of the

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Home to all who have assisted in making these porches possible. These are built from offerings received and proceeds derived from socials, booths, etc., without calling on the general church funds. The need of these porches has been apparent for a number of years. The general offices granted Sister Carr permission to go ahead and build if the money could be found outside of the general funds. She advises that there is need of a little more to complete the work properly and will gladly receive further offerings.

Brother Krahl wishes to advise the Saints of the stake that he is now at the office at Holden looking after the work again. He appreciates the kindly words extended him during his affliction, and the patience manifested by the Saints. Especially does he value the help of Brother Macrae and Brother McWethy and others of the ministry who have given attention to the work the past few months.

Holden stake conference will meet at Grandview, Missouri, Saturday, October 17, and continue over Sunday.

Central Chicago

66th and Honore Streets

Rally day, October 4, proved quite a success. Invitations in the shape of footballs had been sent by the Sunday schools to all members and many friends, and each individual was given a rally pin to wear. Quite a number of visitors were present, possibly the larger number being from Hammond.

The morning sermon was preached by the city missionary, Brother Frank B. Almond; the evening sermon by Brother Oliver McDowell.

Brethren Cooper, McDowell, and Smith had charge of the afternoon sacramental service; it was a splendid service.

The Spirit was present, and one testimony followed another so quickly that there was no time wasted.

Our Sunday school made its debut as a closely graded Sunday school.

Early in the month a luncheon was given by Sister Bell Simmons. Thirty-five cents a plate was charged, the money going to the building fund.

Brother and Sister Christy, Sister Frank Almond, and Sister Axel Edstrom from Oak Park and Sister Aura Fike Jones from Washington were with us. The afternoon program furnished by the visitors was both interesting and instructive.

The following Sunday evening service was in charge of the Department of Women. Sister Bell Simmons presided, and the Department of Women formed the choir. Sister Christy was the speaker of the evening, Brother Christy adding a few remarks. It was a wonderful service, and Sister Christy's advice not to grow weary of holding up our ideals before our youth touched a responsive chord in the hearts of her audience.

The infant of Brother and Sister James T. Gilbert was blessed.

Brother Almond has organized a club for the young people in connection with the Religio. The purpose of the club is service to the church. Sister Ruth Ortleb is its president. We are proud of our fine bunch of young people and are pleased to have their efforts directed by such a leader as Brother Almond. STELLA E. THOMAN, *Correspondent.*

Thinks Minneapolis Has Wonderful Opportunity

(A letter to the First Presidency.)

This is to let you know that I was never so busy or so happy as I am now in my new work. As I get to know more and more of the Minneapolis Branch and of the wonderful opportunities for service, I become thrilled with the boundless possibilities before us.

The men of the priesthood are indeed a superior group of men. The Department of Women is active and, too, contains most noble women. The young men and women have organized themselves in clubs of different kinds and are demanding expression. Almost every member of the branch is tingling with energy and life. I truly feel very grateful for the privilege of working in a branch that is a winner. My slogan is: "Watch Minneapolis lead." With God's help we can and will do it.

I shall soon present for your consideration my plans for the future.

RAY WHITING, *Pastor of Minneapolis Branch.*
MINNEAPOLIS, MINNESOTA, 2308 Western Avenue North.

Will Spend the Month Studying Stewardship

DULUTH, MINNESOTA, October 7.—We are glad to note the forward movement in the church in general. We feel that this branch needs a spiritual uplift, one that will make each one that has named the name of Christ feel we are called into this work to consecrate our all to God, whether in money, talent, service, or whatever we possess, not walking in the ways of the world, but following the steps of the Savior, and becoming one in his hands that the work may go forward in this part of the Lord's vineyard. We have a work to do here which no one can do for us, but if we fail God will raise up others who will work.

On September 13 Brother Robert Zuelsdorf spoke in the morning and Pastor C. B. Freeman in the evening. On the 20th the pulpit was occupied by W. C. Stauty in the morning and by the pastor in the evening.

The sacramental service on the 6th was not very well attended. It has often been said that the spiritual growth of a branch is estimated by the sacramental and prayer services. In our midweek prayer services can be found some of the faithful few, but many a Saint is missed who ought to come to receive spiritual food.

The attendance at the young people's prayer service at nine o'clock Sunday mornings seems to be on the increase, and we pray that the minds of others may be drawn in communion with God, for in unity there is strength, and the group must suffer to some extent when even the weakest member is absent. May God in his mercy pour out his Spirit, that indeed an awakening may come.

Brother George W. Day, district president, was with us on the 27th and spoke at eleven o'clock, explaining the work in regard to the endowment fund for Graceland College and going back to his home at Bemidji on the evening train. We hope he may come again soon and stay longer.

On September 28 the quarterly business meeting was held, and such work as came up was dispensed with. The committee was appointed to supervise the collection of our portion of the endowment fund, the organization of which was completed Sunday afternoon, October 4. They hope with the help of God to make their work a success.

Work on beautifying and finishing the church so that more room will be available for department work is under way.

The sacramental service October 4, though not largely attended, was made up of heart-felt prayers and testimonies to the goodness of our Maker. The peaceful influence of God's Holy Spirit was felt, which will give greater courage for service. The meeting was in charge of Pastor C. B. Freeman and W. E. Shakespeare, with Samuel Case of Pine River and W. C. Stauty serving the emblems. Out of the city visitors Sunday were Brother Samuel Case and his companion and Sister Delia Hamlin of Pine River and Brother Grant Byce, Sister Catherine J. Hastings, and Sister Susanna Sloan of Two Harbors. We sometimes wonder why it is that members living close to church do not come oftener, when other members will drive one hundred and fifty miles to be in time for Sunday school at a quarter of ten. Let all who are handy to branches take part while opportunity is ours, for maybe sometime we will be away from church privileges.

Brother Shakespeare is here and spoke on the evenings of October 4, 5, and 6 on the subject of stewardship. He will

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go on to Two Harbors on the 7th but will be back here for the 8th and 9th. He will then go to Fargo. The whole month will be given over to the subject of stewardship. His message is plain and simple, showing indeed the greater necessity of a social program that is God-given.

May each one of us love the Lord God with all our might, mind, soul, and strength, and love our neighbors as ourselves, that Zion may blossom as the rose and her garments be pure and white so that the world will soon find a solution for her many ills and those that are heavy laden may find rest to their souls.

With the President of the Des Moines District

HERALD readers will, no doubt, be interested in reading about how one district president not under conference appointment spends his time. It has been my pleasure and privilege to be in company with Brother Henry Castings for two weeks' work out in the field. He is vice president and Iowa sales manager for his company, besides doing his pastoral work.

Three other salesmen and I were called to Ellsworth, Iowa, to assist him in selling a car of goods. While we were there he sold more goods than any of his men, working early and late. Three evenings he went to Webster City to help out with the meetings there. One night he met with a farm bureau group and made the address of the occasion, speaking on the subject of "Organization."

Last Friday night, upon reaching home and answering correspondence, he set out to collect for a car of coal that had arrived in his absence and had been distributed among the Saints at cost.

He next called the superintendent of the Des Moines warehouse about some shipments; then a long distance call to Adair, resulting in a sale.

Doctor Hull was then called regarding "home-coming" services at Pershing. The doctor said, "Well, if you say so I guess I'll have to preach." Then twenty minutes were spent in conversation about the delivery of the coal, at the end of which Brother Castings said, "Well, I guess I'll catch the midnight train for Saint Joseph and see what's going on at the office." His family started to protest, but the argument ended when he disappeared with his grips, in the rain, to catch a street car for the depot.

Brother Castings does not neglect any of his work, and all is carried on successfully. He is loved by all of the Saints, because he is one of them and does not feel that he is above the humblest member.

The eight weeks' home-coming services began at Pershing last Sunday and will continue until all branches have participated. It is hoped that the Des Moines church will be completed to a point that the closing service may be held in it.

Brother Wilfrid Tordoff closed a five-week series of meetings at Webster City on September 29. One was baptized, and more will follow if the work is followed up. Doctor Slocum and wife were of great assistance during the meetings.

This is the third series of meetings that Brother Tordoff has conducted since coming to the district. He is a tireless worker and is winning the confidence and love of the Saints and nonmembers. One lady who was not a member offered to pay his fare home and back if he could spare the time from his work to go. Boone was ready for a series following the dedicatory services, and he is busy again.

Brother H. A. Higgins, Des Moines pastor, is pushing the work on the church and has his hands full directing the work and buying the materials for its construction. He is the right man for the task.

The Pershing "home-coming" is declared a success. Doctor Hull preached in the morning and Brother Castings at night. The afternoon prayer service was very spiritual and will long be remembered by those who were there.

The Saints Equip a Playground at Matherville

Matherville, Illinois, is a mining town of some fifteen hundred people. The village is about fifteen years old, springing up without much planning around a coal mine. Among the early miners were a few Latter Day Saints who soon became the nucleus of a live branch of the church. Our work has had varying success, as the mining population has shifted and missionaries have come and gone. It has not been thought advisable to build an expensive church house, but the Saints have purchased and equipped a very comfortable hall for their use.

Outstanding features of our work in this community in recent months have been sponsored by the Live Wire Club, composed at first of a group of young people under the leadership of Sister Jacobs. They met on a week night at their hall, enjoyed social games and contests, and prepared programs for church entertainments. At first they served refreshments on club evenings, contributing ten cents each, weekly, to cover the cost. This met their social purposes well, but soon they began to look ahead. They realized neither the town nor the church was making any provision for the recreation and social needs of its young people during the long summer months. Encouraged by their genial branch president, the young folks volunteered to forego their "eats" at their social evenings during the winter, and by spring their dues had accumulated into a considerable sum. Early in the spring a committee began to look about for a vacant lot or some convenient place that could be secured for an outdoor playground.

Now the little branch at Matherville has the unique distinction of having on its working force in the priesthood, two brethren, George Sackfield and Mark Knott, both past sixty years of age but still young in spirit, agile, and quite appreciative of the need of joyous physical exercise under wholesome conditions. Their own participation in athletic games and exercises in youth, and later with their children and grandchildren, has tended to keep them young in body as well as in spirit. The agility and skill of their boyhood days has been largely retained, and as the playground project developed these two brethren, the former being president of the branch and the latter the town marshal, were admirably fitted to lead in the activities.

A four-acre wooded tract on the edge of the village was leased, and the willing workers, now including the entire membership of the branch, bent to their task. Playground spaces were cleared, trees trimmed, and underbrush cut away. The whole ground was raked and leveled, the sisters doing their part, planting flower beds and shrubs in an attractive arrangement. Two volley-ball courts were laid out, two tennis courts, and a basket-ball court. Eleven rope swings were put up, nine tire swings, three trapezes, and four turning poles. In addition are croquet grounds and spaces for horseshoes and quoits.

To secure needed finances, several programs were given by the young folks, which were generously patronized by the public. A subscription paper passed among the business men raised seventy dollars, and the opening program and dinner netted over one hundred dollars. With these means a commodious platform was erected, wiring, lights, ropes, balls, nets, etc., were paid for. All equipment is cared for on the grounds and supplied free to the public.

The new L. D. S. Park is the pride and joy of the whole village. Hundreds of people, young and old, gather here every pleasant day and evening throughout the year, especially through the warm summer months. At present work in the mine is slack, and the playground affords a most welcome gathering place. Men and women join heartily in the games and keep themselves healthy, happy, and strong.

Only one day in the week, Tuesday, is reserved for members of the Live Wire Club, who pay their weekly dues to meet the small current running expense. This splendid piece of social work has manifested one of the most beautiful and essential characteristics of the gospel of Christ. It has proved a wonderful source of development, socially, physi-

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cally, and even spiritually, among our own people, has won the confidence and respect of the community, and has given opportunity for a most advantageous preaching of the gospel. Weeks of preaching services have been held in the park by Elders Ohlert and Okerlind, when hundreds of people have gathered for play in the early evening, then enjoyed a musical concert by our L. D. S. orchestra, and later an inspiring gospel sermon.

Discipline and policing have not been a problem. Direction by the Saints has never been questioned. The park is vacated when the lights are turned out by our own good brother, Knott, who, as deacon of the branch, is general caretaker and overseer. Adjoining the park is a field for baseball and football maintained by the public school.

This project has given opportunity for our people to work together in unity and love to provide for wholesome, healthful recreation for young and old, both within and without the church. We think the Saints of Matherville are to be commended for the energy and consecration with which they have tackled and solved this part of their problem. True, their situation and opportunity were unique, but surely their plan is suggestive.

Institute Work in New York District

According to schedule, institutes were held at Greenwood and Syracuse, both being very profitable. Doctor P. L. Weegar, our district president, was present and in charge of both, though badly hampered by his fall attack of hay fever. At Greenwood, the 5th and 6th of September, the attendance was good, considering its remoteness from most of the branches. Those attending from Sherrill drove about two hundred miles to get there. Two carloads, Brother Rathbun's seven-passenger Reo and Brother Mesle's Buick, made the trip, the latter staying over night in Syracuse the previous night to have a start and pick up Sister Ava Davison, who assisted with the music. Brother and Sister George Lloyd drove through from Buffalo, bringing Doctor Weegar's girls, Maurine and Doris, and were a power as they ever can be with their contribution of music. Doctor Weegar came by train and bus.

The round table discussions Saturday afternoon with talks by the Doctor and Elder Mesle sandwiched in, were on the live topics of the church, as was also the evening talk by Brother Weegar. A good prayer meeting was held Sunday morning. The Sunday school session was devoted to talks, including one by Brother F. Rathbun, with special music to set them off. The Department of Women in Greenwood is hardly over a year old, but their talks and papers were excellent during the afternoon program. Sister Jason Weeks is their president. All departments had some attention, even to the bishop's, which was not slighted at all. Greenwood Saints turned out well and certainly entertained the visiting Saints royally. We admire very much their little hamlet and their courage in trying to get on without a regular pastor. They have a fine church building. Brother Mesle preached Sunday evening as a closing number.

Monday morning the visitors set out for home. It being Labor Day, traffic was heavy, but the two Sherrill Branch cars visited the state fish hatcheries at Bath, and the beautiful Watkins Glen, arriving home safely, not too late, glad of the privilege of meeting with Greenwood Saints. Our carload felt very much indebted to Sally Bassett and her husband for their entertainment.

At Syracuse, the 12th and 13th, we were nearer home. The Saturday afternoon and evening sessions were held at the home of Brother Morris Whitehead in East Syracuse. As at Greenwood, the church program was stressed and our duty as members was clearly set forth. Of the priesthood there were present and before us in the Sunday morning prayer service from nine to half past eleven, besides our president and one of his counselors, Brother Mesle, Brethren Rathbun, Richardson, Davison, and Whitehead. At half past eleven Elder Mesle gave us a sermonet and Sister Davison a solo. In other music we were favored by Sister Richardson, a trio by Sherrill singers, a duet by Sisters Davison and Whitehead, and last, but not least, Sister Elsie Elms sang twice for us, one number being "Israel, awake from thy long silent slumber." Sister Bradt, as district leader, had charge of the Department of Women program in the afternoon after our physical wants had been well supplied. If Brother Weegar's talks and exhortations are heeded well, we shall progress as a district by leaps and bounds. To find fault with him or any other of our teachers and with the church program will never save us. It is safe to say good was accomplished.

The Sunday School

As general superintendent of the Sunday School Department we have gladly accepted an invitation from the Kewanee District to spend ten days in a tour of its schools. In company with Brother E. R. Davis, the missionary district president, we are happily in the midst of our "tour." We shall touch at seven points, holding services every evening and over two Sundays. Our plan is to hold a conference of teachers and officers of the departments of the branch with the officers of the branch early in the evening, to be followed by a general service at eight o'clock. We have been kindly met at every place and have especially enjoyed the Spirit of the Master as we have sought to unify the forces of the branch for the accomplishment of the great objectives of the church.

We are immediately concerned with the need of trained officers and teachers, convenient arrangement of classes, grading, and the type of quarterly material needed. We are sure there must be intelligent cooperation between our officers and teachers and parents if we are to lead our youth to those ideals and to that stability of character which shall help to make them earnest, faithful citizens of the kingdom of God.

We trust we are able to broaden the vision of Sunday school workers and to impress them with the seriousness and the joy of their work. We hope, too, to be able to help improve the methods now being used. At the same time we are gaining a fund of information as to the needs of our schools, small and large, and we trust this may be an advantage in the preparation of future quarterly material.

The following ten days will be spent in Wisconsin on a similar mission. If these tours prove worthy and accomplish our purpose we shall be glad to extend them into other districts.

CHARLES B. WOODSTOCK.

MOLINE, ILLINOIS, October 8.

Radio Flashes

On account of the amount of space that would be required it is impractical to publish more than a small proportion of the radio reports received by K L D S. In fact, Radio Flashes includes only extracts (as a rule) from the reports selected as representative ones.—A. B. C.

Pelto, North Dakota.—I received your program last night very clearly on my 2-tube Radiola and especially enjoyed your women's chorus in their closing number "Good-night." —G. R. Ingram.

La Junta, Colorado.—Just a note to say your station comes in very fine and clear; one of the best I get, and I get from coast to coast, Havana to Canada. Your programs very fine.—W. T. Fryback, 706 Raton Avenue.

Rawlins, Wyoming.—Your program came to us very clear and the music was fine. Enjoyed it very much.—N. J. Parry.

Los Angeles, California.—At 11.10 p. m., Pacific time, Saturday, September 19, we tuned in your station and heard the song, "Over the rolling sea." You may be interested in knowing that you came in with fair volume.—Cunningham-Singer Radiophone Company.

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MISCELLANEOUS

Young People's Convention

Seattle and British Columbia, at Seattle, Thirty-sixth and First Avenue Northwest, (Fremont), beginning Friday, October 23, with registration, sightseeing tour of Seattle, and opening program in the evening, at which time President Frederick M. Smith will deliver the keynote address of the convention. Meetings will continue through Saturday and Sunday, October 24 and 25. Apostles J. A. Gillen and Clyde F. Ellis are also expected to be present. This is the first young people's convention of the district, so do not miss it. The time spent here will mean much to your spiritual being. Granville L. Swenson, district superintendent Department of Recreation and Expression.

Appointment of Agent

The death of Brother Martin Bolt, Bishop's agent for the Central Illinois District, makes necessary the appointment of a successor. The church has lost a faithful and conscientious representative in Brother Bolt, who, on June 23, 1925, passed on to a well-earned reward.

Upon the recommendation of the district conference, we appoint Brother George Nowack, 1736 South Douglas Avenue, Springfield, Illinois, as Bishop's agent for the Central Illinois District. All branch solicitors will please make their monthly reports to Brother Nowack hereafter. We ask for Brother Nowack the hearty support of the membership of the district.

Approved by the First Presidency.

THE PRESIDING BISHOPRIC,
BY A. CARMICHAEL.

Conference Notices

Northeastern Missouri, at Bevier, November 14 and 15. Send branch reports to William Chapman, district secretary, Higbee, Missouri. Come prepared for a good conference, Bevier welcomes you. G. R. Wells, district president.

Gallands Grove District will meet at Dow City, October 24, 25. Branch and priesthood reports should be mailed to the undersigned at once. Business to come before the conference: Shall we hold a February conference? Shall we hold a reunion next summer? Selection of delegates to General Conference. First meeting 9 a. m. Saturday, and all are urged to be present at this time. W. W. Reeder, secretary, Cherokee, Iowa.

Addresses Wanted

All high priests, including bishops and evangelists, please send me your permanent address so I may be able to furnish you a copy of the forthcoming High Priests' Annual, the official publication of the High Priests' Quorum. A prompt response will be greatly appreciated. C. I. Carpenter, secretary Quorum of High Priests, Box 255, Independence, Missouri.

Conference Minutes

WEST VIRGINIA.—At Stealey Heights, Clarksburg, September 12 and 13. Convened in business session Saturday at 10 a. m., with Thomas Newton in charge, assisted by Clarence W. Germon and H. G. Johnson. Officers' reports and financial report were given; statistical reports showing: Nonresident, 59; Morgantown, 82; Parkersburg, 58; Fairmont, 24; Mount Zion, 22; Harmony, 45. Business session continued in afternoon, followed by Sunday school convention at 4 p. m., with Harry B. Smith in charge. Department of Women, with Thomas Newton in charge in the absence of May R. Griffin, district superintendent, held a short session following the convention. Financial report of Bishop's agent from August 1, 1924, to August 1, 1925, showed receipts of $1,189.30, a decrease of about 20 per cent from the previous year. Per capita average for district was $3.06, 23 per cent of the membership contributing during the year. Ministry reporting were H. G. Johnson, Clarence W. Germon, J. D. Shower, Harry B. Smith, Thomas Newton, E. L. Bumgardner, W. C. Warren, U. G. Forester, Charles M. Shinn, and summarization of work done in Morgantown Branch. It was decided that hereafter members pay for their meals at conference, being charged a minimum sum. Following officers elected: C. W. Germon, president; H. G. Johnson and Clyde T. Baker, counselors; Mabel L. Smith, secretary-treasurer; Harry B. Smith, Bishop's agent; May R. Griffin, superintendent of Department of Women, with Opal Baker as assistant; May R. Griffin, district publicity agent; Harry B. Smith, Sunday school superintendent. Ottis O. Forester was called to the Melchisedec priesthood, and his calling was approved by the district. Speakers during the conference were T. L. Clark and J. D. Shower, missionaries. Priesthood meeting Sunday at 7 a. m. Sacrament and prayer meeting at 9.30; preaching by T. L. Clark in the afternoon and J. D. Shower in the evening. A vote of thanks was extended to the Saints at Clarksburg for their hospitality during the conference. Mabel L. Smith, secretary.

THE SAINTS' HERALD

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

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NORTHWESTERN KANSAS.—At Studley, August 28, 29, with A. C. Silvers presiding, assisted by Mark Williams. Right of the floor was extended to visiting Saints. Following officers were elected: A. C. Silvers, district president, Mark Williams, Selden, Kansas, and M. L. Shoemaker, Lucerne, Kansas, counselors; Carl Frank, Norton, Kansas, treasurer; Mrs. Maud Teeter, Selden, secretary; John A. Teeter, Alexander, chorister; with approval of First Presidency, M. L. Shoemaker, Lucerne, Sunday school superintendent, Villa Edwards, Rexford, superintendent of Department of Recreation and Expression; May Huber, Selden, was sustained as superintendent of Department of Women; John A. Teeter, Bishop's agent. Time and place for next conference left to district presidency. Ministerial and statistical reports read and approved. Motion carried to hold reunion in 1926. The spirit of peace was present, and great unity prevailed among the Saints. A vote of thanks was extended the missionaries and helpers, also to those who permitted use of grounds and many other favors received. Mrs. Maud Teeter, secretary.

Our Departed Ones

ROELL.—Cornelius Frederick Alexander Roell was born July 29, 1848, at Venlo, Netherlands. Died September 30, 1925, at his home in Independence, Missouri. Leaves his wife, Mrs. Margaret Roell; two sons, Eric Roell, of Kansas City, Missouri, and Charles Roell, of Amsterdam, Holland; a sister, Miss Frances Roell, of Holland. Funeral services at the home with sermon by J. M. Terry, assisted by G. E. Harrington. Interment in Mound Grove Cemetery.

CARPENTER.—Arlon E. Carpenter, son of Brother Percy C. and Lottie Carpenter, was born February 4, 1911. Baptized by F. C. Mesle October 16, 1921, at Fulton, New York. Met his death Thursday, September 24, 1925, by accidental shooting while hunting with a friend. Funeral services September 28, at Granby, New York, in the home of his parents. Sermon by A. E. Stone. The large number of friends present attested the esteem in which the young man was held.

WILCOX.—Roswell C. Wilcox was born at Lyons, Wisconsin, September 21, 1850. Baptized August 30, 1885, by A. H. Parsons, in Kansas. A few days afterward, he and Miss Catharine R. Andes were married, to which union ten children were born. The family came seven years ago from Warrensburg, Missouri, where Brother Wilcox was engaged in real estate business. Soon after coming to Independence, he was stricken with an affliction so great that he was able to do little work. He was interested in the gospel message and welcomed the ministry to his home. Died September 20, 1925. Funeral sermon by G. E. Harrington at Carson's Chapel.

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September 28, 1925

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Loans and Discounts	$427,892.59
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Banking House	18,900.00
Cash and Sight Exchange	107,277.84
Furniture and Fixtures	2,000.00
Total	$569,857.83

Liabilities

Capital Stock	$ 25,000.00
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free."—John 8:31, 32.

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REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of Mareh 3, 1879. Issued weekly at Independence, Missouri. Price $2.00 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 72 *Independence, Missouri, October 21, 1925* *Number 42*

EDITORIAL

The Two Great Commandments

III. The Second of These Commandments

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. —Matthew 22:37-40.

If the first of the two commandments brings to our attention one great figure, Jehovah, and one great principle, the fatherhood of God, the second commandment brings to view another figure, man, and another principle, the brotherhood of man.

Jesus as the Son of God came to reveal God to us, but as the "Son of Man" he came to reveal man to us. It is said of him that he had no need that anyone should tell what was in man, for he knew man. And only in the light of his gospel can we truly evaluate and understand humanity.

He reveals man to us as a being, faulty, erring, yet of such potential value that the Son of God should die for him. He reveals to us man's need. God so loved the world that he gave his only begotten Son. He gave in response to our very great need. It is true there, as in temporal matters, that man should receive according to "his needs and just wants." Hopelessly lost, without power to save himself, afflicted with ignorance, poverty, sin, and death, man's immeasurable need rose up to God and found a response in an infinite love that prompted the infinite atonement on Calvary's Cross.

And in turn Jesus reveals to us humanity's need and would have us understand that the only adequate motive prompting service and response is that of love: Thou shalt love thy brother as thyself. We are not to love him more or less, but just as ourselves—on the common level of humanity's appeal and need under the gospel law.

On this second commandment hangs the pastoral program of the church, to gather together first into groups or branches, then into districts or stakes, and finally into Zion, the Saints of God and teach them the law of love and cooperation. This is a slow, oft-interrupted process. Probably all, in every rank and order of the church, in priesthood and membership alike, at times break over this law; and we are all very slow to learn. Nevertheless it is true that everything hangs on this second commandment, as far as human relations are concerned.

There are two compelling emotions: love and hate. During the World War Bulgarians and Roumanians hated each other most intensely. And some one, I think it was Bernard Shaw, told this story: An angel appeared to a Bulgarian who had been very active in defense of his country, and said to him, "I have been sent to give you any gift that you may ask. Think carefully and tell me what you wish, and it shall be granted." Then the angel added, "One more thing, there is a condition: whatever I do for you I do twice as much for your neighbor, the Roumanian just across the river." The face of the Bulgarian lighted at once. His problem was solved. And he replied, "I pray you, put out one of my eyes."

Hate may prompt strenuous exertions and terrible sacrifices. But its results are destructive. Love

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prompts exertions and sacrifices that tax human nobility and rise to the divine. And its results are constructive. It saves; for it allies us with God. If we love, we are content to have according to our needs and just wants and are happy that our neighbor should receive even more generously—to the double, if his need be double.

In religious law these two commandments are supreme. And this is also true to an extent in civil law. A man and his wife live together. Before them the state sets the commandment, Thou shalt not kill. They are subjected to the strains of everyday living together. What agent has the state adequate to the task of seeing that the commandment is kept? It is easy to slip poison into the coffee. Or the wife may learn to use a revolver. It seems to be quite the thing in polite society for a dissatisfied wife to shoot her husband. And generally she escapes. Male juries are sentimental.

No, if there is hatred in the family the city may keep a policeman at the door, and the law will yet be violated. But if there is love in that home, the commandment, Thou shalt not kill, becomes quite superfluous. The city may withdraw her police.

So with the commandment, Thou shalt not steal. In a community where fellowship exists, the doors may be left unlocked. You do not lock your doors against the neighbors who love you, or who even have a feeling of warm fellowship. You lock them against another class. The only real safety in any community is based on fellowship, some sort of manifestation of obedience to the commandment, Thou shalt love thy neighbor.

Lastly, obedience to the second commandment seems the only road to obedience to the first. The question is pertinently asked, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—1 John 4: 20.

Love seeks expression in service. We cannot today give God anything that he really needs. Yet Jesus to some at a time will say:

> For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.—Matthew 25: 35, 36.

Well may his hearers reply, "When were you sick and we came unto you?" It is inconceivable that God should be hungry and we feed him. Or that he should be in prison and we visit him. Deity is far beyond our power to help. We can only help by way of humanity. And so the reply will be:

> Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matthew 25: 40.

ELBERT A. SMITH.

(Concluded.)

Questions and Answers

"FIRST APOSTLES, SECONDARILY PROPHETS"

Do Members of the First Presidency Hold Apostolic Authority?

Question: I have heard Paul's statement, "And God set some in the church, *first* apostles, *secondarily* prophets, thirdly teachers," etc., quoted in an effort to show that the Twelve Apostles should be *first* in the church and no provision for a First Presidency. Please explain.

Answer: John W. Peterson in recent HERALDS has traced the significant oft reappearance of a presiding body of three in the Mosaic church and in the early Christian church, as well as the clear provision in modern revelation. The presiding Three, also a body of Twelve, and another of Seventy appeared in the Mosaic economy, which was a "type" or "pattern" or "shadow" of the church of Christ to come. All these appeared clearly in the record of the early Christian church and more clearly in the modern revelations through Joseph the Martyr and President Joseph Smith.

To thoroughgoing Latter Day Saints the divine revelations of one age are as valid as those of another. And they will not be disposed to discard the revelations given through the late President Joseph Smith and the sound and vital work done by him under those revelations as *president* of the church; nor yet the revelations and work of his father.

The place of the First Presidency in the organic structure of the church has abundant authorization in the revelations given to the church and accepted by the church for many years past, even if the Bible were silent, which it is not.

"First Apostles"

Coming now directly to the question regarding Paul's statement, "First apostles, secondarily prophets, thirdly teachers": It is not clear that Paul was giving a categorical list of officers in the precise order named; if so, he put *teachers* third in authority. But assuming that in a general way he observed the order of precedence, there is no lack of harmony, since our position has ever been that the first or leading quorums of the church are apostolic. The seventies are apostolic in calling and work under stated conditions. (Doctrine and Covenants 120: 3.) The Twelve are clearly apostles. So also are the members of the First Presidency.

Heman C. Smith's Position

The late Heman C. Smith took this position:

> We have discussed this question regarding the apostle with only incidental reference to the prophet, because the prophet does not seem to be a specific office, but a man hold-

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ing any other office may possess prophetic gifts. The First Presidency according to recent revealments are apostles. They are the chief or presiding apostles. . . . if the church is to be according to the pattern of heavenly things there must be the quorum of three holding the chief authority on earth.—The Truth Defended, pp. 73, 75.

We were interested some years ago, when this subject was up, to canvass the question with leading men at that time members of the Quorum of Twelve, and others who had been members but had been released or called to other responsible positions. We submitted to them the quotation from Truth Defended up to the point of the ellipsis. The replies quite unanimously supported the position taken by Heman C. Smith. While they might not exactly agree in detail, there was a surprising general agreement. Our readers may be interested in some of these replies:

Joseph R. Lambert

ELDER E. A. SMITH,
Independence, Missouri.

Dear Brother Smith: Your letter of to-day, received this evening, has been read with pleasure, and I hasten to send you a few lines in reply.

I *fully agree* with the position you set forth by quotation from The Truth Defended. Brother Heman and I talked this matter over a good many years ago, and while we did not go quite so far as this quotation from his book does, yet we fully agreed upon the matter; and our views, expressed at that time, are now found to be in *complete harmony* with what our lamented brother has so briefly and clearly expressed. It is only necessary for me to say that in my opinion this is the *only* position that will stand the test when tried by what is written in the Bible and Doctrine and Covenants.

Your brother, JOSEPH R. LAMBERT.

INDEPENDENCE, MISSOURI, 1609 West Walnut,
February 10, 1921.

T. W. Williams

THE FIRST PRESIDENCY,
Independence, Missouri.

Dear Brethren: Replying to your communication of February 7 (inclosed) will say:

(a) There are in the church two priesthoods. (Doctrine and Covenants 104: 1.)

(b) The Quorum of Twelve and the Presidency are but orders in the Melchisedec priesthood. (Doctrine and Covenants 129: 7.)

(c) The *President* of the church *is an apostle.* (Doctrine and Covenants 17: 1.)

(d) The *counselors* to the President *are apostles.* (Doctrine and Covenants 17: 1.)

(e) Apostleship is not confined to the members of the Quorum of Twelve. (Doctrine and Covenants 17: 1.)

(f) Seventies, under certain conditions, are in the power of their administration apostles. (Doctrine and Covenants 120: 3.)

(g) Christ set in the church first apostles. (Matthew 10: 1, 2.)

(b) The function of a prophet is not an order in the priesthood. We cheapen the spiritual function of the President or even the Presidency of the church by limiting it to prophecy; the President of the church *may* prophesy—so may his counselors—so may members of the Quorum of Twelve—so may others who do not hold the priesthood.

The *President* of the church holds the *keys* which entitle him *to receive the oracles of God for the whole church.* His ordination gives him this right. It is through him that God reveals his mind and will to the church. This may at times take on the *nature* of prophecy. More *frequently* it is *direction,* counsel, and admonition. He possesses this right, not as a prophet but as an *apostle and high priest.*

The word *prophet* does not designate the *first elder* of the church. The word *president* does not designate this position. Unfortunately we have not yet a term which does *justice* to the position. The term "CHIEF APOSTLE" more nearly supplies this lack. Sincerely, T. W. WILLIAMS.

JERUSALEM, PALESTINE, March 17, 1921.

M. A. McConley

FIRST PRESIDENCY,
Office.

Brethren: Replying to circular letter of the 13th inst.

The general position taken by Elder Heman C. Smith in The Truth Defended defines my position on this matter. I have always understood that the members of the First Presidency were apostles, but not members of the Quorum of Twelve. Sincerely yours, M. A. MCCONLEY.

January 18, 1921.

John W. Wight

PRESIDENT E. A. SMITH,
Independence, Missouri.

Dear Brother: Replying to yours of 13th will say: Yes, I am in harmony with Heman's answer in my belief. It may, however, be still somewhat amplified, as for instance, that with the "first elder" or apostle of the church (all of which applies to the First Presidency) the prophetic and teaching gifts inhere, hence the statement that "God hath set," and the further statement of "first," "secondly," and "thirdly," or in other words God "set" such an one and as a result there is inherent the *official* right to exercise the kind of prophetic gift that reaches beyond the fact of alone telling that which is yet future to the point of further inherent right—*teaching, or expounding the law governing the body*—not a teacher in the sense of holding that office in the Aaronic priesthood. . . .

I may say, then, that without apostolic authority the Presidency of the church could not expound in harmony with the prophetic and teaching offices he implied (the Apostle Paul, I mean) in these letters. The distinction, according to Doctrine and Covenants, being that the apostleship of the Presidency is of a presiding nature, while that of the Quorum of Twelve is one of traveling.

Hoping that it has been made plain,
Very sincerely yours, J. W. WIGHT.

LAMONI, IOWA, January 16, 1921.

R. C. Russell

THE FIRST PRESIDENCY,
Independence, Missouri.

Dear Brethren: Yours of the 13th, 20th, and 24th, were awaiting my arrival.

In answer to that of the 13th relative to whether or not in my judgment the First Presidency are apostles, I might say I have at different times when preaching relative to the officers in the church always claimed that there were fifteen apostles in the church when the different quorums were full—three in the First Presidency and twelve in the Second Presidency. I personally believe that the prophets referred to by Paul as "secondarily prophets" means the patriarchal order.

R. C. RUSSELL.

CORNWALL, ONTARIO, Box 577, January 31, 1921.

U. W. Greene

FIRST PRESIDENCY,
Office.

Brethren: I am of the opinion that the language, "God set some in the church, first apostles," means that he called special witnesses for Christ—those sent to testify that Jesus was the Christ.

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In section 17, paragraph 1, we learn that Joseph Smith and Oliver Cowdery were both ordained as apostles, yet they did not occupy in the Quorum of Twelve.

In section 122, paragraph 14, we learn that the First Presidency and Twelve are *apostles and high priests.*

In view of this statement, I am of the opinion that Brother Heman C. Smith was correct when he said, "The First Presidency according to recent revealments are apostles."

In the inception of the latter-day work it is evident that Joseph Smith was so set apart and ordained, and I am of the opinion that in setting apart the members of the Presidency this office should be designated.

Very sincerely yours,

THE QUORUM OF TWELVE.
By U. W. GREENE.

January 31, 1921.

Paul M. Hanson

ELBERT A. SMITH,

Dear Brother: In answer to your letter in which you desire to know whether or not I believe the First Presidency are apostles, will say that I am in hearty accord with the view expressed by Heman C. Smith as quoted in your letter from The Truth Defended. My understanding is, there is no higher authority in the church than apostolic authority.

Sincerely, PAUL M. HANSON.

INDEPENDENCE, MISSOURI, February 10, 1921.

William Aylor

FIRST PRESIDENCY,
Office.

Brethren: Yours of February 9 received and in answer will say that I have always understood that the Presidency are apostles, and agree with the sentiment expressed in Heman C. Smith's statement, but of course, there is a difference in the work of the Presidency and the Quorum of Twelve.

W. M. AYLOR.

February 21, 1921.

C. A. Butterworth

TO THE PRESIDENCY,

Dear Brethren: Your letter of February 9 in reference to Brother H. C. Smith's comment on Paul's statement that God had set in the church, first apostles, etc., reached me a few days ago, and I am pleased to say that I heartily agree with the latter part of his comment, about the Presidency being the chief apostles in the church. . . .

I preach that we have 505 apostles when all the quorums are full, divided up into three quorums, the Presidency, the Twelve, and the Seventy. Our Lord was the chief corner stone in the church and was anointed with the oil of gladness *above* his fellows, and Paul calls him the Apostle and High Priest of our profession.

Although he was an apostle and high priest, he did not belong to the Group of Twelve men whom he had chosen to be with him, but acted as their counselor, their leader and commander, for "the head of every man is Christ."

C. A. BUTTERWORTH.

TUNCURRY, NEW SOUTH WALES, April 4, 1921.

Gomer T. Griffiths

PRESIDENT E. A. SMITH,
Independence, Missouri.

Dear Brother: The motive of these brethren in trying to repudiate the Doctrine and Covenants is because the revelations in this book are emphatic in that they teach and support the doctrine of lineal priesthood; and define and point out that the First Presidency are over the Twelve and direct their official acts, and also outline the method by which Zion is to be built up and redeemed.

Their argument to eliminate the Presidency from a Bible standpoint is flimsy, and is an "old chestnut." Their quotation from Paul is far-fetched for the reason that Jesus Christ was an apostle but was not one of the Twelve. Joseph Smith and Oliver Cowdery were also apostles but never belonged to the Quorum of Twelve. (I have always taught that there were two quorums of apostles at the head of this church; namely, three, and twelve. And that these two quorums of apostles were the standing and traveling presidency of the church, and our position in this respect is correct and according to the revelations of God as contained in the Doctrine and Covenants.) No wonder that they want to knock this book out as a part of the constitution of the church. However, they forget that when John the Baptist came to the Jews as a representative of the kingdom of heaven, all that he had was the Old Testament. And that was all that Christ had when he set up his church. The Christian church of this early day was fairly completed in organic structure ere the New Testament was written. They say that we must stand by the constitution of 1830, which was the Bible and Book of Mormon, and thus they lose sight of the fact that there was no Quorum of Twelve in 1830. The only apostles that we had then were those that constituted the First Presidency, and the Quorum of Twelve did not exist until 1835.

Yours in the faith,

GOMER T. GRIFFITHS.

SHERRILL, NEW YORK, December 11, 1920.

John W. Rushton

TO THE FIRST PRESIDENCY,
Independence, Missouri.

Greeting: Two letters dated December 23, 1920, and January 13, 1921, respectively came to hand. I am assuming that these deal with the same matter.

The question: As to my ideas with reference to the three leading quorums, viz: the Presidency, Twelve, and Seventies holding apostolic authority.

I have said that the Presidency and the Twelve held inherently, by virtue of their call and ordination, the same "priestly authority" which is essentially apostolic. And, that this apostolic authority was the highest authority known to the church of Christ. The Seventies could be delegated to represent the apostolic quorum in emergency, and then they would exercise "apostolic authority." But in this case such authority was "contingent" and not inherent.

In extension, I may say further:

I would not interpret Paul's language in the Corinthian letter (the first, chapter 12, verses 27-31) in a literalistic sense to be applied to "persons" or even "officers," but *functionally.*

The apostle is discussing the church as the *body* of Jesus Christ, and evaluating the individual as he stands in relationship to the body. Consequently, the only value which an individual can have at least concretely, is demonstrated in his functional activities by which reactions favorable to the well-being of the whole are set up in the society to which he belongs at least religiously. The church being analogous to the "human body" must, therefore, be interpreted in the same way, in order that the logic characteristic of the apostle's presentation shall not be violated; the church of Christ therefore must be explained not so much in the terms of mechanics and physics, but rather in the terms of life and biology. The true value and purpose of the church as an agent is functional and not mechanistic. . . .

The first and primary function of the Church as the Body of Christ is apostolic, namely; to be the special witness of Jesus Christ in the world, and just as God draws nigh and becomes identified with man in the person of our Lord, so does Christ become identified with the world or human social life in and through the church and her activities.

Secondly, the function of the church is prophetic, prophecy being in essence, the revelation of the *mind* of God. The word *mind* here must certainly include all that this word includes when applied to human psychological phenomena, viz: the effective functions, the cognitive and the conative or striving functions. Altogether these constitute the "person-

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OFFICIAL

Graceland College Endowment

An investigation recently made in connection with a number of small Iowa denominational colleges discloses the fact that many of them have conducted endowment campaigns during the past two years. A comparison of five of these Iowa colleges in this respect may be of value to those having the interests of Graceland College at heart. All five of them have very largely increased their endowment during the past two years. They are all church colleges, two being Methodist, two Presbyterian, and one Dutch Reformed. The following information will be of interest:

These five colleges and their enrollments are as follows: Simpson, 715; Iowa Wesleyan, 343; Buena Vista, 151; Central, 233; Parsons, 487. Ranging from 151 to 715. Two of them have a smaller student body than Graceland and three larger.

These colleges had endowments as follows in 1923: Simpson, $500,000; Iowa Wesleyan, $500,000; Buena Vista, $200,000; Central, $200,000; Parsons, $500,000.

During the past two years they have increased their endowment as follows: Simpson, $1,825,000; Iowa Wesleyan, $1,000,000; Buena Vista, $250,000; Central, $300,000; Parsons, $500,000.

The present endowment in each case is: Simpson, $2,325,000; Iowa Wesleyan, $1,500,000; Buena Vista, $450,000; Central, $500,000; Parsons, $1,000,000.

The endowment per student in each of these five colleges is as follows: Simpson, $3,250; Iowa Wesleyan, $4,809; Buena Vista, $2,980; Central, $2,150; Parsons, $2,055, or an average of $2,993 per student for the total enrollment of the five colleges.

If Graceland were to have an endowment equal to that of these neighboring colleges, it would amount to $733,250.

Comparing Graceland's very fine standing in the educational world and her other interests and activities with similar interests and activities of these neighboring Iowa colleges, it would seem that the campaign for an endowment of $200,000 would be many times over subscribed, especially in view of the part this endowment fund is to play in the general stewardship and Zionic program of the church.

Hoover Calls Radio Conference

Secretary of Commerce Hoover, whose department has supervision of radio activities in the United States, has called a meeting in Washington beginning November 9. The conference is for the purpose of discussing and considering matters affecting radio communication and broadcasting in the United States from the viewpoint of the public interest.

The conference will include representatives of all radio activities. Representation is accorded members of broadcasting stations, commercial radio stations, publications with radio interest, press associations, amateur radio organizations, United States Government departments, radio manufacturers, Institute of Radio Engineers, and several other groups connected or affiliated with radio.

Although consideration will be given all radio problems, those of broadcasting will receive prime attention: The subjects thus far outlined are:

Recognition of the principle that service to the listening public must be the basis for every broadcasting privilege and for all radio regulations.

The present saturation in broadcasting due to the exhaustion of channels, and the necessity for limiting the number of stations on the basis of public service.

The requiring of permits in advance of construction of broadcasting stations.

Frequency band (wave length) assignments for the various classes of radio communication.

The use of high power for broadcasting.

The location of broadcasting stations so as to prevent interference in congested centers.

Time division, duplication of frequency assignments, and a geographical basis for allocations.

The use of broadcasting for advertising.

Matters affecting amateurs.

Matters affecting the marine and mobile service.

Rebroadcasting.

Previous similar conferences have resulted in the

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ality of God" as apart from his "personage" or the medium of expression.

Thirdly, the function of teaching logically follows; it is the business and function of the church to impart knowledge and by this means prepare such as come within her influence for life of Christ, which is demonstrated by service rendered in the Christly way to the Christly end.

All the rest of the catalogue makes up the method in which or according to which the life of the church shall be applied, and what is known as the "Charismata" of the first verses from 4 to 11, the gifts of love, shall be demonstrated in bringing the power of God to bear upon human failures to bring about their restoration, this is "miracle." Curing disease, service, and the social powers which organization should enhance and enrich should have a variety of "expressions" or "tongues."

I therefore am in spiritual agreement with the late Heman C. Smith, for whose powers of analysis and exegesis I have always had the profoundest esteem; and, at this time desire to officially express my obligations to him and his influence as a worthy minister of the church.

Respectfully, JOHN W. RUSHTON.

LOS ANGELES, CALIFORNIA, 951 West Thirty-fourth Street, January 18, 1921.

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shaping of vital radio legislation. The November meeting will, in all probability, be a very important one, for there are serious problems in broadcasting that must be solved. The greatest pressure is being brought to bear by owners of powerful new stations for which there are no Class B wave lengths; they claim that with their new equipment of the most powerful and highest quality, they have as much right for a Class B wave as present broadcasters.

Many Class B stations, including our own church broadcaster K L D S, are not making use of all the useful time they have, and those thus far denied Class B waves strongly argue that Class B stations have no right to hold their wave lengths and not make efficient use of their time. Further division of time is demanded.

It is contended by some that religious stations are for propagandizing and should not occupy Class B waves. And others say that church stations are of local character and therefore should be licensed Class A.

It is unfortunate that K L D S is not making fuller use of its time on the Class B wave length. President Smith has strongly favored broadcasting on a much heavier schedule, and were we doing this we would be in a much more favorable position to meet opposition. A broadcasting station, to occupy an exclusive wave length, must perform a recognized public service, and be desired by a great number of people. Our station should be functioning as a real school of the air, with religious education as a corner stone. We have not fully lived up to our opportunities.

Elimination of the present classification of stations is anticipated at the conference called by Secretary Hoover, and in this event the present allotment of wave bands for the different classes of stations will be discontinued.

Where will K L D S be in the new classification? That is a question that vitally affects our broadcasting station. As a church we believe that K L D S has an important missionary work to perform.

Our church radio department should be represented at the Washington conference next month. We qualify for representation on at least four points.

ARTHUR B. CHURCH.

Sanitarium Needs Reading Matter

There is a scarcity of reading matter for those who are detained at the Sanitarium. Many are compelled to spend hours within the doors which might be cheered by a broader choice of reading, and this can be supplied from the abundance of the Saints' homes and offices, without cost to the institution.

Elder George E. Harrington is devoting his time to ministering to the patients lying there. A recent letter from him suggests the need of high grade fiction, and of current or month-old magazines and journals such as *The American, Ladies' Home Journal, Literary Digest, Woman's Home Companion,* religious books and stories, and the magazines and journals of the church.

Send such contributions to G. E. Harrington, care Independence Sanitarium, Independence, Missouri.

THEY SAY---

Beck: "Genius for toleration and reconciliation of conflicting views inspired by a common fidelity to a great objective is the highest mark of statesmanship."

Proverbs: "Where there is no vision the people perish; but he that keepeth the law, happy is he."

Beck: "Jazz is a musical crime."

On September 17, 1887, in Philadelphia, the centennial of the close of the Constitutional Convention was celebrated. President Cleveland spoke and said: "Every American should rejoice to-day, rejoice in his citizenship. He will not find the cause of his rejoicing in the antiquity of his country—for among the nations of the earth his *stands with the youngest.*"

Beck: "No student of our institutions can question that the Constitution is in graver danger to-day than at any other time in the history of America. This is due, not to any conscious hostility to the spirit or letter, but to the indifference and apathy with which the masses regard the increasing assaults upon its basic principles."

Shailer Matthews: "We sometimes wonder whether something of what we call tolerance should not more properly be regarded as indifference."

Coolidge: "The Constitution represents a government of law. There is only one other form of authority, and that is a government of force. Americans must make their choice between these two. One signifies justice and liberty; the other tyranny and oppression."

Beck: "A constitution is valueless unless a people has the spirit of self-restraint."

The Bible: "Thou shalt take no gift; for the gift blindeth the wise, and perverteth the words of the righteous."

Matthews: "It is always easy to see a saint in a dead relative, just as it is easy to see a statesman in a dead politician."

Franklin: "There is no form of government but what may be a blessing to the people if well administered."

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ORIGINAL ARTICLES

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

The Lesson of the Harvest Home Festival

Sermon by President Elbert A. Smith at the Stone Church, Sunday evening, October 11, 1925, on the occasion of the Harvest Home Festival. . . . . . .

Scripture Reading: Genesis, chapters one and two.

A Story of Cooperative Gardening

In connection with the scripture I have just read I would remind you of Paul's saying, "We are laborers together with God." In harmony with the theme of the evening, which has to do with our Harvest Home Festival and the religious lessons that may be drawn from it, I want to tell you first a story about cooperative gardening and then draw a lesson therefrom touching us as individuals first, and secondly touching us as a church.

In the reading we have just listened to, the statement is made that God made a garden and that he set man in the garden and told him to dress it and tend it. In other words, the first man got the first job; and the first job was gardening, and the first man was a gardener. The old couplet used to say, "When Adam delved and Eve span, who then was the gentleman?" The answer naturally is that the first gentleman was a gardener, a farmer, if you please. The House of Lords traces its origin back to a gardener, and the great House of Commons traces its origin back to the same source.

Even when Adam went out of the Garden of Eden, he went out to farm. God said to him, Behold every herb that bears seed and every tree that has fruit on it is yours to cultivate.

In the scripture lesson which you recognize as being from the first and second chapters of Genesis, we have a picture of creation. In the opening verses it is said that the earth was without form and void. It was chaos. And darkness covered the face of the deep. In the picture we see the hand of God moving in this darkness and in this chaos, bringing order out of chaos and forming the worlds and speeding them on their courses. Then his voice is heard saying, "Let there be light." The first red glow of the first morning dawned. We see him separating the water from the dry land, and the mountains and the plains appear; and the separation of the darkness from the day, so that as earth revolves and the sun shines day and night alternate. Then we see the green grass and trees cover the hills and vales. We see the animals appear. And finally man himself appears—poor, lonesome Adam, without a woman at home and without any gang on the street for him to run with. No wonder that he was lonesome. No wonder that he sought rest in sleep. How happy he was when he awoke and found Eve by his side!

We see God at his work. Six days he labored, and on the seventh day he rested from all his work. A laborer is one who puts forth energy for the accomplishment of some purpose, mental or physical. God labored. And certainly when we think about the infinite variety of plant and animal life and the tremendous vitality that was in each and every species to carry it down throughout the ages, we can realize that when the Lord God breathed this vitality into the animals and plants that he expended a tremendous amount of energy—he worked. When he sent the planets and suns whirling on their courses with speed and power never to diminish, certainly he put forth almost infinite energy. God worked.

And then it is presented to us that we may become colaborers with God, and this idea goes right back to the beginning. One of the first things he did was to plant the garden and then say to man, "Move in and tend it. We will establish a partnership." God gave man, as we have already read, the herbs and trees bearing fruit for his heritage, to cultivate.

Every Man Under His Own Vine and Fig Tree

That was primarily work. That was getting right down to fundamentals. The soil is back of everything, and this was the beginning of man's inheritance, right down in the garden next to the soil working with living things; the man and the woman and God working together in the garden.

That may be why almost every man has an interest in a garden. The average man when spring comes is fired with zeal and goes out and gets a lot of tools and seeds and starts gardening. (By July his garden may not look like Eden.) I think it is normal and right and proper that every man should have at least a small garden. I certainly would be lost to live in a city flat where I could not have a little garden and a little yard with rose bushes and fruit trees and vegetables to tend. And that may be why the world is lost to-day—too many city dwellers. The beautiful promise made of the millennium is that every man shall sit under his own vine and fig tree. I have a fig tree that I planted on the Irvington reunion grounds in California. If not allowed to sit under it, perhaps a cherry tree in Zion will do as well.

Seedtime and Harvest

Seedtime and harvest have been great epochs in all ages of the world. In nearly all literature, seedtime and harvest appear. It runs all through the Bible. There are hundreds of parables and illus-

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trations and figures of speech taken from seedtime and harvest. Seedtime is the time of prophecy, the time of faith. Whenever a cold winter is ended and the sun returns again to cheer the earth and the miracle of a new creation and resurrection begins all around us, man naturally enters into renewed cooperation with God and plants seed in the ground.

There has always been a great deal of glamour and romance about digging gold, and the discovery of gold in any part of the country draws men like armies from the ends of the earth. But men have taken more wealth from the earth with the plow and spade than they ever dug out with the aid of the pick and the prospector's pan. You cannot eat gold. If you were starving you could not possibly eat an ounce of gold and get any nourishment from it. It is not, in the literal sense, real wealth. But the men with the plow and the spade and the hoe have dug out of the soil that which has sustained the human race.

The Man With the Plow a Home Builder

The story of the "Covered wagon" tells us that when the immigrants heard of the gold strike in Southern California they divided at some point out west, and those seized with the gold fever threw their plows overboard and bought themselves pick-axes and miners' cradles; while those who were naturally home builders held to their original resolutions and kept their plows and seeds and kept on their course northwesterly. These latter contributed more to the real wealth of the Nation than all the gold seekers of California, for they were home builders.

West over prairies, through strange hills,
Calm pioneers fought on—
What? Was it gold that thewed their wills
And led to Oregon?
Long muskets hooked beneath their arms—
Afraid of none but God—
They carried plows to virgin farms;
Lean soldiers of the sod.

These were the men who saw wild grass
With creeping death astir;
Who fought red terror in the pass,
And braved the massacre.
They loved the smell of virgin soil,
The fertile feel of loam,
Yet mingled daring with their toil,
And so, at last, came home.

—S. Omar Barker.

I am happy to remember that though I did not share the dangers of those pioneer days, while I was a very small boy my parents moved to a section where the prairie was unbroken. It was wild and unfenced, just as God tended it and planted it with all his wild things. As I grew older it was my lot to break up many acres of that tough original sod. So I saw the transfiguration of that wild prairie of the west into homes; the dream that fired the men who went to Oregon. And there is the source of all wealth. It lies in the soil.

The Penny on the Rail

Again when I was a small boy on that farm the first railroad went through, and we boys heard the story about one boy who put his pennies on the rail and when the train went by it flattened them out so large that people took them for quarters. In some such way in ages gone by, alchemists thought they could transmute lead to gold. But mankind finally discovered a magic process of mixing sunlight and rain and sweat and muscle and transmuting black soil into gold, or, much better, into yellow wheat and yellow corn.

Seedtime always has been the time of expectation, while harvest time is the time of realization, the time when the golden stores have been wrung from the soil and are gathered in against the winter cold. That meant a great deal in early days when men lived in secluded or isolated settlements. Harvest time was more vital if possible than it is to-day.

Reuben Whitten's Stewardship

Some of you perhaps noticed a few days ago in the *Kansas City Star* in the morning edition a little story about Reuben Whitten. It told about a monument in the White Mountains which was erected to the memory of this man, who during the cold season of 1816 raised forty bushels of wheat, which kept his family and neighbors from starvation. This little settlement planted its corn as usual. There was a cold summer, and the seed rotted. They replanted it, and it rotted again. Finally, as the summer wore on fear settled down on the little settlement. When winter came they had very little to eat excepting the forty bushels of wheat which this man had reaped from the hilltops. He put it at the disposal of the community and rations were doled out daily. Harvest meant something in those days. Here was a man on the stewardship basis; all his increase was at the disposal of the community, and it kept the whole community alive. He didn't simply gather it into his own barns and say, "You starve while I feast."

Forecasting the Storehouse

There is no starvation imminent here, but this people have raised fruits and have taken them over to the Institute Building, from where they will be distributed to the homes of the poor and to the Sanitarium. And this, too, may be but a prediction, a little forecast of the time when men shall from the farms and gardens bring their surplus "in kind" into the storehouse of the Lord.

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Literally, if the harvests of the world should fail, the race would die. You cannot live on automobiles and the one hundred and one luxuries that are manufactured. If the gardeners and the farmers of the world should fail, we would all die.

But going back to the beginning of the story, a little story of cooperative gardening, the first point of cooperation between God and man was in the garden. God left the fruit for man to cultivate. He created it; he put into it its potentialities; he put the potentialities in life and left it for man to bring them out. Man was to be a colaborer with God.

God and Man Cooperate in Nature

Naturalists tell us that the cabbage, turnip, and cauliflower are all derived from the same root. One group cultivated it for the leaves and got the cabbage, one for the root and got the turnip, and one for the flower and got the cauliflower. I suppose that is the basis of Mark Twain's statement that "A cauliflower is only a cabbage with a college education."

It is also stated by naturalists that the peach and the almond came from a common ancestor—the bitter almond. When it was cultivated for the pulp, it brought forth the lovely, luscious peach; and when cultivated for the pit, by and by we had the paper-shelled almond. God put the potentialities in the ancestor and left it for man to work them out. I suppose that if all of the apple orchards of the world were blotted out, man to-morrow could go into the forest and get the wild crab apple and, given time, could bring back the Jonathan apple and the Grimes Golden. God put the potentialities into the little sour, dried-up crab apple and left them for man to bring out by culture.

The Fruits of the Spirit

Now to the application. We can carry this cooperation over into spiritual matters, and the spiritual is always more important than the material, because it is that which gives life to the material. We have been talking about the fruits of the orchard. Paul says the fruits of the Spirit are love, "joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." So that even as God made us colaborers with him in the garden and gave us the wild crab apple and left it for us to produce the Jonathan, and gave us the wild daisy, and left it for us to produce the Shasta daisy, having the potentialities in them by creation, so in your soul and in my soul he has placed the potentialities of the "perfect man in Christ Jesus."

God knows that in our present state many of us are hard and bitter and unpromising, but by cooperation with him and his Spirit for years and years and years, the miracle that was wrought in the daisy and in the apple may be wrought in your life and in mine, and the fruit of the Spirit by cooperation with God will adorn our lives, just as the apple and the peach adorn our orchards. God in the orchard and God in your soul. So these Christian fruits like the fruits of the orchard are not produced in a minute. Conversion is not instantaneous. But they are grown and developed and matured over long processes of time.

Constructive Christianity

This is formative and constructive Christianity. Sometimes I have illustrated what I mean by this illustration: If you were given an acre of black soil and were told to cultivate it, and you should devote all your attention only to keeping the weeds out of that soil, you would have a busy summer with nothing to show for your work. That is a negative proposition. You might hoe that acre of ground every morning until your back aches—and it does not take long to produce that result—and the next morning, especially if there was a little rain over night, you would find weeds in that garden. If you kept it up all summer, you would have nothing at the end of the season but bare ground, because your work would be solely negative. "Thou shalt not have any weeds in thy garden, and thou shalt not have any weeds in thy neighbor's garden." Some of us are more concerned about the neighbor's garden than about our own.

If you took that acre of ground and planted it as full as it would hold of fruits and vegetables and then hoed the soil, just incidentally as you were cultivating the fruits and the vegetables, you would kill the weeds, and by and by you would have it so full of fruits that there would be no room for weeds. That would be a positive proposition.

Do not let your religion become negative and all of the time watch yourself to keep something out of your life. Give your primary attention to putting something into your life. "Thou shalt cultivate." And while you are cultivating the fruits of the Spirit, tobacco using, liquor drinking, swearing, and what not will just incidentally be killed and cast out and rooted out, and your garden will be full of good things.

I pray God that in Zion we shall see on exhibition constantly the fruits of the Spirit, not just an annual exhibition or Sunday exhibitions, but that three hundred and sixty-five days of the year the fruits of the Spirit shall be on exhibition.

There Was a Sower Went Forth to Sow

Coming now to the general application. Alma says that he will compare the word of God "to a

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seed." That is a splendid illustration, because almost any seed has within it a secret that any scientist would give his right hand if he could unravel; that is, the secret of life. You take the little black apple seed and plant it in the ground. Finally there comes up through the soil a little shoot which grows and develops until it makes millions of times its own weight in matter and builds a great tree, and there annually hangs on it bushels of apples, each with several seeds, any one of which will produce that miracle. Think what God crammed into that seed. Alma likens the gospel of Jesus Christ to a seed full of life that science cannot understand or explain. You may plant that seed in your life, and by and by you will be able to see and know it is a good seed, because it has made you bigger and better. It is the work of this church to go out and plant that seed. Paul said, I have planted and Apollos watered, and God gave the increase. God stands ready to give the increase, but he waits for us to plant and cultivate. So the primary missionary work of this church is to go out and plant that seed.

We are reminded of that lesson again from this Harvest Home Festival. Jesus says there was "a sower that went forth to sow," sowing the seed of life. We are exhorted in modern revelation that we shall see to it, it is the seed of life we sow and not the seed of discord and bitterness. The solemn charge to us from the throne of grace is that we shall sow the seed of life, and that is the command to this church, and any sower that goes forth sowing the seeds of life may claim that God has sent him, while any sower that goes forth sowing the seed of discord may know that Almighty God has already repudiated him. Let us sow the good seed, and God has promised that he will give the increase.

TO DISTRICT AND BRANCH PRESIDENTS:

Do you need additional supplies to promote the Endowment-Stewardship campaign in your District or Branch?

Books on Stewardship, Graceland College Booklets, Circular Letters, Letters to Scattered Members, Organization Folders, Posters, Pledge Cards, Sermon Outlines for College Day.

Send to the Presiding Bishopric, Independence, Missouri, and your needs will be supplied promptly.

God Is Moving With His People.—No. 3

BY CHARLES COUSINS

As we have observed that in 1917 God spoke to the church, telling that the hour had "struck for Zion's redemption," we could expect now that the work of the church would be put in shape for bringing about the redemption. The Lord emphatically stated that "mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly concerning their duty, and the things which I require at their hands." And it is quite evident that when the elders were prepared to teach the people more perfectly, the work towards the redemption would be able to move more rapidly than it has done.

Since that time there has been quite a change effected, and this change has placed the church in a more complete condition, so she can function better in developing a perfect man, both temporal and spiritual.

According to the view of the writer, the church is constituted to-day of various departments as follows: Missionary, pastoral, bishopric, religious education, women's activities, health, and recreation and expression. We believe there will also be need for a labor department.

In 1917 it cannot be said that the church was so constituted. Still there were among the Saints what were known as the Sunday School Association, the Religio, and the women's organization. But these organizations were not a part of the church. They were outside the church, working separately from the church and electing their own officers, etc., without being subject to the General Conference or the general authorities of the church. Yet the object of these organizations was to be a help, or, as they were styled, auxiliaries to the church.

Much good work has been accomplished through these organizations, and to my mind they were much like Sidney Rigdon, who was preaching the principles of the gospel without authority from heaven. But when men came to him vested with power and authority from heaven to preach the gospel, he accepted it, and then he also was vested with power and authority to administer in all the ordinances of the gospel. (See Doctrine and Covenants 34: 2.) In this same section Sidney Rigdon was told he was sent as a forerunner to prepare the way for better things. And just so we believe these organizations were forerunners for better things, for when the light shed in upon the minds of those who comprised these organizations caused them to see that they were in the wrong place, they became willing to be dissolved and to take their place in the church where

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they should be. It must be remembered that the church is one body, not many, though it is made up of several departments.

This transition from separate organizations to departments in the church, together with their status in the church, is explained in the HERALD of January 23, 1924, pages 82, 83, as follows:

The Status of the Departments

Just what is the status of the Departments of Sunday School, Women, and Recreation and Expression? This question has been asked, and the superintendents of departments think it wise to join in a statement of their official opinion of this matter.

A Bit of History

1. The Woman's Auxiliary in its general convention of 1920 passed the following resolution:

"Having in view the necessity of making changes to meet new conditions of church work, and to complete the transition of the women's organization from a separate society to a department of the church, we see that the ultimate abolishing of the constitution under which we have been working will be inevitable, and inasmuch as some changes in the officers seem advisable now, we authorize the executive committee of the department to make such changes in the governing rules as developments demand in harmony with the church authorities. And in order to further facilitate the work of the executive in meeting the demands likely to be made upon our organization, we authorize our general director to appoint such officers as she may consider necessary in place of the present corps."

2. The Religio Department in its general convention of 1920, voted to adopt the recommendation of the superintendent of the department:

"We suggest dispensing with the present constitution as a separate rule of action and the incorporation into the general church law such necessary provisions as may govern this department."

3. The General Sunday School Association in its general convention of 1922 voted to concur in the recommendation of the general superintendent, and asked him to recommend plans as soon as possible. His recommendation was as follows:

"It would seem to your superintendent that the Sunday school is an integral part of the church, and that rather than set itself up as a governing body it should not think to form any new constitution but submit itself to the control of the General Conference of the church. We would respectfully urge that this be the action of this body. If such action were taken, it would throw Sunday school business on the General Conference floor, where we believe it should be."

Effects of Acts of Convention

The acts of the convention cited above are interpreted by us as having the following effect upon departmental administration:

1. They placed the responsibility of the work to be accomplished by the departments and the church upon *all* who were the constituent members of the church. The members composing the groups—the local, the district, or the general organization—could pass legislation for the respective departmental activities within the respective groups—local, district, or general—as was deemed wise and for the best good of the group as a whole. To illustrate:

a. The General Conference could pass legislation affecting the general departmental work;

b. District or stake conferences could pass legislation affecting the work of the departments within their various territories in harmony with rights of legislation that were in the province of district or stake control;

c. Branches in their business meetings could pass such legislation affecting the departments within the branch as was the province of the branch so to do. . . .

A. MAX CARMICHAEL,
Department of Sunday School.
F. M. MCDOWELL,
Department of Recreation and Expression.
DORA PANKEY GLINES,
Department of Women.

The above is evidence that the work of the church is become more permanently and more fully organized, that it may be able to meet the demands which are made of it.

And when the social program which was approved by the action of the last General Conference is put into operation, then the church will be able to take hold of a child from birth and, by training through the various departments which are in the church, develop him into a perfect man, physically, mentally, and spiritually. And this is what we believe the Lord has intended, to make men complete in body and in spirit.

Another feature in which I believe advancement has been made, is Graceland College. The college now is being utilized to prepare our young people, both male and female, that they may move out into the various walks of life, and, as they do so, be able to clearly represent the church. Also Graceland serves to fit and qualify those who may be called to minister in the ordinances of the gospel. This the church was advised to do long ago. In 1832 we have the following advice given:

> And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.—Doctrine and Covenants 85: 21.

We also find similar instructions on this line in Doctrine and Covenants 87: 5 and 90: 12.

There is no doubt whatever that when an individual has acquired an education to obtain a knowledge of things as outlined in the above paragraph they are then instructed more perfectly, and are much more able to magnify their calling when sent forth to tell the gospel story to fallen humanity.

In this matter Graceland College is doing her part, and we believe she is doing it well. Though the writer is five thousand miles away, we have been pleased to receive reports from individual students

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that confirm our confidence in the work which Graceland is doing for our young people. May the Lord prosper Graceland.

At the present time our attention is being called to the plan of stewardship, which is being ably set forth in the HERALD by Bishop Carmichael. It is included in what is called "Our social program," and is held forth as being qualified to cure some of the present evils which exist among mankind, and of putting all men on an equal basis. This was and is the intention of God, "that one man should not possess that which is above another" (see Doctrine and Covenants 49: 3), and it is intended that man shall use the talents which God has given him, or, as the Lord says in Doctrine and Covenants 81: 4:

> . . . improve upon his talents, that every man may gain other talents; yea, even an hundredfold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

It is quite evident that no man ever created his own talents, any more than he ever created his own body. God created mankind. He also created the earth and all things therein for the benefit and use of mankind—not for one man or a few, but to serve all. And he has asked all men to use their powers of body and mind, not solely for their own benefit, but also for the benefit of their fellow men. By so doing they will be able to show that they not only love their God but also their neighbors as themselves.

The writer is of the opinion that this plan of stewardship is the only thing that can solve the economic problem and bring about an equal distribution of wealth. And as a people we shall have to enter in and occupy, if ever our redemption is going to be effected. The Lord told the church in 1834 that they could have been redeemed then (see Doctrine and Covenants 102: 2); but they were not redeemed. He has also told us that the time has come for our redemption. Now is the time for our redemption to be accomplished, if we will only allow ourselves to be led by those whom God has appointed to be our leaders. He says:

> And if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place.—Doctrine and Covenants 107: 13.

As a matter of fact, the Lord has informed us that he would raise up a man to lead his people, that their redemption might be accomplished. In his words there is no uncertainty. Listen:

> Behold, I say unto you, The redemption of Zion must needs come by power; therefore I will raise up unto my people a *man*, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be.—Doctrine and Covenants 100: 3.

Yes, God has said he would raise up a man to lead his people to their redemption. And as the "hour has struck for the redemption of Zion," the man certainly must be there in his place as the leader of the people of God.

Let us give heed to the warning voice of the Master who says: "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."—Doctrine and Covenants 81: 3. And move on unto perfection, that the saying of the Psalmist may be brought to pass: "Out of Zion, the perfection of beauty, God hath shined."

These few items we believe are evidence that God is moving with his people.

NEWS AND LETTERS

Central Michigan Conference

Central Michigan district conference convened at Beaverton October 3 and 4, Elder William Grice preached the opening sermon Friday evening, which was enjoyed by all. Saturday morning at eight-thirty prayer meeting was held. At ten o'clock conference opened for business, and right from the beginning to the end a fine brotherly, peaceful spirit prevailed. Reports were read and accepted. The report from the First Presidency and Presiding Bishopric regarding the raising of funds for Graceland College was received, and provision was made for the people of this district to do their part. The report of our late reunion was received with joy, when we found that we had nearly one thousand dollars left in the treasury. The money was raised by subscription and collections, and no charge was made for meals. It was voted to hold another reunion in 1926 at Midland. The officials of the city invited us to return.

At 12 o'clock the conference adjourned to partake of the good things that the ladies had prepared in the basement of the church. At 2 o'clock another business session was held, and after a few more reports were read we proceeded to elect officers for the different departments for the coming year. Elder William Grice was chosen to act as district president, with power to choose his assistants. He later named the following brethren: Elders Otto Bartlett, E. S. White, Matthew Umphrey, and M. A. Sommerfield. Sister Mildred Mitchell of Bay City was chosen to act as secretary, Sister Gladys Umphrey having resigned. A vote of thanks and appreciation was offered to her for her kindly assistance and service in the past. Elder William Methner was chosen treasurer and sustained as Bishop's agent. Elder Willis Schrock and wife were chosen as chorister and organist. Elder S. T. Pendleton was chosen press correspondent.

Sister George W. Burt was chosen to represent the Department of Women, with power to choose her assistants. Elder Earl Burt was chosen president of the Department of Recreation and Expression, with power to choose his assistants. He was also chosen to suprintend the district Sunday school, with power to choose his assistants. He named Eugene Harder and Marshall McGuire. The heads of departments were chosen to represent the reunion committee for 1926. The name of Marshall McGuire was presented for ordination to the office of priest and indorsed. The name of Richard Stewart for ordination to the office of elder, which had been provided for previously, and provision was

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made for both to be ordained at the Sunday morning prayer meeting. At five o'clock the conference adjourned until the evening, when a fine program was rendered by the Department of Recreation and Expression.

At 8.30 Sunday morning we assembled for prayer service. The brethren named were ordained and a number of fervent prayers were offered for the good of all and for Zion's redemption. A fine spirit prevailed. Zion's beautiful songs were sung and testimonies borne, while the spirit of prophecy was manifested three times. The people were counseled to have faith in God, that his Spirit was peace, love, joy, patience, godliness, and that he was leading his church through his servant Frederick M. Smith, and the time would soon come when the faithful would receive the great endowment which had been promised to his people so many years ago. Brother Byron Bartlett was called to the office of elder and Brother Hulbert to the office of teacher.

At eleven o'clock Elder E. A. Goodwin was the speaker. He stressed that stewardships is the timely program of the hour and that we are our brother's keeper. All seemed to enjoy the many thoughts that he presented. The Sunday school held their session at 2 p. m., the juniors in the basement, Eugene Harder in charge, and the seniors in the main auditorium, with Earl Burt in charge. He and Elder Goodwin gave fine talks in regard to our Sunday school work. After this meeting a large number went to their distant homes, while quite a number remained for the evening service, Elder S. T. Pendleton being the speaker. There were about three hundred people present on Sunday, and we hope that all returned to their homes with a greater vision of the work of the church and with the desire to put in operation the great program. We adjourned to meet at Whittemore in October, 1926. S. T. PENDLETON.

Kewanee District

I appreciate very much the splendid things found in the church papers. I do not see how some people can get along without them. I think the church papers are better than they have ever been, and consider them as necessary as the furniture in our homes.

I have been busy all summer, and since August 30 I have been very busy holding special meetings, and am now in the fifth series. I still have one more place to visit before I have completed my six-week program of special meetings. The branches affected in these special meettings are as follows: Dahinda, Galesburg, Kewanee, Joy, Buffalo Prairie, Millersburg, Rock Island, and Moline. In most cases the Saints have done very well in supporting these meetings, in spite of the fact that we have had considerable bad weather and bad roads.

I have been using the Ford in church work of late, and at Joy, Buffalo Prairie, and Millersburg the Saints loaded my car with apples, vegetables, canned fruit, pickles, etc., and even gave me a live rooster to take home to the wife and children and half a gallon of religious honey. The reason why I call it religious honey, is that the brethren took it from between the studding of the Buffalo Prairie Church. They took off some of the weather boarding and procured thirteen gallons of honey. We appreciate the kindness of the Saints of this district very much, and only hope we can prove worthy of their love and esteem, and can make our services among them worth while. May God's blessing rest upon them.

During the week of October 4 to 11, I had the pleasure of being with Brother C. B. Woodstock, general Sunday school superintendent. We traveled about 270 miles together in the Ford, and Brother Woodstock spoke about ten times in the interest of the Sunday school and other departmental work, reaching almost every branch in the district. This work of Brother Woodstock is somewhat of an experiment, but we feel that his visit among us did considerable good, and think that with the proper following up much good will finally result. Brother Woodstock, having been a schoolteacher for almost a quarter of a century, is well qualified to instruct the Sunday school and Religio workers in their work, that they might become more efficient. He thought I would get tired of hearing him discuss the same subjects every night, but he used such variations in presenting the matters that it was always very interesting. Of course we were quite amused and had considerable fun over his trying to tell the people about Elijah feeding the ravens, but then Brother Woodstock isn't the only one who sometimes gets the cart before the horse.

The Saints and friends of the Tri Cities are somewhat saddened to learn of the serious sickness of our young brother, William (Fritz) Stiegel, who has recently undergone an operation for appendicitis, and is now quite seriously ill at the hospital. This illness has revealed the fact that our young brother has a host of friends, both in and out of the church, and we are looking forward to his recovery and his return to activity in our midst.

Many of the Saints of this district are deeply interested in the stewardship plan, but the monthly "stewardship" group meetings that are held in three divisions of the distrist are not as well attended as they should be.

We are arranging our forces and preparing for the Graceland College Endowment Drive, which we expect to see go over the top if those who have been assigned special work in this connection will do their part.

The general outlook for a practical application of our religion is very bright. We look forward with hope in the success of Zion's cause. E. R. DAVIS.

MOLINE, ILLINOIS, October 13.

Stewardship and Junior Church Work

(A letter to the First Presidency.)

According to previous arrangements, on August 30, in company with Brother and Sister John Blackmore we commenced a tour of the district in the interests of "stewardships and junior church work."

Our first branch was Mallard, where we found that the people were quite anxious and willing to enter into the spirit of the service, and they did certainly try to improve their opportunity of getting a better understanding of these two phases of our work.

We held forth there for six days, with three sessions each day. Although the weather was extremely warm and uncomfortable, it did not detract from the interest.

Our next branch was Cherokee, where we had to change our program to suit existing conditions. While we were able to hold only two sessions each day, yet the matter which was presented seemed to be thoroughly enjoyed by all who attended. From here we went to Deloit, where we met with a hearty reception, and a keen interest was shown during our entire stay. We stayed there six days, as we had previously done at the other places which we visited.

After concluding at Deloit, we spent one Sunday, or rather two services, with the Gallands Grove Branch, returning from there to Dow City for the evening services and for the services of the two evenings following. We then spent three days at Denison, going from there to Coalville, where we stayed for an entire week with profit to the membership, who seemed especially interested.

The phase of the work stressed by Sister Blackmore was that of the methods generally used to interest the child in religious education. The materials used were pictures and related stories of prominent Bible characters. Object lessons were used to convey moral truths. Each service was concluded with an interesting story from our Church History or the Book of Mormon, with a review of the story of the previous day. From the interest given, it was plainly seen that their young minds were keenly alert to grasp the truths presented.

Stewardship was stressed under topical headings.

1. We are stewards over "Original Nature," indicating all capacities with which birth has endowed us.

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2. We are stewards over "Acquired Abilities," i. e., all that experience has given to us, such as knowledge, skill, and attitudes.

3. We are stewards over all of our "Opportunities," wealth being considered an opportunity to do; also our opportunities for culture and achievements.

Financial stewardships as outlined by Bishop Carmichael, occupied its place at the close of each series.

We feel that the five weeks were of more than ordinary interest to our membership, as it was somewhat of a departure from the beaten path of sermonizing and included the important place of teaching, thus giving more latitude for the exchange of thoughts and comments.

Thus five weeks soon sped by in which some eighty services were held and a keen interest manifested by those attending, with a pressing invitation for a return effort.

While this effort was intended more especially for the membership, yet to my mind it was real missionary work to a large extent in behalf of the children or younger generation, and the way the adults would sit and listen showed they were interested likewise.

One thing that made its impression on me while at Coalville was, while in conversation with the president of the branch, he said that on the Sunday morning when he made the first announcement for the college drive a brother was immediately impressed by the Spirit to make his contribution then, so that it would be a help to put it across, and ere the president had taken his seat he was on his feet and subscribed one hundred dollars, with the result that another brother did likewise. Another then made his contribution, thus putting over half of the amount asked for. When I heard of that the thought occurred to me, Why wouldn't it be a good thing to put this across now, thirty days ahead of the schedule? So, getting permission to go ahead, before the day closed we had another hundred and fifty added, with the result that before the month went out we had the entire amount subscribed and nearly fifty dollars over. When we left the service last Sunday eve, they had fifteen more added, and we have the assurance that it will all be paid practically before November.

During the past month three have been baptized in the district, and while there are some things to discourage, yet in the main I think progress is manifested.

The field seems to be calling for more help than we are able to give. In the language of Brother Traxler, who has done quite a little labor during this year, "Brother Mussell, there are at least eight places now where openings could be made and work done." I know some of them also, but of course we can do only so much, and I think my work is more especially among the branches, or the membership, as they are calling, "Why don't you come and stay longer with us?" So what is a person going to do?

My report so far as sermons for the past month is almost a blank; yet, as I stated formerly, we have held forth in some eighty services and have tried to be of use whereever needed and still have kept self in the background in order to give others the advantage of hearing from those who are with us only occasionally.

Sincerely your brother in the covenant,

DES MOINES, IOWA, October 7. F. T. MUSSELL.

Waterloo, Iowa

Elder E. A. Davis, district missionary, was here and held some meetings in the interests of stewardships and Zionic problems. The Saints feel encouraged to continue in their efforts.

Several of our number went over to Oelwein to hold a joint meeting with the Saints there, and this was enjoyed by all.

We hope to have them meet with us in like capacity soon. We are all in this district trying to get together more and make stronger efforts in building up the church work.

People Want a Practical Religion

(A letter to the First Presidency.)

Just a brief note to acquaint you with my activities and the outlook of the work in this part, which I believe will be of interest to you.

I have just closed a two weeks' campaign here at Bellaire, resulting in the awakening of the Saints to a marked degree and the baptism of six into the church. One of those baptized is a man about forty years old and a cabinetmaker by trade, employed at the present time by a large Wheeling Furniture Company. He manifests the true spirit of consecration and has expressed his willingness to give his life and service to the great task before us in the redemption of Zion.

I proved to my entire satisfaction during this effort that the practical aspects of our message are what the thinking people of the world and of the church want to hear. The following are some of the subjects I discussed during this campaign:

Does the world need religion? The life more abundant; The measure of a man; Growing aright; Cleaving with purpose; I WILL, the victor; The principles of Christian stewardship; Examining yourselves.

The night I lectured on stewardships, I secured $48 in money and pledges for the Graceland Gymnasium, and about a dozen Saints asked for inventory blanks and expressed their intention to enter upon the stewardship basis. I furnished them with the blanks, and they will be instructed and directed in their work of filling them out by the proper authorities.

In response to your call for "stewardship month," I am starting to-day on a visit to each of the branches in the district to outline the program and encourage activity.

The Spirit of the Lord is with us.

Yours in Christ till Zion shines,

BELLAIRE, OHIO, October 4, 1925. THOMAS L. CLARK.

Portland, Oregon

October 6.—This evening our quarterly branch business meeting convened at the church. After the usual reading of minutes, reports, etc., the following motion was passed: "Moved that any man that has been placed under silence by proper authorities of this church be denied the privilege of speaking from this pulpit or any pulpit under the jurisdiction of this branch until said person has been reinstated in his office and calling by the proper authorities of this church."

The matter of a more extensive publicity campaign was discussed, and various good suggestions were presented for the furthering of the publicity work. Also the missionary work was mentioned and commented upon by our missionary, Elder Eli Bronson. A missionary effort is being planned for this city some time during the coming winter, and a branch budget is to be prepared during the coming quarter to cover regular expenses and publicity and missionary work. There were also some favorable comments and encouraging remarks upon the outlook for immediate establishment of stewardships and the Zionic plan.

The business meeting was preceded by a supper, served in the basement by the Department of Women, to raise funds for spcial purposes, such as their subscription to the branch Ford.

The young people, and older ones, too, are becoming enthusiastic over the prospects for a wonderful young people's convention to be held at Portland on Friday, Saturday, and Sunday, October 30, 31, and November 1. President Frederick M. Smith has promised to be with us, and we anticipate a spiritual feast and much encouragement and instruction. The meetings will be given under the auspices of the young people, but all are invited, regardless of age.

Sunday morning, September 27, we had the pleasure of listening to a sermon by Elder Swen Swenson, the first he

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has preached here for years, but we hope not the last, as everybody who knows him loves him.

In the evening of the same Sunday Brother M. A. Etzenhouser was the speaker. His sermons on the stewardship plan and the redemption of Zion are always appreciated by the forward-looking Saints.

Omaha, Nebraska

October 14.—A normal Bible class conducted by Sister A. A. Thiehoff has begun its fall work, meeting at the church on Monday evenings.

Our branch has listened throughout the month of September to sermons on stewardships, the pastor discussing various phases of this current topic and pointing out our duty and privileges in connection therewith. During October other members of the priesthood will give their viewpoints on the subject, High Priest Carl T. Self opening the series on the morning of the 11th with a thoughtful exposition of the necessity for a spiritual adjustment, a mental attunement, before one can successfully line up with the temporal plan.

Our young brother, T. Howard Elliott, left us on Friday, September 18, to enter Washington University in Saint Louis, his native city. The young people gave a farewell party in his honor at the home of Brother and Sister Robert Gibson, on the evening before he left. He will be greatly missed by all the branch members, and a multitude of good wishes go with him.

Two Latter Day Saint homes have recently been gladdened by the arrival of new members of the family. Brother and Sister L. C. Larsen had their young son blessed on September 20. Brother and Sister Raymond Rumel are the proud parents of another daughter. We trust the blessings of health and happiness may always attend these little buds of promise.

Sister Mildred Winder, who has made her home for two years with Brother and Sister Fredrick, returned to Chicago on September 20. She obeyed the gospel while in our midst and endeared herself to the hearts of many.

Branch President B. M. Anderson returned September 26 from his enforced vacation in Colorado. He is much improved in health and able to take his place once more in the activities of the branch. On October 11, Brother Anderson, in company with Brothers Carl Self, H. A. Merchant, and George E. Steele drove to Fremont, where a Sunday school organization was effected in the afternoon.

District conference at Walthill October 3 and 4 was ushered in by an all-day driving rain which made roads impassable, and as a result some parts of the district were not largely represented.

On Sunday morning, September 27, Brother Cecil Burton was ordained to the office of deacon. This young man has proved himself, in the brief year he has been in our city, a valuable assistant in all good efforts in the branch. He has been acting as second assistant of the Sunday school and in other ways has evidenced his willingness to serve the branch. District President H. A. Merchant, with considerable evidence of spiritual impress and vision, offered the ordination prayer, which indicated a path of service opening before the young brother. We trust he may be blessed and find joy in the consecrations he is making.

Saturday, October 10, death claimed the young wife of Brother Everett Gamet, a little son being left to the care of the bereaved husband as a parting gift from one whose life had been joyous, bright, and loving. The funeral services were held Monday, Sisters Frederick and Fleming giving musical numbers, accompanied by Sister Waller. Pastor Whalley offered prayer, and Doctor W. H. Holler delivered the sermon. The sympathies of all the branch go out to the family so suddenly bereft of a cherished wife, sister, and daughter.

Sister Christiana Waller, of San Francisco, California, arrived Monday, October 12, to visit at the home of Brother and Sister Anderson for a week. At the church dinner and Sunday school officers' and teachers' program on the 14th, she sang an interesting group of songs in her artistic and charming manner. Sister Waller is a devoted young Saint, fresh, wholesome, and inspiring in her outlook upon life and her religion of joy and good will. She has been as a sunbeam of happiness to scores of our missionaries and their families as they come and go through her home city. It is a pleasure for many of them to try to repay in small measure her unfailing hospitality of the past, during this her brief vacation visit in Los Angeles, Independence, and Omaha.

Other visitors have been Brother Creel, of the Indian mission; Sister George Geeth, of Logan, Iowa; a cousin of Doctor Merchant; and Sister Anna McElrath, of Wessington, South Dakota, a sister of Brother Willis Pruden. Sister Clara McDonald and daughter Helen, of Moorhead, Iowa, are among the new additions to our membership.

Brother David Lewis gave a short but interesting sketch of the Book of Mormon on the evening of October 11, drawing several good lessons from the experience of those early inhabitants.

Good Conference at Toronto

(A letter to the First Presidency.)

The Toronto district conference was held in Toronto, October 3 and 4. The sessions were well attended.

Secretary's report showed a membership of 1,510, a gain of 55. Thirty-seven baptisms. Fifteen branches in district, one new branch at Beeton.

Officers elected are same as last year with the exception of W. F. Clifton, who was elected superintendent of Sunday school and Department of Recreation and Expression; and Floralice Miller, home study worker in compliance with the suggestions of the general department heads.

The speakers on Sunday were Elders David and James Pycock and Bishop A. F. McLean. All three sermons were on stewardship.

The prayer service was the largest and best we have had for a few years. At this time Brother Martin A. Ware of Niagara Falls was ordained of the office of elder. Patriarch Shields admonished the Saints to stand by the First Presidency and leading quorums, and told of how his prejudices had been removed since last General Conference.

There seems to be a better understanding among the Saints of the social program of the church and of some of its problems. All attending the conference were anxious to learn and appeared to be very happy and sociable. A splendid feeling existed throughout the two days.

FLORALICE MILLER, *Secretary.*

TORONTO, ONTARIO, October 6.

One-Day Meeting and Dedication at Star, Michigan

Sunday, September 27, a one-day meeting was held at the Star Branch five miles east of Alba. The main feature of this meeting was the dedication of their little church. Although it was quite rainy in the morning, by nine o'clock there was a nice gathering of people present, visitors driving from Grayling, Bellaire, Boyne City, Vanderbilt, and Gaylord.

The prayer service was in charge of District President Allen Schreur, Brother Dean Osborne, and Brother Herbert Morey. The Spirit was present to a marked degree in the opening prayer by Brother Morey, and it continued throughout the meeting.

At half past ten Allen Schreur gave a talk for Graceland College which seemed to be well received. He was assisted by Brother Dean Osborne.

At noon a picnic dinner in the church was enjoyed by all, and at two o'clock Elder Arthur Stark preached the

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dedicatory sermon, using for his text the first verse of Psalms 127: "Except the Lord build the house they labor in vain that build it." His sermon was very good and brought much encouragement to those who had labored hard to erect the building.

After the sermon Brother Stark and Sister Faulkner sang a duet, "Jesus leads," then Brother Allen Schreur very feelingly offered the dedicatory prayer.

At half past three Brother Herbert Morey preached an interesting and spiritual sermon on the text, "I will build my church." He was assisted by Brother John Paulson.

The services of the day closed with the singing of "A parting blessing" from the Zion's Praises. All felt they had spent a profitable and enjoyable day in the Lord's service.

Flint, Michigan

Things are moving along very nicely in Flint. Our churches are getting back into the stride for winter, and musical activities are taking on new life.

Quarterly union sacramental meeting was held Sunday afternoon, October 4, being very well attended, with a good spirit of unity present. The various departments are making strenuous efforts to raise the necessary money to complete the Niles Avenue Church, and we are hoping to have it in good condition for winter.

The young folks of the district are planning a Halloween party near Orion, October 30. We must not forget that Flint will be well represented at the state convention of young people at Grand Rapids October 24 and 25. President Floyd M. McDowell and Apostle E. J. Gleazer are expected to be present.

On Saturday, October 17, the ladies of our three local churches are putting on a baked goods sale at one of the down-town stores.

At our regular bimonthly business meeting October 5 Elder Arthur H. DuRose was chosen to preside during the year 1926. Our reason for choosing the presiding officer so early is that it permits the president elect to plan for the coming year's work and have it in shape to present at the December meeting, which is the annual election of officers.

Our semiannual district conference was held October 10 and 11 at Detroit Central Church. Elder W. L. Bennett was chosen president of the district, with Elders J. Charles Mottashed and Arthur H. DuRose as counselors.

Flint is getting ready to "Go" on the Graceland endowment drive, and we expect to do our bit.

One of our members recently suffered a very serious accident in one of the local factories. Brother Emery Pinder in his duty as a millwright was repairing a coal conveyor when some one started it. He was caught by the buckets and dragged through a two-foot square hole four times and then dumped on to the coal pile. It was surely the mercy of God prevented him from being torn limb from limb. As it is, he is in the hospital progressing very nicely.

Centralia, Washington

October 8.—Our sturdy few are still struggling to remain upon the "old ship of state." Of late we have received a shaking up, yet our mooring is still anchored in the center of the harbor, safe from the rocks on the shore.

Within the last seven weeks we have welcomed five visiting elders in our community, and they have brought encouragement and strength. First to come was Elder Marcus Cook, our newly appointed district president, accompanied by Elder Eli Bronson from Portland District.

Brother Etzenhouser, who assisted very materially at the late reunion, appeared on the scene September 27 and occupied the pulpit at the morning hour with a well-directed and instructive sermon, leaving immediately after for Portland, Oregon.

Elders Swen Swenson and A. C. Martin have just left for other fields. Brother Martin held a series of meetings lasting one week and presented a strong and affirmative message. Elder Swenson gave two old-fashioned and magnetic sermons full of truth and practical information and experiences. Their reassurance of God's omnipotent power to direct and save his people has greatly strengthened this body of Saints. We sincerely welcomed their messages of light and peace in our midst, but regret their departure. We ever pray that God's Spirit may always be with them.

We had one baptism here this summer, a young lady, Branch President Carl Crum officiating.

Some awakening has been effected in our membership of late. We hope for a greater zeal to manifest itself in the priesthood, and with the membership as well.

We are anxiously awaiting the 22d, 23d, and 24th of this month, the dates of the first young people's convention for the Seattle and British Columbia District. Portland and Spokane have planned to join in this assemblage at Seattle.

A visit from President F. M. Smith is being anticipated with interest.

We solicit your prayers in behalf of the convention, that it may prove a success and be a strong spiritual uplift to all who may attend, as well as to neighboring communities and districts.

May right and truth prevail and the Saints of God prove faithful until the end, is my sincere prayer.

421 Jefferson Street. LULA PREMO.

Elder Harpe Enjoys Presenting Stewardships

(A letter to the First Presidency)

I was able to be out yesterday to the church for the first time for a week. (I had been in bed almost one week with the influenza.) I was blessed far beyond my anticipation. The power of the Spirit was felt greatly. The audience was also blessed and was in attune with the subject of stewardships.

We also spoke on the same topic in the evening, and it was the best effort, so some of the members say, I have made while I have been holding forth at this point. To God be the honor and glory. If the endowment is greater than I enjoyed in my two efforts yesterday, I would ask the Lord to withhold some of the Spirit, as it was more at times than I could stand.

Dear Brother F. M., I was permitted to see some of the great future that stewardships will bring to this people as they fall in line with the same. I was carried away into the future while I was preaching and saw you, my dear brother, working to the end that stewardships was the thing God wanted his dear children to engage in *now*. I can and will use my influence among the Saints to assist them to see their privilege.

I trust God will continue to bless all of you.

TOPEKA, KANSAS, October 12. C. E. HARPE.

Gray's Harbor Branch

ABERDEEN, WASHINGTON, October 10.—I am glad to report the work in this branch is still going forward.

We have long needed a missionary service, and recently we have been repaid wonderfully in this respect. Brother Swen Swenson, of Cameron, Missouri, while on a tour in the West, visited us and preached three wonderful sermons for us. Brother Swenson visited the Pacific Northwest eight years ago, so he had the pleasure of renewing old acquaintances. This Swedish brother was well liked by all.

We have also had the services of Brother M. H. Cook, president of Seattle and British Columbia District.

The young people here are looking forward to the young people's convention at Seattle. President F. M. Smith is expected to be present.

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Independence

Stone Church

The Just Folks Sunday School Class entertained with a poverty social in the dining hall last Thursday night. The social was given in the interest of the Christmas offering, and a very successful evening was reported.

Brother R. V. Hopkins met with the old people in prayer service Sunday afternoon and will also meet with the Saints in Group 19 on Wednesday evening, October 21.

At the Stone Church President Elbert A. Smith spoke at eleven o'clock on the subject, "Your tongue." He argued that the gospel should apply to the whole man—hands, heart, brain, and tongue. James says that the tongue may be "set on fire of hell." A man with such a tongue may set on fire his own home—not his house, but his home—many homes are burned out while the house yet stands in excellent condition. Or he may set on fire the neighborhood, burning up old friendships. This is the worst type of incendiary. Such a man may set on fire his own spiritual life in the church and even burn up the spiritual structure of others. On the other hand, Isaiah saw an angel take a live coal from the altar and touch his (Isaiah's) lips with it. Isaiah went forth enkindled from heaven.

The speaker then applied the gospel law to the home, the neighborhood, and the church. A man may beat his wife with a club and get arrested; but if he beats her with hard words he is quite likely to go free. The law of kindness should govern speech in the home. There are three magic words, "I love you." Let both husband and wife use them often; they will settle many quarrels. If you do not let the "sun go down on your wrath" in the home, it will never go down on a divorce in that home. In the neighborhood the Golden Rule should apply. Keep your hands off your neighbor's person and your tongue off his name. Shakespeare said, "Who steals my purse steals trash, but he that filches from me my good name, robs me of that which not enriches him, and makes me poor indeed."

In the church the commandment long ago was, "Thou shalt not be a talebearer among *thy* people." That is good counsel for members of any church. If you hear gossip, ask two questions, Is it true: If true, is it such a story as you should repeat? Paul said, "Speaking the *truth* in love." Is the story one you would tell about those you love?

Words killed McKinley. Radical propaganda fired the brain of the man who fired the bullet. Words killed Joseph Smith. Words killed Lincoln. The volume of abuse directed at him at home and abroad filled with hatred the brain of a half-crazed actor who fired the fatal shot. On the other hand, words may heal. They may comfort. They may save. Jesus said, "My words are life, and they are light." We should heed Paul's advice and think on those things that are fine and "of good report"; then our conversation will be constructive and healing.

Next Sunday morning President Smith will speak on, "Your heart." This will be the second of a series of practical and personal Sunday morning sermons at the Stone Church.

In spite of the fit of winter that suddenly blew out of the northwest Sunday morning, services in Zion had about the usual attendance. Early morning prayer service of both old and young show some decline in numbers, but those present enjoyed a splendid service and were well repaid for their effort. Sunday school found most everyone out, as usual, as did the other services the rest of the day.

The Religio is growing decidedly. The change from Friday evening to Sunday at a quarter of six must be meeting the conveniences of a great many, or our corps of excellent teachers is being so well advertised that the Saints cannot pass up the chance of attending.

The sermon of the evening was by Brother U. W. Greene, who spoke on the subject, "Why I am a Latter Day Saint." It was a truly beautiful and inspirational talk and left all who were privileged to hear, the feeling that an added testimony of God's goodness to men had been given them. Splendid musical numbers, both vocal and instrumental, preceded the sermon and produced an appropriate setting.

All persons interested in enrolling in either sociology or economics at the Institute are requested to meet Brother M. A. Etzenhouser at the Institute Building at half past seven Tuesday evening. These are especially important subjects, and a large number should be enrolled in each. The absence of Brother Etzenhouser has made it impossible to begin classes at an earlier date. Remember this group meets for the first time Tuesday evening at half past seven at the Institute Building.

The Society of Patronesses of the Independence Sanitarium held a home-coming meeting at the Institute Building on the Campus Friday, October 16, and seventy-five persons were in attendance at the entertainment and dinner. The dinner preceded a speaking program at which several participated, as follows: Bishop E. L. Kelley; Mrs. Mary Mott, the first person to hold the office of superintendent of nurses; Miss Ina Cockerton, first student nurse to be graduated; Mrs. Frederick M. Smith; Miss Gertrude Copeland, the present superintendent at the Sanitarium. A vocal solo was given by Mrs. John Watkins; violin solo by Mrs. Irene Burroughs; a quartet by Mrs. John Watkins, Mrs. Mark H. Siegfried, Mrs. James D. Gault, and Mrs. Madge Kueffer.

The present corps of officers of the Patronesses are: Mrs. E. L. Kelley, president; Mrs. B. R. McGuire, vice president; Mrs. F. O. Thomason, secretary; Mrs. Joseph Arber, treasurer.

The first funds to start the work of this society were secured from a yearly fee of fifty cents paid by each member, and the benefits accruing to the Sanitarium were for a time not large in material things. But it is interesting to know that since 1915 materials amounting to $649 have been made up into standard equipment and given to the Sanitarium. The first gift from the society was a washing machine at a cost of $70. Special donations of no small size and number have also been made, one of which was a special sheet donation of $76, and decorative material and linens have not been accounted, but have been furnished in large quantity. An electric sewing machine in the sewing room is another of its contributions.

Second Church

Sunday was observed as home-coming day, and the Saints enjoyed the services. The attendance was very good, notwithstanding other attractions in the city and inclement weather.

The first home-coming service was at eleven o'clock under the direction of Brother J. T. Curtis, who was one of the very active charter members engaged in building the church in 1909 and 1910. The speakers at this service were Brother George E. Harrington and Hugh W. Goold. Brother Harrington was the president of Independence Stake when the Second Independence Branch was organized, and Brother Goold was its president for the first seven or eight years of existence. The people received these brothers and their talks with great joy and satisfaction.

In the afternoon the meeting was addressed by Elder P. A. Sherman, one who has done much to build up the Sunday school and has taken other active parts. He read a history of the branch during its formation and up to the time of the dedication. He also gave an interesting description of the pulpit of the church, which was built by Brother Henry Davis, recently deceased, it taking over three hundred hours, and including many kinds of native and foreign woods.

Sunday evening Evangelist Frederick A. Smith was the preacher, and he used for his theme, "Our present need," analyzing the Lord's prayer, and concluding from his reasoning that practically all we need for the making of our present abode into the Zion of the Lord is embodied in the proper interpretation of the prayer.

Friday evening was so stormy that the choir entertainment was postponed until Thursday evening of this week. The program is very attractive, and a houseful of interested spec-

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tators is expected. Admission is without charge, but a silver collection will be taken to apply on the debt which still remains because of the improvements added last year and the purchase of a lot adjoining the church more than two years ago.

Liberty Street

Patriarch F. A. Smith preached Sunday morning on, "What is your revelation [or conception] of God?" He read from Saint John 7: 14-17 and 17: 1-3, but quoted from other gospels and from a number of the epistles. His sermon was so plain and simple that anyone could understand, yet was so forceful that he held the close attention of the big congregation.

President Elbert A. Smith preached at night on "Why I am a Latter Day Saint," or, "Why I am a follower of Jesus Christ and bearing his name." The attendance and the attention were both very satisfactory.

Brother Leonard White and George Bullard are calling a special meeting for the young people, and have requested that only those between the ages of ten and thirty-five attend. The meeting will be held next Thursday night, October 22, at the Liberty Street Church, and will consider matters of importance concerning the welfare of the young people.

Last Sunday, October 11, at half past two, Doctor John R. Green addressed the Temple Builders and the mothers who cared to come, on "Contagious diseases and the little child." The talk was most interesting.

Enoch Hill

The Wednesday evening cottage prayer meetings are increasing in attendance as well as interest, while stewardships and Zion are mentioned in many of the testimonies. President Elbert A. Smith met with the young people last Wednesday evening, and a fine service was enjoyed by all.

Beginning next Sunday Patriarch Gomer T. Griffiths will begin a series of meetings. All are urged to attend.

Doctor G. Leonard Harrington was the speaker Sunday morning, and his talk was full of interesting and important matter. Bishop J. August Koehler was the evening speaker.

Walnut Park

As announced, Sunday was "Music Day" at the Walnut Park Church, beginning with the eight o'clock prayer meeting. Sixty-nine were present at this service. The meeting was active, the importance of music in the work of the church being brought home forcibly in the testimonies of both old and young.

The transition period from prayer meeting to Sunday school was occupied by the orchestra, which also played at Sunday school and at the eleven o'clock preaching service.

Brother Arthur H. Mills was the speaker at eleven o'clock. He talked of the progress made in musical lines during his period of service in the church. From the time that as a boy of fifteen he played the organ for the Sunday school in the old brick church here in Independence, he led us down to the present and gave the musical workers reason to rejoice in the advantages that are now theirs. Especially striking was the encouragement given Brother Mills by the revelation concerning music (Doctrine and Covenants 119), coming as it did during a time of great prejudice against musical activities that he believed should be promoted.

The choir, under the direction of Sister Minnie Scott Dobson, presented the special number at the beginning of this service.

At half past seven Brother Paul N. Craig began an interesting talk on "Hymns and hymn singing," and used the congregation to illustrate his points by singing several good old gospel hymns in an inspiring manner.

Immediately following this, the young people's chorus of thirty-five voices brought the climax of the day by the presentation of the story cantata, "Paul, a prisoner of the Lord." This chorus is conducted by Brother Orlando Nace and acquitted itself quite creditably. The readings between choruses were given by Sister Guy Reynolds. Isabel Garrett officiated at the piano, and solo parts were taken by Harold Schafer, Margaret Gard, Arnold Brady, and Sanford Downs. Beginning with the miraculous conversion of Saul of Tarsus, the epic of story and song carried one through the trials and triumphs of the apostle to the grand finale of a life well lived, expressed in the well-known words, "I have fought a good fight," etc. It is estimated that four hundred were present at this service, and all lovers of music went away assured of a bright future for this work in this congregation when these young men and women move into the places of those who are now carrying on.

W. M. Self was the speaker in Group 41 Sunday. This congregation have been very appreciative of their church privileges in the little building which they rented and fitted up for use, and were keenly disappointed the past week in learning that it had been sold. However, Brother P. A. Sherman immediately offered them his vacated dwelling house, which they may occupy through the winter if it can be heated satisfactorily.

Next Sunday is Sunday school rally day at Walnut Park Church.

East Independence

The young people's prayer meetings are increasing in attendance. October 11 there were sixteen present, and on October 18 there were twenty-five. We trust that they may continue to increase in interest as well. Each Sunday morning and evening one of their number announces the meeting for the next time and speaks in favor of the services.

October 11 Brother W. D. Bullard was the speaker both morning and evening, and he had some good thoughts for his congregation.

Thursday evening, October 15, the Spring Branch Parent-Teacher Association met at the church, where L. M. Birkhead, of Kansas City, was the speaker. He is the pastor of the Unitarian Church and is a very pleasant and interesting speaker. His subject was "Your biggest job—parent or business." In a pleasing and forceful way he presented what parents are and what they ought to be. Miss Pauline Small gave several readings and sang a solo. Those who failed to come certainly missed a treat.

Sunday morning, October 18, Elder Ralph W. Farrell was the speaker. He also spoke in the evening. He made very plain the necessity of having faith in God and of living one day at a time, taking no anxious thought or worry for the morrow. We should live in the present—not in the past or the future. The evening subject was Christian stewardships. An earnest plea was made for every Latter Day Saint to become one hundred per cent stewards.

Onaway, Michigan

October 16.—A one-day meeting was held at Onaway, Michigan, October 11, and very well attended.

At the close of the first meeting, a good, spiritual social service, the following committee was elected to preside over the services of the day: Elders A. Schruer, E. N. Burt, and E. L. Parkes.

Elder Rudd was chosen chorister, Sister Doris Kramer pianist, and Brother George Buddy usher. Sister Ruth Roberts assisted at the piano.

The preaching service in the forenoon was presided over by Elder Burt and addressed by Elder Henry Scheffer of Cheboygan.

After dinner Elder A. Schruer of Gaylord, district president, preached. He was assisted by Brother Max Kramer. This was followed by an address in reminiscent mood, by Elder E. N. Burt. Brother Owen Wood opened the meeting.

In the evening Elder Rudd of Alpena was the speaker, the meeting was opened by Elder McClellan of Lachine.

The fine sermons, special music, and association with brothers and sisters from other branches was much enjoyed by all.

KATHRYN GAGIE.

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Kansas City Stake

Central Church

The ladies at Central met for the first time in their club room at the new Central Church Tuesday, October 13. Luncheon was served at one o'clock, followed by a program. Mrs. Frederick M. Smith was the speaker for the afternoon, giving a very interesting talk on the importance of a club. The ladies will organize at the next meeting, and it is hoped that much good will come of their work. Committees will be appointed to visit the sick and needy, thereby caring for people we sometimes neglect.

Much enthusiasm is being created in the Religio or Department of Recreation and Expression. Last Friday evening a program was given, after which games were played and refreshments served.

A dramatic club was organized by those who did not care for the Book of Mormon study. Officers were elected, and a name will be chosen later. A play will be started at once, to be given at Thanksgiving time. We find this club an asset to the Department of Recreation and Expression as it creates an interest in the younger set of people.

Bennington Heights

We have had the pleasure of listening to sermons preached by Apostles J. A. Gillen, Bishop F. B. Blair, Patriarch F. A. Smith, and several other good speakers since our last report.

Recent visitors have been Sister F. M. Smith and Sister F. Henry Edwards.

Two have been added to our church through baptism, Brother and Sister S. S. Armstrong.

The Lord's supper was served the first Sunday of the month with a goodly number present. The prayer meeting was very spiritual.

The Department of Women gave a social and made over $45, which was turned over to the bishop for the building fund.

The cradle roll had Sister Roberts give a talk on children, which was very good.

The mission on Blue Ridge is still progressing. They have a building to meet in now and had sixteen out to Sunday school last Sunday. Brother W. I. Fligg and Brother Ammon White held two weeks of meetings there, and although there were no baptisms some good seed was sown.

Armourdale

On Sunday morning, September 27, at eleven o'clock, we had with us Bishop F. B. Blair, who delivered a very instructive and interesting sermon. The evening was given over to special meetings for the young people.

At half past six we had a young people's prayer meeting, at which thirty young people were present. At the close of the meeting a young man and a young woman presented their names for baptism.

Brother C. A. Kress of Independence talked to the young people at a quarter of eight.

After the hot summer days are over, during which time the Department of Women has not been meeting, the women are again meeting each Thursday afternoon. Much enthusiasm is apparent in their ranks for the work of the winter months.

The Armourdale Saints expect to do their share for Graceland College. The committee is getting each department organized for the drive November 1 to 15.

The Sunday school and Religio continue to grow, and the attendance at all meetings is very good indeed. Everything looks bright for Armourdale.

In a recent letter from Arthur H. Wicks, Clapton Park, E 5, London, England, he says: "The Saints in this part of the Lord's vineyard are still without any meeting place. No Sunday meetings have been held at London for over a year. We ask an interest in the prayers of the Saints, that soon we may be able again to meet together in a place of worship. We are still carrying on with our Religio class at the home of our branch president, J. W. Worth."

Graceland's Worth

A symposium by three of Graceland's graduates now interested in three different lines of activities in the church and in the world, all making their distinctive contributions to the civilization of our times and making this world a better place in which to live. They are types of the hundreds who have passed through the halls of our church college.

Can anyone read these letters and fail to see the imperative necessity of continuing Graceland on its present very high standard and ever increasing its opportunities to minister to the needs of our young people?

Franklin D. Jones, of Washington, District of Columbia, one of the leading Counselors at Law in our National Capitol:

I look back to my days at Graceland with only happy recollections. Graceland gives to her students something that the large universities, turning out students by the thousands, cannot give. When I say this, I speak from an experience of several years at three of the large universities of the country.

First: is the constant direct association in small classes and outside of classes with faculty members of high ideals, whose counsel and friendly supervision is a help and inspiration to any ambitious boy or girl.

Second: is the opportunity to exercise one's talents, whatever they may be. The lessons of the football field, the debating forum, and the dramatic club tie up more closely with life than any of us realized until we were out facing its struggles. At Graceland any student can get the chance to participate in these activities, which teach him to fight hard but fair; to reason logically and persuasively, and to be self-possessed before crowds—all of them qualities of leadership.

Third: is the entire absence of class distinction. The poor boy and the rich boy are on equality at Graceland, and all are friends.

Of course, Graceland gives also the highest type of instruction by a most competent faculty, as do other schools, but Graceland does more than train brains; Graceland builds character.

Any boy or girl who has the privilege of spending several years at Graceland is fortunate indeed. Very few small colleges can boast of such a faculty, whose members are sacrificing personal opportunities for advancement and honors in a spirit of self-sacrifice and service.

Ralph W. Travis, State University of Iowa, Iowa City, Iowa:

I think we all can safely say that the period we spent in training at Graceland College represents one of the important epochs in our lives. A man has about so long to live, you know, and from a standpoint of time he has little choice. Every year of life, up to thirty anyway, represents building time; and upon the character of the building done during that time will depend the character of work and progress made from then on. This is one reason why my five years at Graceland mean more to me to-day than ever before. I am now in a position where I can look back with a certain degree of perspective and appreciate the importance of those years of training and of the building up of clean and healthful associations.

I appreciate these the more when I speculate upon what I might have done had I not gone to Graceland. Probably would have gone to work some place and have settled down to a life of comparative contentment, no doubt, but of little service. A perfectly respectable existence to be sure, but if I properly understand the purpose of our creation it means more—and that is a maximum of performance.

My experiences at Graceland represent one of the biggest turning points in my life. From there a road was opened to me which offers all that I may reasonably hope to attain and more.

To my mind the two most important things that Graceland

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instills into her pupils are tolerance and a spirit of service. And these are all powerful when it comes to making our way among our fellow men. We need tolerance so that we may be proficient in the difficult art of getting along with our friends and neighbors, and embedding within their lives a deep appreciation of our own worth. This cannot be done without tolerance. In service we make ourselves supreme. By and through service to those about us, we develop the highest, finest, and noblest elements of our lives.

The Christ is remembered because of tolerance and service to those about him. They were helpless to do other than emblazon his name upon their records.

F. M. McDowell of the First Presidency:

You ask what Graceland means to me? To attempt to answer is as difficult for me as it would be for me to tell why I love my family. Some things are too close, too dear, too much a part of one's very self to explain or to tell others about. For eighteen years Graceland has been my inspiration, the source of my ambitions, the subject of my dreams, the opportunity for my service, the altar where I worshiped God in word and in deed. It shall never be my privilege to have a command of language that would enable me to answer your question. That I may help just a bit in furthering the interests of our Alma Mater, I undertake an inadequate enumeration of Graceland's gifts to me.

(1) Graceland found me when I was without desire for higher education; when I knew absolutely nothing of the meaning of college and university life. The term *college degree* meant nothing. Graceland gave me not only the desire but the determination to continue my education. Without that influence I am absolutely certain I would never have received even a bachelor's degree.

(2) Graceland gave me a vision of the program of our church and a desire to spend my life in the furtherance of that program. I received there increasingly an appreciation of the meaning of service, of the brotherhood of man and the fatherhood of God in the furtherance of his divine purposes. I received there my first spiritual awakening and my first opportunity to serve as a member of the priesthood.

(3) Graceland gave to me scores of friends—friends of the real sort—lifelong friends. Outside of my immediate family, I am certain that ninety per cent of the men and women who mean most to me and my life are directly or indirectly the contribution of Graceland. Among these are some who could be no dearer to me were they of my own flesh and blood—those with whom the hopes and fears, joys and sorrows, pleasures and sacrifices of life have been shared. There is scarcely a gathering of Saints which I attend, be it east or west, north or south, but what I find some of these Graceland friends.

(4) Graceland gave to me a companion who was in later years to take the place of mother, standing by in the long struggle which resulted in my securing the highest degree that it is the privilege of a State to give. There are some who would ridicule the place that Graceland has played in the establishment of happy homes, but this feeling I do not share. It has been my observation that the homes which have been established as a result of Graceland friendship stand out far, far above the average of the homes of to-day. I believe with all my heart that ninety-nine per cent of these homes are happy and united, giving to the world a lesson sorely needed to-day—an example of homes, not houses—a living testimony of the value of high ideals, mutual ambitions, mutual purposes, and mutual love. Graceland's gift to me was a home of this sort.

(5) Graceland furnished me an opportunity to serve. There I was given responsibility; there I was given tasks that seemed beyond me; there I was brought in contact with the souls of hundreds of young people. There I developed what I verily believe to be an undying love for youth. There I received the experience which daily helps me in the carrying on of greater tasks.

Why Continue Graceland as Our Church School?

Graceland is but thirty years old, yet during that time high schools, colleges, and universities have sprung up by hundreds. Millions upon millions of dollars have been spent in our cities and towns in the erection of public school buildings that excel in every respect the physical plant of Graceland. On every hand are colleges and universities with rich endowments. Why continue Graceland?

My answer is found in the need of humanity. The world needs to-day—more power; more wealth; more knowledge? Yes, perhaps, but more than these, *the world needs to-day new motives and new attitudes.* It has been thought that the world could be saved by improving the material environment of man. *We have given man things to do with; we have thought little about what man would do with these things.* We have thought too much about *improving the lot of man* and too little about *improving man.* To-day civilization stands at the crossroads. It may go up or down. Which it shall be depends upon the choices of men; the choices of men depend upon their attitudes. *Our only hope is that sort of education which shall reach the hearts of men; which shall so influence their attitudes as to cause them to use their knowledges, powers, lands, moneys, and all in the interest of humanity.*

Graceland is a church school, a school under the supervision of a church with a social program, a program which demands socialization and spiritualization of the powers of men. Graceland, I say, stands in a very significant way alone in its opportunity to furnish to the world that thing which the world most needs. Graceland cannot compete in the work of carrying on scientific investigation or in the preparation of professional experts. Graceland cannot compete with other institutions in physical plant or number of graduates or degrees conferred. But *Graceland can and must excel all these in the ideals, ambitions, and attitudes which she implants in the very souls of her students.*

The task before the church is a gigantic one. The best in every field will be demanded. We shall need experts; we shall need money; but more than these, we shall need a faith in the ultimate achievement of right and the ultimate victory of decency and virtue. We shall need the courage to go to work to make this vision a reality. We shall need to be able to put first things first. We shall need men and women who can see clearly the meaning of history and the purposes of God for men; men and women who see, who know, who feel that nothing is more sacred than human life, that anything that separates men, anything that kills, destroys, or blasts their lives is always wrong.

If our church has any message for the world to-day; if it has any worth-while gift to offer, it is found in the opportunity which we have to give a demonstration of the practicability of Christianity applied in the affairs of men. In a word, it is the task of the church to demonstrate to the world the real meaning of the kingdom of God on earth. It is because I believe with all my heart that Graceland is indispensable in such a program that I am pleading to-day that her doors be kept open. It is because I believe, yes, verily know, that Graceland can furnish that peculiar type of manhood and womanhood that both can and will "seek first the kingdom of God." It is because of this that I pledge my undying loyalty to my Alma Mater.

If civilization is to be saved from its inherent wrongs, Christianity must prevail. If Christianity is to prevail, it must be made applicable; it must be applied in the affairs of men. If this is to be accomplished, a new type of manhood and womanhood must be developed. Religion must be mixed with life, and this mixture must take place first in the hearts of men and women. I not only believe, I know that Graceland can do this one thing better than any other school in the world.

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RESULTS ALREADY!

The campaign to raise $200,000 to maintain Graceland's accredited standing and to establish agricultural stewardships is nearing its opening date. Some are not even waiting until November 1.

Will the Saints Respond?

HERE ARE FOUR ANSWERS TO THE QUESTION

(and we have hundreds just like them)

$10

A small group of young people in Lincoln, Nebraska, on October 5, sent in $10.80 just to start their quota.

$100

The true, loyal Saints at Clear Lake, Michigan, have $100 already pledged to start their endowment campaign.

$500

The Coalville Branch in Iowa reports they have oversubscribed their quota of $500.

$1,000

A brother in East Saint Louis, Illinois, had planned to buy a Willys-Knight car. Instead he will buy a Ford and give the difference—$1,000—to the Endowment Fund.

What will YOUR contribution be?

Every mail brings a flood of just such encouraging reports. Organization work is being completed, membership lists checked up, quotas assigned, and work planned so that on November 1 everything will be in readiness for a prompt, enthusiastic start on the active work of securing pledges.

Individuals, Branches, and Districts are now thinking in bigger terms than assigned quotas. Reports indicate that many are saying—

How Much Can We Oversubscribe Our Quota?

Pledge Weeks
November 1-15

Endowment-Stewardship Campaign

THE FIRST PRESIDENCY
By F. M. Smith

THE PRESIDING BISHOPRIC
By A. Carmichael

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NEWS FROM CAMPAIGN WORKERS

Each mail brings a large number of encouraging reports from all parts of the field represented by our church, but it is only possible to mention a few from week to week as our limited space will not permit us to mention all.

SAND SPRINGS, OKLAHOMA, October 13.

Dear Brother Carmichael: We are meeting with the best of success in Oklahoma and we see every reason to believe that this district will do its full share in meeting its quota for the endowment-stewardship campaign. Many classes are studying stewardship, and the publicity given the work of the college has revived the interest in college work among the Saints in Oklahoma.

HUBERT CASE.

COUNCIL BLUFFS, IOWA, October 9.

The Presiding Bishopric: They are all set here for the Graceland endowment-stewardship campaign which is to start November 1, and we feel confident that we will get through all right.

G. R. BEATTY.

WILLOUGHBY, OHIO, October 3.

To the Presiding Bishopric: I am glad to support Graceland's Endowment Fund. Graceland has done much for me and I am now concerned about doing something for her. To-morrow I leave my Temple work and visit two branches in the interest of Graceland. The Saints will not allow Graceland to close and I am sure will be glad to do something for her. WILLIAM PATTERSON.

(Missionary under appointment to the Kirtland District.)

COALVILLE, IOWA, October 14.

Presiding Bishopric: Graceland has meant the world to me. She gave me the foundation to build upon. She gave me direction in my thinking. Graceland in her study and influence increased my estimate of the value of the church. She has increased my experience by her association and spirit and deserves all and more than we can give. Graceland College is a necessity in the church, and to support her is our duty. JOHN BLACKMORE.

(Missionary in Des Moines District.)

DAVIDSON, OKLAHOMA, October 15.

To the Presiding Bishopric: In this part of the field we have caught the vision of the college endowment-stewardship campaign and are trying our utmost to do our part. Send us additional pledge cards and circulars for scattered members. We are making a strong pull to go over the top in subscribing our quota. Yours in the faith,

E. B. STAFFORD.

LACHINE, MICHIGAN, October 15.

Dear Brother Carmichael: Our district president, Brother Allen Schreur, has instructed me to report the progress of the organization in this locality. The situation here has a bright outlook and we will be glad to receive any further instructions you can give for our benefit. JENNIE B. NUGENT.

FLINT, MICHIGAN, October 15.

Dear Brother Carmichael: Attached to this letter is a list of the committee, completing the organization for the endowment-stewardship campaign in Flint, Michigan. Please send us 350 pledge cards which we feel we can use to advantage. The Saints here, I am sure, will be glad to do their share in raising our quota. ARTHUR H. DUROSE,

Branch President.

DERBYSHIRE, ENGLAND,
HIGH STREET, CLAY CROSS.

To the Presiding Bishopric, U. S. A.: Your circular letter with cards on which to report the members of the committees for the campaign for the Graceland endowment-stewardship fund, I received yesterday. But they are too late. We got a start in Clay Cross ahead of you. Since the announcement was made that this was necessary, I called the priesthood together and we agreed upon a plan of action which will meet our needs here, and we are all desirous of doing our part in raising our quota. A few days ago we counseled with the priesthood relative to having our quota ready for you by the time you need it, and I am pleased to tell you all are agreed and satisfied we should have our quota and have it ready in time for you when you need it.

CHARLES COUSINS.

SIOUX CITY, IOWA, October 14.

Announcement in the *Saints' Pilot*, a weekly bulletin issued by the branch at Sioux City, Iowa, indicates that they called a special meeting on October 10 during their home-coming and rally day week, to consider the endowment-stewardship campaign. This shows the personal interest the Saints of Sioux City are taking in this church-wide responsibility.

FORAKER, OKLAHOMA, October 13.

Dear Brother Carmichael: Please send me about fifteen more of those circulars giving information on the Graceland College endowment fund. Send us additional information about the college that you think will help us. We have no former Graceland student in this branch, but we believe this church and its program are the work of God and we want to help all we can. ED WORKMAN.

CRESTON, IOWA, October 19.

A little branch of thirty-eight members has raised $800 and the time of the drive can hold no terrors for them. What a worthy example of energy and loyalty!

ANDOVER, MISSOURI, October 19.

The quota for this little branch in Lamoni Stake is $600, and it has already been oversubscribed, while the workers are still going strong. This news from Creston and Andover comes through the president of Lamoni Stake, Wilber Prall.

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MISCELLANEOUS

Notice of Appointments

The following appointments have been made by the Joint Council of Presidency, Twelve, and Presiding Bishopric:

J. H. N. Jones; Queensland, Brisbane, objective.—Missionary.

E. A. H. Peisker; Northern New South Wales.—Missionary.

A. C. Barmore; North Island, New Zealand.—Missionary.

Colin Cornish; South Australia.—Missionary.

L. G. Hoisington; Germany.—Missionary.

O. W. Okerlind; Kewanee District.—Missionary.

E. Y. Hunker; Far West Stake.—Missionary.

John Blackmore; Central Michigan District, Bay City, Saginaw, and Midland, objective.—Local.

P. T. Anderson; Pottawattamie District.—Missionary.

O. L. D'Arcy; Southern Saskatchewan.—Missionary.

Frank Fraccascia; New York and Philadelphia District.—Missionary.

THE FIRST PRESIDENCY,
THE QUORUM OF TWELVE.

INDEPENDENCE, MISSOURI, October 17.

Requests for Prayers

Mrs. S. E. Hurley asks prayers for her son Hilliard, that he may be restored to health to work in the church. She says he has great faith that the Lord will restore him. She also asks prayers for herself, as her health is very poor.

Mr. and Mrs. Thomas Dodge, Kendall, Kansas, ask the prayers of the Saints for their little grandson, who is very low with fever and kidney affliction, that if it be God's will he may be healed. The doctor does not seem to be helping him, and as these Saints are isolated there is no elder to administer.

Conference Notices

Nauvoo, at Burlington, Iowa, November 7 and 8. Election of district officers and delegates to next General Conference. Meetings will be held in the new church at the corner of Twelfth and Locust Streets. W. H. Gunn, district clerk, 225 Tracy Street, Fort Madison, Iowa.

Those attending conference at Taberville, Missouri, October 30 and 31 and November 1, who desire conveyance from the train at Rockville, write the undersigned. Ira W. Roberts, Rockville, Missouri.

Mobile, at Vancleave, Mississippi, October 23, 24, and 25. Everybody come. A. G. Miller.

Addresses

A. G. Miller, 857 Pettus Street, Mobile, Alabama.

Conference Minutes

FREMONT.—At Shenandoah, Iowa, October 3 and 4, 1925. Called to order by N. L. Mortimore. District presidency were chosen to preside, and by motion J. A. Becker was included to assist in presiding over the conference. The district clerk not being present, R. E. Pratt was chosen to act as secretary pro tem, to be assisted by Luella Topham. Branch reports were read and approved from Hamburg, 19; Thurman, 77; Glenwood, 86; and Shenandoah, 114. Ministerial reports were read from S. S. Clark, deacon; F. B. Knight, priest; B. S. Lambkin, high priest; Roy J. Dunsdon, teacher; J. D. Stead, seventy; C. W. Forney, priest; N. L. Mortimore, elder; and J. W. Dunnegan, elder. Sunday school report from Shenandoah was followed by remarks by J. L. Mortimore concerning conditions in the district generally. Moved and seconded that we hold the next conference in February. After considerable discussion the motion prevailed, the exact time and place being left with the district presidency. Resolution from the Henderson Branch pertaining to the disorganization of said branch, was read by T. A. Hougas. The resolution was adopted and the branch declared disorganized. Moved and seconded that the presidency complete the organization of the conference by the appointment of speakers and deciding the character of meetings to follow. Informal discussion concerning the disorganization of the Hamburg and Riverton Branches was had, but no action taken. Benediction by J. A. Becker. Preaching at 8 p. m. Saturday, charge of T. A. Hougas, sermon by J. A. Becker. Prayer service at 8.30 a. m. Sunday in charge of N. L. Mortimore and J. D. Stead. Sunday school at 9.45 in charge of local officers. Sacramental service at 11 o'clock in charge of J. A. Becker and J. D. Stead. Preaching at 2.30 by J. A. Becker, assisted by T. A. Hougas. Religio at 7 p. m. in charge of local officers. Preaching at 8 by J. D. Stead, assisted by N. L. Mortimore. Moved to adjourn according to previous resolution. Benediction by N. L. Mortimore. R. E. Pratt, secretary pro tem.

THE SAINTS' HERALD

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

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Radio Programs

TUESDAY, October 27, 8 p. m.—Navy Day program; Mrs. Ona Goodrich, soprano; Leith Stevens, pianist; Carolina Schmidt, violinist; Freda Faulkner, contralto; Thelma Martinsen, accompanist; address by Honorable Harry B. Hawes.

THURSDAY, October 29, 8 p. m.—Kansas City Central Church Choir, Mr. Eugene Christy, director; Elizabeth Tanner Hitchcock, organist; Mrs. M. A. Etzenhouser, beginning winter lecture course series.

SUNDAY, November 1, 11 a. m.—Studio service; Thelma Vincent, soprano; Velma Nunn, contralto; Louis Joerndt, tenor; Albert Brackenbury, bass. Sermon by U. W. Greene.

SUNDAY, vesper service, 6.30 p. m.—Lilly Belle Allen, soprano; Edna Daniel, contralto; Elbert Dempsey, tenor; Frank Criley, bass; LaVerne Allen and Alma Kearns, trombone solos and duets. Sermonet by Evangelist U. W. Greene.

SUNDAY, 9 p. m.—Stone Church Choir. Sermon by Ralph W. Farrell. Robert Miller, organist; Mrs. John Watkins, soprano.

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JACKSON COUNTY BANK

Comparative Statement

DECEMBER 31, 1924		SEPTEMBER 28, 1925	
RESOURCES		RESOURCES	
Loans	$428,607.44	Loans and Discounts	$427,892.59
Bonds and Warrants	21,705.40	Bonds and Warrants	13,787.40
Banking House and Fixtures	20,900.00	Banking House and Fixtures	20,900.00
Cash and Due from Banks	56,357.54	Cash and Sight Exchange	107,277.84
Total	$527,570.38	Total	$569,857.83
LIABILITIES		LIABILITIES	
Capital Stock	$ 25,000.00	Capital Stock	$ 25,000.00
Surplus	7,000.00	Surplus	7,500.00
Undivided Profits	6,645.69	Undivided Profits (net)	6,714.34
Deposits	488,924.69	Deposits	530,543.49
		Certified Checks	100.00
Total	$527,570.38	Total	$569,857.83

GAIN IN DEPOSITS $41,618.80

GAIN IN RESOURCES $42,287.45

A Record of Healthy Growth

Jackson County Bank

Independence --- Missouri

ELLIS SHORT, *Chairman.*
MARK H. SIEGFRIED, *President.*
D. RONALD CARMICHAEL, *Vice President.*
M. A. WIMBERLY, *Cashier.*
CLIFFORD R. SMITH, *Director.*

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 72 *Independence, Missouri, October 28, 1925* *Number 43*

EDITORIAL

The Name of the Church

Question: I have been told that the church should be called the Church of Christ on the ground that we are commanded in the Book of Mormon to take upon us his name or to call the church after his name. Please explain why it is called the Latter Day Saints Church.

Answer: First, the name of the church is not *Latter Day Saint*. Read it more carefully. Note the real and vital part of the name: "The Reorganized CHURCH OF JESUS CHRIST of Latter Day Saints."

The Book of Mormon commandment to call the church after his name was in opposition to the idea of some that it should be called "after the name of a man," Moses or some other. The name of The Reorganized Church of Jesus Christ avoids that error and does include as its principal factor the name of Christ. Moreover, the passage referred to must be considered in connection with other revelations bearing on the same subject, a safe rule of interpretation. By adhering to a rigid interpretation of one text and ignoring all others, some interpreters are inclined to believe they make out a case for triune immersion: "In the name of the Father and of the Son and of the Holy Ghost." That is poor argument.

The Angel Gives the Name of Christ

The church is called after his name, The Church of Jesus Christ. And it omits no part of his name. What is his name? The angel said: "She shall bring forth a son, and thou shalt call his name *Jesus*."—Matthew 1:21. His name appears thus six hundred and fifty times in the Bible. Why are we asked to drop that holy name from the church?

It is true that in the Book of Mormon in four places the church is spoken of as the "Church of Christ," but equally true that in at least eighteen places it is called the "Church of God"; twice it is called "the Church of the Lamb of God"; elsewhere it is called the "True Church of Christ." Evidently the Book of Mormon writers did not make a man "an offender for a word." The use of the word *Jesus* certainly would not be objectionable to them in connection with the word *Christ*. As Doctor Luff recently said, "If it be not the Church of *Jesus* Christ, what Christ does it represent?"

Book of Mormon Gives His Name

If the church is to be called after his name, then the Book of Mormon is explicit in giving that name in several places, as for example: "There is none other name given under heaven save it be this *Jesus Christ* of which I have spoken, whereby you shall be saved."—2 Nephi 11:39.

It is in accord with the Book of Mormon rather than against it to call the church: "The Church of Jesus Christ."

Good News

Grand Rapids, Michigan,
October 25, 1925.

A. Carmichael,
Independence, Missouri.

THE FOLLOWING RESOLUTION UNANIMOUSLY ADOPTED BY MICHIGAN STATE YOUNG PEOPLES CONVENTION WE HEREBY DECLARE OURSELVES IN FAVOR OF THE ENTIRE CHURCH PROGRAM ESPECIALLY ARE WE BACK OF THE STEWARDSHIP COLLEGE ENDOWMENT DRIVE COUNT ON MICHIGAN TWO HUNDRED EIGHTY PLEDGED THEMSELVES TO FILE INVENTORIES IMMEDIATELY

F. M. McDowell.

Michigan Has Set the Example
What Will You Do?

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Book of Commandments and Book of Doctrine and Covenants

Moreover, we have a revelation on the subject given directly to us in this dispensation, equally valid and more recent. It was given as early as June, 1829, and is accepted by all groups of believers in the latter-day work, including the "Church of Christ" on the Temple Lot:

> Take upon you the name of Christ, and speak the truth in soberness, and as many as repent, and are baptized in my name, *which is Jesus Christ*, and endure to the end, the same shall be saved. Behold Jesus Christ is the name which is given to the Father, and there is none other name given whereby men can be saved: Wherefore all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day: Wherefore if they know not the name by which they are called they cannot have place in the kingdom of my Father.—Book of Commandments, Chapter 15: 23-26. (See Doctrine and Covenants 16: 4.)

Here it is clearly stated, "My name, which is *Jesus Christ,*" and this is the name which the church is to take upon it. Why omit the most personal part of that name, the part given by the angel when he said, "You shall call his name Jesus"?

So the name of the church includes his name as well as his title, "The Reorganized Church of JESUS CHRIST."

The Prophet Joseph on the Name of the Church

In his account of the organization of the church on April 6, 1830, Joseph says: "I then laid my hands on the head of Oliver Cowdery and ordained him an elder of the 'Church of Jesus Christ of Latter Day Saints,' after which he ordained me to the office of an elder in said church."—*Times and Seasons,* vol. 3, pp. 944, 945. This was at the very beginning of organization and in the full flood of divine light. It appears in the same connection and in the same account with his story of the angel's visit and whole work of restoration. To most readers of the HERALD, Joseph is still a reliable witness on those important early events.

Daniel Macgregor on the Use of the Word "Saint"

The word *reorganized* is merely a prefix. The words *Latter Day Saint* are explanatory: the Church of Jesus Christ composed of *latter-* rather than *former*-day saints. On that point Daniel Macgregor has an excellent comment in his Marvelous Work and a Wonder:

> The kingdom of God has all these features. It has citizens, *commonly* called Saints, made so not by canons and decrees, but by reason of their citizenship in the kingdom. This is their common name, by which they have *ever been known.* The name Christian originated at Antioch and was used in derision by those not of the faith. It is found but thrice in all the Bible, while "saint" is referred to some *ninety-nine times. Personally* we *prefer* the *appointed name* rather than a nickname.—Marvelous Work and a Wonder, p. 8.

From this it appears that the term *Saint* is scriptural; in fact, if we did not use it we would not be in harmony with the Scriptures, as that is the "*common name* by which they have *ever* been known," used at least ninety-nine times in the Scriptures.

OFFICIAL

K L D S Begins Winter Lecture Course Series

A special series of radio lectures is being arranged by President F. M. McDowell, dean of the Independence Institute of Arts and Sciences. These will begin Thursday, October 29, at 8 p. m.

The first course will be presented by Mrs. M. A. Etzenhouser. It will consist of nine lectures on heredity and eugenics, the basis of these lectures being Albert Edward Wiggam's deservedly popular book, The Fruit of the Family Tree.

Set your dials for 441 meters each Tuesday and Thursday evening at 8 o'clock and enjoy the "school of the air" from K L D S. Reports and questions from listeners will be appreciated and will receive proper attention.

ARTHUR B. CHURCH.

Splendid Response to Radio Reporters Request

K L D S is very much encouraged by the response to its call for radio reporters, made in the HERALD two weeks ago. The splendid interest shown presages success for the experiment. Following are extracts from a few of the letters thus far received:

Storm Lake, Iowa.—I read your article wanting radio reporters. I will do my best. I certainly enjoy every program.—Mrs. J. A. Halberg.

Milwaukee, Wisconsin.—Just noticed your appeal in current HERALD for reports on radio reception. Tickled to death to help you out this much. Just send me some of those blanks, and I will report as often as I hear you.—Fred V. Dreyer.

Holstein, Ontario.—We are very much interested in K L D S and will be glad to give you any assistance we can. We have not yet heard K L D S but hope to as soon as weather improves.—William P. Ellis.

Sun City, Kansas.—Your programs came in fine yesterday—all three of them. We enjoyed them very much. Please send me report blanks, as we listen to all your programs, which are the best ever. —Mrs. A. Dille.

Trinidad, Colorado.—Your station came in very clear last Sunday evening and last evening. We are isolated from church privileges. . . . We also note

(Continued on page 1158.)

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The Campaign to Raise the Endowment-Stewardship Fund of $200,000 Begins November 1

Ours Is a Big Church

We have a big program.
We have men and women to accomplish it.

90 District and Stake Committees, and
730 Branch Committees, totaling approximately
3,200 active workers are organized to make this campaign a success.

We Are Depending on You

—the 99,000 members—in fact, the strength of the church, to do your part. Knowing you have eight months in which to pay, you can well afford to pledge liberally.

Will You Be One

whose liberal pledge will help bring to pass the effectual operation of stewardships?

Pledge Weeks
November 1-15

THE FIRST PRESIDENCY
By F. M. Smith

THE PRESIDING BISHOPRIC
By A. Carmichael

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News from Workers in the Endowment-Stewardship Campaign

SIOUX CITY, IOWA, October 26.

Wagner, just organized, has gone over the quota. Still going strong. J. F. GARVER.

Latest News From Lamoni Stake

A telephone message from Wilber Prall, president of the Lamoni Stake, received Monday morning, 11 o'clock, gives the following good news:

Chariton, Iowa, a small branch in the Lamoni Stake, only seventy-eight members, on last Saturday afternoon pledged one thousand dollars. In this branch there are two Sunday school classes composed of boys and girls. Each boy and girl promised to earn five dollars and pay it to the endowment stewardship fund.

The Oland Branch of forty members in Lamoni Stake has already raised their quota of four hundred dollars and they are not through yet.

This certainly testifies to the loyalty of the Saints when the interests of the church are concerned.

A telegram from F. M. McDowell, at Grand Rapids, Michigan, attending the Michigan State young people's convention was received Monday morning, October 26th:

GRAND RAPIDS, MICHIGAN.

Bishop Carmichael: The following resolution unanimously adopted by Michigan State Young People's Convention: We hereby declare ourselves in favor of the entire church program, especially are we back of the Stewardship-College Endowment Drive. Count on Michigan. Two hundred-eighty pledged themselves to file inventories immediately. F. M. MCDOWELL.

A telegram from Nowata, Oklahoma, is typical of reports we are receiving daily:

NOWATA, OKLAHOMA, October 24, 1925.

Albert Carmichael: Nowata Branch of Spring River District over the top at 7 p. m. to-night. A. J. BLY, *Branch President.*

A report from Nebraska:

LINCOLN, NEBRASKA, October 24.

To the Presiding Bishopric: We have our work started in all the branches and groups in this district, and I feel sure it is going over strong. I will be in the field continuously November 1-15 and pledge myself to the limit to work for the campaign until it closes. Send me one hundred more pledge cards. Faithfully yours, E. F. ROBERTSON.

GRAND RAPIDS, MICHIGAN, October 21.

Bishop A. Carmichael: Send one thousand college endowment fund pledge cards at once. BISHOP C. J. HUNT.

The above telegram was just received from Bishop Charles J. Hunt, which indicates that Michigan will again be heard from when the results of the endowment campaign are received. These pledge cards are evidently for the young people's convention which convenes in Grand Rapids October 24 and 25. Similar requests are being received daily.

BERKELEY, CALIFORNIA.

Presiding Bishopric: Kindly mail us additional supply of posters and campaign literature to be used for the College Endowment. I am one hundred per cent for the proposition. V. B. ETZENHOUSER, *President Oakland Branch.*

BLACK RIVER FALLS, WISCONSIN.

Dear Brother Carmichael: We are now getting organized in this district and are planning to get the work well in hand at our district conference which meets this week. We think it a wise and profitable plan to help Graceland, and we are pleased to know that the church is getting the money to buy land to establish agricultural stewardships. Please send one hundred pledge cards.

Yours for success, HORACE SCAFE.

COFFEYVILLE, KANSAS, October 19.

Presiding Bishopric: The Saints in this district are glad to know that the endowment fund is to be used in purchasing land and establishing stewardships. I believe we are going over the top in subscribing our quota. My itinerary during the campaign will include a visit to eighteen branches, and the outlook is very encouraging. AMOS HIGDON.

GOOD RIVER, OREGON, October 6.

To the Presiding Bishopric: Our organization of districts and branches for the Graceland endowment campaign is well under way and things are running smoothly. We are receiving good response from most branches. I believe we should be able to raise our quota nicely. We are arranging the quotas for branches and will have this line-up in time for the opening day of the campaign. ELI BRONSON.

FANNING, KANSAS.

Bishop A. Carmichael: Just a line to let you know how our district organization for the Graceland endowment fund is coming along. I have been able to cover the entire district except one branch, preaching from two to four sermons in each. There seems to be a great deal of interest and earnest enthusiasm in regard to the endowment and stewardship campaign and I believe our district will raise the allotted quota.

Very sincerely, your brother, SAMUEL TWOMBLY.

HAMBURG, IOWA.

Dear Brother Carmichael: Our program for organizing the endowment campaign is well in hand, and practically all of the branches have reported their organization and commenced work. We will do all we can as a district. Brother N. H. Pierce, of Bartlett, Iowa, is the third member of the Fremont District committee. We are prepared to do our utmost for this campaign. N. L. MORTIMORE.

Several splendid late reports are excluded because space is not available for their publication.

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ORIGINAL ARTICLES

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

The Order of Enoch

BY A. CARMICHAEL

An article in three parts. This is Part 1.

1. Preface

"Glittering generalities" have their place in every constructive program, but there comes a time when further progress cannot be made unless the details are more fully determined.

We are dealing with a subject that is comparatively little understood even theoretically. So far as any practical demonstration in this day having been made, it has been had only in a few isolated cases. These limited efforts though have proved its workability.

The expression, "The Order of Enoch," is one having a prominent place in the literature of the believers of the Latter-day Restoration. It has about the same significance as is found in such expressions as "The social program" and "The brotherhood of man." It has preeminently to do with the relation of man to man, socially.

This explanation of the Order of Enoch is very elemental. It aims to give the reader the *true idea* of the organization as well as the *functioning* of this Order. The activities included in this Order are inseparably interwoven with those of stewardships. In connection with this, the reader should read the booklet, The Elements of Stewardship.

2. Its Membership, What Constitutes

The membership of this order or organization is composed of those who have not only signified their willingness to act as stewards but who have fully complied with the law governing the formation and management of stewardships, thus becoming stewards for God not only according to the letter of the law but also as to the spirit of the same.

3. The History of the Order

Four times in the history of God's dealings with his people, so far as we have any record of the same, we find that this high-water mark in spirituality was reached.

> And the Lord called his people, Zion; because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.—Genesis 7: 23, Inspired Translation.

The result being fruit, "a hundredfold."

> Enoch and all his people walked with God, and he dwelt in the midst of Zion. And it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled.—Genesis 7: 77, 78, Inspired Translation.

It took time and of necessity a thoroughly socialized and well-organized society to accomplish this.

The time and scene shift. Across the waters in Joseph's land, the Lord makes another attempt to "bring to pass his marvelous work and a wonder."

For about a century and a half before the Master came, we find that

> they did impart of their substance, every man according to that which he had, to the *poor and the needy*, and the *sick and the afflicted*. And they did not wear costly apparel, yet they were neat and comely. . . . They did not send away any who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished; and they did not set their hearts upon riches; therefore they were liberal to all, both old and young, both bond and free, both male and female, whether out of the church or in the church, having no respect to persons as to those who stood in need.—Alma 1: 40-46.

This describes a glorious condition, but these have not yet arrived unto the "mark of their high calling in Jesus." They still have "poor" among them. God's plan eliminates poverty.

Then the Christ came, instituting his will in full, so we find the following:

> And as many as were baptized in the name of Jesus were filled with the Holy Ghost. . . . And they had all things common among them, every man dealing justly, one with another.—3 Nephi 12: 10, 11.
>
> And they had all things common among them. *Therefore* there were *not rich and poor, bond or free, but they were* all made free and partakers of the heavenly gift.—4 Nephi 1: 4.

Note the result of this condition of temporalities *—no poor, no needy—complete freedom.* This most desirable condition lasted for the space of about one hundred and sixty-five years; then

> there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. And from that time forth they did have their goods and their substance no more common among them, and they began to be divided into classes, etc.—4 Nephi 1: 27, 28.

How different this ending from that of Enoch!

About the same time we find the Lord making an effort to solve the problem among his people at Jerusalem. When filled with the Holy Ghost following the Pentecost, it is recorded of the Saints:

> And all that believed were together and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.—Acts 2: 44, 45.
>
> And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common. . . . Neither was there any among them that lacked, for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need.—Acts 4: 32-35.

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It had taken three and one half years of strenuous work on the part of the Master and his chosen servants to prepare the saints for this grave responsibility. The records show that this effort was short lived, and selfishness again held sway over the hearts of men. Darkness came, and silence.

4. The Restoration

The Lord walks in a straight path. So again when the angelic messenger comes, restoring "all things lost," we may look for this same order of things to be established.

Notice the unfolding of the plan, succinctly stated.

The Lord introduces the great theme by giving a brief history of Enoch and his achievements along temporal lines. Truly a fitting thing to do to beget faith. (Doctrine and Covenants 36.) He then commands the church to go to the Ohio to receive his law, "for your salvation," "that you might escape the power of the enemy and be gathered unto me a righteous people, without spot and blameless." (Doctrine and Covenants 38: 7; January, 1831.)

The Lord then commanded the church to appoint certain men to look for *"the poor and needy," and administer to their relief, that they shall not suffer.* (Doctrine and Covenants 38: 7, 8, given January, 1831, at Fayette, New York.) This was a temporary arrangement only, as there was no bishop at this time.

In February, 1831, God speaks and calls Edward Partridge as the Bishop. (41: 3.)

In the same month the will of God is revealed to the people assembled at the Ohio, as per his command. This section gives brief yet comprehensive instructions with reference to the consecrations of the Saints and stewardships to be given by the Bishop. (42: 8, 9, 11, 14, 19.) This section is one of the most important, if not the most important, in the Book of Doctrine and Covenants. It contains in a very brief form the fundamentals of every vital principle governing in our church. All other sections are but an enlargement or explanation of these principles.

In February, 1831, comes again the direction of the Lord, saying:

> Behold, I say unto you, that you must visit the *poor* and the *needy*, and administer to their relief, that they may be kept *until* all things may be done according to my law.—Doctrine and Covenants 44: 3, given February, 1831.

This again is but a temporary arrangement.

They still have the *"poor and needy,"* and they will continue to have "until *all things* may be done *according to my law.*"

The revealment of the law of temporalities is progressing. In May, 1831, more definite instructions were given. The Bishop now begins to receive advice as to how to proceed—to organize stewardships. (Section 51.) This section is an important one in the development of stewardships and the storehouse. It outlines in a few words the work to be done by the Bishopric as the *business order of the church.*

Let the reader read section 56, paragraph 3, to learn who should take the initiative in preparing for the poor by preparing a place for them. Here we have the Lord's plan for a successful gathering.

In June, 1831 (56: 5), the Lord warns both rich and poor as to their duty.

In August, 1831, in Zion, additional instruction was given with reference to the use of material things. (59: 4, 5.)

In Doctrine and Covenants 63: 12, given in Kirtland, the Lord instructs the Bishop as to the business of the storehouse. The same may be found in 64: 5, 6.

Doctrine and Covenants 69: 2 (November, 1831,) enlarges on stewardship.

Section 70 is another very important section, showing the progress of the temporal work of the church. This section refers to the publishing interests of the church. The organization here provided for is an order to aid the Bishopric in their work.

Doctrine and Covenants 72: 4 contains further and very important directions as to the proper management of this organization; also 101: 10, 11.

It is noteworthy that the Lord, after telling us how to organize this literary concern or order (101: 11) and telling us how to manage it, says: "This is what the Lord requires of every man in his stewardship." (70: 3.) He here gives the form of procedure for the organizing and conducting of the business of all group stewardships. In the development of our church activities it would be but logical to provide immediately for the publication of our literature, therefore the giving of section 70 commanding a group of men to organize as a group stewardship.

Now comes instruction to organize an order in the groups constituting the Order of Enoch, for the help of the poor. (Doctrine and Covenants 77, given March, 1832.) This particular order provided for an order for both profit and service. "Regulating and establishing" comprises those functions necessary not only to build up the storehouse but also necessary for the use of the profits. It was an organization for both the creation of wealth and the distribution of wealth.

In section 81 (April, 1832,) we have further direction about organizing this order or group stewardship in the Order of Enoch, telling us how to organize. Sections 42 and 51 had authorized the organization of individual stewardship in temporal affairs.

In March, 1833, at Kirtland we find the Lord

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naming F. G. Williams as a member of this Order. (See section 89.)

In section 98 (December, 1833,) we are told why the law of temporalities is a failure.

Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances.—98: 3.

The same occurs in section 100, given February, 1834. The Lord is chiding us for our negligence.

We now receive directions how to handle the property of this order in section 101. Note particularly the law given here for the *accumulation of community wealth,* also the *distribution of this community wealth*—by *pooling the surplus and distributing according to needs and just wants.*

In section 102 the Saints are again rebuked for not complying with the law, given June, 1834. This communication is very important. Read it carefully.

Further advice to Saints in stakes was given at Far West, Missouri, July, 1838. (Section 106.)

A call to the rich and noble of the earth to help was given January, 1841. (Section 107: 1-3.) Then came another apostasy and *darkness.*

(To be continued.)

Redemption of the Poor

BY J. E. VANDERWOOD

It may be an imprudent thing for me to undertake a subject involving so much as is included in the above caption, but I am going to excuse myself in an attempt at considering it upon the ground that there will be much to say after I get through. I hope to draw attention to a few fundamental principles that have a bearing, and if possible I will classify them so as to enable the reader to get a clearer idea of my understanding of the problem with which the world, and more particularly the church, has always been confronted, with the hope that it may stimulate thought and action on the part of all who are interested in the mutual uplift of mankind.

We are all more or less familiar with the scripture which says: "The poor shall be exalted, in that the rich are made low," but I am just wondering how we have been interpreting this word of instruction. I am coming more and more to see that our greatest difficulty rests in our ability, or perhaps I had better say in our inability, to rightly interpret the things that have been written for our instruction. All are evidently agreed that there is need for the redemption of the poor, but we may not all be agreed upon the means and methods to be employed in this process. Much of the effort of the past has militated against rather than for the redemption of the poor, in that men have tried to use a means that is inadequate. I say men have tried to use a means that is inefficient, in that it merely prolongs the poverty of the class that we are now trying to consider. If the poor are to be redeemed, they are to be brought out of the state in which they are placed at present. Mere charity is insufficient, for that means is at best only a temporary aid in the case of emergency and not in the way of permanent uplift.

As we consider this matter, it at once presents itself to us under the following heads: How? When? Where? The how of it is the first thing to be considered by us. How can we redeem the poor is a question of grave importance! Surely we cannot redeem anyone until we have enabled him to get a new vision, and in order to do this we must change his mental attitude. *To change* means *to convert,* so it is just possible that the term *convert* may have a larger and broader meaning than we have sometimes thought it had. Our mental attitudes have much to do with our physical conditions, and I am convinced that there can be no such thing as redemption for the poor until we have succeeded in enriching their minds with the gospel. This at least involves the forming of the proper concepts, the cultivating of the right kind of responses, the inspiring of the right kind of ambitions. In a word, we must save the poor man from himself before he can ever be redeemed in the true sense of the word. We can redeem mankind, then, only by enabling him to get a clearer idea of life and its possibilities, and by fitting him to work in harmony with the laws of the universe, and by this means aiding him to find the secret of salvation.

When? This is a question that is very obvious if we study well the nature of the first one, for man will be redeemed when he has been developed intellectually, physically, spiritually, and socially for the carrying out of the program of life that will insure salvation for mankind. It is therefore very readily observed that education is one of the essential features. I say *education,* and I trust here that I shall be understood, for I know that often one is misunderstood when he uses the word *education;* but I wish here to convey the idea of that kind of training that shall supply the individual, and hence the community, with the necessary knowledge and ability to accomplish the tasks that are required of them. It provides that any means that shall produce this result is educational, and that the poor man cannot be redeemed until he is educated along these lines. Knowledge and ability to perform are among the necessary requirements.

Where? First of all man must be saved from himself. That is to say, he must be brought to that place where he is able to see and understand both the de-

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structive and the constructive elements and forces of life. He must be brought to the place where he is both able and willing to choose in this matter, and then we have him to the place where his redemption begins. But we will not have this task completed until we have him built into that social and economic structure that provides for the mutual benefits of all; until he has reached the place that he becomes able to help himself; that is to say, until he becomes independent rather than dependent. When we have come to the place where we are willing to live the law of stewardships, we will be at the place where the redemption of the poor is virtually insured.

As we consider these problems, other details arise, and we are compelled to notice them. They may be classified as the program whereby this thing may be accomplished. We list them under four heads; viz, education, organization, cooperation, and coordination. If there is any one thing that this restored gospel is very pronounced upon, it is the principle of education. From the very inception of the work unto the present day the watchword has been, and still is, *education!* Education is the means of instruction and training whereby fitness and ability to perform are assured. It includes both the knowing of the thing to be done and the manner in which to do it. There are many processes of education, and any of them are valuable in so far as they do for us that which we stand in need of: qualify us for the service and activities of life.

Coupled with education we must have *organization,* for unless we have the proper organization we are going to fail of our purpose, however much we might know in the abstract sense. It is also very apparent that organization spells *leadership.* No one can long study the law of this church without being impressed with the idea and also the need of organization. How often the phrase occurs, *"Organize yourselves,"* and in the instructions given to the church we find provision for the various quorums of the ministry, in both the Melchisedec and the Aaronic priesthoods. All of these things emphasize the importance and necessity of organization. As we pursue further the program that is outlined in the carrying into effect of the law of stewardships, we see the further need for organization. Organization provides for management, and management provides for the directing of certain departments by others. This direction is presumed to be beneficent, of course, but we must understand that organization provides for the oversight of departments by those who are placed at the head of departments, hence it provides for directional control.

Organization would be inefficient without the principle of cooperation; for unless the constituent parts of any organized body cooperate, there can be no progress within that body or organization. To cooperate means to work together in a common cause and to a common or given end. We might do well here to study carefully the rules and the practice of baseball, for therein we have one of the strongest lessons of what cooperation really means. In that game the batter often makes a sacrifice hit for the sake of putting his fellow player ahead in the game and thus advancing the interests of the team. To cooperate means to work together for the good of the whole, even though it may require a sacrifice hit once in a while; for it is much better that I sacrifice my own personal ambition than that I should permit that ambition to militate against the good of the group.

Coordination is an important factor in the development and carrying out of the ideals of the church as well. Coordination simply means the complete harmonious working of the body; the carrying out of the entire program by the entire membership; the functioning of the members of the body so as to conserve the best interests of the whole. Coordination is best expressed in the functioning of the human body with its various members that work together harmoniously. The hand never argues the question as to whether it shall perform its duty; it simply learns its duty and does it. The eye never questions whether it shall see; it simply fulfills its function of seeing, and the coordinate action of the whole body makes it complete. When the membership of the church have learned to function as they should; when each one learns his duty and labors in his own office; when that coordination that is so essential shall be maintained, then and not until then will we be able to redeem the poor and establish the more perfect social and economic conditions that the gospel law enjoins upon us. But it is our duty to begin where we are with the material at our disposal and work toward the desired end, that the day may be hastened and the way prepared for the complete accomplishment of the work that has been intrusted to all of us.

We are sometimes asked why there are so many poor people in the world; and once in a while, and sometimes oftener, we hear people accusing the Lord of making poor people. Personally I think this a very unbecoming accusation, for the Lord has made no man poor; it is the man that has made himself poor by failing to manage things as he should to become successful. In the first place, the poor man is kept poor by buying poor things; he is kept poor by reason of his doing things in a poor way; he is kept poor by reason of his failure to study to show himself approved; he is kept poor by reason of his lack

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of energy and initiative; he is kept poor by reason of his lack of application.

We might go on *ad infinitum,* but it is evident there are many good and sufficient reasons for the poverty of man without blaming the Lord for making him poor. The thing we are concerned about is the means of redeeming him from his unfortunate condition. This can be done only by enabling him to help himself. The poor man doesn't need cold charity; he needs opportunity. He doesn't need some one else to work for him or to give him that which he has not earned; he needs to be taught how to manage and work for himself, so as to be able to earn his own bread by the sweat of his brow and to make the very best possible out of himself. It is much better helping to aid another to bear his own burden than it is to take it off of his shoulders and bear it for him. It is far better for a poor man to be taught how to work and care for himself and family than it is to give him that which others have earned and for which he has bestowed no labor himself.

The poor, then, will be redeemed when they are made efficient; when they are able to care for themselves; when they are able to assist others; when they learn to conserve their own interests and the interests of others; when they have learned to accumulate through saving and industry. Yes, the poor will be fully redeemed when they have learned to do the best under every circumstance, and to make the best of their opportunities.

It is quite evident that no man is free until he has reached a state or condition of independence rather than dependence. By this I mean that we can never expect to have the poor wholly redeemed until we have in some way been able to get them to see that we are only rightly entitled to that for which we give an equivalent in value. In a word, he who is trying to get something for nothing is never redeemed until he is able to discover the error of his way and begins to amend his ways and his doings. Let me say it again: The redemption of the poor means the educating of the people to that state of efficiency where every man will become a helper to the extent of his ability. The law of the church doesn't require the impossible; it simply requires that I do the best I can. It is not a matter as to whether my work is so great or so important as the work of some one else; it is a question as to whether I am doing the best I can do under the existing circumstances and whether I am trying to remedy the conditions. Am I a worker, or am I a drone?

The poor, then, shall be exalted in that they are to be helped to help themselves, and the rich shall be made low in that they become the servants of their less fortunate brothers until they shall have taught them how to care for and support themselves. If each does his part in carrying out the program of the church, we will be able to see that the Lord made no mistake when he said: "The idler shall not eat the bread nor wear the garments of the laborer, and he that is slothful shall not be accounted worthy to stand." Surely the program of stewardships holds out to us a most inviting opportunity, and in its demonstration there is life and salvation both here and in the world to come.

NEWS AND LETTERS

Get Great Joy From Home-Coming

TOLEDO, OHIO, October 13.—Our home-coming, held recently, is now history. Some time before the day set we had written the First Presidency requesting the services of Brother Gleazer as the principal speaker, informing them that Brother Halb, of the Seventy, had promised to be with us also. As the time for the celebration drew near with no response from the Presidency, our branch president became uneasy and wrote to Kirtland in an effort to secure Bishop Charles Fry, Brother Ebeling, Brother Patterson, or Brother Martin. A few days before the set time word came from Kirtland that we could not get any of these men. We didn't know what to do, for we had announced good speakers and special music for the occasion.

Saturday afternoon found Brother Delbert Hardy and me in my old Buick on about a one hundred and twenty-five mile drive to secure speakers, with the result that we received a promise from our district president to be with us; but there were no other prospects, as Brother Halb had some baptisms to look after. We felt we had done our best, sending out cards and visiting in the interest of the affair, so left the matter in the Lord's hands.

The priesthood meeting was very poorly attended, but as time for prayer service drew near people began to come, and by the time prayer meeting was over we had a full house. We had as good a meeting as Toledo has enjoyed for a long time. The prayers were earnest and short, followed by a series of testimonies and songs in which God surely poured out his Spirit abundantly.

We had many of the Bradner Saints with us, as they closed their doors in our interest. Many of these Saints are former Toledoans, and surely it was a home-coming for many. There were also quite a number of visitors from Sylvania, besides the faces of many of our own members who had not attended for some time. Truly our joy was great, but it could have been greater had the attendance been larger. Those who did not come surely missed a spiritual feast.

Brethren Lewis and Elwood of Columbus were also with us and spoke highly of the spirit present. As our district president missed his car from Fostoria, Brother Lewis spoke as emergency man at eleven o'clock and he did not disappoint us.

All visitors were taken home to dinner by the Toledo Saints, after which a round table discussion on Graceland College was held. This meeting was greatly enjoyed.

Owing to the distance, many of our visitors went home after the round table meeting.

Half past seven in the evening found District President Franklin Slye ready to give the evening sermon.

All went to their homes feeling that the time had been well occupied, glad for the association of those made near and dear to us because of gospel ties and for the blessings of the day.

The music in the morning was rendered by Sylvania

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Saints, in the afternoon by Saints from Bradner and in the evening by Toledo and Bradner people.

We had begun to feel that Toledo could not make a success of anything, but this occasion shows that we can still do things when we try hard enough, the Lord being our helper.

We wish the Graceland endowment drive a great success and hope that we may go over the top.

CLARENCE V. HOLMES.

Detroit District Conference

The Detroit district conference convened at First Church, Detroit, Michigan, Saturday and Sunday, October 10, 11. The first service was a business session, opening at 10 a. m. with the district presidency in the chair. After the usual preliminaries, the conference settled down to business and was able to finish according to schedule. Outside of a parlimentary tangle or two, the conference went quite smoothly, and no serious trouble was had along any line.

Election of officers resulted practically in a sustaining of those occupying previously, with the possible exception of secretary, the incumbent stating that he did not expect to be in the district; consequently a change was effected, resulting in the election of J. Stanley Parrish. Brother Parrish comes to us well qualified to fill the position, having served us in that capacity for several years until recently.

At 7.15 p. m. the Department of Women, under the capable leadership of Mrs. Charles H. Robertson of Flint entertained the conference; following which the Department of Recreation and Expression entertained conference visitors in the church basement with games for the active ones who desired to participate. Elder Matthew Liston, pastor of Port Huron Branch, had charge of this part of the entertainment and kept all busy in his characteristic manner. After the "play" hour, the inner man was satisfied—yes, we believe that's the word, because several of the hearty ones were seen returning for a second and sometimes a third helping of the ice cream and cake. It was a pleasant "social hour" indeed.

Sunday morning prayer service convened at 8.30 o'clock, with J. R. Grice, A. H. DuRose, and M. W. Liston in charge. This was one of the most remarkable prayer services it has been our privilege to attend for some time. We have witnessed greater demonstrations of the Spirit's outpourings, but never have we seen a greater willingness to respond to leadership than we witnessed here. In 45 minutes there were 3 prayers, 59 testimonies, 7 parts of songs, and one gift of prophecy. Hard to beat, isn't it? This response to leadership, and its results, is, in the opinion of the writer, but a forerunner of what we can expect in a general sense if we will respond to leadership in the general church. When we gave way for testimony, we felt to suggest as a topic or theme for the service, forgetting the past with its trials and tribulations and with a "forward look" think about, "What I can do to build up the kingdom of God and establish righteousness?" This theme called forth many excellent thoughts, and under the splendid Spirit present we were able to sing the "song of consecration" and realize its significance as never before. Such thoughts as, "I want to keep my body pure and holy," "do the little things well," "offer my body as a living sacrifice upon the altar of service," "not so much—*what* I am willing to do—as *when* am I willing to do the little I can, is the thing that counts," "whether I have little or much to give, the Lord requires that I give all; not to-morrow, but to-day, and this I desire to do"; the above put into practice, with the many, many other good thoughts which were offered, will help to build Zion and make it a reality.

At 10 a. m. the Sunday school lecture hour was held under the able direction of V. D. Schaar, of Orion, Michigan, who is in charge of religious education in the district. Several ten-minute lectures were given on the various topics suggested in the senior quarterly.

Preaching by M. W. Liston at 11.15 on the temporal law. At 2.30 p. m., lecture and round table. Lecture on stewardships by J. C. Mottashed and round table in charge of Elder R. H. Coats, Bishop's agent of the district. A number of questions were asked and answered at this service, which will, no doubt, clear up some of the questions which perplex many of the Saints.

At 7.30 p. m. the sermon was by J. R. Grice, subject; "Our social program."

After thanking the people of Detroit for their hospitality, the conference adjourned subject to call, as per previous motion.

We are confident that many went away from the Sunday services with a greater determination to prove faithful to the trust imposed.

If we have any criticisms to offer on the conference they would be that we should not forget our opening service of prayer preceding the first business session, and many of us would do well to be more serious in matters of business, as we are conducting the same for the Lord and not for man, except that as we do it in the fear of God it is bound to benefit men. However, we are confident that we are movin forward. The work has a forward look, and we have every reason to keep on toward the "prize."

J. R. GRICE,
LEWIS WILLS,
Press Committee.

Sioux City, Iowa

During the winter months the Religio plans on presenting the North American Continent to its members on the screen. There are about six hundred slides in the series. Fifty will be shown at each sitting. We were very fortunate in getting these slides for the asking. They are the property of the school system. When we learn how to run a "reel" machine we shall be given permission to rent it for a very small figure.

The rally day exercises were attended by about one hundred and fifty. The children did very well, considering the very few times they attended the rehearsals. Tags, consisting of "cornear" and "key" cardboards were given to all present. The collections on rally day were over eighteen dollars. The day's activities closed with a wonderful sermon by the pastor on the endowment fund. We all have a clearer conception of our duties towards the goal set.

Pie, pie, and more pie—and, oh, how good! Whether the Temple Builders made them or had their mothers make them is of little concern. The pie social after the play Friday night netted the young ladies ten dollars. We understand it has been turned over to the endowment fund. May God bless the donors and the purpose for which it was given.

Going, going, gone! ! The auctioneer, Ned Calhoon, "sold" twenty-nine men Monday evening the idea that it is better to have a real oyster stew than to attend prize fights. Each were given a "bachelor-button" flower to wear home. A number of songs were sung, business attended to, and the Men's Booster Club is a reality. More at the next writing.

A number of the Saints, who are interested in seeing Graceland College listed in later years as an institution of higher learning, met at the church to discuss ways of conducting a more spirited campaign for our quota, namely, $1,548. Subscriptions have been coming in from a number of sources. The "Rosebuds" class of the Sunday school has given their bit and have a receipt for two and one-half dollars.

The following telegram was received by Pastor W. W. Baker Saturday evening: "Number twenty-eight *Pilot* just received. Your interest in Graceland College Endowment Fund appreciated as indicated by a special meeting to-night. Entire church rallying to support this project. Am confident of your support. Best wishes to Sioux City Saints in their home-coming and rally week program.—A. Carmichael."

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The comedy, "How the story grew," presented by the Riverside Department of Women Friday evening was a big success. It was given in a half hour and was so interesting the time went by all too quickly. Over twenty dollars were realized from the sale of the five-and fifteen-cent tickets. The story was woven around a new family that had moved into the neighborhood, and, instead of a murderous, colored family, the new people were the minister and his family. Each actress played her particular part well. The players were: Mrs. George Neikirk, Mrs. Terrill, Mrs. Thelma Hinckley, Mrs. Eunice Welch, Mrs. Harbeck, Mrs. Susie Whitcher, Mrs. Alice Bower, and Mrs. Zitta Bower. When is the next?

A Busy Vacation

(Letter from Thomas Carr, missionary, recounting his activities during a visit home after a three-year mission in the Isle of Pines.)

TO THE QUORUM OF TWELVE,

Independence, Missouri.

Dear Brethren: I am glad to be able to report two things at this time: a good district conference where we were blessed in our meeting together, and the fact that we expect to be leaving for the South this week—the last depending on a letter from the bishop.

The time we have spent at home has passed very quickly, as we have been busy working during the entire time. Our plans had been to make a visit to all the branches of the district and there meet with all our friends and, if we could, help them by meetings. We have spent all our time right at home working with our own branch and families. We have been blessed to a great extent by the Spirit in our labors among these people, so have stayed with them. Our two visits to other places were a visit into Pennsylvania for two days to see Sister Carr's grandparents and a two-day visit among our friends, the Saints in Philadelphia. The month of September was spent in the regular branch meetings, with the addition of the class in stewardships that met twice a week. The last week of the month was filled in by a series of meetings for the church members. Elder G. W. Robley was with us and gave us some very wonderful sermons. September was the month in which we prepared for the district conference that convened in Elk Mills October 3 and 4. This meant quite a lot of work to so small a village as Elk Mills, but by the working group of Saints we had we were able to accomplish it in good shape.

The conference was a success, and the spirit manifested shows that the general trend of thought in the district is toward working out the social ideal together. In our home branch we have a group thought on the stewardship ideal. Some wish to enter into a little group by which we have a leveling in our branch and the remainder to be sent to the bishop. The thought is to take a man with his debts as well as the man with his surplus and to settle all accounts out of the fund, then at the end of the year to turn over to the bishop the surplus left in the treasury. Others are desiring to become stewards in whatever occupation they are in, right here at home, live on the budget, to live so as to have a surplus and then give their surplus to the bishop annually, or monthly.

During the last two months I have been able to sell some books and church papers to the members and to one non-member. Sold five HERALDS, four *Ensigns*, and one *Autumn Leaves*, and over twenty dollars worth of books. The Saints were willing to take them when invited to do so. Many of our church members would attend to their labors if they had an invitation to help the church along.

Nine baptisms were performed in Elk Mills during the conference. The ones baptized were young men and women as well as children from Harford County, Maryland, and two of them from Elk Mills and Elkton, and, though I had not converted them, the privilege of baptizing was given to me.

The Mobile conference convenes at Van Cleave, Mississippi, the last of this month, and we expect to be present at that conference to meet with the Saints of the Mobile District.

I wish you success in your labors and hope the time will soon be here when we can, as a whole church, enter into our work with such a spirit that the blessings of heaven may be upon us as a church, to the extent that we can go forth with greater power than ever before to the converting of the world. T. M. CARR.

ELKTON, MARYLAND, October 13.

English Saints Lose President of Leeds Branch

We feel sad to record that our dear and ever-loving president, Elder Herbert Harper of Thorpe near Wakefield, England, passed peacefully away August 27 1925. He was born April 7, 1858; baptized January 14, 1888; ordained a priest April 28, 1895; elder, January 30, 1916. He was elected president of the Leeds Branch September 19, 1915, and occupied in that office continuously and faithfully until his death.

Brother Harper leaves a widow and a grown family. As a husband and father he was beloved, and they feel deeply bereaved. His life was a beautiful example of a true Saint, a life spent in trying to serve his Master to the best of his ability. The traits of his wonderful character were love, kindness, humbleness, and a sympathy for all. So outstanding were these features that all with whom he came in contact respected him as one whom they could trust, and honored him with the true honor that good men command. His whole purpose was to uplift his fellow men.

In the branch Brother Harper was always present at the meetings, although his home was about seven miles away. So regular was his attendance that the few times he was absent some concern was felt for him. It seems strange we shall not see him again in this life in his usual place, his smiling face no longer on the stand presiding over his flock.

The testimonies he gave in the fellowship meetings were always full of praise to our heavenly Father for his goodness and mercy, and the confident way he expressed that he knew his Redeemer lives had the true Latter Day Saint ring of sincerity which was an inspiration to all who heard him. We shall miss him, and we feel deeply for the family.

Brother Harper loved to have his family about him. When the grandchildren were with him they were always delighted, and he enjoyed them too. When he had occasion to perform the ordinance of blessing children, it was truly a blessing that he bestowed upon them. His appeal to God to guard and protect them from all harm and danger and the evils of this life came from the very depths of his heart. Thus he lived, and his memory will always remain to be a source of inspiration. He brings to mind the parable of Jesus when he said, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

About four years ago Brother Harper retired from active work as a railway engineer, having served with a spotless sheet some forty-seven years. We can imagine that many are the sermons he has preached for the Savior about the glorious gospel to his firemen and work mates during that long period, and we feel it is not possible to record the amount of good seed that has been sown. What will the harvest be?

The cortege left our brother's home after a service conducted inside by his brother officer, Elder Thomas Taylor, for the interment in Lofthouse Cemetery, a beautiful little quiet spot. The procession was headed by about one hundred railway men, representing the various departments of the Ardsley Engine Sheds. Then followed the hearse, after which were five or six coaches bearing the relatives, followed by a number of Saints from the Leeds and Bradford Branches. He was laid to rest beside his son Fred, who died

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several years ago in very tragic circumstances. He is never to be forgotten for the good he did.

A memorial service was held in the Leeds Branch meeting room, and Elder Thomas Taylor preached to a full church Sunday, September 6, when the gospel that Brother Harper so firmly embraced was ably put forward.

JOHN TAYLOR.

Newton, Iowa

This branch was organized as the Newton group last fall. We now have a total enrollment of twenty-seven, and for the last three months we have had an average attendance of ninety-eight per cent of the total enrollment—a good mark for some of the bigger congregations to try for.

We are meeting at private homes now but expect to have a public meeting place before long.

We have had loyal support from Des Moines Branch and attribute a great deal of our success to our members wanting to hear the gospel. Also our Sunday-school teacher, Brother D. M. Hull, deserves credit for the work he has done.

Remember us in your prayers. Visiting Saints look us up when in Newton. G. C. DURALL.

Building New Church, But Will Help Graceland

SAN ANTONIO, TEXAS, October 14.—This branch was favored recently by a visit from Elder D. S. Palmer, missionary supervisor, who was here in the interest of Graceland College. He preached both morning and evening. His morning theme was stewardships, which was indited by the Holy Spirit and was well received by the audience; and in the evening he spoke on the gathering and the importance of preparation on the part of the Saints, to be ready for the time when they will have to flee to Zion for safety.

Monday evening the Saints met for a rally meeting, with District President E. R. Miller in charge, assisted by Brother Palmer and Pastor T. J. Jett, jr. This meeting was given for the purpose of organizing to put across the campaign for the Graceland endowment fund. A committee of three had previously been appointed to solicit funds from the San Antonio Branch, and as soon as the literature comes they expect to put on the campaign.

The Saints here are trying to build a new church. They sadly need the church, but they are willing to help Graceland, too.

The Sunday school has just sent a check to the Bishop for fifty dollars on this year's Christmas offering, making one hundred and ten dollars that have been turned in. Our goal is one hundred and twenty-five, and we expect to go over the top.

The Department of Women is making quilts to help raise funds for the new church. They expect to hold a bazaar on the first week in December.

Brother W. M. Aylor, of Independence, Missouri, paid San Antonio a visit this fall. He came for his health, which seemed to improve while he was here. The Saints were glad to have him among them, as it had been quite a while since they had seen him. He delivered two sermons to large audiences, his last sermon being along the line of inheritance. The last Sunday he was here, after the morning services, a large number of Saints drove about ten miles to Leon Creek, where they selected a nice shady spot in which to spread dinner, of which Brother Aylor was the honored guest. Dinner consisted of all kinds of good things to eat, topped off with ice cream.

In the afternoon all drove to the home of Brother Ed Jackson, where the young people furnished music that was enjoyed by all. The Saints regretted parting with Brother Aylor and hope he will soon pay another visit.

Our Sunday school superintendent, Brother Rouss Eastham, is a live wire. He has started a young people's prayer meeting, which meets once a month on Sunday morning at a quarter of nine. He also has teachers' meeting once a month, which is held at the homes of the members. Here Sunday school work is discussed, and a good social time is enjoyed. The hostess always serves some kind of refreshments. The last meeting was held at the home of Sister Evva Richardson, there being nineteen present. Chicken salad sandwiches and cocoa were served.

An Achievement in Church Building

INDIANAPOLIS, INDIANA.—Pastor O. J. Hawn and wife visited at Bradner, Ohio, recently. Brother Hawn opened up the work at Bradner, and it was the request of the Bradner Saints that he be present at the dedication of the church.

Brother and Sister Arthur Bennett of Martinsville were recent attendants at our Sunday services. We understand they are contemplating moving to our city.

Our quarterly business meeting October 6 was well attended and showed results of the past twelve months' work as follows: October 1, 1924, we were contemplating building a church, no ground broken; January 1, 1925, the church building was sufficiently advanced to be used for services; October 6, 1925, a church property valued at about $9,500, with a total incumbrance of $6,000. With a membership of sixty-two, including men, women, and children, we feel justly proud of the twelve months' achievement, and leave the HERALD readers to draw their own conclusions as to whether we have been working for the good of the cause.

Elder Benjamin F. Creel, of Walthill, Nebraska, was a visitor at our services last Sunday and gave us a very interesting talk on the work in the Indian reservation. We are glad to welcome visitors from far and near and trust that any Saint visiting our city will attend our services. Our church is located at Pratt Street and Chester Avenue, and our pastor, Brother O. J. Hawn, resides at 1205 West Thirty-Fifth Street.

Our Department of Women and the Gleaners' Club are running a neck and neck race this year. October 6 showed the financial results of their labors at $163.49 for the former and $163.25 for the latter. However, the youngsters are not in the least discouraged but are still full of pep. Both organizations have a loyal group of boosters.

Brother and Sister Frandzen of Anderson worshiped with us last Sunday.

Brethren Hawn and Charles H. Fish are busy with plans for assisting in the Graceland endowment drive, which we hope will be successful.

Many Move to Zion—Not Discouraged

MAGNOLIA, IOWA, October 16.—So many of our number have moved to Zion in recent years that our branch here is indeed small. However, we are striving to keep the good work alive and to strengthen one another. It seems that most churches have a large number of vacant seats these days, while the pleasure-mad crowd goes rushing by. Church is too slow for them.

I believe many people go to church with the wrong motive. Instead of hungering for righteousness and seeking after truth that they may be filled, they go to church expecting to be entertained, wanting the preacher to stage a one-character, one-act drama. I dislike hearing a sermon criticized, as I have never heard one that did not contain some truth, or some thought worthy of meditation.

I like the HERALD and receive strength by reading its pages. I enjoyed "Little journeys with the editor in chief." What a busy man our leader is! I admire his courage in quietly shouldering his great responsibility and going about his Father's business, disregarding criticism. I believe there are brighter days ahead for him.

Last night I awakened, and while lying there thought how

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wonderful it would be if when Jesus comes I, like Mary of old, might be permitted to sit at his feet and learn. Then the thought came, there are so many more worthy than I. I think of all the righteous dead that shall arise at his coming, and how can I expect such close association with Him? If I may just be one on the outer edge of that vast throng, I shall crown him Lord of all and be satisfied.

We believe the purpose of the millennial reign is to prepare a people for the presence of God. It will take a thousand years under the reign of Jesus to bring us to that condition.

I believe we must work in the hereafter and that each will be appointed to some work, and I thought while lying there in bed that if I do that work well I will be allowed to do some more advanced work. If I am diligent and faithful and do that work in a way that is pleasing to Him, I will be given something bigger and better to do. Thus, step by step, I shall advance, until my work shall have become so important that I may be called into the presence of the King himself to consult him in regard to that work. Perhaps many have a different idea of the millennial reign, but I fell asleep with my soul thrilled with the thought that sometime, somewhere, I may sit at His feet.

FLORENCE ADAMS.

San Jose, California

On the evening of September 11, at the hospitable home of Brother and Sister Christopher, the Department of Women gave an entertainment in the way of a box social, in honor of the fathers of the San Jose Branch. An enjoyable time was had in conversation and playing games, some of which were new and especially amusing. The fathers ranged in age from twenty-six to eighty years, none of whom had forgotten the gladsomeness of their youth. The eldest one present at this gathering was three years old—in his second childhood. He had with him an original puzzle that was not solved by any who tried it. The social closed by partaking of refreshments from the amply filled lunch boxes which were provided by the mothers.

Elder C. J. Cady was the speaker at eleven o'clock September 13, and Pastor B. R. Gilbert preached the sermonet at the close of Religio in the evening. The adult class of the Religio put on the program.

The Department of Women, according to Mrs. Bartington, "never quits ceasing, but is always on the move." This time these sisters have installed a new heating stove in the church at a cost of about $90. There is no telling what they will do next. At the regular meeting they gave a shower for one of the young sisters who is soon to be married. The sister attempted to respond with a speech of gratitude and appreciation, but her heart was too full for utterance, and her tears of joy had to express her appreciation.

On September 20 Brother Robert Cowden, one of the branch priests, was the speaker at eleven o'clock. Brother Roy Harris, another of the priests, preached the sermonet for the Religio in the evening. Brother Harris seems to be very much interested in the Boy Scout movement and the young people in general. He is the editor of the *Palo Alto News*. Sister Leah Harris, his youngest daughter, is one of our stanch church workers. She graduated at the last term of the State Teachers' College and is now teaching at Sunny Vale only twelve miles from her home.

Sunday, September 27, Elder C. W. Hawkins was the speaker at eleven o'clock, his subject being stewardships and Zion building. He read two circular letters of instruction, one joint letter from the President and the Bishop in which they urge branch presidents not to forget the necessity of teaching members of their flock to give aid to the missionaries when they visit their branches; and one from the President of the church in regard to the study of stewardships during the month of October.

The sermonet in the evening was by Priest M. H. Fonda of Oakland, who is an employee of the P. G. and E. Company. He is visiting here on his vacation.

October 11 was an enjoyable day for the Saints. Elder W. H. Dawson, first vice president of the district, with his family and his brother, came over from Sacramento by automobile, making the trip of one hundred miles in time for Sunday school. At the eleven o'clock service Brother Dawson was the speaker, giving us a rousing sermon on stewardships which was a source of inspiration from start to finish. At the close of the sermon a high priest arose and verified by the Spirit that which the speaker had presented and admonished the Saints that the Lord had sent his servant to deliver the message to them. A further admonition was given, "Those that have ears to hear, let them hear!" and this sentence was repeated and emphasized. May we all pay heed to the message that was given. Brother H. V. Bates, one of the local priests, gave the sermonet at the close of Religio.

The branch has its committee appointed, and it is organizing for the Graceland endowment drive. The raising of this fund is not a question of Can we? but, Will we? Let each one pledge himself that he will, and then be sure to make his pledge good.

Progress at Tulsa

TULSA, OKLAHOMA.—I have been a member of the Tulsa Branch since its organization and am familiar with many of its struggles. Now since my return after an absence of about two years, I want to tell of the improved condition I find among the Saints.

The reunion held near Skiatook this year was very much of a success in spiritual uplift. The presence of the Master's Spirit was felt by the Saints gathered there. I did not have the privilege of attending myself, as it was before my return, but I was told of their experiences by some who were there.

The midweek prayer meeting is increasing in attendance and is growing more spiritual. The eye seems to shine brighter, the voice is more vibrant, the hand clasp brings a thrill, and one feels he is in an atmosphere of love, peace, and charity. What a privilege to be a Saint in these latter days! The members express their love for the new pastor, Brother James A. Thomas, and say he has done much for the spiritual growth and unity of labor in this branch. Brother Thomas and his family are away now, having lost a darling baby. They have the sympathy of the entire membership in their bereavement. The Saints pray daily for the recovery of Sister Thomas and we hope their return will be soon, for we miss them.

We also miss other faces that were once familiar: Our Sister Carrie Brand, whom we all loved; Brother and Sister Brown, faithful in attendance; Brother Ben Lancaster, whose sudden and tragic death brought a shock to all. We knew him as a small lad, and remember him as an active worker in the Religio at Joplin, Missouri, when a promising young man. Later he was identified with the Tulsa Branch. His home was always open to the missionary. He was a tithe payer, always ready to help in donations of money or work in the church, always cheerful. He was a devoted husband, an indulgent father, a loyal son to his aged parents. He loved his mother with a sweet devotion peculiar to see, and the welfare of his parents was his constant care. He met the disappointments of life with an optimistic smile and was widely known through the business circles of worth-while men. We miss them all, but there are others we are pleased to see ready to step in and fill the vacancies.

This branch is very much interested in the stewardship move, and all seem anxious to study and become more familiar with the old idea of living, but which is new as to practice.

We enjoy reading the HERALD and appreciated "Little journeys with the editor in chief"—not for myself alone, but for the comradeship and the closeness it seems to bring the

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President to the membership of the whole church. There is a personal humanness about it that can be sensed by anyone. We hope Brother Smith will keep on writing these letters, for it does good in more ways than one.

We hope and pray that ere long harmony and unity of purpose will rule this people, to the exclusion of all personal desire. May the Lord give great wisdom and courage to the President of the church. MRS. HELEN LOGAN.

Box 1231.

San Francisco, California

October 14.—Very recently our priesthood held one of their regular priesthood meetings on a Sunday morning, instead of the usual service, and gave the laity of the branch an idea of just how they were conducted. It was an inspiring sight to see this body of men on the stand, and gave the branch a feeling that the priesthood in charge of their spiritual welfare were living up to their calling.

Our Religio meeting has been changed from Sunday evening until Friday evening. This was done with the idea that the department, as a whole, could function to its fullest extent on this evening. The first evening of the change was on October 2, and the entire evening was given over to a program. The parable of the "ten virgins" was dramatized; the story of this parable is undoubtedly known to every Latter Day Saint and to almost everyone who has read the Bible, but to see it rendered as we were privileged on this evening is to place it in our minds in a manner that the lesson will never be forgotten. Our young people who were in this cast were trained under the able direction of Sister L. B. Shippy, and we are all hoping she will favor us with more descriptive lessons like this.

Our Department of Recreation and Expression officials have a program outlined for the winter that will provide something of interest for everyone in the branch.

We have had a number of newcomers in the branch recently, which we welcome very heartily. Our preaching has been taken care of by our local priesthood, and some very instructive talks have been given us.

Oklahoma City, Oklahoma

October 9.—Since last report this branch has had several added to its number by baptism.

On account of the poor health of Brother S. W. Simmons, the Saints here have been deprived, of recent months, of the pleasant association and spiritual uplift of this brother. However, other willing helpers are here, and the work is prospering.

The Saints are getting rested after running a dining hall at the state fair, which closed October 3.

Brother and Sister F. E. Dillon returned in time to take charge of the fair work here, after a trip in the interest of the church which extended as far as Minneapolis, Minnesota.

Rally Day at Denver

I came to Denver Saturday to attend the annual rally day which was held yesterday. There were services all day, which were well attended by the branch members and by those from near-by towns. We had a very enjoyable day. The services consisted of a session of Sunday school, which was followed by a short program, this being followed by a sermon by Myron A. McConley. The majority of the Saints took their dinners with them, which were spread in the basement. Brother A. Carmichael arrived while we were eating dinner. At half past two we held a prayer and testimony meeting. Brother Carmichael, Brother McConley, and I presided. There was a fine spirit present. Brother Carmichael was the speaker at the evening hour. He preached a wonderful sermon, which was well received.

DENVER, COLORADO, October 12. B. E. BROWN.

Welcome to Apostle Curtis

WIARTON, ONTARIO, October 19.—Last Thursday evening we had the privilege of listening to Apostle J. F. Curtis, who preached one of his characteristic sermons that made us forget our troubles and see the bright side of life as well as the unpleasant. Since Brother Curtis has been one who has helped tide us over the stormy days of old, we can extend to him a royal welcome to these parts at any time.

Sunday, October 18, saw a carload of Saints from these parts journeying toward Grand Valley to attend their special Sunday or anniversary. To say the least, we enjoyed the day very much, mingling with those of like faith and appreciating the privilege of attending services in their fine church. We trust this will not be our last visit of this kind.

Far West Stake

The second annual priesthood conference of the Far West Stake will convene at Cameron, Missouri, on Friday night, November 20, and will continue over Saturday and Sunday. President F. M. Smith and Presiding Bishop A. Carmichael are expected to be present on this occasion. Every member of the priesthood is urgently requested to attend this conference.

President O. Salisbury was with the Bedison Saints on October 11, speaking forenoon, afternoon, and evening, driving home after the evening service.

On the 18th Elder Salisbury revisited his old home, Council Bluffs, Iowa, where the Saints were celebrating their annual home-coming. Although hampered to some extent by a severe cold, Brother Salisbury reports, he enjoyed preaching to the Saints at the morning and evening hours.

It must be encouraging to our good bishop, Brother Milo Burnett, to note the steady increase in the payment of tithes throughout the stake. In many places there are indications that the Saints are becoming more and more consecrated in their labors. Many have already expressed a willingness to enter in and occupy upon the stewardship basis.

The speakers at the First Saint Joseph Church on Sunday, October 18, were Bishop Burnett in the forenoon and Elder H. O. Barto in the evening. Both these brethren gave quite an interesting and beneficial discourse on the subject of stewardships.

Under the supervision of Brethren Cecil Schmid and Gilbert Bowser, the department of Sunday school for the First Church is arranging a special home-coming service to be held November 1. An interesting and edifying program is being prepared, and it is hoped that a record attendance will be established.

The work in the local branch at Trenton, Missouri, is on the upward trend. Committees for special visiting have been arranged under the supervision of Sisters Chappell and Lentell. As a result of the efforts of these committees, quite an increase was noted in the attendance at Sunday school on October 18. May this good work continue to yield such encouraging results.

Elder J. D. Proffit and wife, of Trenton, Missouri, have arranged to hold meetings at Galt, Missouri, twice a month. This is a new opening of much promise.

Elder John Lentell visited with the Spickard Saints in the afternoon of October 18. He reports that a splendid interest was manifested in the study of stewardships.

On October 11 Darrell Fiddick and wife were forenoon visitors to Far West. Brother Fiddick addressed the local congregation before he left. Elder John Constance of Cameron occupied the evening hour.

Overseer John L. Bear was the speaker at the Second Saint Joseph Church on Sunday morning, October 18. In his talk he stressed the necessity of the Saints adhering to the financial law as set out in the Doctrine and Covenants. Brother Bear also spoke at the Fourth Church in the evening.

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In a letter to the stake president, Brother Carl Ruoff advises that he has preached his third sermon on stewardships. He says, "I have had more liberty on this subject than any other I have yet undertaken."

Reports are coming in from many of our stake pastors, testifying to the gentle influence of the Spirit of God that has been assisting them in their labors. Such testimonies as these give us the assurance that the Lord will eventually lead his people through triumphant.

Pleasantview Branch

TRYON, NEBRASKA, October 20.—The Sunday school work is on the move, though at times only a few attend. The cold weather and extra fall work may keep some away. We hope to see it grow until every Saint in the country will be attending.

Branch work is moving about as usual, but we hope something will turn up soon to increase the interest.

We miss Elder C. W. Prettyman, as he helped to get the work started here. He preached his last public sermon here last June. We sympathize with Sister Prettyman and her family in this their hour of need.

Cadillac, Michigan

October 20.—The work here is tending upward under the leadership of Branch President Peter Price, who lives a life of unselfish devotion to his Master and through his faithful service here has inspired others to be more faithful. He is also at the head of a class formed to study stewardships, in which we have become interested through instructive sermons we have heard from our district missionary, Walter Wirebaugh, on his visits here.

We are proud of our young people. They have a fine choir and are also active in Religio and Sunday school work.

The Oriole Girls are purchasing a piano for the church. They gave a pie social the evening of October 16, which netted them a neat sum. They also gave a musical program which was enjoyed by all.

Deacon Decker is busy working on the finance problem.

In all we feel we are coming to higher ground, and we look forward with one heart and mind to the redemption of Zion. ANNA L. DECKER.

Enjoy "Herald"; Interested in Stewardships

COLDWATER, MICHIGAN, October 18.—This latter-day work, which was restored to earth by an angel in 1830, looks very good to me at the present time. We do not feel at all discouraged, except in the weakness of humanity. What frail creatures we are to deviate so easily from the straight and narrow path marked out for us from the foundation of the world! Why listen to "lo here and lo there"? Is not the old, old path good enough?

I remember that, when I was a child, an old cow path led from the woods lot to my father's barn. The dumb animals were able to keep in the narrow path. But we who are higher than the animal kingdom fall by the wayside. May God pity weak humanity and keep us faithful to the covenant we have made.

The HERALD of September 30 was inspiring and gave us food for thought, as well as a greater desire to press forward. It is a great mistake for the Saints not to have the church papers in their homes. I wish all would awaken to a sense of this fact. If you are not a subscriber, you are surely missing many wonderful experiences as related by the members. You would thereby gain spiritual strength whereby you might know that this work is true. This one number of the HERALD was worth all I have paid for my year's subscription.

Coldwater Branch is very much interested in stewardships. We have the lesson for Religio study, and Brother Scott is giving us some fine sermons every Sunday morning he is in the city. We want to keep pace with the church, although our numerical strength has been weakened by so many moving to other localities. However, those remaining, with few exceptions, feel a greater responsibility in doing their part and being at their post.

The hastening time is upon us. We cannot afford to lay down our armor and sleep. We must work, and there is work for all. As we often sing, "God is calling now to battle both the aged and the youth."

Our heart rejoices to see the young people active in this great work. The young men and women of this age have many advantages for education and development that the older ones were not permitted to have. Perhaps God may require of them, they having greater capability.

At our last Religio meeting Sister Mabelle Haggerty's junior class rendered a very nice program which was pleasing to all. The talents of the children were brought out, as well as the patience and efficiency of the teacher.

ALTA L. STROH, *Publicity Agent.*

Preaching in Zion

My introduction to ethics, or moral values, was in the early copybook days at school. Twenty or more times would be copied such supposed axioms as these: "Virtue is its own reward." "Silence is golden." "Let another's lips (or pens) praise thee, not thine own."

After the passage of many years of life's experience over my head, I have often wondered how much of the stuff we learned in our childhood was simply "bunc." Doubtless the reward of virtue is the reward of heaven. Old sinners testify that no happiness comes out of sin, of burning the candle at both ends. But I wonder if there are not times when "silence" is one of the base metals? And if we might not place a very unnatural emphasis on that teaching about praise.

To relate, for the benefit of interested readers, a few facts touching my preaching experience in Zion may be construed by certain minds as self-praise; others will appreciate the account and receive it in the spirit given.

Independence is a city possibly of 14,000 inhabitants, 5,000 of whom are members of the Reorganized Church. This church cannot accommodate all its members under one roof so has arranged its membership in local congregations, each with a church building and each congregation in turn divided, or arranged, into groups. Several groups are under the immediate supervision of high priests, and the unit group is directed by an elder and his associates, the entire work being immediately supervised by the First Presidency.

Some months ago I was selected to prepare and deliver the vesper service talks for the church broadcasting station, K L D S, which is under the efficient and immediate management of Arthur B. Church. It was deemed opportune, beginning April, to send out to radio listeners a brief course of lectures on the history of the true Church of the Latter Day Saints, being a reply to the Werner Articles at that time being published in the *Ladies' Home Journal.* I prepared five lectures and sent them, by way of the wireless telephony, toward the hundreds of thousands of crystal and tube sets which are within the range of K L D S. These lectures have been reproduced in the *Ensign.*

Fully realizing and appreciating the tremendous reaching power of the broadcasting station of the church, the President of the church decided that K L D S should be the first station to transmit a series of studies on the most impelling and absorbing subject that ever came throbbing out of the soul and mind of God—Christian stewardship. I was selected to present the introductory, which I did, delivering eight studies and receiving the commendation of scores of listeners.

During this time I began and finished a series of five talks on practical religion to the different groups of Zion. I found the high priests who had charge of these groups, Brethren Carmichael, Brewer, Gray, Deam, inspiringly friendly, and many of the other officers of the groups were sympathetic

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and intelligent supporters of the effort I made to enlighten the Saints on this necessary step toward Zion's redemption.

The attendance at these six weeks' meetings was all that could be desired, seeing that no effort was made to extend the invitation beyond the respective groups. I reached over five hundred people with one discourse and fully four hundred with the entire series. Interest was superior to anything I have ever before experienced, and if I may be allowed to be the judge in the matter of my own feelings, I never experienced more light, satisfaction of feeling, and what we commonly call joy of the Spirit, than when presenting these initial talks on Christian stewardship.

I was called to undertake a special work, and I went into it without reservation, excepting that I endeavored to let my intelligence control my heart impulses. There was no thought that social injustice would be dissolved in a moment; but the idealism of our program was held high, and its bright flag radiated the glory of God. The offer was made to all present that they might enter into copartnership with God, now for the redemption of Zion. I wish to leave to those friendly listeners, who caught a glimpse of the glory of the program, to witness what was said and what, in their estimation, was the good accomplished, the glory and honor belonging to God always.

Zion will be redeemed—there is no other hope for the world! RALPH W. FARRELL.

Chetek, Wisconsin

October 19.—The Northern Wisconsin district conference convened with the Porcupine Saints October 17 and 18, with God's Spirit present. Many of the Saints were present from all parts of the district.

Conference opened with District President S. E. Livingston in the chair, associated with W. A. McDowell and D. T. Williams. Officers were elected for the coming year as follows: L. O. Wildermuth, district president; S. E. Livingston, vice president; Mary Mair, secretary; Laura Clark, treasurer; F. A. Atwood, superintendent of the Sunday school; Marshall Shedd, president of the Department of Recreation and Expression; Sister Frank Loomis, secretary of the Sunday school; George E. Clark, publicity agent; Mary Mair, leader of the Department of Women; Laura Clark, superintendent of the Health Department.

The Saints left for their homes with one view in mind—to grow as well as go in this great work, encouraged by the wonderful talks and sermons of Brothers W. A. McDowell, D. T. Williams, L. O. Wildermuth, and F. A. Atwood.

All have a better understanding of the stewardship plan, and many spoke of entering actively into the plan with zeal.

So God's work is starting a new year with a better interest than has been noticed for some time.

Following the conference a two-day meeting will convene at Chetek October 23 and 24. At a quarter of eleven the church will be dedicated, the sermon to be by W. A. McDowell. Apostle D. T. Williams will assist in the service.

Colorado Springs, Colorado

October 19.—The Colorado Springs Branch is still up and doing, especially the Department of Women. The program which these women intend to put over between now and the first of the year indicates that they are entitled to praise and commendation.

Mrs. R. S. Salyards, jr., entertained at a linen shower in honor of Miss Doris Sade. The guest of honor received many pretty gifts. Doris is the youngest daughter of Mrs. O. E. Sade, and her marriage to Mr. John Wylie, of West Palm Beach, Florida, took place in Saint Petersburg, Florida. After a short honeymoon in Tampa the young couple will make their home in West Palm Beach. Sister Doris is one of our promising young women, and we regret to lose her. However, all extend their heartiest congratulations to the young couple.

Brother C. H. Rich is in Colorado Springs, having been called home on account of the illness of his youngest son, Robert. He is now greatly improved. Brother Rich was the speaker Sunday, giving two sermons that were very much enjoyed.

Brother R. S. Salyards, jr., is home to stay, for which we are all thankful.

Brother Bruce E. Brown is out in the district visiting the other branches in the interests of the work.

Our meetings of late have been of a very spiritual nature, and all are enjoying a wonderful degree of the Spirit, thereby being fed and encouraged in the work. The spirit of unity is prevalent among the Saints, and all are working together for the good of the whole.

May God's blessings attend his church and the great program be put across. We wish the stewardship plan success, with the endowment fund to back it and Graceland College. Thus will we be given a more definite goal to look forward to.

Bishop Becker Visits Eastern Iowa

(A letter to the First Presidency.)

The Eastern Iowa conference, October 17 and 18, closed yesterday. It was good and spiritual. Everybody satisfied. Those from a distance went home encouraged.

Bishop Becker attended and spoke at 11 a. m., at which time the church was dedicated. Brother Becker did fine. He also spoke several times on stewardships. The Saints were all glad he came.

The district is on the improve all the time. Have many more active members of the priesthood than there were two years ago. The Saints *all* stand for what the church stands for. Many earnest prayers were offered for the church and its faithful leaders during the three splendid prayer meetings of the conference.

No one man is entitled to the credit of the uplift in the district, but it belongs to the brethren of the different groups, for they have worked faithfully and with hope.

The Saints are pleased with the HERALD. So am I. It never was better. I feel the Spirit of God when reading it. I am more hopeful than ever of Zion. E. A. DAVIS.

Fall River, Massachusetts

Church services were commenced September 13, after a vacation of two months. So many go to Onset in summer it was considered wise to close the church. Only the midweek prayer service was held, with a small attendance.

Elder James W. Heap, pastor, Elder John E. Roberson, and Deacon Alma Coombs have been the speakers during the past month. September 11 the pastor visited in Attleboro.

Others had planned to go to Onset for the Columbus Day holiday, but the weather was too cold. The first snow fell September 10.

Brother John Jackson, deacon at Providence, was a recent visitor in Fall River, and we were privileged to listen to a beautiful solo by him, "Open the gates of the temple." Brother Everett and Sister Beatrice York and baby Ruth of Boston were also visitors. Beatrice played the piano at Sunday school and also taught a class. When our former members come back to visit us, there is always something for them to do. Sister Ruth Sheehy Baker and son of Boston have been recent visitors also.

Conference will be held in Attleboro Saturday and Sunday, October 24 and 25. It is expected that three men from Fall River will be ordained—Alma Coombs to the office of priest and Edward H. Green and Ralph Baldwin to the office of deacon.

The Department of Women is holding regular services again and will have a supper October 17.

Brother Joseph Cliff and wife have moved to New Bedford. He is assistant superintendent of the Sunday school, and she is a teacher, so they are missed. However, they come when possible. Sister Cliff was baptized at Onset this summer.

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Sister Margaret Slater has moved to New London, Connecticut. Her two children have been very ill with whooping cough.

Sister Barbara Brindley, sr., has returned from a several months' trip abroad.

Brother John Whipple, of Groton, Connecticut, was a recent visitor here.

A member from each society has been appointed to collect for the Graceland endowment.

Independence

Stone Church

October 25 being the last Sunday in the month, the early morning social services were combined. Both old and young met in the upper auditorium, and a fair representation of each group was present. The theme of the meeting in general seemed to be the confidence felt in the present administration and program of the church.

Sunday school was not quite up to the average, possibly due to the cold snap that visited this city the night before. The collection was commendable when the attendance is considered.

The young people's church at the eleven o'clock hour had an unusually good attendance and interest. Brother Scott Cochran gave the address of the morning, on the subject, "Why bother with church anyway?" He showed the part that religion must play in citizenship, in school life, in the home, and in business relationships. He supported his position by statements from our leading statesmen and thinkers. Music was furnished in the form of a vocal solo and a violin and piano duet.

The Y. K. T. Class is still making improvements in the building east of the dining hall which they occupy during the Sunday school hour. They have an average attendance of seventy-five young people.

President Elbert A. Smith continued his series of sermons on practical and personal gospel themes. His subject was, "Your heart," the theme of the week before being, "Your tongue." The excellent audience of the preceding week was noticeably increased, by the addition of at least seventy-five.

The speaker said that the heart is the symbol of the emotions—it registers the emotions. Fear stops the heart beats for an instant; love quickens them. Our emotions are a very important part of our life. We are moved by our feelings much more than we realize or admit. Hence Solomon was right when he said, "Keep thy heart with all diligence, for out of it are the issues of life." Joseph kept his heart when Potiphar's wife lured him. He repulsed her. The story she told sent him to prison. Modern popular philosophy would say he was a fool. But the Bible says God went to prison with him. Joseph ruled his own heart. Soon he was ruler of the prison, and so presently came forth to rule Egypt. He first learned to keep his own heart.

But King David, intrigued by Bathsheba's charms, forgot kingly honor and saintly duty. Uriah was his friend; but David forgot that, too, and presently was enmeshed in a very unkingly intrigue. One grave sin is the corner stone of an edifice of sin. The only way out seemed to David to be the murder of Uriah, and this he accomplished and took Bathsheba to be his wife. When his heart rose up in him, he should have said to it like a king, "Lie down." But he failed to keep his heart with diligence, and so it ruled and ruined him.

The gospel is not merely repressive. The primitive desires and impulses of human nature will find expression. They must be controlled and guided in that expression. First the heart must be regenerated, "Ye must be born again." Then its forces must be directed.

Zion is to be the pure in heart. We will have factories and farms and storehouses. These are the material outer shell, or machinery, necessary and proper in the functioning of Zion; but Zion must grow from the heart out, like a tree with a sound, clean heart. So the man who begins with the redemption and continues with the proper control and direction of his own heart is getting at the "heart" of the matter. He is beginning Zion building at the right place.

The speaker announced that he would continue his series the second Sunday in November under the theme, "Your hands." The first Sunday will be given over to the communion service.

A beautiful ordination meeting was held in the Stone Church at half past two. President E. A. Smith presided. Nine young men were ordained to the priesthood. Gomer T. Griffiths delivered the charge. C. Ed. Miller offered the prayer of consecration. The various assistant pastors in Zion occupied seats on the platform. After the ordinations had taken place, President Smith asked Elders William Fligg and Gomer T. Griffiths to occupy the balance of the time. They spoke encouragingly of experiences at a district conference and reunions.

Doctor Joseph Luff was the speaker Sunday evening. With his usual eloquence he pleaded for the Saints to climb the heights. The last verse of the "Admonition" came to mind as he was speaking:

"Get ye up, then, to your mountain!
Zion of this closing day!
For the glory of my coming
Waits to break upon your way!
Forth from thence your testimony
Shall to trembling nations go,
And the world confess that with you
God has residence below."

For texts Brother Luff quoted, "Except the Lord build the house, they labor in vain who build it." "I will build my church." "Learn of me." "Every man perfect in Christ Jesus." "My ways are not your ways. As the heavens are higher than the earth, so are my ways higher than your ways." He said a wise man always had something in view. Christ said, "I will build." He called men and women to be his coworkers. His objective, to develop perfect men and women. He alone can do that, but man's cooperation is necessary. He was the light of the world. After he left the earth his disciples in turn were to be the light of the world. They were to look like him and be like him, not physically, but they were to have the Christ characteristics. Christ is the foundation of the church. The superstructure must harmonize with the perfect foundation. The church must eventually be without spot or blemish. Human knowledge will not be sufficient to do this divine work. Be careful how you build. There is a lot of wood, hay, and stubble in the world. It is a glorious thing to be in partnership with God in building, but only divine material will stand the divine test.

Wednesday evening Evangelist Gomer T. Griffiths will meet with the young people in the Stone Church. Roy V. Hopkins will meet with Group 4, and C. Ed. Miller will meet with the young people of Walnut Park.

President Floyd McDowell attended the young people's convention at Chicago, Illinois, and the Detroit, Michigan, convention at Grand Rapids. This week he will attend the Mobile district conference. President F. M. Smith attended the young people's conventions at Spokane, Washington, and Seattle, Washington. This week he will be at Portland, Oregon.

Second Church

The choir gave an entertainment at the church on Thursday evening which was of such a fine variety and quality as to merit a much larger audience than was present. Those who were present were very appreciative, and more than one was heard to remark that surely the city of Zion can furnish elevating and refining entertainment. A silver collection was taken, and $15.50 was contributed for the purpose of applying on our church debt.

Sunday morning Evangelist U. W. Greene was the speaker.

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and he gave much fatherly advice in his sermon. Elder William I. Fligg was the speaker in the evening and was heard in one of his characteristic sermons. Several of Brother Fligg's sermons are being published in *Zion's Ensign* during the next few months.

Elder Charles Edmunds has retired from his work as presiding elder in Group 31. A new presiding elder will be appointed soon. Brother Edmunds was respected and loved in his group, and they were loath to part with him.

Walnut Park

"Sunday School Day," the 25th, at Walnut Park began at eight o'clock with a prayer meeting, fully occupied for an hour and a quarter, with fifty-eight in attendance.

Sunday school followed, with two hundred ninety-four present, including thirty-two visitors. A talk by Brother Gard at the close gave the history of the school in this place from the time he first attended—when he found a school numbering six besides his own family—to the present time.

At eleven the little folks marched upstairs and occupied a short period preceding a sermon by Zion's pastor, C. Ed. Miller, a speaker who can, and did, adapt his sermon to both children and grown-ups.

At seven the departments of the school entertained an audience of three hundred and seventy-five for an hour, and Brother C. B. Woodstock followed with a sermon on the thought of Sunday school workers having a definite goal towards which to direct their efforts, checking up at regular times to learn of their actual accomplishments. Superintendent R. Barnhardt was in charge for the day and believes the support given him throughout by the entire school gives promise of some good, cooperative work in the future.

The speaker in Group 41 Sunday was Elder Delbert A. Whiting.

The women of Walnut Park extend their thanks to all who helped to make their chicken dinner and bazaar at the Stone Church dining hall a success. They netted about $250.

Liberty Street

Doctor G. Leonard Harrington preached Sunday morning, using for his text, "Am I my children's keeper?" The sermon was very fine and held the close attention of the audience from start to finish. In the evening Elder Alvin Knisley was the speaker.

A millinery class has been organized to meet at the Campus every Friday afternoon under the direction of Sister Walter Bullard. So far only Liberty Street women are in the class, but all who are interested are invited to join.

The night of October 22, Group 30 held a big get-together meeting at the home of Brother W. H. Stevenson, celebrating the sixth anniversary of the group. Brother Stevenson gave the history of the work of the group since its organization, and Sister Stevenson gave an account of all the work done by the Department of Women in the group. Following this, an interesting program was given by various members of the group. Refreshments of pumpkin pie, new cider, and ginger bread were served to the sixty-seven present. The rest of the evening was spent in singing from the Saints' Hymnal under the leadership of Sister Fred Koehler.

Sister Koehler is conducting a class for the Department of Women in Doctrine and Covenants.

East Independence

There were thirty present at the young people's meeting Sunday morning. The youngest member to take part in the services was eleven years old, and the oldest seventy-five, we believe. One of the young men testified of how the Lord had been directing him and had opened up the way for him to attend a class in stewardship at the Institute. God, who is the same now as in former days, will direct his people if they get themselves in the right attitude and exercise faith.

Brother J. W. Davis, who has been away visiting relatives and friends, has returned and will take charge of the work here again. Sunday morning he was the speaker, also in the evening. He had good liberty in presenting the needs of Graceland College. It was strengthening to hear some of the experiences that others have had in regard to the college. We hope every one who can will help in raising the endowment fund. Each one should have an earnest desire to help and have a part in this great work.

Englewood

At last real work has been begun on the new church. It has taken some time to do the excavating because of wet weather, but now the work of laying the stone work for the walls has begun. The Saints are hoping to have the building ready for occupancy by Christmas time, as their old building is so hard to heat and is so crowded that they feel meetings cannot be held there another winter.

Different classes and groups of workers are busy raising money for paint, nails, windows, doors, and steps of the church.

The women are to meet each Wednesday afternoon at two o'clock at the church for the study of mothercraft. The class is to be taught by Mrs. C. J. Hunt. The first lesson will be given October 28.

The Religio has changed its time of meeting from Friday night to Sunday night at seven o'clock. This service will be followed by preaching at eight o'clock. Attendance is increasing, and a great deal of interest is being shown in the study of stewardships.

The choir is beginning its winter work under the direction of Mrs. C. I. McConnell. It meets every Thursday night for practice. Special Christmas music is being planned, and the Sunday school also is planning a Christmas program.

Elder Alvin Knisley was the speaker Sunday morning, and Elder Lyman Fike in the evening.

Kansas City Stake

Central Church

Again the slogan for the young people's meetings to be held November 1 to 8 is, "Awake, put on thy strength." They have secured Elder Elbert A. Smith, of the First Presidency, as the speaker for the occasion, which insures the success of the effort. Extensive advertising has been done throughout the stake, so a good attendance is anticipated.

October is being observed as stewardship month in the stake, and reports show that the Saints are giving the subject more attention than ever, generally indorsing the decision of the joint council in regard to the stewardship plan, as outlined by the general officers of the church.

Fourth Church

The weekly *Ivanhoe Pilot*, their little paper, has a new departure in an added sheet setting forth an outline of the books of the Bible, and in explanation of the motive for the venture it has this to say: "Instead of devoting a large amount of space to critical matters dealing with the books of the Bible, it will be more serviceable to set forth their design and scope, and to discover in what manner and measure each book contributes to the plan and purpose of the Bible." A brief synopsis is then undertaken, which is quite scholarly.

Recent speakers have been Bishop F. B. Blair and his counselor, and Fred S. Anderson.

Malvern Church

Those who are interested in the week-day religious school will like to know that we now have an enrollment of three hundred and nine. We are quite proud of this number and of the teachers who are giving their loyal support. We could still use more help, however, for the classes are almost too big for one teacher to handle. Brother Floyd M. McDowell is giving us some invaluable help in securing textbooks of the proper kind and in getting material for handwork.

Sunday morning we were fortunate in having for our speaker President J. A. Tanner. Sunday evening the most of our little branch went to Central Church to hear Bishop Carmichael speak on stewardships. Every one of us profited by it.

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Department of Women Hold Convention

COLUMBUS, OHIO, October 21.—Another event of the Southern Ohio District has passed into history, that of the convention of the Department of Women, held at the First Columbus Branch October 16, 17, and 18. We were very fortunate in securing Sister Blanche Edwards of Lamoni for our speaker.

The first meeting was held Friday night at half past seven. Brother James E. Bishop, district president, introduced Sister Edwards, he having known her in England while he was on a mission several years ago. Sister Edwards used as her subject, "Our goal," and her lecture was very helpful and enjoyable. Following this meeting a reception was held in the church basement. Sister Edwards was made to feel quite at home, as there were several of the Saints whose former homes were in England, and Brother Anderton, the pastor, was raised in the same city as Sister Edwards, Birmingham.

On Saturday three meetings were held, one at ten in the morning, one at half past two, and one at half past seven, with Sister Edwards as the speaker each time.

A general prayer service was held Sunday morning at eight o'clock, followed by Sunday school at half past nine. At eleven o'clock Sister Edwards again occupied, using as her theme, "The opportunity of the home."

At half past two we had a problem meeting for women and a priesthood meeting for the men at the same hour.

Apostle R. S. Budd occupied the pulpit at half past seven and was scheduled for a two-weeks series of meetings.

The convention was the first of its kind ever held in the district, and it was quite a success. Saints were present from all over the district.

Meals were served at the church by the local Department of Women, and several social functions were held in honor of Sisters Edwards. We were loath to part with her and truly felt we had been blessed in her coming among us.

This convention was made possible by the cooperation of the First and Second Columbus Branches, District President James E. Bishop, and Mrs. Gard Kirkendall, superintendent of the Department of Women.

Special music was aranged by the district chorister, Mrs. Hazel Gribben, and from start to finish it was a grand success.

We hope the convention caused the sisters to get a new vision of their work.

Modesto, California

October 20.—During the past six weeks the Saints at this place have been going along as usual. There is a constant increase in attendance at all meetings. The increase is small, but the church is a little more full every meeting.

Elder W. H. Dawson of Sacramento visited here recently, also Elder John Wilds. Both visits were enjoyed, and splendid advice was given. If the Saints will heed this advice the branch will prosper.

The Department of Recreation and Expression gave its third quarterly banquet on September 26. There were nineteen guests, those having birthdays in the quarter. Sixty were served. A. E. Frazier was the master of ceremonies. An enjoyable time was had, and a good program was rendered. This department is under the direction of Sister Lottie B. Rose, who knows how to put things over. On October 30 this department will have a Halloween social, and a good time is expected.

The Sunday school is doing well under the leadership of Sister A. E. Frazier.

The Department of Women is busy getting ready for the winter bazaar.

The committee for the Graceland endowment drive is all ready to start activities on November 1, and we feel confident there will be no trouble in getting the required amount. We hope to go over the top.

Snow and Hail in Michigan

This morning I was awakened by the sound of what I thought was rain. On getting up a little later, I was astonished to find about an inch of snow on the ground. Then I was informed it was not rain I had heard, but was a heavy downfall of hail. No damage has been reported, only it will hold up the farmers in getting their fall work done, as many still have their beans in the fields, because of the heavy rains.

I came to the northern part of the district October 19, landing at Bay Port about 3.30 p. m., the train being late. I was given a very chilly reception by the weather man, but a very warm one by Sister Pearl Dutcher, at whose home I was entertained the two evenings while there. When Brother Dutcher came home, the welcome was again given, and as most missionaries always do, I was soon busy doing my share to make my visit an enjoyable one.

I spoke to the folks at the church both Monday and Tuesday evenings, and expected to have Brother Truman Richards, our district missionary, to follow on Wednesday and Thursday, I to carry on at Caseville, where he was to start Sunday evening. But to my surprise, a letter handed me by Brother H. G. Dutcher, the branch president, brought me the news of his sickness at his home at Carsonville, with one of the bad colds that are holding the people of this part of the country in their grip.

Bay Port is known for its fisheries. It is perhaps the largest fish port on Lake Huron. It lies just inside the entrance to Saginaw Bay, on what is known as "Wild Fowl Bay." It is the memorable scene of many of the early victories of Elder J. J. Cornish, he being among the first of the church missionaries to enter this neighborhood. The church is well located, and with its imposing belfry, sending its call clear and far to the surrounding country, brought many to hear us, as we discussed the vital issues of the church.

Last night (Wednesday) and to-night I will complete my swing of the northern part of the district, in the interest of Graceland endowment drive. The response thus far is very gratifying, and the outlook for its accomplishment is almost assured. I have the southern branches to visit yet, but from the response from letters of the branch presidents, we are hoping to see it go over there in a big way. I believe the Eastern Michigan District can be depended upon, and will be well in front with an addition to its quota.

Work at Port Huron is progressing. The Mortonville mission is showing excellent progress. Hopes of a building there soon are very bright, and the interest shown by the outsiders is sure to develop good. Many have volunteered both money and labor for the erection of a church. Other organizations have started in this locality and have failed. But some years ago the work was opened up by our people, and its growth has been steady and sure, working its way into the hearts of the people and making for the better development of the community as a whole.

The north end missions are uniting in a better location, bringing both into one meeting place, and thus strengthening their hold in that part of the city. This mission has been divided into two meeting places, and some time past we advised bringing them together. When this is accomplished it will give a better place for them to meet in, and increase their members in a way that will develop a better working force in that locality.

The work of the young people of the district shows a very decided increase, and the prospects of Eastern District being well represented at the Second Annual State Convention at Grand Rapids bids well. Friday will see a caravan of cars pulling from various parts of the district for Grand Rapids. They go, not for pleasure or self-praise, but for a clearer vision of the purpose of the church, and a better opportunity to learn their tasks, and to serve the church in carrying out its program, by building up the small branches, of which this district is made up. MATTHEW W. LISTON.

CASEVILLE, MICHIGAN, October 22.

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Eastern Iowa District Conference

OELWEIN, IOWA, October 22.—The Eastern Iowa district conference convened at Oelwein October 17 and 18. There was quite a good attendance, but it would have been better had not the rain and the indication of bad roads prevented others from coming.

Bishop J. A. Becker, of Independence, Missouri, attended the conference, and his assistance was greatly appreciated. The Saints were glad to become acquainted with Brother Becker and will welcome him again any time he can come.

The Saints of Oelwein held their meetings in a hall hired for a number of years, but about a year ago they purchased a church building and by earnest effort succeeded in getting it paid for a short time ago. Sunday morning at the eleven o'clock service, during the conference, the dedicatory service was held, Brother Becker preaching the sermon. He presented many interesting and instructive thoughts.

At two o'clock in the afternoon the church was nearly full, a number of visiting Saints being in attendance. A very pleasant sacramental and social service was held.

The conference voted to hold another conference at Oelwein in March, also one in June at Clinton. A committee was elected to arrange for a reunion again the coming year.

Th work seems to be moving forward in this district. A goodly number of young and middle-aged men in the district have fine prospects to become useful and earnest workers in the church. This we are glad to see, as there is much need of good local workers.

Many of the Saints were made sad to hear of the recent death of Brother C. G. Dykes who was president of the Muscatine Branch many years. He was also district president for a time, and one of the pioneer Saints in eastern Iowa.

The Clinton and Waterloo Branches are each planning to hold a rally day October 25. We are hoping for good attendance and a day of inspiration to all.

Brother Clarence Heide, who has been a very active and useful worker in the Fulton Branch since his boyhood, hopes to travel a little in the district during the winter and assist as one of the district presidency. The Saints will find in him a kindly man, earnest and devoted.

The Saints in eastern Iowa are interested in the forward movement of the church, and though many are not wealthy in earthly treasures and are among the toiling ones of earth, yet they are willing to try to do their small part in Zion's redemption.

A number of the young Saints are attending the University of Iowa at Iowa City this year. Also some are attending the teacher training school at Cedar Falls, several having graduated from Graceland College.

A good reunion was held at Maquoketa in August.

LEONARD HOUGHTON.

Santa Ana, California

Santa Ana Saints were made glad on Sunday, October 4, when two of their little children entered the church by baptism. "Of such is the kingdom of heaven," we are told; and yet how many hesitate to prepare their children for this important step when they have arrived at eight years, or accountability. Henry Robinson, ten years old, and Eileen Rhodes, just six days past her eighth birthday, were the ones baptized. May the Lord bless these two children in their covenants to serve him faithfully in life.

The Santa Ana Saints were recently assigned their quota of the college drive. How well they will do we cannot predict, but we know they will do the best they can in this as in all other demands upon them in behalf of the work. Surely the day is passed when the value of Graceland, or of an education, religious or otherwise, will be questioned by many in the church.

One of the finest events occurring in the branch recently was the carnival given by our Temple Builders for the benefit of the Christmas offering. Noisy and hilarious, yes; but a lot of innocent fun promoted by a fine group of vivacious young people, helping their elders to retain the gladsomeness of youth. The more we play together the better we work together. The Christmas offering was increased nearly forty dollars; and is already ahead of what it was last year.

LEONARD S. RHODES.

Farm Meeting in Youngstown-Sharon

MASURY, OHIO.—A social gathering of the members and friends of the church of the Youngstown-Sharon District was held at the farm of P. B. Neibel near Orangeville, Ohio, on October 11.

Carloads of people began to arrive at the farm around eleven o'clock. By twelve o'clock at least one hundred people had gathered.

We had preaching from twelve to one o'clock by Brother Cecille Neville, district missionary, assisted by Brother T. U. Thomas, high priest. The sermon was wonderful and was delivered in a masterful way.

Next came a hot chicken dinner served in delicious country style. For this treat Brother and Sister Neibel and Sister Fenney and their neighbors deserve the credit.

After dinner we again assembled for a social service in charge of Brother T. U. Thomas, assisted by Brothers Cecille Neville, District President David H. Jones, and Bishop's agent M. H. Ahldron. This meeting was enjoyed by all.

Several of the other branches in the district are having similar gatherings during the following months. Everyone is invited. The local papers will carry the particulars.

E. B. JONES, *District Secretary.*

Home-Coming Manifests Good Life

October 11 was a red-letter day in the history of Toledo Branch. On this date we held our home-coming day which was a success in every way. The committee whom I had appointed worked long and arduously to make it a success.

Early on Sunday morning the Saints began to gather by ones, twos, and by automobile loads, until it taxed the capacity of our church to hold them.

Priesthood meeting was held at eight o'clock, Brother Delbert Hardy in charge. Following this service was a prayer service in charge of the pastor and Brother C. V. Holmes. This service will long be remembered by those attending, for God's Spirit came among us in power at the opening and remained with us all through the service. This was a cause of rejoicing to the Saints, for sometimes in services of this kind the Spirit comes in waves, then recedes. But it was not so in this meeting. The Spirit came and baptized every soul assembled. When we looked out upon that assembly of people and failed to see one who was not shedding tears of joy, it brought to one the realization of the extent of God's blessing.

There were none of the gifts of the Spirit given—what was the need?—each felt and knew that God was pleased with his offering.

Following prayer service we had preaching by Brother Lewis, of Columbus, Ohio. Brother Lewis has occupied very acceptably in some of our Sunday morning services of late.

At half past two we had what was called a round-talk service. This consisted of five-minute speeches on education, with the endowment of Graceland in mind. Talks were given by Brother Slye, district president; our pastor; Brother Harmes, Bishop's agent, and others, each speaker answering questions on his phase of the subject. The Saints showed a lively interest in the subject as evidence by the questions asked.

A profitable and busy day was brought to a close with preaching service at half past seven, Brother Slye being the speaker. Everyone went home with a note of gladness in his heart.

The spiritual condition of Toledo Branch at present is healthy, although we wish it were better. Still, we are

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thankful for the improvement that has taken place during the past year.

Conditions are such that we anticipate additions to our number during the fall and winter months. I have baptized two in the past six months and will trouble the waters of regeneration again in a few days. Two of these are converts to the gospel, and one the young son of Brother and Sister Willmarth.

We hope to be able to report further progress for Toledo in the future. WILLIAM KEILL, *Pastor.*

1206 Waverly Avenue.

Bookers Embark for Isle of Pines

(A letter to the First Presidency.)

Dear Brother: My wife, daughter, and I will sail to-morrow for Grand Cayman, British West Indies, via Isle of Pines. Will make the entire trip on the *Lady Antoinette*, a small schooner. We hope, with good sailing, to reach our destination about the 28th. We are hopefully looking forward to our work on the islands. Our address will be Georgetown, Grand Cayman, British West Indies.

TAMPA, FLORIDA, October 17. N. L. BOOKER.

London Celebrates Fiftieth Anniversary

LONDON, ONTARIO, October 19.—On October 4 the Saints of London celebrated the fiftieth anniversary of the church in this city.

When the prayer and sacramental service convened at nine o'clock the large church was well filled with Saints and friends from home and abroad. Many and varied were the testimonies, and a splendid spirit prevailed throughout the meeting. Brother W. I. Fligg, who was for seventeen years a pastor, and who at present resides in Independence, Missouri, was present for the event and had charge of the prayer service.

A song service began at a quarter of eleven, and at eleven o'clock Elder J. C. Mottashed of Detroit, who was also a former pastor, preached a powerful sermon on Zion. He voiced many facts regarding stewardships in no uncertain terms. At the close we were thankful for the enlightenment we had received.

The afternoon hour was occupied by Elders Leaverton, Fligg, Mottashed, Gray, Winegarden, and Brother C. Insell. Each related interesting experiences of their church life. Brother Arthur Leaverton was pastor fifty years ago when the church was first organized, and his unique experiences of those early days of prejudice were varied and thrilling. We were made to sense once more how much was endured by the older Saints in order to carry on the work. Brother Insell's experiences were similar, and he related events which led up to the building of the old church.

The evening service was occupied by Brother Fligg. He, too, was blessed by the Spirit in his preaching, and at the close we felt we had enjoyed a wonderful day.

The choir, under the direction of Brother Fred Heddington and Sister Etta Ramsey sang together, "Watchman, what of the night?" Sister Dorothy Timbrell presided at the organ.

On Monday evening the banquet was held in the basement of the church. The Department of Women had charge of the banquet, and the Social Progressive Club took charge of the dining room, which looked very pretty with its decorations of fall flowers and crepe paper.

The main auditorium was beautifully decorated in the fall colors of red and yellow. Interspersed among the fall flowers were bunches of autumn leaves and sheaves of wheat. The branch was indebted to Brother John Judkins for decorations.

The fiftieth anniversary of London Branch will long live in the minds of the people.

A Challenge

A minister of another church whose membership numbers millions, said,

"If our church could put your stewardship doctrine into operation, we would in a few years be the richest church in the world, but—it's too big for us and it's too big for you folks."

The objective of the church is not to accumulate riches excepting as they serve the purposes set forth in the Book of Mormon:

"And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted."—Jacob 2:24.

This statement is a challenge

To the loyalty of all Latter Day Saints who believe in the "Stewardship Commandment."

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Splendid Response to Radio Reporters Request

(Continued from page 1138.)

from the HERALD that you want some one from each city to make regular reports on K L D S. We would be glad to render this service from our locality.—Homer Shupe.

Union Furnace, Ohio.—Your station came in last night with excellent power, and the modulation was all that could be desired. Will be on regularly from now on. . . . We will make regular reports to you in accordance with wish expressed through HERALD. When you are ready to make the station more powerful, will assist.—Gard H. Kirkendall.

Weyburn, Saskatchewan.—I am willing to report on your programs each week, and you may send me blanks for this purpose.—J. R. Dickson.

Iola, Kansas.—Regarding radio reporters in the last issue of the HERALD, I wish to say that I am perfectly willing to help you all I can in reporting on K L D S radio station. Your station is coming in fine here.—L. E. Clark.

Chadron, Nebraska.—I expect to be a regular listener and would be pleased to help by reporting on every program.—Marion G. Talcott.

Wilson, Oklahoma.—I would be glad to use your report blanks and help all I can in improving the service. We love to listen to the church programs. The vesper program last evening came in plain and with fair volume, except for fading at times, as with other stations.—E. R. Coldren.

Princeville, Illinois.—I am much disappointed in the reception from your station. . . . For some reason all the listeners here have trouble in getting you. We get other stations in Kansas City and farther south without much difficulty, but I have received K L D S well only once, on morning test. Please send some blanks, and I will report reception from here.—W. M. Keck.

Toronto, Ontario.—I have enjoyed your programs many times this summer. Last night it would run a loudspeaker, but would fade at times. Brother H. O. Smith's sermon came across fine. If you have regular report blanks, so much the better. If I can be of assistance to you—all right; if not, no harm done. Wish you success.—James I. Kirkpatrick.

Six report cards and an information blank have been mailed to each one who has signified willingness to report regularly on K L D S broadcasting. The information blank contains questions on kind of country, type and make of receiving set, etc., and the report card contains descriptive words to be checked by listener, giving information on volume, quality of modulation, static, weather, fading, interference, etc.

The purpose of the experiment is to collect data from all parts of the country on K L D S transmission. Those in charge of the church station believe that such data will be valuable as a means for improving the church broadcasting and for learning peculiarities of the courses of radio waves sent out from Independence. In the vicinity of Sioux City, Iowa, and around Princeville, Illinois, it is reported that to date the new 441 meter wave has not been satisfactorily received. Do the waves from K L D S "jump over" such territories; are they deflected; or are they absorbed? Why is K L D S heard satisfactorily in the same directions at much greater distances, and at shorter distances? These are some of the questions those in charge of K L D S want to learn how to answer. As a result, some of the present problems may be solved. Such data would be of interest to all broadcasters. It is believed that the new reporting system will be of great value, not only in helping solve transmission problems, but also in revealing weaknesses in K L D S radio programs and their presentation.

Everyone with a radio receiving set who is able to hear K L D S at all is invited to send for report blanks. This invitation is extended to both near-by and distant listeners. The blanks for making reports are on self-addressed government postal cards, for the greatest possible convenience of those reporting.

It is not necessary that those desiring to offer their services listen to every program, although it is hoped that an effort will be made to listen and report regularly. For report blanks, address K L D S, Independence, Missouri.

ARTHUR B. CHURCH.

K L D S Asked to Send Delegate to Radio Conference

A letter to the church radio department, signed by Herbert Hoover, personally, requests that a delegate be appointed to represent Station K L D S at the Washington Radio Conference, to begin November 9. Another letter, from Paul B. Klugh, executive chairman of the National Association of Broadcasters, announces a special meeting to be held at Washington, November 8. Mr. Klugh regards it as a "crucial meeting, which you are urged to attend."

It is believed that arrangement will be made to enable K L D S to be represented at both meetings. The matters to be considered at these meetings were enumerated in last week's HERALD.

Address of Roy E. Allen

A letter from Roy E. Allen, 514 Tenth Avenue, has no city or state address. Will he or an acquaintance please send it to the undersigned?

ARTHUR B. CHURCH.

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MISCELLANEOUS

Conference Notices

Kansas City Stake, quarterly conference, November 15 and 16. Sunday services as follows: 11 a. m., preaching; 2.30 p. m., separate prayer services for old and young; 4.15, priesthood meeting, also meeting of the Department of Women; 7.30, song service; 7.45, preaching. Monday evening, the 16th, business session. The membership is urged to attend because of the importance of much of the business that will come before the conference. J. A. Tanner, stake president.

Northeastern Illinois, semiannual conference, at Central Chicago Branch, Sixty-sixth and Honore Streets, November 20, 21, 22, will convene Friday at 2.30 p. m., with departmental work. Entertainment by local talent at 8 p. m. Saturday, prayer, business, and preaching services. Annual election of district officers and choosing of General Conference delegates. Usual services Sunday. President F. M. Smith and Apostle J. F. Garver are expected, and an unusually large attendance is predicted. Branch clerks and members of the priesthood please report to me November 1 for past five months. O. A. McDowell, district secretary, 745 South Fourth Street, DeKalb, Illinois.

Request for Prayers

Mrs. Minnie Engstrom, Denmark, Kansas, an isolated Saint, asks the prayers of the Saints that her mother may be healed. She has been in poor health for two years and since September 1 has been bedfast most of the time. She has been administered to, and each time received a blessing, but she does not seem to regain her strength.

Mrs. O. E. Wheating, Longview, Washington, requests prayers for Gerald Hopkins, an eighteen-year-old man who is afflicted with heart trouble. Neither he nor his parents are church members, but they are interested and are worthy. He was administered to by Brother Van Eaton and was blessed but not cured. He is very much discouraged, but they have faith that God will bless.

Marriage Notices

HARRIS-SQUIRE.—George Harris and Gladys Squire, of Brooklyn, New York, were married in the church in Brooklyn Wednesday evening, October 14, 1925, before a large number of relatives and friends, Paul M. Hanson officiating.

LIVELY-TROWBRIDGE.—Miss Alice Trowbridge, daughter of Mr. and Mrs. Sherwood Trowbridge, was married to William Edward Lively, son of Mr. and Mrs. W. H. Lively, Wednesday, October 14, at the home of the bride's parents near Brinsmade, North Dakota, Reverend Darling, uncle of the bride, performing the ceremony. Both of the young people are members of the church.

Our Departed Ones

BERNARD.—Anna Susan Bernard was born February 14, 1847. Baptized January 31, 1897. Died October 1, 1925. Leaves one daughter. Funeral service conducted by J. A. Tanner. Interment in Mount Hope Cemetery, Kansas City, Kansas.

STRACHAN.—Ann Strachan, born December 14, 1906, at Youngstown, Ohio, died September 2, 1925, in Lake County Memorial Hospital, Painesville, Ohio, after two months' illness while visiting her sister in Ohio. Leaves father and mother, Mr. and Mrs. J. C. Strachan, of Independence, Missouri; also two sisters. Funeral services at Painesville the evening of September 3 in charge of Bishop Charles Fry, and again at the cemetery in Youngstown, Ohio, on September 4, in charge of Elder Joseph Biggs, of Kirtland, Ohio.

McDOWELL.—Mrs. Martha E. McDowell was born September 1, 1849. Died at her home near Transfer, Pennsylvania, September 19, 1925. She was the widow of Andrew W. McDowell and had lived in the vicinity of Canton, Ohio, for a number of years. She was highly regarded by all who knew her. Funeral services September 22 from the home with W. C. Neville officiating.

BALLEW.—Mrs. Alice Cora Ballew, was born April 9, 1873, near Lexington, Tennessee. Baptized by J. T. Riley July, 1914. Died October 15, 1925. Funeral services from the undertaking parlors at Beaumont, Texas, October 16, in charge of the Methodist pastor of Beaumont. She was a strong believer in the true gospel.

WILDERMUTH.—C. Wildermuth was born July 17, 1834, in Fairfield County, Ohio, and in early childhood went with his parents to Coles County, Illinois. At the age of twelve they moved to Lafayette County, Wisconsin. Baptized in 1850, and was connected with the reorganization of the church in 1852 and 1853 at Zarahemla, Wisconsin. Married Julia S. Reagles May 1, 1860, to which union were born two sons and six daughters. Both boys and one daughter died in early childhood. He served a term in the Civil War, in Company D of the Eleventh Wisconsin Volunteers. Moved with his family to Oakdale, Nebraska, in 1881, and since that time he has lived in Missouri, Arkansas, Kansas, and Nebraska, having lived the last sixteen years at Oakdale. He bore his last public testimony to the truthfulness of the gospel and his confidence in God in Plano, Illinois, last July. He took sick September 8, at the home of his daughter, Mrs. A. H. Norwood, and was carefully cared for until his death October 15. Only the five daughters remain of the immediate family. Funeral service October 18, in the Methodist church, with sermon by Levi Gamet. Interment in Oakdale Cemetery.

THE SAINTS' HERALD

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

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Radio Programs

TUESDAY, November 3, 8 p. m. Program furnished by ladies' sextet: Mabel Ireland and Regina Macrae, soprano; Kathleen Ireland and Cleo Salisbury, first alto; Lelia Bryant and Margaret Tuckfield, second alto. Ada McClain, reader. Address by Mrs. M. A. Etzenhouser.

THURSDAY, November 5, 8 p. m. Program furnished by Miss Bernice Griffith, soprano; Miss Aileen Pemberton, mezzo-soprano; Mrs. Emily Foley, contralto; Mrs. Maude Gilmore Evans, Mrs. Mildred Redfield Connelly, and Mrs. Lillian Pope Cross, pianists. Address by Mrs. M. A. Etzenhouser.

SUNDAY, November 8, 11 a. m. Stone church services. Sermon by Apostle John F. Garver. 6.30 p. m., vesper service. Music by Walnut Park quartet: Minnie Scott Dobson, director. Sermonet by Evangelist U. W. Greene. 9 p. m. Ladies' quartet: Mrs. John Watkins, soprano; Mrs. James Gault, soprano; Mrs. Mark Siegfried, alto; Mrs. Madge Kueffer, contralto. Sermon by Ralph W. Farrell. George Miller, pianist; Lillian Greene, violinist; Robert Miller, organist. Talk, "Shakespeare and religion," by R. W. Farrell.

WANTED

Good Latter Day Saint with $3,500 to $4,000 for partner in good paying Drug Store. Best location in Independence. One willing to divide time or just for an investment. Prefer one willing to organize under stewardship plan. Reference, Jackson County Bank. Answer Drug, Herald Publishing House.

Wanted

A good printer, also linotype operator. If any of our members are interested, please write us at once, giving experience, wages expected, etc.

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JACKSON COUNTY BANK

Comparative Statement

DECEMBER 31, 1924		SEPTEMBER 28, 1925	
RESOURCES		RESOURCES	
Loans	$428,607.44	Loans and Discounts	$427,892.59
Bonds and Warrants	21,705.40	Bonds and Warrants	13,787.40
Banking House and Fixtures	20,900.00	Banking House and Fixtures	20,900.00
Cash and Due from Banks	56,357.54	Cash and Sight Exchange	107,277.84
Total	$527,570.38	Total	$569,857.83
LIABILITIES		LIABILITIES	
Capital Stock	$ 25,000.00	Capital Stock	$ 25,000.00
Surplus	7,000.00	Surplus	7,500.00
Undivided Profits	6,645.69	Undivided Profits (net)	6,714.34
Deposits	488,924.69	Deposits	530,543.49
		Certified Checks	100.00
Total	$527,570.38	Total	$569,857.83

GAIN IN DEPOSITS $41,618.80

GAIN IN RESOURCES $42,287.45

A Record of Healthy Growth

Jackson County Bank

Independence - - - Missouri

ELLIS SHORT, *Chairman.*
MARK H. SIEGFRIED, *President.*
D. RONALD CARMICHAEL, *Vice President.*
M. A. WIMBERLY, *Cashier.*
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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 72 *Independence, Missouri, November 4, 1925* *Number 44*

EDITORIAL

Graceland Endowment Campaign Opens Auspiciously

Many weeks of preparation have been made for the campaign to raise $200,000 with which to endow Graceland College. Almost a quarter million pieces of literature containing information, history, plans, etc., have been distributed among the people of the church. Organization has been perfected in almost every district and branch and group of the church, and all was in readiness to open the campaign November 1 and to continue intensive work until all members of the church and interested friends could be given opportunity to subscribe the fund.

The time for raising the endowment is not for determining by officers of the church or of the college. The stipulation was made by the accrediting association dealing with schools and colleges of the north central section of the Nation. The plans of college and church officers must be made to conform to these requirements, and $200,000 tangible endowment must be raised before the opening of the 1926-1927 school year in order for Graceland College, or any other junior college of this section, to remain on the list of recognized and accredited schools.

Before the opening day of the fifteen days of November set apart to do the work of taking pledges, a number of branches had prepared themselves for the work, and they broke the leash and went over the top, oversubscribing their assigned quotas. Among these we must notice in this writing only unique examples, and very few of these.

Probably there has been no more outstanding instance than that of Des Moines, Iowa, where the people have been intensively engaged in providing themselves a church building to take the place of one destroyed by fire last winter. A telegram from Des Moines dated November 1 says that they have subscribed over $2,300, and the canvass is not finished. Their assignment is more than met.

More Good News

Lamoni, Iowa.
Nov. 1st, 1925

President Elbert Smith
Independence, Mo.

Lamoni Stake quota $15,000.00. Town of Lamoni itself has already pledged at noon today $17,305.00. Total for entire Lamoni Stake at this time $21,020.00. Enthusiasm runs high and we are still going.

Signed Wilber E. Prall

This message was received from Lamoni Sunday evening, November 1. How many districts will follow this example?

Lamoni Stake was assigned a quota of $15,000. Their circumstances were distressing. The failure of several banks in this territory during the past year had placed a heavy burden on some and robbed others of their life's savings. Unemployment in the coal mines is oppressive. They had been liberal in helping to build the Graceland gymnasium, subscribing many thousands of dollars for the purpose. But Lamoni acted just as she did when the Auditorium drive was on—she rose to the occasion, and the panel in the center of this page tells the story of her achievement up to the end of the first day of November—almost fifty per cent oversubscription by Lamoni Stake.

From these and other achievements of communities of the Saints it seems clear that there is great interest in our college, and that the people are going to give an overwhelming affirmative to the question, Shall Graceland College be kept in her present relationship and be given a chance to advance her standing?

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The Steward and His Living

A number of questions were presented at the round table at the close of the series of meetings held by the President and Bishop in Independence, and it has been suggested that the answers to many of those questions will be of interest and instructive to the readers of the HERALD. Hence from time to time we will present in this column some of the questions and answers presented at the meeting referred to.

Question: "Under stewardships is it intended that an individual should derive his livelihood from *property* or from *industry?*"

Answer: Either, or perhaps both. In the mind of the questioner may have been the question of a leisure class. If so, it must be answered positively that in Zion or under stewardships there will be no leisure class, for the idler shall have no place in Zion. Leisure is not necessarily idleness, and idleness is not necessarily leisure; for leisure may be found in pleasurable activity, and idleness may become indolence and improvidence. Leisure in Zion must be communized—distributed to *all* to the extent of its sum total. This must be determined by the general social welfare.

Of necessity there will be activities on which the welfare of the group will to an extent depend, yet which will not wholly or will only partially support the steward. Under such conditions the steward may derive his support from property. Otherwise he must get it from the common treasury. Industrious all must be; we cannot be idle. Support may come from property income; but it will not be surplus property—it will be *needed.*

Question: "Will a man who comes under the stewardship law be given an opportunity to advance in his labor?"

Answer: Yes. In fact, all will or should be encouraged to develop or advance to the topmost limit of his talents or capacity. Every man a laborer working at that for which he is best qualified by natural endowments and training not only calls for encouragement towards advancement but demands a system which insures early discovery of talent and guarantees maximum development of it and opportunity for its issuance into contribution towards social welfare.

Question: "A man working on a salary is saving about $500 a year with the expectation of starting in business for himself as soon as he has sufficient capital and experience. Has the man a right to hold each year's savings until he has enough to go into business on a stewardship basis; or is the $500 considered as surplus to be given to the Bishop. If so, how would he establish himself?"

Answer: With the ideal in mind that frugality, providence, and industriousness are to be encouraged and developed, the answer is obviously, Yes. The matter of saving towards stewardship use is covered by the phrase "according to circumstances." Savings where needed to establish a business on a stewardship basis are not surplus, but are classed under needs. The necessity for the savings and the wisdom of the proposed stewardship must of course be determined with the group needs as well as individual ones always in view.

Question: "Will the poor be cared for out of the tithing fund, consecration fund, or freewill offering fund?"

Answer: The "care of the poor" according to section 42 falls upon the fund created by stewardship surplus consecrations, or consecrations of the surpluses of stewards or those becoming so. Oblations taken at sacramental services are also to be used for the benefit of the poor. Tithing is specifically for the support of the ministry in their work. Freewill offerings may also be specific, governed by the stipulations of the donors.

"Care of the poor" comprehends much more than the placing of money in their hands. It may mean opportunity to work. It is generally accepted that the best of help is by giving the opportunity to the needy one to help himself. This maintains self-respect and develops self-reliance. Another course may destroy both.

In the "care of the poor" or extending help, there are several factors to consider. Among them are worthiness, faithfulness, and wisdom. The "care of the poor," while one of the first obligations of the church, is a problem to the solution of which the church must bring clear thinking. Without doubt the church must soon develop various organizations of business men to whom shall be intrusted the "care of the poor"—organizations to help and guide the poor into better conditions. Remember, it must be said of us, as it was said of those of old among whom the gospel had its full development, "There is no poor among us, for every man has according to his needs." To bring this about is one of our objectives.

Question: "Will the penniless be given inheritances, or sold to them 'on time' (the rich buy theirs)?"

Answer: All will be permitted to earn the inheritance. If at any time the obligation of the group to the individual is such as to justify the giving of the inheritance, then it will be *given.* The best way will be to give every person opportunity to earn it, or, as suggested in the question, pay for it out of possessions. Whether it is sold "on time" or "given" must be determined by circumstances, worthiness, faithfulness, wisdom, etc.

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Question: "With the tithing receipts of the general church large and surplus receipts small, should a portion of the tithing receipts be applied by the authorities to the promotion of stewardships?"

Answer: Yes, if under such conditions the "authorities" after proper counsel (councils indicated in the law) considered it for the best interests of the work to do so.

Question: "Might not much money in the hands of members, not surplus, be gladly loaned without interest for stewardship use? And the authorities be justified in receiving and applying to such use?"

Answer: Yes.

Question: "What will you do with the man who cannot make a living when he has a stewardship with everything furnished?"

Answer: Failure of a stewardship to furnish a living and a surplus for the steward would indicate incompetency of the steward, if it were a stewardship established for that purpose. This would suggest the advisability of either a change of stewardship or putting the steward under the direction of those who are competent. Organization of groups of stewards are contemplated whose stewardship will consist in managing and directing the labors and activities of others who are willing and desirous to work but who are short in managerial ability.

Question: "If a man wants to go in business and has turned all his surplus into the church treasury, can he call on the common fund to go in business?"

Answer: Yes. All who have need have access to the common treasury. The demand, however, before being supplied must be duly and properly considered by those whose duty it is.

Question: "Can a group of stewards be organized outside of a stake? If so, where does the surplus go?"

Answer: Yes. To the general treasury.

Question: "Does all individual stewardship surplus go into the general church treasury, even though the persons may live in an organized branch, district, or in Zion?"

Answer: In Zion the surplus from individual stewardships goes into the general treasury, for the officials of Zion (Presidency, Bishopric, and High Council) are those of the general church. In stakes where presidency, bishopric, and high council are duly organized and hence in position or condition to properly administer the affairs of stewardships, the surplus from individual stewardships goes to the stake treasury. The stake surplus is in turn applied to local developments unless the need exists for its application to general affairs. When such need exists, the portion of the stake surplus to be sent to the general treasury is determined by interaction of proper general and local authorities.

Question: "If 'needs' are supplied by the church to anyone who may apply, is that likely to develop shiftlessness and other than frugality?"

Answer: Yes. But the law has safeguarded this by providing that the factors of worthiness, faithfulness, and wisdom must be considered in cases where "needs" are to be supplied.

Question: "Can one put his savings into the church treasury to remain until one is ready to start a business?"

Answer: Yes. We suggest that placing money with the church as a loan, with or without interest, is one of the safest of investments, and if more generally done by the Saints would react advantageously to the church.

Question: "Do the 'poor' have claim on the church or the State for their support?"

Answer: They have claim on either the church or the State, or on both. As members of the church, if worthy, and wise, and faithful, the church is under obligation to supply needs. As citizens of the State they have equal claim with other poor on such resources of the State as are set aside for such purposes.

Withdrawal From the Church

Question: "Can a member withdraw from the church and unite with another without any official action? Does his declaration of withdrawal cancel his membership? Have we any arrangement with the 'Church of Christ' by which members may at will go from one to the other on their original baptism?

Answer: Taking the last question first. It is true that articles of agreement between the committees of the Reorganized Church of Jesus Christ of Latter Day Saints and the "Church of Christ" people on the Temple Lot were approved by the conferences of the two churches in 1919; but these articles contained no provisions for a transfer of membership. In 1919 the committees came into the conference with a recommendation providing for transfer of membership and stipulated terms of transfer; but the conference refused to approve the report and recommendations.

Coming now to your first question: General Conference Resolution 284, adopted in 1884, is as follows:

> Resolved, That in the opinion of this council, no person's name should be stricken from the church records until specific charges have been preferred against them, and lawful action had in the case, and that the cause or causes of action and expulsion should be stated upon the church record.

This resolution was somewhat modified by the ac-

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tion of the 1903 General Conference (Resolution 529), the latest legislation on that subject.

This resolution denied the right of a member to merely say, "I am out of your church and into another." A request to withdraw or declaration of withdrawal was declared as vitiating "good standing." One desiring to sever fellowship could not be considered "in good standing." Official action must be had to take the name from the record. It could not be taken from the record by the recorder, or others, merely on request. However, in case where no moral infraction or other complications existed, a request to withdraw with evidence of "persistent" desire to withdraw might be considered sufficient without charge of apostasy or other charge. This desire to withdraw, however, must be established before a church court, and action of the body permitting withdrawal must be had on the recommendation of such court.

The complete resolution follows, with pertinent points in italics:

Your committee to which was referred resolution of the Burlington, Iowa, Branch, touching conference resolution number 284, respectfully reports:

1. That in considering the same it is compelled to note the inconsistency in the statement of the alleged finding and report of the elders' court referred to, in holding that the parties asking to dissolve their connection with the church were in "good standing" in the body. They may not have been in any open violation of any moral precept or rule of the body, but *it cannot be properly held that a person who has interposed a demand that he be separated from, and wholly withdrawn from any and all connection with the church of Christ as we hold it, "still remains in good standing."* The act to separate himself, and his continued refusal to hear the officers who have labored with him to reclaim and convince of the error of such a step, would necessarily enter into the question of his good standing.

2. Your committee are of the opinion that much of the seeming trouble arising in cases where persons request to withdraw from the church is only from taking a one-sided view of the matter, and a failure to comprehend the action necessary under the law of Christ to effect the object of separation. *There is no provision in the law of Christ whereby separation may be had by voluntary withdrawal alone. The body must act in order to make effective the separation, and when it acts, to use the language of the Savior, it "cuts off," "severs" the individual from the body, as the branch is severed from the vine;* and while in the case of persons it would be permissible for them to *claim* and *say* that they withdrew, yet when the body or church acted, *they would in fact be cut off.* There could be *no alternative* to this and give the party the benefit of his request.

Since the law of Christ does not provide for a separation *except by act of the body,* should a party simply make the claim to withdraw and move out and the body not act, he would go out and *continue a member in fact,* notwithstanding the *seeming* separation. If, then, the provision for separating by its terms seems harsh, it is the harshness imposed by *the law,* and not *the church;* and whereas other societies may have adopted more liberal methods, it must not be forgotten that they have also adopted more liberal methods for the receiving of members than is provided in the law. We are not, however, privileged as a church to change the law in either case.

3. In the matter of *final* action on the part of the body, it is advised as to the condition and state of its members *through the findings of a properly constituted court.* A branch in this way arrives at the place from which it may act. Your committee are of the opinion, however, that it is *not necessary to formulate charges against a person who may wish to withdraw, either of apostasy or violation of the law in terms, in order to convene a court to hear such a case, but that the hearing should take place upon the act in question; viz: The persistent contention of the member to withdraw from the body,* and should the court find that this claim is persisted in, and that due and diligent labor has been performed by the church officers to reclaim the member without effect, that the finding should be that the request be granted, and the member be severed from the body. This persistent claim to withdraw, in the opinion of the committee, is the only "specific charge" necessary, as referred to in Conference Resolution 284.—General Conference Resolution 529, adopted April 8, 1903.

OFFICIAL

Why Graceland Is Not Broadcasting

Many friends of Graceland and radio fans are wondering why K F F V has not gone on the air this fall. Several have asked why the former K F I X equipment has not been moved to Graceland and the power increased to 500 watts, as originally contemplated.

The answer is twofold: On 250 meters, K F F V's wave length, so many stations are operating that it is impossible to receive any of them satisfactorily unless the listener is located within a few miles of the broadcasting station. It will be remembered that just before being assigned the Class B wave length, K L D S had so much interference on 268 meters that distant listeners could not hear the new church station except on rare occasions. More reports are now being received in one day on K L D S broadcasting than were received during the entire last month on 268 meters. Under present conditions a Class A station is good only for local use, regardless of whether the power is 10 watts or 500 watts.

The second reason that K F F V is not broadcasting is because the radio budget was cut down one third from the amount requested as necessary to maintain the two stations. It is questionable if the amount allowed is sufficient to operate K L D S during the conference year.

Those in charge of the church radio work feel that it is unwise to attempt to increase the power of the Graceland station and operate it unless a Class B wave length is employed. Getting a Class B license means the equipping of a station which meets all the stringent Government requirements for this type of radiocaster. Several thousand dollars would be required to put the Graceland station in condition to pass the Class B examination. Even then a Class B wave length would not be assured, the only present

(Continued on page 1189.)

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ORIGINAL ARTICLES

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Street Meetings

A paper prepared for preconference council, Sydney, Australia, April, 1924, by Harold I. Velt. . . . . . .

The subject of "Street meetings" is one, I believe, that deserves more emphasis than can well be put into writing, but I will endeavor to write something which will, at least, serve as a basis for some profitable discussion. The thoughts which shall be presented are the result of about seven years of experience in street preaching in a number of different places, mainly in Victoria and South Australia.

I wish to say emphatically, that the great opportunities afforded through street meetings are not generally appreciated by our people. Even many of the priesthood, some with sincerity and some with more or less desire to justify their nonsupport of street meetings, will argue that they have never seen any real good accomplished by that means of propaganda. This is positively absurd in the light of my experience, and as concisely as possible I will give you my reasons for this conclusion.

First. I have seen more prejudice broken down by street meetings than in any other way.

Second. It is one of the best ways I know to advertise our work and our places of worship.

Third. This is done almost entirely free of expense.

Fourth. I have seen many friends made to the church through street meetings. (Proof of this is always at hand when any opposition is raised against us.)

Fifth. We have baptized some fine people who have first become interested through street meetings.

Sixth. Street meetings afford an excellent opportunity to our young men of the priesthood, for development as public speakers.

Seventh. Councilors, policemen, and business men have rallied to our support in times of need, through their acquaintance with us at street meetings.

The foregoing results, however, are not to be attained without considerable effort of a persistent and prayerful nature on our part. "Except a man be humble and full of love" is particularly appropriate to street meetings. Haughtiness, ambition, pride, or any unwise conduct might easily produce results of the opposite character.

But let us go back to the starting place.

A good location is the first consideration towards the success of street meetings. Put your case before the town clerk or shire president, briefly explaining our purpose and our desire always for the maintenance of law and order, leaving a brief tract explanatory of our position relative to moral and social uplift. Generally you will receive their kindly consideration and advice, and various sites may be placed open for your choice. A little publicity will likely then be given, as your application together with the result of their decision may appear in the press under "Council notes."

In choosing a site, make for the hearing of a quiet few, in preference to that of a brawling crowd. The main issues of gospel principles and spiritual development might easily be clouded if questions and arguments by the rougher element are encouraged. I have found that it is possible to conduct street meetings even for years with but few interruptions by the people. While under some conditions it may be wise to solicit questions and discussion to create interest, yet disorderly street meetings, in my opinion, should be avoided as much as possible. The location of our preaching stand may have its effect in this feature..

Music and Singing

Good music and singing will never fail to attract a crowd, and not only attract them but impress them for good, for good music and singing are usually associated with refinement and culture.

In one field, my missionary companion and I would play slide trombone and violin duets, with some success. Other instruments, such as organ or cornet, are very helpful. An orchestra, where our membership is large enough to admit of it, would be grand for street work, and I believe our people would respond, could we but get the priesthood united and zealous in the matter.

Vocal duets, quartets, or part singing will always add considerably to the success of street meetings, so that a chorister who is alert in this respect may render much valuable assistance to the missionary cause.

It should be understood, however, that street meetings, being missionary efforts, should be supervised by missionaries, who of course will solicit all the talent available to their assistance.

Sincerity

It may be said, even admitting the powers of oratory or eloquence, that a man who is truly sincere and enthusiastic about his message may accomplish more at times than the more able man whose attitude seems to convey the idea of assumed superiority or egotism.

The street preacher *must be sincere.* His attitude

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must be one of expressed sympathy with his erring fellow men, and not of harshness, even under pressure.

Subject Matter

As to those subjects which are best adapted to presentation on the street, we must be guided by the spirit of wisdom, taking into consideration always the existing conditions. Divine guidance must be sought, and lived for; otherwise we will largely fail of accomplishment.

I am persuaded, for instance, that many times we cannot do better than to use those principles of the church which distinguish us from others. Yet under certain conditions where we may not be favorably known, wisdom may direct us to use more familiar themes.

I have found that many things in connection with the Book of Mormon may be discussed with profit, provided tact is used. The teaching of that book in relation to polygamy should be emphasized, as so many mistakenly suppose it condones that vice.

Whenever it becomes necessary to explain that we do not stand for "Mormonism" in the ordinary acceptance of that term, be sure to state that we believe in the Book of Mormon, giving some good reasons.

Under conditions of excitement raised through paper controversy, or misrepresentation, we are often afforded an excellent opportunity of being heard to advantage on this subject. Yet it would not be wisdom to use that theme where the crowd was not stationary and attentive and, ordinarily, not until we are fairly well known as representatives of other more readily accepted principles.

Stewardships

In recent years I have found the doctrine of "stewardships" to be one of growing interest to the public and, having frequently used a chart illustrating that subject, have heard the remark many times that the doctrine is a beautiful one if it can only be carried out.

This involves, too, many other subjects, such as love of God and neighbor, and the relation thereto of the principles of the gospel: faith, repentance, baptism, and the laying on of hands.

The subject of stewardships is one which might also be used very profitably to captivate the respect of rationalists, skeptics, and infidels, and this brings us to the subject of

Dealing With the Crowd

It is to be remembered that while discretion on the part of the speaker will result in good interest for the church, indiscretion may result in a brawl and even injury to the cause.

Questions, if genuinely asked for information, should be carefully answered. Promiscuous questions and arguments of the infidelic type, if meant to entrap or to hinder, should be wisely avoided, except as may be used to good advantage to the cause, and not merely to show the smartness of the speaker. Questions or arguments from religians should be answered with open Bible, as the public do not always know whether your quotations are scriptural or not.

If one should attempt to keep you on the defensive by persistent interjections, it may often prove wise to challenge him to hold up his faith on equal propositions for discussion. Your challenge will very rarely be accepted, but when it is, good will result for the truth if you are faithful. I have never known it otherwise. The Lord has given us that promise.

Literature

I have seen success come as a result of stopping early, before exhaustion of voice, to invite people to come forward for tracts. Almost invariably those who come forth will talk freely along some particular line of interest to them, and you will then have the desired opportunity of suiting your message to their needs, through conversation or literature.

At our last meeting in Adelaide, I talked for a considerable time to two young men who came forward in this way. I learned that they were nondrinkers, and nonsmokers; that they had not attended any church for a long period of time. They seemed particularly interested in our stewardship principles. The following Sunday evening they were out to our church, and said they would come again.

Charts

Charts are of great value in street work, and especially those so simple in style that a message is clearly conveyed without much explanation. They assist, too, in bringing together a nucleus for an audience before the meeting is opened.

Side Discussions

Care should be exercised to avoid side discussions which would detract interest from the main speaker. Our people should be advised in this matter, as side issues may easily arise, through questions being asked of our membership who stand by as to where we meet, and what in our belief distinguishes us from other religious bodies.

Announcements

It is well for each speaker to advertise our places and times of Sunday meetings, or other meetings of a special nature. He should also give the name of

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the church, for if it cannot be ascertained from our discourses or chart who we are, a very fine discourse might easily be credited to another body.

Concluding Remarks

Much more could be said re the advisability of trying out different methods of procedure in street meetings, but I realize that wisdom along these lines will come by experience to those who move out in this work, while that which seems necessary to be emphasized most is that we must educate the membership in regard to their responsibilities in helping the missionary cause, pointing out what an opportunity is theirs through street meetings and what a loss it means to them and to the church when their support is withheld.

In conclusion, let me suggest that street meetings, if enthusiastically supported, may become one of the best means of propaganda for the church. Let us not miss the good that our opportunities in this sphere afford.

The Unjust Steward

BY EDWARD RANNIE

The ethics of Jesus are taught by him in a very plain and simple manner by using the parable, and practically every precept of life is taught in that way. If we are students of his teachings and have a fair knowledge of the customs of living in his day, it is not difficult to understand them. In the sixteenth chapter of Luke, the parable of the unjust steward, Jesus is teaching the proper use of money and other material wealth and how it affects our present life and our life in the world to come. His teachings on the same subject in the Book of Doctrine and Covenants support that given in the New Testament. In this brief article, it is my purpose to try to explain what Jesus was trying to teach.

Steward: One who superintends another's affairs.—Webster.

A parable is a story told to make some truth plain. All stories have characters that play some important part in the story. In the parable of the unjust steward, there are four characters: 1. The steward; 2. The two debtors; 3. The lord, or landlord; 4. The children of this world. It will be well for the reader to keep in mind that Jesus is not one of the characters in the story; he is the one who is telling it. Another important thing to keep in mind is, the term *lord* in the eighth verse does not mean Jesus, because he is the one telling the story. The word *lord* represents one of the characters, the one who owned the farm, or, as we would call him in modern times, the landlord.

The Steward

The steward was having a gay time, spending his landlord's money the same as fast young men do in our day, and some one of the landlord's friends reported the matter. When the steward learned that he must lose his position, he began plotting with some of his friends as to how he could get some of his landlord's wealth so he would not have to beg or work and might still lead a life of pleasure. He chose the method of making arrangements with his landlord's debtors to reduce the amount of their bill, and for this he was to be favored by living with them, and in that way would get part of the money turned to him. If he had fifty or more such customers, he could have a life of leisure.

Landlord

The lord (landlord) commended the steward for his shrewdness. He had planned in a cunning manner to steal from him, and the landlord discerned what had been done, but he saw no way of escape from the trap he was in and so his words were commendation for his great skill in accomplishing his wickedness, but not in any way approving his conduct. A safe breaker was tried in one of our criminal courts, and the testimony showed that the man possessed great skill. The judge was somewhat amazed and spoke to the man in praise of his great skill, telling him he ought to be engaged in some more honorable occupation and that success would be with him. It was his skill he commended, and not his being a burglar. It is not Jesus that commends the steward, for he is the one that is telling the story, and he represents the lord, or landlord, as commending him.

The Lessons to Be Learned

There are two lessons to be learned from the parable, and Jesus tells them to us. "For the children of this world are in their generation wiser than the children of light." The children of light are the Lord's people, and those of the world are those who do not claim to be his disciples. The children of the world often do a great many things that the Lord told his people to do, and so the blessings promised for obedience come to them. The Lord often tells his children what to do that they might be blessed in temporal and spiritual things, and they disobey him and so lose the promised blessings which are to be received for obedience, and that is why Jesus says the children of "this world" are wiser than the children of light. The Lord told Latter Day Saints in 1831 (Doctrine and Covenants 57: 1; 58: 11) to purchase all the land that could be obtained in Jackson County. At that time it comprised what is now Jackson, Cass, and Bates Counties, and that com-

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mandment has not been revoked. As individuals and as a church we are disobedient to-day as they were in that early time. Our neighbors "of this world" are getting rich; they are wiser "than the children of light." Land that a few years ago near Independence could have been purchased for three hundred dollars per acre is now selling for from six hundred to one thousand dollars per acre. Our friends of "this world" bought it, and "the children of light" purchase it from them. We find other ways to spend our money not approved by the Lord.

Jesus says, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." What Jesus means, or advises, is to make proper use of their money and other material wealth, because it will have something to do with determining their future condition in the world to come. In the next verse (10) we are told that if we are faithful in small things we will also be in larger ones, and if we are unfaithful in little things we will be the same in larger ones. In the next verse (11) he informs us that if we are not faithful in the use of our material wealth we cannot be trusted with the "true riches." What are the true riches? What else could they be except spiritual blessings in this life and eternal life in the world to come. When we are faithful and obedient children in this life, we have with us the Holy Spirit as an abiding comforter, and what greater blessing or riches could we have than the light, peace, and happiness that the Holy Spirit would bring to us?

In Doctrine and Covenants 70:3 the Lord informs us that if we do not use our material wealth in a proper way he will withhold from us "the abundance of the manifestations of the Spirit."

The Pharisees, who were a covetous class of people who robbed the widows and oppressed the poor, were present and heard his discourse. They "derided him," because his teaching was a rebuke to them for their selfishness and covetousness.

Our Own Property

The Lord makes the matter of being stewards a very important part of our life work, and if we fail in that responsibility we come short of the highest attainment provided for in the gospel. Observe how definitely the Lord speaks in these latter days and in perfect harmony with what Jesus taught in the parable of the unjust steward. In the Book of Doctrine and Covenants (42:9) is found the following:

> Every man shall be made accountable unto *me*, a steward over his *own* property, or that which he has received by consecration, inasmuch as is sufficient for himself and family. [Emphasis mine.]

We have a title to our property, whether real estate or personal, as provided in the law of the country in which we live; but in our relationship to the Lord he claims it as his, and we are stewards held accountable to him for the manner in which we use it just as truly as we are to one who would put property in our care.

An illustration will help us to better understand the proposition. John Doe has been a successful merchant whose gross sales amount to thirty thousand dollars a year, and he concludes that he and his wife are entitled to a rest because they have stuck to their business for thirty years. So they hire a man to be their steward, to take charge of their business for several years, while they take a vacation. At the close of the year he enters the office and examines the books that contain the record of the year's business and discovers that the expense has increased more than two thousand dollars. An expensive automobile was bought for the steward to use for the pleasure of himself and friends; another employee was added to the working force; the steward had moved into a home which would cost more to maintain. Mr. Doe's friends told him that it was common talk that the steward and other employees were spending money in a lavish manner. When he had completed the examination of the books, he learned that there was no profit for the year's business, and in the past the usual profits on the gross sales had been about twenty per cent.

Dear reader, if that was your place of business, what would you do with such a steward? Would you promote him and give him a greater responsibility, with an increase of salary? No, you would discharge him and find another! What will the Lord do with a Latter Day Saint who wastes the property over which he is a steward in wanton pleasure, in extravagant living and luxurious homes, useless automobiles, indulging in the fads and frivolities that the fashionable world demands. The Lord says he cannot trust such a person with the true riches. The Lord is not a bankrupt that he must have our material wealth in order to accomplish his purposes. He has a higher and nobler purpose. Paul says, "For the love of money is the root of all evil: which while some coveted after, they have been seduced from the faith, and pierced themselves through with many sorrows." When we add to the love of money, covetousness and selfishness, the combination makes a poison that will destroy the spiritual life of all who come in contact with it—angels could not escape its corrupting influence. It is as destructive of spiritual life as the bite of a rattlesnake is of the physical body. He wants to translate us into his image, and it cannot be done without eliminating from our lives selfishness and covetousness. Being a faithful steward over our material wealth will accomplish that purpose; it will purge out the dross.

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The Order of Enoch

BY A. CARMICHAEL

An article in three parts. This is Part 2

5. The Reorganization

In October, 1861, (section 114) the Lord again comes forth and reveals himself on the financial law, or the law of temporalities, beginning again to get ready for the bringing to pass of equality or the establishment of stewardships, thus providing for equal opportunity.

Further light on section 42 is given in 122: 5, 6, given March, 1894. The Lord reaffirms that what he has previously given is still in force. April 14, 1906, we received instructions with reference to the carrying on of our business affairs (127: 7), enlarging on our law of temporalities.

As a further aid, the Lord once more authorizes the Bishopric to provide for the necessary organizations to carry on this work of the church. (Given April, 1909, section 128.) This section was to do with the formation or organization of temporal group stewardships under the names of "colonizing" and "industrial." Section 128 reaffirms the necessity of organizing as many of these orders as are needful in carrying on the temporal activities of the people of the church, and authorizes and commands this work to be done.

In 129: 8 still further instruction was given in April, 1909.

Again, in section 130, the Lord speaks and gives instructions on the finances of the church.

In 1916 admonition is again received to "consecrate of their talents, abilities, and substance for the prosecution of the work intrusted to us." (132: 3.)

Added to this, the voice of the people in General Conference has spoken declaring the time has come to institute this social order and authorizes the church authorities to proceed.

Are we willing to undertake the work?

In our study of this order, it will be well to remember that there are four sections in the Doctrine and Covenants that have to do specifically with the organization of the orders comprising the Order of Enoch.

Section 77 was given to the high priesthood and is a command for them to *organize* the people of the church into an order. Section 81 was given to certain persons of the Order of Melchisedec, instructing them *how to organize.* Section 101 instructs the members of this order about the *use of property belonging to the member of the order,* telling us very briefly the right way to accumulate group surplus, also the right way to distribute this surplus. This organization here spoken of was an organization in the Order of Enoch.

Section 128 reaffirms the necessity of organizing as many of these orders or organizations as are needed in the carrying on of the temporal activities of the people of the church, also authorizes and commands this work to be done.

6. Order of Enoch—Authority to Organize

Whatever agency God uses must be necessary to aid in the redemption of the human race. The Order of Enoch being one of these agencies, it follows that *it is necessary.*

The gospel of Christ includes these three things, first, the law; second, authority to administer the law; third, an organization through which the law can function. The Order of Enoch as understood by us to-day has to do with the *form* of organization rather than *authority* to organize. The authority to organize is known as the Order of Melchisedec or the Melchisedec priesthood. This authority was first known under the name, the Order of the Son of God, and it seems to have continued to be known as the Order of the Son of God until the time of Melchisedec. After that it was called the Order of Melchisedec for obvious reasons. It was conferred upon Christ by the Father. Coming with this authority Christ gave the law needed and established a church or organization through which the law could function. This authority known as the Order of the Son of God was passed down from father to son, functioning with varying degrees of success. Its field of operation was divided into two parts, that known as spiritual work and that known as temporal, functioning in the spiritual directly and in the temporal indirectly through the Order of Enoch. Up to Enoch's time, so far as we can learn from history, no perfect piece of work had been accomplished. This authority of the Order of the Son of God was conferred upon Enoch. History states that he made a complete success, the first real success. And how was this accomplished? By perfect law administered by men having the right to do so and functioning through a divinely appointed organization known as the Church of Jesus Christ. What was it Enoch did that brought success? He had the same authority or priesthood as his predecessors, and he was one of a group of men known as the Order of the Son of God. He had the same law or gospel as had his predecessors. *His success was in the fact that he more fully applied the law because he perfected his organization or church. He not only fully organized the spiritual work of his people, but he fully organized their temporal activities also.* The record states that years before Enoch's time men had become "carnal, selfish, and devilish." (Genesis 4: 13, Inspired Translation.) They had departed from God both in their spiritual affairs and temporal or social activities. The object of the

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gospel was to bring them back to God—to help them to serve the Lord not only in their spiritual work, but also in their everyday work. Enoch had been taught of God, for the record says, "And Jared taught Enoch in all the ways of God."—Genesis 6:22, Inspired Translation. Though but a lad and slow in speech (Genesis 6:32) Enoch was wonderfully blessed by God.

> Behold, my spirit is upon you; wherefore all thy words will I justify, and the mountains shall flee before you, and the rivers shall turn from their course; and thou shalt abide in me, and I in you; therefore walk with me.—Genesis 6:36, Inspired Translation.

He stands out in sacred history as a man of great faith and power.

> And so great was the faith of Enoch, that he led the people of God, and their enemies came to battle against them, and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command. And the rivers of water were turned out of their course, and the roar of the lions was heard out of the wilderness. And all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him.—Genesis 7:15-17, Inspired Translation.

He could do this because he was a high priest after the Order of the Son of God. (Genesis 14:27, 28.) He was thus clothed with the authority of high heaven to do his work.

7. The Object of the Order—Making Labor Sacred

Enoch led his people to a very high degree of spirituality and made sacred every task undertaken by them. He sublimated toil. He made the labor of all classes sacred. He solved to perfection the "social program" of his people. The phrase "social program" is here used to mean the activities required to build Zion. He demonstrated both "the love of God" and "the love of man." His work was not individualistic alone, but it was also social. He not only personally reached the pinnacle of true success but led his people to the same heights. He solved the problem of how to live together. He did all this so efficaciously that all his city was translated. Here we find the "finished product" of God's social program—even Zion, the product of the gospel of the Son of God or of stewardships. Here is the answer to the question, "What made his dispensation stand out in the outlines of history as an isolated but a marvelous and a unique achievement?" If our latter-day philosophy is in "true succession" to this same gospel, and is complied with, the results must be the same. To accomplish our work we must have the Order of Enoch, for through it only can we make labor sacred. Clearly, then, the object of the Order of Enoch is to enable us to "spiritualize" every activity. With God all things and all law are spiritual. (Doctrine and Covenants 28:9.) If we expect to see as he sees, to think as he thinks, to speak as he speaks, and to DO as he does, we must change our attitude of mind and think and speak and do things in spiritual terms rather than temporal. Eternal life is God's life, and God's life consists in seeing, thinking, and doing things as God sees and thinks and acts. This order, then, is a means unto an end.

It is an organization instituted by God for the purpose of spiritualizing or making sacred every activity of his people.

We are told in Doctrine and Covenants 77:1 that it is:

First, "An order unto my church." In section 76:5 this order is likened to the order of the Only Begotten Son. It is mentioned in connection with the Melchisedec Order and is put in the same class as to importance.

Here the three orders, the Melchisedec, the Order of Enoch, and the Order of the Only Begotten Son, are likened to each other. Their field of operation is the same—humanity; their motivation the same—service.

It is an order unto the church to aid the church in its legitimate work, being composed of the various individuals as stewards and group stewards. Among these group stewardships we may mention the Board of Publication, limited in its membership, to aid the church. The limitation of the membership of the Board of Publication is commensurate to the number of members needed to do the required work.

The same thing may be said of the Board of Trustees of Graceland College, also of the Children's Home. All these are helping "orders" unto the church, all being orders within the Order of Enoch.

Another object of this order is to "advance the cause." (Doctrine and Covenants 77:1.) This proves that the order is essential as one of the orders of the Order of Enoch.

A third object is given in Doctrine and Covenants 77:3: "To accomplish the commands given." We might pertinently ask the question: "Can we accomplish the commands given without this specific order?" If so, God has made a mistake, which is unthinkable.

Fourth. "Regulating and establishing the affairs of the storehouse for the poor of my people" (77:1,) showing that this order is to help do the business of the church, therefore should number among its members capable business men as well as the Bishopric, whose duty is "to do the business of the church."

Fifth. "To manage the affairs of the poor and all things pertaining to the Bishopric both in the land of Zion and in the land of Shinehah."

The duties of this group organization, one of the groups of the Order of Enoch, are numerous. "To manage the affairs of the poor" means much, "and *all things* pertaining to the Bishopric in both the land of Zion and in the land of Shinehah" (a stake),

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means more. These expressions give us to understand that the Order of Bishops (the Bishopric) must have groups of organized efficient business men to help them to do the tasks assigned to them.

The Order of Enoch is the complement of the Order of Melchisedec. The Order of Melchisedec is the Order revealed by God to govern the activities of the priesthood of the church or entire group.

The Order of Enoch is the Order revealed of God to Enoch to govern the *business* or temporal activities of the members of the church or group. The motivation of both orders is the same, the Spirit of God. The objective of both orders is the same, the service of humanity, thus spiritualizing every activity of the group, making every legitimate activity in the business field as sacred as that in the work of the priesthood.

The Order of Enoch is composed of men who have for their *motivation,* both in the creation and distribution of wealth, the Spirit of the Master, and who have for their *objective* in both the creation and distribution of wealth the service of humanity. It is not so much that we would change the business activities of the worker, but that we would change the motivation from selfishness to altruism—from the desire to get profit to the desire to *give service.* To be not *"conformed,* but *transformed* by a *renewing* of our minds," or in other words, "born again." Here we have the only true solution of the correct creation of wealth and the correct distribution of wealth.

All the activities of the human race may be divided into two classes—

(A) Spiritual.

(B) Temporal.

No doubt during the dispensations that preceded Enoch, God had through his authorized servants, those holding the priesthood of the Son of God, tried to organize the people who had hearkened to his voice, both spiritually and temporally. Up to the Prophet Enoch's time, all efforts (so far as we know from the history given) to organize the temporal affairs of the people of God had been more or less of a failure. And no doubt the people were not ready to receive this instruction. At last the time had come for God to reveal to his servant Enoch the order for organizing the social affairs of the children of God. We learn this important fact from modern revelation (Doctrine and Covenants 77): "The Lord spake unto Enoch saying," etc., and then follows the command to organize our social activities. The time has come for a more complete "restoration of all things spoken of by the mouth of all the holy prophets since the world began."

"The thought is father of the act." Every act bringing apostasy was first thought out. Man first thought apostasy, then acted apostasy. The entering wedge to any apostasy is wrong thinking, for this always brings wrong action.

The first move towards the restoration of all things is right thinking followed by right action.

We must, therefore, begin to think the same way God thinks, for his way is the right way. He has told us how he thinks about all his laws, that they are all spiritual. There are no temporal laws. Let us then think and act as he thinks and acts. We have spiritual laws governing our temporalities but no temporal law.

The history of Enoch would give us to understand that he did his work when church and state were united. The people of God in that period had complete control of both spiritual and temporal affairs of state. The fact that now church and state must be kept separate, forces us to organize in harmony with laws of our state. This is an important fact which we must not overlook.

Enoch could not have made labor or work sacred unless he thoroughly saturated it with the Spirit of God to the extent that the motivation of every one doing any class of work was for the service of his fellow men. This spirit must have come through the proper channel, the Order of the Son of God, or what is now known to us as the Order of Melchisedec.

We are now ready to discuss the *method of procedure as to how Enoch made the "everyday activities" holy.* This is clearly shown to us in the revelation to the church. We draw a parallel to show more clearly the relative fields of activity and organization of both groups, and the harmonious agreement in the method of procedure in organizing.

ORDER OF MELCHISEDEC (Spiritual Activities)	ORDER OF ENOCH (Temporal Activities)
1. Need.	1. Need.
2. Called by gifts of wisdom and revelation by one having the authority.	2. Called by gift of wisdom and revelation by one having the authority.
3. Called according to the *gifts* and *callings* of God to the one called.	3. Called according to the *gifts* and *callings* of God to the one called.
4. Authorized by vote of the people or group.	4. Authorized by vote of the people or group.
5. Set apart by a sacred ordinance.	5. Set apart by a sacred ordinance.

The fundamental law of "the need" is the first thing to consider. No person should be set apart to do a piece of work in either group or order unless needed. It requires no evidence to show that every man set apart in both the spiritual and temporal activities of the church should be needed—whatever God does is essential to the success of his work; we do not believe in nonessentials.

Let us suppose a case: (1) The stake president finds that he *needs* a man for a certain piece of work in the spiritual line of activities, or in the priest-

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hood; say an elder. (2) He casts about him, and by the spirit of *wisdom* and *revelation* he is satisfied that Brother X is the man needed and that he is called of God to do the work. He discerns by the true spirit that Brother X has "the gifts" needed to do the work; now (3) Brother X, by the spirit of revelation to himself, is satisfied as to his "calling." Now (4) comes "the democracy" of the group. Brother X must receive the approval of the group before he can be set apart to his spiritual stewardship and officiate for the people.

Then finally comes the "setting apart" by the ones having the authority. Brother X now has an *individual spiritual stewardship*, and he is a member of the ORDER OF MELCHISEDEC.

Now note, *in the same way* are the temporal activities of the members of the group or church organized.

1st. The stake authorities see the *need* of a certain piece of work or labor to be done in the stake by men called to be stewards; we will say, for an example, carpenter work.

2d. They look about them, and by the spirit of wisdom and revelation they are satisfied that Brother Y is the man needed to do the work and that he is called. They discern by the spirit that Brother Y has the "gifts" needed to do the work of a carpenter.

3d. Brother Y by the Spirit of God or revelation to himself is satisfied as to his "calling."

4th. Again comes "the democracy" of the group or church. Brother Y must receive the approval of the group or church before he can be set apart to his individual temporal stewardship—General Conference by unanimous votes several times has authorized those on whom rests the burden to organize stewardships. General Conference has called upon all church members, who are willing and capable to take stewardships, to do so.

5th. Now at last comes the setting apart, in a solemn way, of Brother Y to his *individual temporal stewardship*. This is the process of making labor as sacred an activity as any activity in the Melchisedec Order.

We now understand what the record means when it says, speaking of those who will be of the celestial order, "These are they who are after the Order of Melchisedec: which is after the Order of Enoch; which is after the Order of the Son of Man."

The Order of Enoch lifts its beneficiary upon a high spiritual plane—along by the side of those occupying the Melchisedec Order. Labor, a crying "need" of humanity, is made sacred by saturating it with the Spirit of God; and the enmity between capital and labor is vanished, for they are one in Christ Jesus.

We have now shown you why a person is made a member of the Order of Enoch—because the work he does is needed to help build up Zion. We have also shown how a person is made a member of this Order of Enoch. First, by being called by revelation and wisdom according to the gifts of those called; second, by the one called having it made known unto him of his calling; third, by the approval of the group or church; fourth, by making a solemn covenant. Having complied with these requirements, the person is a member of the Order of Enoch. Let us make another parallel between these two orders, showing orders or groups within each order.

ORDER OF MELCHISEDEC (Spiritual Activities Grouped)	ORDER OF ENOCH (Temporal Activities Grouped)
(1) Let A, B, and C be persons who have been set apart to the high priesthood, thus becoming members of the Order of Melchisedec.	(1) Let A, B, and C be persons who have been set apart to their several stewardships, thus becoming members of the Order of Enoch.
(2) Now let A, B, and C be further organized or set apart to some group or order or quorum needed to do special work in this Order of Melchisedec, say missionary work. This will constitute our Quorum of Twelve, or an order of men to do needed missionary work. Here we have an order within an order. Here A, B, and C have another spiritual stewardship besides that of an individual spiritual steward of the Melchisedec Order. They have a group spiritual stewardship. The same analysis may be made of any other needed group or order or quorum in this Melchisedec Order, such as The First Presidency, the Order of Bishops, the Order of Evangelists, etc.	(2) Now let A, B, and C be further organized or set apart to some group or order or association needed to do special work in this Order of Enoch, say agricultural work. This will be composed of our farmers or an order or association of men. Here we have an order within an order. Now A, B, and C have a group temporal stewardship as well as an individual temporal stewardship or that as a member of the Order of Enoch. The same analysis may be made of any other needed group or order or quorum or association in this Order of Enoch. We might mention doctors, educational instructors, agriculturalists, miners, etc. If thought best, association may be formed of two or more of these various kinds of activities.

The Order of Enoch, then, is composed of individual temporal stewards who may eventually be united into group temporal stewardships. The several stewards make a covenant, which covenant is in brief that each member agrees so to live that he will be motivated by the Spirit of Christ and that his objective is that of serving his fellow man.

Men may join together in groups or orders in spiritual affairs and not be supervised, regulated, and controlled by the laws of the land. The laws of the land consider that any religious denomination has the right to organize its spiritual force without any regulation or control unless, of course, if in so doing, it violates good morals or statutory enact-

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ments of the State. But when any religious body or any other kind of group of men attempts to organize groups of men or orders or associations for the better carrying on of their temporal activities either for providing better *service* or for making more *profits,* the state and nation have the right to demand and do demand that these groups shall be organized and regulated according to established laws, consequently the orders or business associations constituting this Order of Enoch must be so organized as not to violate the state or national laws.

Now, the laws of the state in which we reside make a distinction between associations formed primarily for *service* and an association formed primarily for *profit.*

They cannot be organized the same way, for the laws of the land forbid it.

Here, no doubt, is where it makes it more difficult for us to organize our temporal activities than it was for Enoch to organize. History seems to warrant us in believing that during his time church and state were united. For a wise reason, God has decreed that church and state should be kept separate until he comes to reign whose right it is to reign, even Jesus Christ; so in our attempt to organize our temporal affairs we should in no way try to break the laws of the land. Every member of our church should be loyal to the country of which he is a citizen. Right here let us note carefully the difference between the viewpoint of the state and the individual as to these organizations. The state does not consider the religious motive which causes the individual or individuals to organize. It considers only as to what is done. If the group is organized for profit, the state compels the group to organize under the statute or laws, if any, governing such groups or associations for profit.

If the individual or individuals organize for service, then the state allows the group to organize under the laws governing such class of organization.

If the individual takes part in either an organization for profit or for service with the primary desire to serve humanity directly through an association for service or indirectly by making profit and using this profit to help his fellow man, it is the same thing in the sight of God; therefore, we may expect to find both of these forms of organizations or orders in the Order of Enoch. Let us now further analyze the Order of Enoch:

ORDER OF ENOCH

Organization for Profit (Creation of Wealth)	Organization for Service (Distribution of Wealth)
There is no doubt but this kind of order or organization will furnish the greater number of group organizations in the Order of Enoch. These organizations have for their object the proper *creation* of *wealth,* motivated by the Spirit of God—recognizing God as our partner. All wealth is made sacred, because every act of its creation is a sacred act. Here, in brief, is the proper creation of wealth. It follows that these groups of men, or associations of stewards, are men who are "gifted" of God to do this kind of work. The distribution of the wealth here made should be left to the groups or associations organized for the purpose of service. These orders constitute the men who have business ability and are willing to use their ability and capital for the good of their fellow man, to give of their surplus, retaining only their needs and just wants, and these needs and just wants *to be measured not only by the needs and just wants of their several groups alone but also by the needs and just wants of all the groups combined* or the whole church.	This class of orders or associations in the Order of Enoch are the ones instituted by God for the proper distribution of wealth. They get the wealth to distribute from the organization for profit. This organization is the one that "lifts the poor" until there are no poor. Its task is very difficult—to search out the wise, worthy, and faithful. Its task is to take the "surplus" paid by the "organization for profit" into the Bishopric treasury and supply the *needs* and *just wants* of every member of the church who is *wise, worthy,* and *faithful.* This class of organization is the business eyes and ears of the Bishopric in helping them to distribute the surplus coming to their office.

(To be continued.)

My House

By Minnie Eugenia Warnock

Some day, I cannot tell how soon 'twill be,
I must vacate this wondrous house of mine,
Where I have dwelt, lo, all my living days.
It is, at least it seems, my very own;
Yet in my heart I know 'tis only loaned
While I sojourn as mortal here on earth.

This house of mine, most dear and intimate,
Wherein my spirit dwells and freely rules
And answers only to the One Supreme
Owner, Builder, and Designer of my house;
Who kindly works with me to keep repaired
The waste and all the damage I have done
By careless usage or by willful acts,
In disregarding kindly rules laid down
For its upkeep, sanitation, sweetness
That I, the tenant might have joy and gladsomeness
And comfort, freedom, joy in carrying on.

O blessed Landlord! Every effort made
Upon my part, to keep intact my house
'Gainst inroads of innumerable hurtful things,
Thou hast cooperated graciously
And intimately made me know.
Oh, Master Builder! Oh, Gracious One!
Thou art indeed my Everlasting Friend,
And will provide for me, in time thine own,
A lasting house that shall not pass away,
And lease extending through eternity.

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Enthusiasm plus Consecration equals Success

It was a big campaign when it started, but it has grown tremendously bigger as it developed, and the Saints all over the world caught the vision of the possibilities in this undertaking. The members of this church now face a great opportunity—what will your decision be?

The Endowment Fund Will "Buy the Land"

But this means work and effort and sacrifice. It will take many substantial pledges to raise $200,000, which means that every one, members and ministry, should do their full share.

The big campaign has gained wonderful momentum during the four months of preparation, and the Saints are rallying to the call of Zion to "buy the land."

But this is to be expected; the Saints have ALWAYS proven equal to the task of sustaining the Church.

THE CAMPAIGN IS GOING OVER
ARE YOU GOING WITH IT?

What WILL your contribution be?

The Endowment-Stewardship Campaign

PLEDGE WEEKS
NOVEMBER 1-15

THE FIRST PRESIDENCY
By F. M. Smith

THE PRESIDING BISHOPRIC
By A. Carmichael

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News from Campaign Workers

WICHITA, KANSAS, October 26, 1925.

Last Sunday, following a sermon on the college-stewardships endowment, the priesthood were called together and organized into committees to canvass the branch for campaign pledges. The solicitors themselves made a very liberal contribution, and we believe that Wichita will oversubscribe their quota. A long-distance call from Winfield Branch informs me they have already $122 pledged on their quota of $200. I am quite sure this district will make their quota. Very sincerely,

THOMAS S. WILLIAMS.

Good News From California

Our committee on the Graceland endowment is fully organized and hard at work. We fully expect to go away over the top, and with ease, too. I was the speaker at San Francisco yesterday morning, and to my surprise at the end of my sermon they got out their pledge cards and raised over eighty per cent of their allotment right then. I am frank to acknowledge that I am 'sold out' entirely to the proposition and had good liberty in encouraging the Saints to support the drive. Sincerely,

V. B ETZENHOUSER.

COUNCIL BLUFFS, IOWA.

Quota $1,800. Raised $3,000 in thirty minutes.

WILLIFORD, ARKANSAS, October 28, 1925.

THE PRESIDING BISHOPRIC,
Independence, Missouri.

Dear Brethren: Just a line to let you know we are making progress in our endowment drive, and we have hopes of being able to oversubscribe our quota in the Arkansas District. The spirit of the work seems to be taking hold of the Saints, and we are enjoying the work greatly. To-day I walked several miles over rocks and hills to get in touch with some of the members who did not get to the church last night, but I can assure you that the spirit that we enjoyed in explaining to them the program of the church more than compensates for the work we are doing.

It may be interesting for you to know that one sister here tells me that she carried her babe on one arm while she picked blackberries to earn her money to make her contribution to the college at the time it was being built, *and that she felt blessed in the effort.* Many years have passed since then, and many changes have taken place, but she says she is still behind the college and is going to give her mite to raise the endowment fund at the present time. Consecration of this kind is what it takes to put over the work for the establishing of stewardships.

One branch in this district has already oversubscribed its quota, and others are asking how much they can do *more than is asked of them,* so I feel confident we will raise our quota here. We are going to put forth our best efforts until the last penny of it is subscribed. I am encouraged in the outlook and am hopeful of being able to give the people of this district a much better understanding of the law of stewardships than they have had up until this time. Yours very truly,

J. E. VANDERWOOD.

PORTLAND, OREGON, October 26, 1925.

THE PRESIDING BISHOPRIC,
Independence, Missouri.

Dear Brethren: Pledge cards were distributed among the congregation of the Hood River Branch, Hood River, Oregon, yesterday morning, following a sermon by the district president on the subject of "Zion," and the quota for the branch was completely subscribed. Some who were unable to attend the service wish to subscribe and will have their cards in soon, which will oversubscribe their quota about 50 per cent.

This is the first branch in the district to be canvassed, and is, we trust, an indication of the attitude of the Portland District toward the endowment-stewardship drive.

Will report more later.

Yours for $200,000.

ELI BRONSON.

172 East 76th Street North.

HAMMOND, INDIANA, October 28, 1925

Bishop A. Carmichael: Our branch is very enthusiastic over the endowment campaign, and we are sure of going over the top. Yours for success,

ROY W. SMITH.

INDEPENDENCE, MISSOURI, October 29.

Following is an extract from a letter written to us by Ralph W. Farrell, who has recently returned from Nauvoo:

"Of interest to all of us, Nauvoo went $440 on the endowment pledge. At least its entire quota will be met—$350." E. A. SMITH.

OKLAHOMA CITY, OKLAHOMA November 1.

FRED M. SMITH,
Independence, Missouri.

Over pledged goal two hundred dollars first meeting. G. KUEFFER AND E. L. SMITH.

AKRON, OHIO, November 1, 1925.

ALBERT CARMICHAEL,
Independence, Missouri.

Over the top in thirty minutes. Subscribed fourteen hundred eighty-five dollars. W. J. SHERMAN.

EX SAINT MARYS, OHIO.

THE FIRST PRESIDENCY,
Independence, Missouri.

Saint Marys, with quota fifty dollars, over the top four hundred per cent and just started.

JOHN A. ROBINSON.

DES MOINES, IOWA.

BISHOP A. CARMICHAEL,
Independence, Missouri.

Graceland endowment pledged over quota. Considerable cash paid. Twenty-three hundred eleven pledged. RUTH MUSSELL.

BERKELEY, CALIFORNIA, October 21.

The First Presidency: We had a splendid day in Oakland Sunday, crowding the house to its capacity. It was said that the program was "put over."

The people here say that as far as the endowment fund is concerned, it will be raised at once—probably the first day. J. A. GILLEN.

(Continued on next page.)

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(Continued from page 1175.)

GAYLORD, MICHIGAN, October 28.
BISHOP A. CARMICHAEL,
Independence, Missouri.
Gaylord's quota of four hundred raised to-day.

WEBSTER GROVE, MISSOURI, November 1.
ALBERT CARMICHAEL:
Brentwood going over strong. Two hundred and forty-five dollars subscribed. ROY REMINGTON.

TOPEKA, KANSAS, November 1, 1925.
ALBERT CARMICHAEL:
Topeka and Scranton over one hundred fifty per cent. Expect two hundred per cent.
JACK GARDNER AND BERT LEWIS.

COLUMBUS, OHIO, November 1, 1925.
FREDERICK M. SMITH:
First and Second Columbus Branches over the top.
A. E. ANDERTON,
President First Columbus Branch.

HITEMAN, IOWA, November 2, 1925.
BISHOP A. CABMICHAEL:
Hiteman Branch with small membership, and hard hit on account of unemployment, raised $660 yesterday. Group Oriole Girls, in charge of Anne Morgan, pledged $50 of this amount.
WILBER E. PRALL.

CLEVELAND, OHIO, November 1.
ELBERT A. SMITH:
Lakewood quota assured. Wade Park already half pledged. Received $4,500 from East Saint Louis. Send additional pledge cards quickly.
J. A. BECKER.

SAINT JOSEPH, MISSOURI, November 2.
BISHOP CARMICHAEL:
Telephone reports from the following branches in the Far West Stake show splendid results: First Saint Joseph Branch $1,578; Third Saint Joseph Branch, $250; Fourth Saint Joseph Branch, $177; Fifth Saint Joseph Branch, $65; Maple Grove, $600; Delano, $107; Alma, $170; Cameron, $580; Trenton, $94.
O. SALISBURY.

ROME, INDIANA, October 19.
Presiding Bishopric: Please send me 250 more pledge cards. All the members in our branch are becoming vitally interested in raising the $200,000 endowment fund, and I believe we will go over the top.
Yours in gospel bonds,
LEONARD GLENN.

WEBB, SASKATCHEWAN, October 23.
Bishop Carmichael: I do not anticipate any difficulty in realizing the amount allotted to our district, the Southern Saskatchewan. I think we will go over the top easy. We are busy making ready for the drive, having organized the Bethune Branch, the Findlater, and at this writing I am with the Webb Saints. Hope to get to Viceroy, also Weyburn, in good time to do the work of organizing the branches.
Success to the drive for the college.
Sincerely yours,
OTIS L. D'ARCY.

NOW is the Time

When the outlook is hopeful and a wonderful beginning has been made, for us to make success secure
Don't LET some other member do your share, for when the campaign is over and the final report made, you will be sorry if you do, but happy if you don't.

Nothing Succeeds Like Success

And if every member does his full share, it is actually within our reach NOW. The call of Zion to "buy land," to "gather," to "colonize in the regions round about," "to redeem the land by purchase," has pulled at the heartstrings of the Saints for years.

The Faith of Our Fathers

Do you realize that this campaign is actually a start in the redeeming process? Let us justify the "faith of our fathers," whose toil and sacrifice make possible the opportunity of this church to-day.

Integrity Counts

Deep-seated in the consciousness of every Latter Day Saint is the integrity of heart and purpose to help in the redemption of Zion. But do you realize that the prayers of a century are about to be answered?

A LIBERAL PLEDGE FROM EACH MEMBER IN THIS ENDOWMENT-STEWARDSHIP CAMPAIGN WILL MAKE SUCCESS ASSURED.

What WILL your contribution be?

Pledge Weeks
November 1-15

THE FIRST PRESIDENCY,
BY FREDERICK M. SMITH.

THE PRESIDING BISHOPRIC,
BY A. CARMICHAEL.

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NEWS AND LETTERS

Little Journeys With the Editor in Chief

Being an account of a trip to the Great West.

When I am at home attending to office duties and giving what time I can to the affairs of Zion, quite frequently by letter and in conversation I am told that I should travel more and "visit all the branches," so the Saints may become acquainted with their president. When I am away from home, traveling and visiting various branches, districts, conferences, conventions, etc., I am by letter, telegrams, special deliveries, air mail, and in conversation reminded that there are certain office and desk tasks which "go by the board" when I am away from the desk, and that department officers, Saints visiting Independence, business men, HERALD officials, and others have a right to find the president at his desk. So what is a poor president to do?

Shortly after the time mentioned in my last letter to the HERALD, I was at home again and at the routine of office and home duties. These are usually plenty in number and exacting of time and energy; but add to these the tasks contingent upon council sessions, and it is something different from "nothing to do till to-morrow." The council of Presidency, Twelve, and Presiding Bishopric met on September 15 and held regular daily sessions till the 5th of October, the regular order being a session from ten o'clock to twelve each forenoon, and two o'clock to four o'clock, with an occasional night session, though the evenings were largely left free for committee work. Between the dates mentioned, the council of Presidency, Twelve, and Order of Bishops also held several sessions, and the Appropriations Committee met several times.

So it is little to be wondered at that when on the evening of the 7th of October I left Kansas City I found my portfolio (portfolios, in fact) bulging with papers demanding reading and writing and with the necessary writing materials and supplies to last over a somewhat extended itinerary.

As the first objective of this trip was connected with the financial department of the church, with me were Bishops Carmichael and Smith, the latter along to advise with us on legal matters. We were headed for Marble, Colorado, and to tell about this business I shall reserve for another letter. It is an interesting story, the outcome of which is at present a bit in doubt.

The Burlington train on which we took passage, Number 15, left Kansas City about half past nine in the evening, and after a short chat we three retired. To chase business matters away in the interests of sleep, I spent a few moments with the *Scientific American* and a book on steel, then turned out the light and sought Morpheus.

By daylight next morning the train was well into Nebraska; and as the scenery along this route is a bit uniform, fine prairie farms and meadows, low-banked rivers, rolling swells, grazing cattle, and expansive wheat and cornfields, and as the route was familiar because of frequent passage, there was little to detract my attention from the papers on the table before me. So I read and wrote, wrote and read, while from the seats behind me I could, as my attention was momentarily directed to it, hear the conversation of the two bishops as they discussed at length the details of many church problems. In these discussions I at times joined, and at times they, too, were writing or reading.

We had expected to reach Denver in time to call on some railroad officials on transportation matters, but a change in schedule had lengthened the time of our train by an hour and a half, so it was past five when Brother McConley met us. A brief council decided that I. A. would go on to Glenwood that night and that Brother Carmichael and I would stay over till the next day. So Brother McConley took us to the home of Sister Mitchell, where we were hospitably cared for, and where we met and visited with Brother Myron's family, his father and mother, several relatives, and others.

The forenoon of the 9th was spent by Bishop Carmichael and me calling on the railroad men referred to, making reservations, buying tickets, etc., and in a visit to E. J. William's mill, where we did not see him (because of absence from business) but did see and have a short visit with Brother A. J. Keck, a one-time missionary and fellow laborer with Brother Carmichael in former years. Then a three or four-mile walk "for exercise" back to the Mitchell home for lunch and further visiting. Among others met then were Doctor Moore (woman), a close friend of the McConley's, and her son James (an undertaker). A physician and an undertaker in the same family: Is that a fortuitous combination? Anyway, they are fine people and have been good friends to Myron and family, both in this country and in Hawaii. Mr. James Moore took us in his big car to the depot in ample time to get Train Number 3 on the D. & R. G. W. Railway, due out at four in the afternoon, and due in Glenwood Springs at six forty-two the next morning.

I said we were in ample time. We were. So, bags in the car, I did what I always like to do, walked to the front of the train, looked the locomotive over, and "inspected the train" on the way back. I have always been interested in the D. & R. G. engines. It is distinctly a mountain road, its entire mileage being at elevations of from about four thousand feet (Green River, Utah,) to ten thousand eight hundred feet (Marshall Pass). Of course its motive power is designed accordingly—that is, for heavy grades, sharp curves, and safety in wild places. It happened that day that on the track next to the one on which our train was awaiting departure time, was a Union Pacific locomotive, standing near the D. & R. G. W. locomotive. The U. P. engine was of the type used by that road and others to pull their trains across the long prairie stretches of eastern Colorado, Nebraska, Kansas, and Iowa. The contrast between the two locomotives was marked. It was like seeing a mastiff and a greyhound side by side.

The engine and train looked all right to me, so I went to the rear just in time to mount the steps of the car we were to ride in as the train got under way. I had intended getting a table and resuming writing; but as I went through the door into the coach, I saw a man who once met is easily and quickly recognized; for the rotound figure and shaggy white head of Frank J. Cannon are not easly mistaken for some one else. With him was a Mr. Shaffroth, son of former United States Senator Shaffroth. Mr. Shaffroth is a prominent Denver attorney and (I should judge) politician as well. Mr. Cannon is probably quite well known to most if not all HERALD readers. He is one (which one in number we do not know) of several sons (just how many we have forgotten) of George Q. Cannon, who in turn was an associate of Brigham Young and was one of the statesmen of the "Mormon" Church, and who wrote a "Life of Joseph Smith," said by Frank J. to be the best written. (Of that perhaps more later.) Frank J. Cannon, it will be recalled, was for many years quite prominent in "Mormon" circles and at one time served the State of Utah in the United States Senate, being at the time the youngest member of the Senate. Some twenty years or so ago he became somewhat rebellious and was excommunicated from the church in Utah and became an active foe of that organization by writing and lecturing against it and also fighting it politically. He was one of the organizers and founders of the American Party, meteoric in its career so far as time is concerned but quite effective while it lasted.

Mr. Cannon is well informed on many subjects, especially on "Mormon" history and the workings of the church in Utah; is a very versatile conversationalist and unusually capable in linguistic expression. My presence usually had the effect of starting him on "Mormon" history. And so it did this time. Calling Bishop Carmichael, I introduced Mr. Cannon and Mr. Shaffroth to him, and he joined the party. Well, we talked or listened to Mr. Cannon till din-

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ner time; then as his guests repaired to the diner where we ate and talked till late, then back to the coach and visited some more, or till bedtime. And again in the morning, for on arising early we found that he and Mr. Shaffroth were detraining at Glenwood Springs to drive to Aspen, while we were detraining at the same place to drive to Marble. I was glad to have seen Mr. Cannon again, to hear him talk, and to tell him a few things myself. And we found Mr. Shaffroth a congenial companion and a very interested listener.

As Brother Carmichael and I alighted at the Glenwood Springs that morning (October 9), we were met by I. A., and a few minutes later by Eben Miller, jr.; and still a little later we were joined (while at the breakfast table in a small restaurant) by Mr. Hetherington, an attorney of Denver. This made up the party which a few minutes later started for Marble in a Dodge touring car which was neither young nor inexperienced, for it had been a prominent actor in one or two pretty serious accidents. Once or twice in the night I had been dimly conscious that it was raining. I became much more than dimly conscious of rain on that trip. From Glenwood Springs to Carbondale, about thirteen miles, the roads are fairly well graded and good to travel over. We made that in good time comfortably, through a drizzling rain. A stop there for gasoline, oil, and a spare tire, and we were off again. Brother Eben Miller, jr., or "Eben, jr.," as he is usually called, was at the wheel; and from observing him as I sat beside him on that trip up to Marble, and some days later down again, I can say he knows what mountain driving is, and can do it safely. Mountain roads are bad enough when dry, and rain does not improve them; but at that rain does not play the havoc with them that it does with Missouri or Iowa dirt roads.

I spoke of mountain roads. "Road" in the Rocky Mountains may mean much or little in the way of improvement. It may mean anything from a well-graded and paved highway to a mere passageway over and around rocks and through trees; but being a "road" it is supposed to be passable for horse-drawn or motor-driven vehicles. "Road" thus distinguishes this kind of passageway from "trail." Trail is a passageway for man or beast (horse, deer, cattle, goat, or sheep) up slope, down hill, through glen and glade, round cliff, over passes, through "quakers," or pine or other forest, varying from faintly seen (sometimes blazed) paths to some well-graded and carefully worked ones. On this trip to Colorado I've seen all kinds and even had the experience of being in a trackless forest and on mountain side and top where trails of any kind were not to be seen.

The road to Marble from Carbondale varies from fairly good in places to distinctly bad in spots. Not much money is spent on its repair, and the money allowed each year by the various counties through which it runs barely suffices each spring to repair washouts and remove mud from rock slides. Most of the winter the road is closed, for few attempt to traverse it. Even the hardy and skilled mail route men fail to negotiate it much of the time in the winter. It is narrow much of the way; and in many places where it makes its way along steep slopes and over rocky ridges it it impossible for two cars to pass. In one such place, as we were ascending one of the roughest upgrades, on "Bunker Hill," as it is called, we met a car coming down. Had there been two less-experienced drivers than "Eb" of our car and "Butch" of the other, it would have been rather a serious problem; but Junior ordered his passengers out, and after we alighted he skillfully maneuvered the Dodge into a nook and up the bank until barely enough room was left for the other to pass. I was standing where I could watch "Butch" slowly work his car past the Dodge. The outer wheel of his car was not a hand's width from the edge of the trail—and the river looked a long ways below—while his inside fender almost grazed that of the Dodge which was "parked at an angle which was a bit tippy. But "Butch" kept on the trail and never touched the Dodge. Those two mountain drivers took the event as but being in the day's work. "Plenty of room!" Yes, for them; but to drivers used to passing on a spacious and smooth boulevard, that narrow margin on the down-cliff side would have looked alarmingly small.

The two cars past each other, Eben's passengers climbed aboard and we were off again, and still upward.

I sometimes carry with me (usually do when I know I am going into the mountains) a small aneroid barometer. As we went from Glenwood to Carbondale, though the road seemed at times almost level, the barometer showed a steady upward climb. At Glenwood the registration was about 5,800 feet, at Carbondale about 6,200, or about five hundred feet in thirteen miles. From Carbondale the ascent was even more rapid; for in the twenty-eight miles we climbed to the cabin in Marble where we stopped, the road follows the grade like 8,100 feet. Part of the way from Carbondale to Marble the road follows the grade of an abandoned railroad; but much of the way it is a narrow and rough passageway, at times so steep as to tax the capacity of the car even in low gear, and frequently so narrow that there is barely room for the car between rock wall on one side and open air on the other. Through all this "Eb" piloted the Dodge safely, but not without many bumps, a few slides, and many lurches.

And the rain? Just kept coming a little bit harder all the time.

As we passed Placida, a station on the Crystal River and San Juan Railroad (from Carbondale to Marble), we saw a typical western scene. A rancher or ranger was loading a train of cattle. There were hundreds of fine range cattle in the herd, and in an open space on the slope above the station a number of cowboys were "cutting out" the fat cattle into one group for shipping and turning back into another the cows and yearlings, etc., to be kept for further feeding. Those cowmen didn't seem to notice the rain as they, with fine cowboy skill, worked among this drove of cattle which seemed unafraid of horse or automobile but would soon get excited at sight of man on foot.

By half past ten or eleven o'clock Marble was reached, where we were greeted by Eben Miller, sr., Mrs. Eben Miller, jr., and Mr. H. L. Johnson. And I can assure you we found ourselves ready for the wholesome lunch we found spread before us at noon by Mrs. Miller and Miss Sauers, a niece of Mr. Johnson.

After lunch, Mr. Johnson, the two Millers, Mr. Hetherington, I. A., Bishop Carmichael, and I entered upon the conference for which we had made the long and not easy journey to Marble. This conference continued until after the sun had gone behind the high peaks to the west of the town. Then Brothers Carmichael and Smith and Mr. Hetherington were taken by Eben, jr., back towards Glenwood Springs in the expectation of catching a train sometime near midnight for Denver. Of their experiences I cannot speak, except to say that next day I learned that tire trouble had necessitated some walking (still in the rain) and much delay, so that the train would have been missed except that it had been delayed by washouts, not tire trouble.

About the subject matter of the conference had that afternoon, the 10th, I hope to tell you sometime.

I expected to remain in Marble for two or three days, so I bade good-by to the brethren. Besides, while they were returning to Denver and thence home, my plans called for me to go on westward from Glenwood.

I have spoken of the rain. It kept up, intermittently, all day Saturday, and the heavy clouds hovering around the mountain peaks surrounding the town indicated storms in the heights. When the storm clouds would at times momentarily break away and permit a view of the peaks, it was seen that they were white. It was snowing high up in the mountains. And as I expected to do some tramping and climbing in those mountains before leaving, I skirmished around for suitable clothing. Light shoes and usual business man's suiting are quite unfit for mountain rambles.

When it comes to finding clothing for emergencies, a big man in a small town is decidedly at a disadvantage. And so I found it there. Looking for "overalls," I visited all the

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stores (two) in Marble. At one I luckily found a pair of jeans trousers large enough (46), and at the other I found a jacket which would cover (50). About shoes? Well, a running mate of Mr. Johnson's, a younger prospector and at present marshall of Marble, a raw-boned, big-footed, big-handed mountaineer, railroader, engineer (and what not), had a pair of high-topped boots which he was not then using; and, much to my surprise, they fit. So that's that. This outfitting was done in the early evening. Afterwards we spent the evening chatting beside a warm (hot) stove in which a merry wood fire roared or smouldered as conditions seemed to demand. And we talked of things pertaining to the mountains, and to Marble. My host, Mr. H. L. Johnson, some three years my senior, is an experienced mountaineer, prospector, and miner. What is more, he is an experienced and very capable photographer. And you may be sure we were never short of topics when we wanted to talk. When I thought to turn to my portfolio and its awaiting work, it seemed out of place there. But the evening was short, for we retired early; and in that crisp, fresh, clear mountain air I slept soundly and restfully.

The next day was Sunday. We were up early, and after breakfast the time was spent in reading and chatting. For a while I wrote some letters to send back to the office; then I quit and when not chatting I read. But then, there was something else to do. The cottage we were in sits on the slope on the north side of the town. It is, as I said, about 8,100 feet above sea level. The town is situated in the Crystal River Valley, almost a canyon. From the cottage door one can look across the east end of the town, over the little lake, slightly to the east and see White House Mountain lifting its craggy peak high above the little village to a height of near fourteen thousand feet. It was covered with snow and was a glorious sight when the clouds would permit seeing it. It was close to two miles from the cottage to the foot of White House; yet it looked as though one might toss a stone to it. Up past the base of White House, to the right or west, runs Yule Creek; and looking up the canyon of Yule Creek, away in the distance, behind White House, rises the glorious top of Treasury Mountain, a bit higher than White House. Straight across the valley was the Ragged Mountain Range, and far to the west can be caught through the trees glimpses of Chair Mountain, while behind, to the north, is Black Mountain, though hidden by the foothills between. Up to the east of Marble runs beautiful Crystal Canyon, through which come tumbling the waters of Crystal River, harnessed just east of the town and made to turn the wheels of dynamos which light the town and furnish power for its industries.

What wonderful sights! I found myself going often to the door to watch the rain falling in valley and on slope and catch glimpses of snowstorms whirling around cliffs high up in the tops of the mountains; to see dense white clouds shroud the mountain from sight, then lift or roll away to afford entrancing vistas of snow-clad crags and pine-clothed slopes. Sometimes the sun, breaking through a rift, would momentarily bathe distant Treasury Mountain in a glow of silvery light, making it glisten like the jewels one thinks of when its name is spoken. How quickly does the scene change! Up behind the Ragged Mountains dark clouds roll up, looming black and threatening. Over the peaks they come tumbling, and down the slope towards the town. The enchanting distant vistas are shut off, while rain falls on the town and snow in the mountains again. And so the day was one of charming change from quiet, brilliant vistas to rolling storm clouds. Which did I enjoy the most? I cannot say; for nature is ever wonderful.

What is there about my nature that makes me love a storm? I always have. As a boy I used to run out into the thunder showers so common in Iowa. I loved to see the great black clouds mass and come statelily and threateningly onward, to sense the rush of the first wind of the coming storm, to feel the dash of the first great drops, and then hear the crash of thunder and the downpour of heavy rain.

I visited the Highlands of Scotland once. Out from Glasgow to Sterling, then to a small town where we left the train to go up into the regions of Loch Katrine, made famous by Scott's Lady of the Lake. We hired a Ford and driver for the ride. It proved to be a wild day. The wind blew like a Kansas cyclone (almost). It would seize the car and shake it as though to say, "How dare you bring those Yanks here!" The small lakes we passed were lashed into angry bits of water, and the rain pelted the curtains of the car furiously. But it was a day after my heart, for it seemed to fit so perfectly into that wild and rugged country. We were finally stopped by a big tree blown across the road, and as the rain had ceased and the storm passed, we walked the rest of the distance to Captain McKinnon's house.

What a day that was! It stands out in my memory among all the days spent in Europe. I want to tell of that little journey sometime.

Do you wonder that I kept going to the door of that little cottage on the mountain side to look, and even to stand in the rain to see the changes wild and mild, bright and dark, soft and rough, which nature was working that day? And the splendid isolation of it, too! It was restful.

As I write these lines, I am in the midst of conditions quite in contrast. I am at the writing desk of a big hotel. Outside can be heard the rumbling and muffled roar of a growing, big, busy city. Within I have been listening, as I write, to the sweet strains of an orchestra playing, not jazz, but classical music, though as it rests between airs I can hear faintly the strains of jazz from the dance-dinner room on the floor below. And ever and anon through the lobby up to the writing room comes the sharp call of the bell boy, "Calling Mr. Silverberg," "Calling Mr. Cohen."

I'm back in civilization! But even in writing I have enjoyed again (in memory) my visit to Marble.

SEATTLE, WASHINGTON, October 22. F. M. SMITH.

Utah Experiences a Good Conference

Utah district conference, held in Salt Lake City October 17 and 18, opened with a business session Saturday at half past two with District President G. P. Levitt in the stand, associated with Apostle C. F. Ellis, Elder E. B. Hull acting as clerk. After the reading of reports, a letter coming from the district president was read. The letter contained some resolutions that were considered and adopted. These resolutions being adopted, places the departments of the district on a better working basis and thereby places our work in the Utah District on a more constructive working basis.

District officers were chosen. Brother Levitt received the unanimous vote of the conference that he be sustained as district president. E. B. Hull was chosen as vice president and to act as Sunday school superintendent of the district. Sister Anna Coleman was sustained as district secretary; Brother R. F. Hewes as financial agent; Sister E. B. Hull as superintendent of the Department of Women and district chorister. Brother Herbert Blakeman, a young man from the Ogden Branch, was chosen to act as superintendent of the Department of Recreation and Expression.

Saturday evening Brother Ellis was the speaker. He presented to his listeners in a most splendid manner the fact that they were stewards over their bodies, their spirits, and their minds. His sermon was filled with beautiful thoughts along this line.

Sunday at a quarter of ten, there was prayer service in charge of Brother Ellis, Levitt, and Leigh. A great degree of the Spirit was felt in this service. Testimonies were heard from the young as well as the adult. At eleven Brother Ellis was the speaker, giving us more beautiful thoughts on stewardships. The service was in charge of Brother R. F. Hewes. The noon hour was cared for in a bounteous way by the sisters of the Salt Lake Branch. Tables were spread in the parsonage with many good things to feed the outer man. Our conference would not be com-

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plete were it not for the untiring efforts of the handmaidens of the church, and Salt Lake has those who are dependable.

At half past two Brother Levitt preached one of his splendid sermons on Zion and our responsibility. Following this service a round table was conducted by Brother Ellis. The evening meal was cared for in the parsonage by the ladies. At half past seven Brother Ellis, who spoke to us again, was greeted with a full house. His subject dealt with Graceland College. He very forcibly portrayed the necessity of the church having an institution of learning and the need of religious education in this age.

We might say that the theme that was carried out in our conference was stewardships. The people appreciated it and expressed a willingness to learn more about the social philosophy of the gospel as revealed to the church.

Brother Ellis endeared himself to the people, and they wish him back. He and Brother Levitt had something in common. They are both a product of Michigan and seemed to be proud of Michigan as a Latter Day Saint State. Come again, Brother Ellis; we have Brother Levitt with us.

Conference over, and we go home with higher ideals and a greater desire to assist in the work of the church. Our work in the district has taken on a new outlook and this is encouraging.

We need the faith and prayers of the Saints, for our lot is defferent here from what it is in other fields.

Wheeling District Holds Fine Conference

One of the best conferences held by the Wheeling District since its organization was that held at Wheeling September 5 and 6. We regret the delay in spreading the good news.

The first session was that occupied by the Sunday school business at 10 a. m. Saturday in which the progressive attitude was forecast by action being taken to arrange for a young people's convention to be held next year. Brother W. A. Schoenian was reelected district superintendent, Ingram McVey was elected assistant superintendent, and Anna Schoenian was reelected secretary-treasurer. Being unable to attend that session I did not learn who were chosen for the other offices.

At 2 p. m. the main business session was convened. The district presidency, O. J. Tary, Thomas Mills, and Sebastian Vadala, were chosen to preside and Samuel Martin to act as secretary. Reports were at hand from all the branches, spiritual and statistical, and the missionaries who had labored in the district, and practically all the district officers. Although some of the reports were not prepared according to the district resolutions, it was a fine bunch of reports. The membership, shown by the statistical reports as of June 30, was as follows: Moundsville 61, Bellaire 95, Steubenville 73, Glen Easton 90, Wellsburg 108, Wheeling 155, and District NR 48 making 630 in all. The Bishop's agent's report showed tithing contributed to the amount of $918.19, which was only a little over half of the total for the previous year. This is accounted for, in part at least, by the bad employment conditions that prevailed in this section.

Much important business was transacted at this session. First, a resolution providing for investigating the advisability of forming a reunion association with the Pittsburg and West Virginia Districts, our neighboring districts on the south and east, was defeated. Our district belongs to the Kirtland Reunion Association, as does the other two mentioned. Provision was made for a district two-day meeting to be held semiannually, each branch to take its turn; also for a special conference to be held at Wellsburg, West Virginia, the first Saturday and Sunday in March, to elect delegates to the General Conference and to transact such other business as may seem advisable. A motion was adopted providing that each branch be requested to contribute $20 for the work of the district this year, except that those that contributed during the past year deduct the amount from their $20.

The election resulted in O. J. Tary being reelected district president, Willard Allen and L. A. Serig elected vice presidents, and Samuel Martin reelected secretary-treasurer. Anna Schoenian as district chorister, Oma Montgomery as pianist, and William Richards as Bishop's agent, were sustained by vote.

The Sunday morning priesthood meeting was attended by 27, with some others coming in before the close, and was featured by the ordination of Brother Fred Thornton of Wellsburg to the office of deacon and an address by Patriarch John F. Martin. Brother Martin's theme was "Life through death," and it was delivered under the melting influence of the Holy Spirit, felt by all, and was made to apply to our own peculiar conditions.

The Sunday school session at 10 o'clock was in charge of the district superintendent, assisted by the local superintendent, with 169 present, exclusive of those who came in near the close. The district offering amounted to $8.28 and the Christmas offering to $7.10. Instead of class work, splendid talks were given by James Bishop, J. D. Shower, and James S. Stock.

If any one part of the conference was better than the rest it was the sacramental and social service in the afternoon in charge of Brethren Tary, Martin, and Bishop. Following the communion the baby daughter of Sister Helen Dueker was blessed. The number of testimonies was thirty; and Elder Thomas L. Clark related how, during the Sunday school session, he felt impelled to retire to his room in Brother Serig's home for prayer, during which he was directed by the Spirit to write as the words of the following song came to him, and he sang it to the tune of "Silver threads among the gold":

Oh, my people, can it be;
Sayeth the voice of Him on high,
After all with which I've blessed thee
Some will yet my work deny?

Oh, my people, you will find
Blessings great in store for thee,
If with one united mind
Ye will serve and worship me.

While before me ye have gathered
And have prayed that I should speak,
I would ask, Would ye be bettered
Till my former laws ye keep?

Some to-day who've called upon me,
Have found favor in my sight;
But some as the barren fig tree,
Have but leaves, and they show blight.

As of old I cursed the fig tree
On which no fruitage did appear,
So my judgments wait before thee
Lest ye turn—my word to hear.

Love, oh, love ye one another;
For by this sign men shall know
That you all are Christian brothers,
And greater power I'll bestow.

While among you I behold
Talents, time, or wealth reserved,
Heaven's riches I'll withhold
Till my law ye will observe.

Come, my people, while ye may,
Consecrate your all to me;
Then by you I'll ever stay,
Yea! through all eternity.

A beautiful gift was also delivered through Brother J. F. Martin in which the Lord told us he was pleased with our assembling together, and we were admonished to "consecrate material talents as well as spiritual," and we were promised

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there would be a great ingathering of souls in our district if we did our part. Consolation and admonition were directed to three of the Saints present.

Grand sermons were preached during the conference by Thomas L. Clark, John F. Martin, and James E. Bishop. Brother James McConnaughy was also among the visiting elders present. Meals were served free in the new basement room of the church four times during the conference, and an offering of $31.60 was taken at the Sunday afternoon service, to help pay for the foodstuff. It did not cover the expense, but greatly lessened the burden on the local Saints. Many other features of the conference might be mentioned, but I fear that we have already imposed upon the valuable HERALD space. May we have many more such conferences!

SAMUEL A. MARTIN, *District Secretary.*

Lucasville, Ohio

October 21.—Those of our number who attended district conference at Middletown, Ohio, September 25, 26, and 27, were disappointed in the attendance. As conference was held in a city they counted on a large congregation, and the attendance instead was small. Brother Ed Wigget, of McDermott, Ohio, was ordained an elder at this conference.

We are having good crowds at all services except midweek prayer meeting. The Saints here are trying harder to live their religion, and the Spirit of the Master has been in our midst at nearly every service.

Sacramental service was held October 4, and a goodly number were present, and we were blessed with the gift of tongues and the interpretation. We were pleased to have with us at this service Elder Ed Wiggett and others.

Brother and Sister Edgar Bealor have a fine new daughter, and Brother and Sister William Cox have a fine baby boy. There has been some sickness among the Saints in the branch.

Brother Mark Crabtree left on the 18th for Buena Vista, Ohio, where he will preach for a couple of weeks. The true gospel has never yet been taken to these people, and we feel sure he will make friends and probably have good interest there. He will stay with Brother and Sister Relrood.

We are pleased to say the Saints in this part of the Lord's vineyard are trying to move on and help build up Zion.

Artland, Saskatchewan

October 19.—A community supper held at the hall last Friday night to increase the Christmas offering fund was considered a decided success. The patrons were served in cafeteria style. There was a short program that was well received. There were not so many out as there would have been had there not been so many who were threshing and doing other pressing work of the season. The proceeds amounted to $17.15. Others who could not attend sent contributions to the amount of $7, thus making a fair total of $24.15. Incidentally a good time was had. The committee to whom praise is due for this undertaking were Sister Beatrice Huggett, Sister E. Leslie Mogg, and Sister A. James Cornish. Perhaps a bazaar before Christmas will swell the Christmas offering fund still more.

Recently a very interesting speaker from Niagara Falls, Elder Samuel Tomlinson, preached for us. He has a gentle, kindly manner and discoursed so mildly yet convincingly on righteousness, judgment, and the beauties of Christian life that it seemed it must be so. In his second sermon he regaled us with his experiences in the gospel, some of which were indeed thrilling. From here he went to preach at Michigan Branch, and they also enjoyed his discourse.

Elder Roy Land from Shellbrook gave a discourse on character lately, which was timely and was taken to heart by the Saints.

Last Sunday evening Elder William J. Levitt of Michigan Branch addressed the Saints on the final destiny of man.

Sister J. J. Cornish has been entertaining her brother, James H. Stratton, and her niece, Sister Bessie Largent, of Kansas City. Brother Stratton was J. J. Cornish's first convert, many years ago.

Elder J. J. Cornish was chosen teacher of the senior class in Sunday school, to succeed Brother Joseph Bates who resigned to accept the presidency of Michigan Branch.

Sister Thomas Pentland expects to leave for Michigan to visit relatives and friends.

While mention has been made of the visitors to the branch who have been preaching here, we would also like to mention Brother J. H. Stratton who preached, laying great stress on the Word of Wisdom. Favorable comments were heard.

Not to forget our local men, we note that Elder E. Leslie Mogg has given some especially stirring sermons lately on education and other themes, also Elder J. J., W. J., and A. J. Cornish.

A Missionary Writes of What Graceland Means

By Elder Eli Bronson, Hood River, Oregon

I take great pleasure in saying a word in the interest of Graceland, for in my book of remembrance there are several pages indelibly stamped with the happiest, most inspirational and beneficial memories of my experience; and as I recall them to-day they stand out prominently before a background of "Navy and Old Gold" and seem to be artistically interwoven with the graceful letters, G-R-A-C-E-L-A-N-D.

The variety of experiences that I recall depends upon the mood in which I find myself. During the hours of study and meditation, trying to prepare myself to tell the gospel story in a simple, forceful, and intelligent way, I feel to thank God for the days at Graceland where I actually learned how to study. Many of the lessons learned during those years of 1910, 1911, and 1912 can now be recalled only in a general way, or in the actual experiences of life which are richer and more intelligent because of them.

And again, when I find myself in the spirit of prayer or devotion I still feel the influence of the spiritual atmosphere of Graceland. The chapel service, the midweek prayer service, the Religio at the church, Athenian, Sunday school, and in fact every social activity under the direction of the college, carried with it a spirit that has helped me, and many others I am sure, to understand and appreciate more fully the "more abundant life" and to avoid many of the pitfalls and snares of this sinful generation. I say without the least degree of hesitation that there is no place in the world, outside of the home, where our young people will receive greater spiritual encouragement than in Graceland. You say some have fallen there? Yes; perhaps. Some have fallen from heaven. The agency of man is not taken away at Graceland, but I declare, if he fails there it is not the fault of that institution.

When necessarily practicing economy, as missionaries sometimes do, I again feel thankful for the lessons learned at Graceland. There, in those days, a dime represented an hour of hard work, and that makes a boy think twice before he spends that dime. My regular job happened to be to fire the boiler from 4 o'clock in the morning until 8.45 a. m. That was a good job and taught me some good habits, but was not quite enough to pay all expenses, so Saturdays were often spent washing windows, blacking stoves, mowing laws, spading gardens, or whatever else could be found to do. Father and mother helped me all they could, but you know it is a wonderful thing for a boy to learn to help himself. That is one of the lessons taught at Graceland.

When I come in contact with good young people of the church whose only associates are those of the world and whose social activities are of a worldly and often degrading nature, I would to God that we had a Graceland in every State of the Union and many of them throughout all the nations of the world. I cannot tell how thankful I am that wise parents, kind friends, and Providence made it possible for me to enjoy the association of Graceland students

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and faculty during that very critical period of my life. As a member of the "rough-neck gang" along with Bob, Hutch, Eli, Kelley, and Worland, some "stunts" were pulled off which no doubt gave our good dean, Brother Berve, reason to believe that we did not fully appreciate our splendid opportunities, and he was right, but they were appreciated far more than it may have seemed at that time, and I often wonder what our lives might have been had it not been for Graceland. Oh, what a joy this life would be if our whole life could be spent in a world of society such as that!

Thus I find myself intellectually, spiritually, economically, socially, and morally indebted to Graceland.

Activities in Owen Sound District

OWEN SOUND, ONTARIO, October 25.—Our special day meetings throughout the district have been brought to a close. A number from here motored to Grand Valley last Sunday to attend their anniversary services. Reports are to the effect that all meetings were of a very high order.

We are pleased to have Apostles M. A. McConley and J. F. Curtis in our district. Brother Curtis gave us a call en route to Grand Valley last week and spoke to us on Friday evening, presenting the doctrine of stewardships. He was accompanied by "Uncle John" Shields. We expect another visit from them before long.

Sister Maye Farrow will be with us for a few months while taking a course in shorthand and typewriting at the business college. She is the wife of our young and devoted brother, Percey E. Farrow, missionary to Southern Michigan and Northern Indiana Districts. It does us good to note the efforts of sacrifice being made by many of our young people in order to be better qualified.

A miscellaneous shower for Sister Florence Workhouse was held at the home of Sister Mortimer Thursday night, October 15. She returned to her home at Manitowaning, Manitoulin Island, via boat last week. Before this reaches the public the second vice president of this district will have relieved her of her last name. Florence's association with the Saints will be greatly missed here. We extend our best regards to Brother and Sister Smith in their new home.

The sad news of the death of Brother Harvey Sagle, of Manitoulin Island, was received here this week. Quite a number here were acquainted with him, and we feel that we voice the sentiments of this branch in extending our deepest sympathy to his loved ones in their sad bereavement.

We are glad to report Sister Mortimer's condition as greatly improved. It seemed an evidence of God's love to note her smiling face in our assemblies last Sabbath.

The following resolutions were adopted at the last district conference, Providence Bay, Manitoulin Island, Ontario, July 4, 1925:

"To the Wife and Family of the Late James L. Mortimer, Owen Sound, Ontario:

"We, the district conference of the Reorganized Church of Jesus Christ of Latter Day Saints, assembled on this date, passed a unanimous resolution expressing our heartfelt sympathy with the widow and family of our dear departed brother, whose long and faithful service in the missionary field has brought many in this district to a saving knowledge of the truth as contained in the restored gospel.

"His later years of service in district work have been very cheering and encouraging to us, and his testimony of the power of God displayed on his behalf has had the effect of increasing our faith and confidence in God and has actuated us with desire to love God more and to serve him better.

"Thus we can sympathize with you in our mutual loss of his kindly presence and wise counsel, and trust that the same power that sustained him in hours of adversity and need may be with you to sustain and bless.

"Nevertheless, as his warefare is accomplished and we believe his victory won, we would not ask him back again to the pain and sorrow of this mortal state, but trust that his example of faith and loyalty to God and his cause may characterize you as well as us, so that in the glorious morn of the first resurrection we may be worthy of a happy reunion.

"Signed by committee on behalf of conference,

"JOHN SHIELDS.
"J. H. TAYLOR.
"G. C. TOMLINSON, SR."

The weather here is now resembling fall. The trees look very beautiful with their changing tints of autumn verdure. Ere long the leaves will be scattered over the ground, and a few feet of snow will hide them from view.

Our prayer is for the advancement of the stewardship program and the final redemption of Zion.

Mallard, Iowa

October 20.—We are still letting our light shine in this small branch.

September 20 Brother and Sister Edwards were visitors here, and Brother Edwards was the morning speaker.

Brother William Batt and his son Robert, also his daughters Edna and Edith and his daughter-in-law, Mrs. William F. Batt, all of Armstrong, attended the morning service, after which the two daughters were baptized by Brother Moroni Traxler of Lamoni, who was also a visitor. We are glad to welcome these sisters into the faith.

In the afternoon a large delegation drove to Marathon, where services were held at the home of our aged Sister Hartshorn, who is unable to go to any branch to attend services. She enjoyed the meetings very much. The speakers were Brother Edwards, Brother Traxler, and Brother Robert Fish. All were repaid for making the trip.

On October 18 we had four visitors at services, Mrs. T. Anderson and her daughter Vanda, Miss Florence Nelson of Salt Lake City, and Mr. Herman Olson and Mr. Tatt of South Dakota. None of them are members of the church, but they seemed to be very much interested in learning the difference between us and the Utah people.

How wonderful it would be if we could all be united, and the separation had never occurred! What a large band we would be! However, if we are only faithful to the end all will be well.

Five Baptisms and Much Activity

FARGO, NORTH DAKOTA, October 26.—The Saints here have had their spirits revived and faith renewed by a visit from Elder Swen Swenson on his way home from Washington. He preached several evenings and on Sunday, and his sermons were very spiritual.

Elder J. E. Wildermuth of Illinois and Brother Goldsmith of Montana have also visited the Saints and given many words of good instruction and comfort.

On Sunday, October 4, Elder W. E. Shakespeare held services, baptizing five in the church font in the afternoon. Those baptized are: Roy Weddle, Doris Peterson, Ava Shackow, Irma Walker, and Avis Walker. They were confirmed the same evening by Brethren Shakespeare and Leitch.

The Department of Women held an open meeting at the church Wednesday evening, September 16. A short program was rendered, and refreshments were served.

Saints gathered at the home of Brother and Sister E. E. Weddle one evening recently for a social time in honor of Sister Emma Oakes. The evening was very pleasantly spent, with delicious refreshments served at the end.

Sister Florence Rife has undergone an operation for appendicitis and is getting along very well.

Brother and Sister John Rotzien are the proud parents of a baby boy born October 2 at Saint Luke's Hospital. Mother and son are doing nicely.

Sister Barbara Thompson of Clifford has been spending several weeks with Saints here.

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On October 26 Brother and Sister M. Rasmussen, of Sykeston, North Dakota, stopped long enough to greet us, on their way to spend the winter in Florida. They expect to locate at Independence in the spring.

Sister Margaret Weddle has gone to Burlington, North Dakota, to spend the winter.

Brother N. C. Anderson of Clifford, Sister Fetting and husband of Borup, Minnesota, and Brother Jerome Stowell of Flasher, spent Sunday, October 11, rally day, here.

Sister Emma Oakes of Dunseith visited a few days with her daughter here, Mrs. Minnie Peterson, on her way to Independence to spend the winter with relatives. She was accompanied from Battle Lake, Minnesota, by her sister, Mrs. Orris Albertson.

The young folks met at the home of Sister S. M. Brown and gave a farewell party in honor of Brother Frank Weddle before his departure for Lamoni where he is attending Graceland.

Sisters Naideen and Eleanor Moore, of Cedar Rapids, Iowa, have returned to Fargo to make their home.

Sister F. J. Rotzien and husband, of Hazelton, North Dakota, have been visiting in the home of Brother Rotzien.

Sister Worth Coney has gone to Sherwood, North Dakota, for a short stay.

Several of the Saints have been suffering from colds, and with snow on the ground we are reminded that we are still in North Dakota.

Brother Charles Young of LaMoure spent Sunday, October 4, here.

Sister Roy Freeman of Arthur visited with Saints recently.

The classes in Religio are now taking up the study of stewardship and our social program.

Des Moines, Iowa

On October 2 the seven groups of the Department of Women of the Des Moines Branch met at the city library and were addressed by Sister M. A. Etzenhouser. There were sixty-five people present, and about sixteen of those were social workers of the city who were anxious to hear something that would benefit them in their work. To those who know Sister Etzenhouser, it is needless to say that no one was disappointed, for she always has her subject well in hand, and because of her practical ability and enthusiasm all were well paid by hearing her. We should be glad for her to come again to Des Moines; we need her counsel and appreciate the interesting manner in which she has helped us.

We still hope to be worshiping in our new church building by Thanksgiving Day. There has been considerable inclement weather in Des Moines during the last few weeks, which has retarded the progress of the building, but God has been with us and has blessed the efforts of his people who have the responsibility of the building, and we are now confident that it will continue to completion in a manner and time that will be pleasing to all.

Many of the Des Moines Saints attended the young people's rally at Rhodes Saturday and Sunday, October 17 and 18. They have reported a good time and much interest.

Religio Rally at Rhodes a Success

RHODES, IOWA, October 22.—The district Religio rally held at Rhodes the 17th and 18th of this month was a decided success, both in point of attendance and in program work. The district was well represented, there being visitors from the following places: Pershing, Runnells, Newton, Baxter, Des Moines, Boone, Webster City, Nevada, Colo, State Center, Montour, Ames, and Lamoni. If there were others we did not learn of them. The townspeople turned out well to all the services, the Methodist minister dismissing his evening services to give his congregation an opportunity to attend our services, which they did, their choir assisting in the song service.

The community singing was ably directed by Elder W. D. Tordoff. The Rhodes high school orchestra, under the leadership of their instructor, Miss Coleman, gave two fine selections. The Pershing choir also gave two good selections under the leadership of Brother Box, their chorister.

The subjects, "How to improve our music," by Katherine Wolfe, and "Our program," by Margret Davis, were well handled, and many helpful suggestions were offered. There were other numbers which deserve special mention, but space forbids. We cannot forbear mentioning the reading by little Roy Richards. The length of it and the way it was delivered were truly wonderful for such a little boy. Both members and nonmembers were well pleased with Professor Lonzo Jones, and he felt the response he was receiving from the congregation.

It seems to be the general verdict that the rally was one of the best district gatherings that has been held, and we feel that Brother Stephen Robinson is responsible for it, very largely. He is the right man in the place.

Close Successful Revival Meetings at Burlington

BURLINGTON, IOWA, October 28.—Sunday evening, October 18, ended our two weeks of revival services. Brother John F. Sheehy, of Cameron, Missouri, was the speaker. Brother Sheehy is a very able talker and presents the gospel story in a unique way. There was a good attendance throughout the services, and we feel that much good has been accomplished.

Brother Sheehy spoke also at the Sunday morning services. His talks then were principally for church members, giving encouragement and advice.

The Department of Women gave a chicken dinner and supper down town on October 17. It took a lot of work, but all donated liberally of their services. All the pies, pickles, and jellies were donated, also some of the milk and butter. We feel that our efforts were well repaid, for we cleared a little over $160 for the day. The money will be used in paying the debt on our new church.

The young people's prayer services have been very well attended the last few months. The spirit among the young people is good, and we hope it may continue.

The Department of Recreation and Expression gave a hard-time Halloween party in honor of Brother Sheehy. The evening was very enjoyably spent playing games. After the games, refreshments were served. Before going home the young people gathered in a circle and sang, "The old, old path."

Logan, Iowa

Since our last report we have been busy planning for the Graceland endowment campaign, and in finishing up the basement with the new furnace. We have been somewhat handicapped while these improvements have been going on, on account of the cold weather, but last Sunday we had things going again about normally.

We were all made happy Sunday; we christened the new baptismal font in the new basement by baptizing Thomas Chatburn. Brother Chatburn is a fine man, highly respected by everybody in this community; he once served this county in a splendid way as one of its commissioners. His good wife was baptized at our late reunion at Woodbine; thus the home is made more sacred and happy. A splendid spirit was present at this service, testifying that God was well pleased with the sacred step our brother was taking in the new life. We are assured he will be a loyal steward in the work of the Master.

Brother Jack Harding of Council Bluffs has worshiped with us the past two Sundays. We do not want to misjudge Brother Harding, but we think the big attraction was a newly arrived granddaughter at the home of his son, Lloyd Harding, surely a fine baby girl.

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We must not forget to mention a new arrival at the home of Brother and Sister Salts, a fine baby boy. These little buds of promise make homes more beautiful and are links of love that ought to bind more closely the parental ties.

Next Sunday we meet as a branch in fasting and prayer for the success of the Graceland endowment. May God open the way for the accomplishment of this worthy cause.

I surely enjoyed Brother Harpe's letter in last week's HERALD regarding his experience while talking about the stewardships. This has been my happy experience, and I hope the Saints will get a vision of the possibilities that will come to the church when this law of stewardships is in operation.

We do hope that our branch will be able to go "over the top"; $1,524 is our quota. All together Saints, and it will be an easy task. November 1 to November 15 will be a history-making period for this church that will mean much to all of us; may it be a record that we will be proud of.

Northern Michigan District Reunion

The manuscript of this report was lost, and the reporter was under the necessity of reproducing the same for HERALD readers. We regret the delay caused by the loss.—EDITORS.

The fifth annual reunion of Northern Michigan District, held at Park of the Pines, near Boyne City, August 7 to 16, has passed into history. The weather was fine from the beginning. There were over sixty tents and many Saints, and all spent their time very happily.

The general prayer meetings were well attended, as were the young people's meetings on the banks of beautiful Pine Lake. The young people enjoyed a gift of prophecy and were urged to go on and render greater service in the work before them. Sermons by Bishop C. J. Hunt and Apostle D. T. Williams and lectures by Sister Blanche Edwards were so much enjoyed that we have not words to express our thankfulness in having the opportunity to have such noble men and women with us at our reunion.

Each day at half past eight the general prayer service was held. At half past ten and at two o'clock were preaching services. At four o'clock all were given the privilege of riding, swimming, playing ball, or engaging in other amusements until supper time, when all were called back to the dining hall for physical sustenance. All gathered at the spacious auditorium at a quarter of seven and listened to the song service that was kindly provided by the young people and the orchestra under the direction of Elder Arthur Stark. Then at seven o'clock some good elder who loves to tell the gospel story (and there were several of them: E. N. Burt, Thomas Hartnell, John Schreur, G. W. Burt, James Davis, Brother Guy, W. E. Alldread, Noel Stark, Allen Schreur, A. E. Stark, J. C. Goodman, A. M. Boomer, Henry Sheffer, Brother Blett, and Brother Ellis) was chosen to preach to us.

Sister Blanche Edwards had charge of the work one afternoon for the Department of Women, also several meetings for the children.

There were two priesthood meetings, and we feel the time was well spent in trying to teach the young as well as the old to render greater service in preparation for the redemption of Zion.

Some very pleasant entertainments were enjoyed at the close of the preaching services. The Lachine Oriole Girls demonstrated their work very nobly and at the conclusion sang, "Nearer, my God, to thee," with impersonation and tableaux.

The last Friday night, after service, a general marshmallow roast was held on the hill. Brother Blett, from Grand Rapids, treated the crowd in honor of his birthday.

The district conference met Saturday morning at ten o'clock, with District President Allen Schreur in charge and Apostle D. T. Williams assisting. After the opening exercises reports from the different officers were read and approved.

The treasurer's report showed $112.30 on hand. Bishop's Agent Allen Schreur reported $7,838.74 in tithes and offerings for 1924. E. N. Burt, missionary, reported 275 sermons preached and 55 baptized. The conference voted to buy two dozen songbooks for the district tent, and that the district pay the freight on the district tent when shipped. Brother R. D. Kleckler presented the district with a large tent to be used on the reunion ground. A rising vote of thanks was tendered the brother for this gift.

The ordination of E. L. Smith to the office of priest, Isaac Wood to the office of teacher, and Jessie Denio to the office of deacon was approved. The following officers were elected: Allen Schreur, president; R. D. Davis and Elmer Parks, counselors; Ada Alldread, secretary; Allen Schreur, treasurer; A. E. Stark, chorister; Jennie Nugent, pianist; Ada Alldread and Hector McKinnon, members of library board; Ada Alldread, chairman of auditing committee, with power to choose assistants. The present reunion committee was sustained. Sister Ada Alldread was chosen superintendent of the Department of Women and Hector McKinnon superintendent of the young people. The present Sunday school officers were sustained.

The following delegates to General Conference were chosen: Allen Schreur and wife, Dirk Schreur and wife, Hector McKinnon and wife, Wesley Alldread and wife, E. N. Burt, Milo Boomer.

There were thirteen baptisms during the reunion.

ADA ALLDREAD, *Secretary.*

Cherokee, Iowa

October 26.—Our news is somewhat short at this time, but we want to let the Saints know we are still striving to keep the glorious gospel before the world. Our services are well attended most of the time, and our priesthood endeavors to present the gospel in the best way possible at all services.

Our Sunday school is doing very well and has done a great deal of good in the branch. The children are showing great interest in all departments. The Christmas offering is growing nicely.

Brother Edwards of Pomeroy was the speaker the morning of the 18th. He is always a welcome visitor.

Sister Gladys Silsbee, who is a graduate of Graceland College, is instructor in music in our public schools this year and is succeeding in her work. She has organized a high school band of sixteen pieces, an orchestra of eighteen members, a girls' glee club, and a boys' glee club, besides her work in the grade schools.

The young people had a fine gathering at the home of Sisters Ellen and Julia Miller the evening of October 16. The evening was spent in making preparations for a Halloween entertainment and luncheon to be given in the church on the 30th. Sister Silsbee favored them with several readings and solos.

Brother Huntington, of Union Branch, Clitherall, Minnesota, who is here for medical treatment, was in attendance at services October 25.

Brother and Sister Vernon Spence were the only ones from here to attend district conference at Dow City October 24 and 25. They report a large attendance and great interest in the work. It was decided to hold a reunion in Gallands Grove District next summer.

Brother and Sister Haynes were visitors at Vail, Iowa, over Sunday, October 4. Brother and Sister Vernon Spence were in attendance at services in Omaha, Nebraska, the same day.

Word comes from J. E. Meredith in England that they had a successful reunion at Clay Cross, Derbyshire, in Midland District. Brother Abel Hall, of the Seventy, and Brother J. W. Foster were in attendance, and a time of spiritual peace and joy prevailed.

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Lamoni Stake

November 1.—As a forerunner to the Graceland endowment drive, which commenced Monday morning, October 26, in Lamoni, a program was held at the Brick Church Sunday evening in charge of stake President W. E. Prall. Elder L. G. Holloway offered prayer. The Graceland-Lamoni Orchestra furnished four splendid numbers, including the "Greater Graceland March," composed by the leader, J. H. Anthony.

Six short talks setting forth the value of Graceland to the community and the church followed.

James Thomas, the first speaker, talked from the viewpoint of an alumnus, of the influence of the college on the individual and on the group, emphasizing the place of Graceland in the church, not only as an educator but as a character builder. "We must get the endowment," he said. "We cannot afford to do otherwise."

Mrs. Oscar Anderson discussed "The influence of the college community on family life." She mentioned the various activities wherein college students take the lead, or form an important part, the wholesome entertainment and recreation afforded by the college which makes the environment one desirable. "The college," she said, "which is the tangible result of generations of hope and ambition, is an endowment that enriches our present family life in all its various phases."

A. W. Fleet, a leading business man, very ably set forth "The place of the college in Lamoni business." He showed in cold figures what Graceland means to Lamoni financially. However, he emphasized the fact that this side of her worth was far below any other. From conversation with traveling salesmen, he had come to know what the world thought of Lamoni as a college town and to compare it with noncollege towns. What Graceland means to Lamoni in furnishing a wholesome, educational atmosphere, and what Lamoni means to the church as a home for the college cannot be overestimated.

"My college days" was the subject of a very pleasing recounting by Alta Belle Willard, from Spearfish, South Dakota, of her experiences during a two-year attendance at college. Her talk was very sincere and breathed loyalty and devotion, as she discussed the value of the institution from an academic, social, and spiritual standpoint as gleaned from personal experience.

Mrs. Anna King, local minister of the Methodist Church had as her theme, "The dollar value of a higher education." Mrs. King emphasized the fact that the dollar value was the least important of all, but since this was her theme she must stick to it. She read statistics showing the difference in the earning capacity of one with a high school education compared to the man or woman without such education, and the still greater difference as a result of a college education.

Last but not least, Roy Cheville discussed "Graceland's record of service to the church." He enumerated some of the various channels in which Graceland graduates were serving, compared the environment of the church college with that of other colleges, and summed up in a very interesting way the incentive offered which leads her students to give the best that is in them to humanity.

In closing, Brother Prall said that since Lamoni was the home of Graceland she should set the example in rallying to her cause in raising her quota of the endowment drive and announced a meeting of solicitors at nine o'clock Monday morning. They met, and by noon a good share of the $10,800 allotted to Lamoni was raised. The way in which almost everyone responded surprised even those in charge. Their work has been made additionally pleasant by an opportunity to meet under most favorable circumstances to talk over their work and make report. The dining room at Herald Hall offered the place. Here dinner was served to the members of the committees by the home economics students of Graceland under the supervision of Mrs. N. R. Carmichael on Monday, Tuesday, and Wednesday; and on Friday by the Patronesses. The tables were very appropriately and beautifully decorated on each occasion, and splendid service accompanied most excellent meals.

By Wednesday noon, Lamoni had gone over the top. By the close of the week the amount had reached $17,305, more than the quota for the entire stake. Other branches in the stake are going well also, some having gone over the top.

Conference at Chariton

The stake conference convened with the Chariton Branch, the first session being a preaching service by Wilber E. Prall, stake president, his subject being "Forward." The congregation was rather small, owing to the recent rains and consequent bad roads hindering those who planned to make the trip by auto.

Friday morning at nine the Saints gathered for prayer and testimony, and a very good meeting was enjoyed. The good Spirit was present in confirming power, giving cheer and comfort, and encouraging to better things and greater effort in the Lord's cause.

At a quarter of eleven a discussion and round table was held in the interest of the Department of Recreation and Expression under the leadership of J. A. Gunsolley. The subject chosen was, "How can the Religio help in the redemption of Zion?" Much interest was shown in the discussion, and the impression was gained by those present that it is worth while to encourage and foster the work of this department, even though it may require effort and call for some inconvenience at times to do so.

Bishop A. B. Phillips conducted class study on the subject of stewardships at half past two. His lecture was full of good things, and he was able to make it very clear that the subject was worthy of close and careful study and consideration. Some discussion followed his lecture, showing a good and wholesome interest in this important subject.

The sermon in the evening was by Bishop Phillips on the subject, "The church, its ideals and its goal." This was handled in a very pleasing and impressive manner. The rain during the day permitted only those in and close to Chariton to attend.

Saturday sessions opened with social service at nine o'clock, followed at a quarter of eleven by another excellent lecture by Bishop Phillips on the subject, "Stewardship, its purpose and place in the church."

At half past two in the afternoon H. H. Gold, superintendent of the stake department of the Sunday school, addressed the conference in a very fine way on the subject, "Your problem and mine." Many profitable points were brought out, touching the problems encountered in the training of the young children and youth.

A short business session was held at a quarter of four, presided over by the stake presidency, W. E. Prall and Roy A. Cheville. The following business was transacted: The resignation of D. E. Dowker as a member of the presidency of the stake was presented and accepted. Evan A. Fry resigned as assistant stake chorister, made necessary by his permanent removal from the stake. The vote was unanimous to accept the resignations in both cases. The name of David Blair, of the Creston Branch, was presented for ordination to the office of priest, being recommended by the president of the stake and having the concurrence of the stake high council and of the Creston Branch. The ordination was authorized. The stake presidency was authorized in connection with the stake chorister to supply the position of assistant stake chorister if found practicable and necessary.

The evening session of Saturday was given over to a program of recreation and expression under the leadership of Roy A. Cheville of the stake presidency. A three-act play was given by some of the young sisters of the Chariton Branch under the direction of Sister Velva Williamson, who is teaching in the Chariton public schools. This was entitled "That awful letter," and was a pleasing number, well rendered, to the entertainment and pleasure of a fairly full house. Following the play everybody repaired to the basement where a program of games and stunts was carried out under the leadership of Brother Cheville. The meeting

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closed at a reasonable hour with the song "Good night, ladies."

Sunday services were held as follows: Half past eight, social service, when a very good time was enjoyed by those who braved the mud and disagreeable weather. At a quarter of ten Sunday school under the supervision of the officers of the Chariton local. At eleven o'clock Roy A. Cheville preached an excellent sermon on the topic, "The joy of creative activity." This was a very inspiring sermon, pleasingly and impressively delivered. At half past two Sister Lydia Wight, stake superintendent of the Department of Women gave a talk on "Hearth's fires. This was followed by a reading by Sister Nelle Morgan, "The stick-together families." The conference closed with a concert at half past seven, followed by a sermon by J. A. Gunsolley, subject "Nephi's prayer."

The conference was presided over by the presidency of the stake by vote of the conference. A vote of thanks by the visiting Saints to the Chariton Saints for their hospitality and excellent entertainment was adopted by rising vote, and the conference formally adjourned by vote.

The thing that made this conference one of the most enjoyable, especially to the Saints of Chariton, was the work of the soliciting committee on the raising of the quota assigned the branch for the Graceland endowment amounting to one thousand dollars. During the day the committee might be seen interviewing first one and then another and securing their pledges, and when the evening meeting opened the president of the branch was happy to announce that the full amount had been subscribed. As a result, it was a happy congregation that greeted the speaker of the evening, resulting from the consciousness of having done well a very important piece of work with willingness, and this always brings happiness and satisfaction.

This report would be incomplete without mention being made of the very satisfactory way in which the ladies of the Chariton Branch handled the problem of feeding the attendants at conference. Meals, except the morning meals, were served in the basement of the church cafeteria style. The sisters and brethren, too, handled the situation in an admirable manner, and all were served for the trouble of marching up and helping themselves to what was generously offered.

First Chicago Branch

CHICAGO, ILLINOIS, October 27.—The First Chicago Branch has been so busy of late with the good things and the spiritual, that it keeps your reporter busy trying to get all the news.

Our city missionary, Frank B. Almond, is giving some rousing good sermons every Sunday evening, with a full house to receive him. One is in danger of having to stand unless he comes early. Brother Almond has been well supported in his labors by the choir, which furnishes an anthem each Sunday morning and evening. Also a men's chorus, mixed quartet, and solos have added much to the programs. It is said that the song of the righteous is a prayer unto God, and we feel that often a sermon is preached in song that reaches the hearts of many.

We were very much pleased to welcome into our midst Brother F. G. Pitt and wife, who came September 27. Brother Pitt is just recovering from a very serious illness but was able to talk to us once again in his fatherly way. We would have liked to hear him sing. We surely wish him a speedy recovery.

Six new members were added to our number by way of baptism in the past few weeks. Those enlisting in the cause were Mamie, Anna, John, and William Chalmers, also Brother and Sister Van Alston. Our numbers are increasing so much of late that it looks as if a prophecy given by Brother David Dowker a few years ago would yet be fulfilled. We were told that if faithful our church would not hold all those who would come to hear the gospel.

The sacramental and prayer services are being well attended. We just celebrated our fourth annual dinner of corned beef and cabbage. Those who missed it will long regret they were not there. It was a feast of fat things, with our chef, Brother Bob Ingram, at the helm. He surely can cook, we all say. The tables were spread and crowded many times, and a feeling of good fellowship was there. After dinner a program was given which lasted two hours. It consisted of talks by department heads, solos, instrumental selections, and last the new quartet composed of J. W. Pettersson and three of his fellow workers from the Western Electric office.

The infant son of Brother and Sister Louis Gautcher was blessed recently.

The mother and sister of Brother Fred Bone, of Beaver City, Nebraska, have been visitors with us of late.

Brother Paul M. Hanson stopped off over Sunday with us, and needless to say we were more than pleased to see him and enjoyed his very instructive talk.

Your correspondent has neglected to mention the wonderful work that has been faithfully performed by several members during Brother Almond's special services. Sister McCaig has been taking charge of the small children during the evening services, thus relieving parents, and speakers as well, of much annoyance. She entertains them by games, pictures, etc., in the lower auditorium of the church. Also Brother Hadley, Sister Evelyn Dehnicke, and Gladys Werner have been taking Brother Almonds's sermons in shorthand for publication in the church papers.

A young people's convention was held recently under the direction of Brother O. A. McDowell, district superintendent of the Department of Recreation and Expression, and it proved to be a wonderful success. Every local in the district was represented by several of its members. The convention opened Friday night with an entertainment given by members from each local.

Prayer service was held Saturday morning in charge of Elders F. B. Almond and J. L. Cooper. Three study classes were held at a quarter after ten as follows: "Why the church has a social program," with Apostle E. J. Gleazer as the teacher; "Youth's problems," in charge of J. L. Cooper; Boy Scouts and scout work, with Charles Scribner as teacher. After an hour of class work, some special music was furnished, followed by a general discussion of the subject, "What I have received from my class to-day," which lasted about twenty-five minutes. The noon hour was given over to recreation and lunch, and at half past one President F. M. McDowell conducted a round table discussion on general and departmental problems. Further recreation was enjoyed at a quarter after three under the direction of Roy Healy.

Saturday night was local superintendents' night, and an open meeting was held in honor of these people. The following program was given by the superintendents: "Does our department contribute to the program of the church?" by William Keir; "How a local may assist a pastor in building up the work of a branch," by S. C. Barrows; "The difficulties of a leader in a small branch," by Mina Taylor; "Recreation—its purpose and its aim," by Victor Ecklof; "Orioles and Temple Builders," by Irene Cooper. A short general discussion followed each talk. Special numbers were a reading by Laura Atkins, a violin number by Harold Buseth, a special number by Winifred Thorsen, and a tenor solo by Marion Blakely, assisted by Everett Pettersson.

On Sunday, prayer service was held, beginning at nine o'clock, in charge of Patriarch W. A. McDowell and Elder H. P. W. Keir. A rousing song service under the direction of J. M. Blakely, special music by the West Side Choir, and a solo by Violet Bone preceded the sermon at eleven o'clock by President F. M. McDowell on "How Jesus would have us live together." At two o'clock Brother O. A. McDowell had charge of a short song service that was followed by a short business session, after which Brothers P. Pement and W. A. McDowell told some of their interesting missionary experiences. Brother Almond sang a song in a foreign tongue, and the South Side choir gave a beautiful anthem. At three o'clock Brother F. M. McDowell preached on the subject, "The spirit of stewardship"; then Sister Pau-

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line Kahler of Manteno sang a solo, accompanied by Irene Cooper of DeKalb, bringing to a beautiful close the first young people's convention in Northeastern Illinois District.

CLEVE PETTERSSON, *Correspondent.*

Kansas City Stake

Central Church

The week's special meetings under the auspices of the young people of the stake, with President Elbert A. Smith as speaker, had its opening Sunday at eight o'clock p. m., with a house full of eager listeners. The music is especially good and is under the direction of Brother Eugene Christy. The weather is all that could be expected for this time of year; sunshiny, with a brisk, chill air.

Quarterly stake conference will convene the 15th inst., with a business session at eight p. m., the 16th.

Grandview Church

"Podunk Special," a one-act play of thirty characters, was given by the Gleaners Class of the Sunday school October 22 and 23. A nice sum of money was cleared.

Elder Cyril E. Wight delivered a splendid message to them October 25 at the evening service.

The religious week-day school is progressing with a number of loyal workers in charge. They have an increase of about fifteen pupils over last year.

Independence

Stone Church

The beautiful Indian summer weather, combined with the many Sunday school attractions, drew a large attendance at the Sabbath school.

There was a splendid gathering at the sacramental service. The church seemed to be filled, with the exception of some seats on the choir platform, with devout worshipers.

At half past two the capacity of the assembly room in the Institute Building was taxed to accommodate the attendance at the regular priesthood meeting. Patriarch G. T. Griffiths gave an inspiring address on priesthood prerogatives and responsibilities. "He spoke as one having authority."

At four o'clock the various quorums closed their sessions, and solicitors who had previously been appointed to solicit funds in the various groups in Independence for the Graceland College endowment campaign met in the assembly room to listen to an address by Elder R. J. Lambert on ways and means of putting over the drive.

Brother Lambert said the Graceland endowment and stewardships were not regional or local affairs, but were of international concern to the church. While Lamoni was possibly more interested in the continuation of the college than any other one locality, yet the spirit which called her to go over the top in the present drive before the campaign had started was not selfish but was the manifestation of a genuine interest in the progress of the Lord's work.

Brother Lambert said that when the Auditorium drive was on, Lamoni's quota, with around 2,000 members, was the same as Independence's quota with a membership of 4,500, while the Auditorium was to be built here. Lamoni just barely missed reaching her objective.

Brother Lambert asked all of those present who were not "sold" to Graceland endowment fund to raise their hands. Not a hand was raised. He then asked all those who were not sold to stewardships to raise their hands. Not a hand was raised.

The solicitors were given the names of the membership in their groups, with their quota, and they left the meeting with a determination to do their best for the cause of Graceland and stewardships. So the campaign is on in Independence.

Pastor R. V. Hopkins spoke to the I X L Sunday school class, attended sacramental service at the Stone Church, was at the priesthood meeting at the Institute Building, and preached in the evening at Enoch Hill, but he is not yet able to attend to many of the duties at the office.

President E. A. Smith commenced a series of meetings at the Central Church in Kansas City Sunday night. These meetings will be held every night except Saturday during the coming week.

The Religio had an attendance of 325 and is still climbing. They are featuring expert teachers more than programs to get out the membership.

President F. M. McDowell was the speaker in the Stone Church Sunday evening. Having been a student at Graceland College, and later one of the faculty, he could speak with authority on Graceland. His address was listened to with interest, and it should bring forth fruit.

Commencing Sunday evening, November 8, Apostle John F. Garver will preach a series of sermons during the week on "The faith of our fathers." Brother Garver has been a minister of the church for many years and is a forceful speaker. He will address the young people's meeting Wednesday evening in the Stone Church.

President Elbert A. Smith will continue his Sunday morning services, his subject for next Sunday being "The hands."

Mr. Joseph Sturges, husband of Sister Margaret Sturges, died Saturday night at their home on North Pleasant. While Mr. Sturges was not a member of the church, he always enjoyed the association of the Saints and welcomed them to his home. He left to his family and to the community a good name. Sister Sturges was for many years president of the Laurel Club.

The Sanitarium has sent in a request for white rags, new or old, of any material. It is almost impossible to send too many, for they are always in demand. They can be mailed to the Independence Sanitarium, Independence, Missouri, and all donations will be very much appreciated.

The regular monthly open meeting of the Department of Women will be held Friday, November 6, at half past two, in the lower auditorium of the Stone Church. All are urged to be present. The following child hygiene program will be given under the auspices of the child welfare chairman of the Columbian school: Talk, "The relation of school to the home," Mrs. Flo Whittemore, patron of the Columbian School. Paper, "School nutrition," Miss Ruby Williamson, teacher in the Columbian School. Talk, "The teaching of morals and hygiene in the home," Miss Nannie Ramsey, principal of the Columbian School.

A business meeting of the W. C. T. U. will be held preceding this meeting, at half past one.

"The Messiah" to Be Given

On next Sunday, November 8, the Messiah Choir, which is composed of singers from the choirs of the eight churches in Zion, and some from Kansas City Stake, will begin preparation for its annual rendition of the oratorio, "The Messiah," to be given during the Christmas holidays. Those in charge are expecting a bigger and better chorus than ever before. This is a good work, and we hope it will be well supported. Rehearsals will begin at four o'clock each Sunday afternoon.

Walnut Park

The campaign for endowment funds began at Walnut Park on November 1, with a talk at Sunday school by the pastor and a sermon in the evening by Brother Ralph W. Farrell. After the sermon a mass meeting of the district was called for the following evening.

Eight o'clock Monday evening found one hundred and ten at the church to answer the call, Pastors Glaud Smith and B. J. Scott in charge, Brother Nace with the orchestra furnishing music, and Sister Minnie Scott Dobson with the regular choir, augmented by the junior choir, in their places to add force to the congregational singing throughout the evening.

Brother Farrell and Bishop May were in the pulpit, and they and Brother Scott were the speakers leading up to the work of the evening—the raising of our quota of $1,250. Then the four group pastors distributed pledge cards, and as

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they were collected and carried to the stand Brother Scott called off the amounts and Brother Smith wrote them on the blackboard, adding them occasionally and announcing the total.

As the figures reached the $600 mark, Brother Scott beamed with satisfaction that so much had been raised before any house-to-house soliciting was done. When it reached $850 he expressed himself as abundantly pleased with what the one hundred and ten present had volunteered. And when it climbed to $1,000, $1,200, and $1,250, he broke forth in song, "Thank the Lord for the——" and the congregation joined him, singing on to the end, "And the hope of a portion in Zion, shall cheer us till trials are o'er," etc. Then came the closing hymn, "Praise God, from whom all blessings flow," and the successful meeting was over.

However, the Saints not present will be given an opportunity to increase the amount pledged as they may desire.

The community was shocked the evening of October 27 to learn of the accidental death of Brother A. N. Gore, aged seventy-four, he having been struck by an automobile while on his way to prayer meeting, and dying very soon afterward. His widow has the sympathy of her many friends.

Enoch Hill

The series of meetings being held at this church by Patriarch G. T. Griffiths has been well attended and made interesting by the use of his charts. The sermons have been strengthening to the priesthood, to whom they were especially adapted, as well as to others who were cordially urged to attend. The meetings close Tuesday of this week.

The prayer meetings at eight o'clock every Sunday morning, and at two in the afternoon except the first Sunday in the month, are being well attended, as is also the young people's prayer meeting on Wednesday evenings. Some splendid testimonies were given at the Sunday sacramental service.

The evening sermon Sunday was by Brother R. V. Hopkins. He had a very interesting way of presenting the subject of the endowment, his personal knowledge of Graceland during the difficult experiences of her early days, when he canvassed successfully far and wide for $10 pledges for her benefit, making his talk very effective.

Brother Hopkins will meet with the Enoch Hill young people on the evening of November 11.

The Religio held a Halloween party Friday night, the 30th, at the home of Don Cox, and a good time was had.

Liberty Street

There was a large attendance at the sacramental service the morning of November 2. In the evening Elder W. D. Tordoff preached a rousing sermon on the Graceland College endowment.

Interest in the early morning prayer meetings seems to be increasing steadily.

On Saturday night the lower circle of Orioles entertained the Silver Wing Chapter of Temple Builders and the young men of the congregation, and there was a large crowd at the Moriarty home to enjoy the contests of various kinds, brewing the witches' pot, and other games provided by their entertainers. Doctor Sargeant, of Warrensburg, Missouri, told fortunes. Refreshments of pie and punch were served by the little girls themselves, and all went home at a quarter of eleven so they could get up in time to attend the early prayer meeting Sunday morning. And most of them succeeded.

East Independence

There was a good attendance at the sacramental service, and some good testimonies were given.

In the evening Brother R. J. Lambert was the speaker, his subject being the Graceland College endowment. Having been in close touch with the college for many years, he was able, we hope, to dispel some of the doubts regarding that institution, and show the need of each one doing all he can to become better educated and to help others do so. We desire to go "over the top."

Branch Organization at Wagner, South Dakota

Some twenty-five years ago, Brother D. B. Coffman and family moved to Wagner, South Dakota, and homesteaded. This provided an opening for the missionary. Among the very first were Eli Hayer and E. F. Robertson. Since then, time after time, others of the ministry have stopped off at Wagner and planted a few seed that, though seeming to lie dormant for many years, have at last sprung into life to the extent of a thriving branch. Among those with whom the writer is acquainted, we note Levi Gamet, who has grown old in the service; E. Rannie, who is acquainted with the blizzards of the Northwest's prairies; Amos Berve, and George M. Vandel.

We have sought only to advance the work which is built on the firm foundation laid by these brethren of former years. This foundation is solid, as the gradual growth will show.

Wagner is a thriving town of the prairies, surrounded by grain and stock raisers. Its population is about 1,500. It has good schools and churches, the churches being Methodist, Baptist, Congregationalist, German Lutheran, and Catholic.

We have had considerable opposition, but despite this fact a slow but steady growth has been made. We have used the homes of the Saints for services, the Baptist and Congregational churches, and a hall owned by a Bohemian Society. A Sunday school (a feeder to the church) has been conducted here for some years. We have been handicapped by not having a member of the priesthood, but the few faithful families have kept their hands to the plow and moved onward.

Within the last year the writer conducted a series of meetings in a neat little hall which was obtained as a permanent meeting place. This fact brought out many who otherwise would not come to hear the word. These meetings and the follow-up work of the Saints have resulted in the baptism of some twenty into the fold. At the conclusion of these meetings we made arrangement for an elder to move to the place. As a result we got two elders, Brethren Stanley Benner and Amos Lamson. These men took their places at the head of the flock, and their efforts have not been in vain.

We thought it best to organize a branch for these worthy, faithful Saints, so took the matter up with the First Presidency and Quorum of Twelve. As a result Brother J. F. Garver met us at Sioux City, and we proceeded on to Wagner for the purpose of organization. October 25 will be a memorable day for these Saints, as this was the date the formal organization was completed.

The organization was attended by a goodly degree of the Spirit of the Master. Three of the brethren were ordained, making a full set of branch officers. Charles W. Hare, a Sioux Indian, was ordained to the office of priest; August Talberg was ordained to the office of teacher; and John T. Coffman to the office of deacon. Thus far it culminates the efforts of the different missionaries who have labored there.

Elder Amos Lamson is presiding over the new branch, and we have the utmost confidence in him and his ability to thus act. Associated with these brethren, Sister August Talberg was elected clerk of the branch.

Perhaps we have saved the best for the last. However, at the conclusion of the organization we set a quota to be pledged for the Graceland endowment fund, and the newly made members of the branch came forward and met the quota once and a half and are still going strong.

Such is Wagner's start as a branch, and we trust an omen for the future.

C. J. S.

A Daily Science News Bulletin, of Washington, says a new way of getting helium is suggested in Germany by Doctor Kurt Peters, of Berlin. It is to be distilled from radioactive minerals used in various industries, and mainly from monazite sand, which is made into Wellsbach mantles.

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(Continued from page 1164.)

possibility being the dividing of time between K L D S and K F F V, and this would require the sanction of W O S, with which station K L D S is already dividing time.

It has seemed that the ideal way out of the difficulty is to broadcast Graceland's programs through K L D S by remote control. At present no suitable telephone lines are available, Lamoni not being on a main trunk line. Short wave rebroadcasting has been considered, and is possible, but entails an initial expense that is considerable for such an experiment. It would be worth while to try the rebroadcasting method if funds were available.

Why not a Graceland night from K L D S? It has been suggested to President Briggs and is doubtless now being considered by the college authorities, that one or two evenings each month be given over to Graceland College, and that Graceland artists and speakers make the trip to Independence and broadcast from the church 1000-watt station. Saturday nights are now open, but for that matter any time that would best suit the college could probably be arranged. An evening's broadcasting from the new church station, on 441 meters, would be more effective than an entire month's efforts from the Graceland station on the present 250-meter wave length. The transportation expense would not be great—not as much as the maintenance of a 500-watt station.

Radio friends, what do you think about it? Write your opinions and suggestions to President Briggs or to K L D S.

ARTHUR B. CHURCH.

Notice to Washington, D. C., Saints

I plan to be in Washington for about one week, beginning November 7, to represent the church at the Government radio conference. I shall be glad to meet any who desire to see me about church broadcasting or technical problems. My stopping place will be the Washington Hotel.

ARTHUR B. CHURCH.

Class B Wave Length Worth $75,000

Recently a Chicago lawyer, in behalf of a client, wrote K L D S asking quotation on the new church broadcasting station.

The demand for radiocasting wave lengths is so great that during the last six months twenty-seven transmitting stations have changed hands. Of interest to friends of Graceland should be the purchase by a sister junior college of K F R U, a 500-watt Western Electric station, formerly located at Bristow, Oklahoma. Stephens College, Columbia, Missouri, is the new owner.

The most recent noteworthy sale was that of the stations W T A S and W C E E to the *Liberty* magazine.

In a recent newspaper article on the subject, it is estimated, judging from the reported sales prices in several recent deals, that a broadcasting wave length now is worth about $75,000.

But how many would do away with the K L D S Class B wave length for $75,000?

ARTHUR B. CHURCH.

Reports of Campaign to Be Broadcast

Tuesday and Thursday evenings of this week and next, and Sunday evenings at half past six and nine o'clock, there will be given through K L D S full reports of the progress of the campaign for Graceland College endowment and stewardships. Tune in at these times and get the latest news from all over the world as to what the people of the church are doing to fulfill their mission.

Radio Programs

K L D S

680 Kilo-cycles, 440.9 Meters, 1,000 Watts

TUESDAY, November 10, 8 p. m. Alma Nash School of Fretted Instruments, Kansas City, Missouri.

THURSDAY, November 12, 8 p. m. Rosanne Clinton, violinist; Dorothy Clair, dramatic reader; Florence Koehler Campbell, pianist.

SUNDAY, November 15, 11 a. m. Stone Church services; Mr. Robert Miller, organist; Stone Church Choir; sermon, President Elbert A. Smith. 6.30 p. m., Vesper Service, Nina Grenawalt Smith, soprano; Alice M. Burgess, contralto; George Anway, tenor; Frank Russell, bass; sermonet by Elder U. W. Greene. 9 p. m., "Shakespeare and religion," series by Ralph W. Farrell; K L D S Orchestra; Pauline Becker Etzenhouser, organist; Mr. Albert Brackenbury, baritone.

Radio Flashes

Liberty, Misouri.—I listened to K L D S last evening, October 6. I always enjoy your programs. One reason is that one never picks up sensuous jazz from K L D S; always the good clean type of music. Another reason is that one does not pick up a lot of propaganda. I am a Baptist, and I like the way the Latter Day Saints conduct K L D S.—J. E. Owen, 305 Suddarth Street.

Milwaukee, Wisconsin.—K L D S coming in very fine tonight. Clarity good, volume fine. A little static and some fading.—Fred V. Dreyer, 863 Mineral Street.

Webster, Massachusetts.—I enjoyed the program by K L D S orchestra and the visiting soloist [Miss Christiana Waller], Thursday, October 1.—Clarence Lang, 30 Lincoln Street.

Santa Ana, California.—On Tuesday, September 29, I had the pleasure of listening to K L D S, broadcasting from the Reorganized Church of Latter Day Saints. We received you with loudspeaker volume on a home-built 12-tube superheterodyne. We wish you the best success ever for your future.—John Wesley Hancock.

Waverly, Pennsylvania.—"Annie Laurie," sung by Mrs. Cleo Salisburq, and the K L D S orchestra, came in clearly to-night (October 1), and the program was enjoyed.

Ravenwood, Missouri.—I have been listening to your programs and think it my duty to report once in a while. I especially enjoy the forenoon Sunday sermons. The modulation is almost perfect. The vesper service last night was

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just grand. During the talk, "About my Father's business," and the following songs I felt such a thrill go over me as I have at prayer meetings. I don't think you have enough of our good old songs which all the Saints are hungering to hear. With lots of love, and success for K L D S.—Mrs. J. D. Gates.

Hot Springs, Arkansas.—The trio singing Tuesday, September 22, was much enjoyed. This is the first time I have heard your station. The sample I had was certainly good, and I'll come back for more.—A. Frank Stauder, 117 Magnolia.

Akron, Ohio.—Dear K L D S: We are sending you a line to let you know we enjoyed the program Tuesday, October 6, and want to thank those rendering the program. The last half came in fine.—Mr. and Mrs. Roy C. Brown, 1215 Grant Street.

Baltimore, Maryland.—On October 1 I heard from your station Miss Christiana Waller singing, "Sing me to sleep" and "Good-by summer," and Mrs. Cleo Salisbury singing, "When I'm with you." Your volume great and modulation good. Congratulations on your success in reaching out so well.—Mallory Dufur, 509 West Franklin Street.

Kansas City, Missouri.—We are members of the Linwood Boulevard Christian Church, but for the past three years have been shut in. We have heard many good sermons from your church. The one yesterday, by Doctor Harrington, I would like to have a copy to give our doctor, who is so interested in children.—Mrs. George F. Peters, 2544 Charlotte Street.

Saint Joseph Missouri,—We have been listening in for about a year, and certainly enjoy all of the K L D S programs. Wonderful sermons and good class of music. We kindly thank you for the pleasure and comfort we get from them, and trust you will continue broadcasting.—Mr. and Mrs. E. W. Roenig, 2009 Highland.

Kansas City, Missouri.—Many thanks for the fine programs you are rendering. I have been listening to you more or less ever since January 1, 1925. Music, singing, talks, and sermons are the very best.—C. J. Philgreen, 4432 Wyoming Street.

Barnsdale, Oklahoma.—This is to express our appreciation of your wonderful programs of September 13. Both vesper service and 9.15 service were greatly enjoyed, especially the addresses by Apostles Budd and McConley. We also enjoyed the violin numbers and Paul Craig's singing. As I am an isolated member the K L D S programs mean much to me. Thanks for all your wonderful broadcasting.—Mrs. Homer L. Wade.

Parkville, Missouri.—I wish to express my sincere appreciation for the wonderful musical treat received from your station Thursday evening (September 17). Especially beautiful were the baritone solos by Mr. George Arnold. Trust that we may hear from these same artists again at a not distant date. Your programs come in very distinctly over a small crystal set.—Mrs. Mary P. Larey.

Dowagiac, Michigan.—Not being able to pick up your station before to-night I must say I was happy to hear the announcer speak so plainly the call letters K L D S, and the beautiful singing on this Sunday evening vesper service. "The old, old path" and others were very fine. The sermonet by Brother Roy S. Budd was also very plain and much appreciated.—James O. Best.

Kansas City, Missouri.—I am very well pleased with the character of the programs you are broadcasting. Reception is unusually good, notwithstanding the fact that there are four Kansas City stations to interfere. I have not learned whether you were able to purchase the piano wanted; if not, or if purchased and not fully paid, advise me and I will contribue $5.00 to the fund, providing contributions for that purpose are in order. Yours for success.—J. Cairns, Attorney at Law, Grand Avenue Temple Building.

Sherwood, North Dakota.—Heard your excellent program last night. You got over better than any other station that was on the air, clear, clean, strong through speaker, and without harshness. Shall look for you again. Have heard you only a few times before, and on a much lower wavelength.—E. L. Penn.

Regina, Saskatchewan.—I had great pleasure listening to your program last night, September 18. Music and singing very much enjoyed and quite clear, with little static. Trusting you will have equally good concerts in the future.—George Green, 1036 Agnes Street.

Troy, Kansas.—I wish to congratulate you on the many wonderful programs it has been our pleasure to hear over your station. I do not know of another station that comes in so perfect as K L D S. Your programs are always of the best and are greatly enjoyed in our home.—Mrs. J. E. Simmons.

Cherokee, Iowa.—This evening after meeting at the church a group of about twelve or more came to our home to hear Brother Frederick. The music was heard quite clearly and was enjoyed immensely. Brother Frederick's sermon was clear. I hope to be able to pick up all of your programs. I heard the sermon this morning clear and loud.—Harold Keeder.

Sedalia, Missouri.—Just a line of appreciation of all your broadcasting. Enjoy all of it very much. It is second to none in quality and interest.—R. G. Purvis, 900 South Moniteau.

Kansas City, Missouri.—I had the good fortune to tune to your station this evening. The program was wonderful and the playing of "Caprice Espagnol" by Mrs. Neal Thomason was especially fine. I hope this artist will be a regular contributor. It is refreshing to get away from the ordinary.—William H. McCrum, 1443 West 61st Terrace.

Camden, Texas.—Your program came in clear to-night. I have been tuning in on your station of late and like to hear you very much.—B. D. Stephens.

Bentonsport, Iowa.—Have been hearing your programs fairly well on present wave length. Was unable to get you satisfactorily on short wave length. Heard Brother C. E. Wight's beautiful sermon on "The world's need of Jesus" this morning, and I felt like shouting for joy. We are isolated Saints. The prayers and singing are soul cheering. Your announcer has a fine rich voice well adapted to broadcasting. Success, and God bless you.—Fannie F. Seward.

"FLU-NIP STANDS TEST." Valuable testimonials, accompanied with reorders, are coming in from far and near. Be sure and keep a supply on hand. Follow directions closely and good results will follow. Best of reports already from cases of flu, pneumonia, bronchitis, croup, and other ailments. 4-oz., 75c; 2-oz., 40c postpaid. Special wholesale price to agents and dealers.

THE JUSTICE MANUFACTURING CO.
Lamoni, Iowa

Barley For Mild Drink D. C. 86:3

Parched, Ground or Whole Grain.

5 lb. lots $0.84
10 lb. lots 1.59
25 lb. lots 3.67

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Write for prices on larger quantities.

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MISCELLANEOUS

Conference Notices

Southern Wisconsin, November 28 and 29, at Lancaster. All branch officers take notice and report to your branch president, who in turn will forward reports to me in ample time for conference. We expect J. F. Garver and W. A. McDowell to be with us. Come and bring the Spirit of the Master with you. E. J. Lenox, district president, Evansville, Wisconsin.

Help the Sanitarium

White rags, either old or new, in any kind of material, would be appreciated by the Independence Sanitarium. Send to the superintendent of the Independence Sanitarium, Independence, Missouri.

Our Departed Ones

WORRELL.—Mary L. Worrell was born May 2, 1847, at Hazel Green, Wisconsin. Baptized at Independence, Missouri, by Joseph Luff February 18, 1888. She was the eldest daughter of a family of twelve, five of whom survive her. She was a lover of humanity, like Dorcas of old, and made many contributions for their relief. Died at the home of her son, George A. Worrell, Oak Park, Illinois, who brought her body to Independence where funeral services were held at Carson's Undertaking Chapel October 28 in charge of G. E. Harrington. Interment in Mound Grove Cemetery.

JONES.—Margaret Cockshott was born November 23, 1845, at Tuisley Bonz, Lancashire, England. Came to this country at the age of fifteen. Married Richard R. Jones January 1, 1870, and they were the parents of eight children, five dying in infancy. Baptized in 1879, and was a pioneer of the Higbee, Missouri, Branch. Moved to Independence in 1914 and resided there until one week before her death, when she was taken to Higbee. Died October 18, 1925. Leaves her husband, three sons, one sister, and eleven grandchildren. Funeral services in charge of W. C. Chapman, assisted by Fred Ettinger.

BANKS.—Israel Banks was born in Staffordshire, England, March 22, 1839. Came with his parents to this country when a small boy. At the age of twenty-one he enlisted in the Civil War. Later in life he married Margaret Kinghorn, who died in 1911. The family moved from Missouri to Nebraska thirty-three years ago. Baptized when a boy and remained faithful to the end. Died October 19 after having been an invalid for some time. Leaves his five children, one sister, and one brother, besides many grandchildren and great-grandchildren. Funeral services from his home in charge of W. M. Self. Interment in Sheridan Cemetery.

GIBBS.—Mark Gibbs was born October 29, 1836, at Eattington, Stratford-on-Avon, Warrickshire, England. Baptized August 27, 1921, by John E. Meredith. Died August 23, 1925, at his home, Highview, Loxley land, Stratford-on-Avon, having lived all his life in England. He leaves wife, two daughters, many relatives and friends. Brother Gibbs was a man of business and sterling worth, held in honor and respected by all who knew him. His home was always a welcome resting place for the eldership and Saints who came his way. For several years Brother Gibbs and family lived at the beautiful and healthful town of Grate Malvern, Herefordshire, which is on the direct route between the Midlands of England and the Southwest of England and South Wales, which made the house of Brother and Sister Gibbs a welcome halting place as well as preaching and prayer meeting place, and often a sanitarium for the weary and afflicted poor Saint who needed a change of conditions. Notwithstanding Brother Mark's age, his mental and physical forces remained unabated up until his last illness which lasted only three days. Memorial service was preached August 30 at the Priestly Road Branch, Birmingham, England.

BRANDON.—William F. D. Brandon was born June 28, 1844, at Saint Charles, Missouri; died at the Holden Home for the Aged, August 30, 1925, where he had resided for a number of years. Married Catherine Stillwell, September 6, 1866, who died September 22, 1919. Twelve children were born to them, nine of whom are living. He also leaves forty grandchildren, and several great-grandchildren. Baptized at Farm Creek, Iowa, October, 1870. Ordained to office of deacon. Funeral services were held in the home chapel, Elders F. A. McWethy and G. F. Baker conducting same. Burial in Mound Grove Cemetery, Independence, Missouri.

RICHNER.—Margaret Ann Richner was born January 25, 1853, at Butler, Pennsylvania; died at the Holden Home for the Aged, September 7, 1925, where she had been a resident for over a year. Married Elder John Hands in 1869, and to them were born William O. Hands of Kansas City and Joseph Hands. After the death of Brother Hands in 1873 she married Mr. Richner. Three children were born to this union, Florence, George, and Mrs. Eva Norris, of Mentor, Ohio. Was baptized at Wheeling, West Virginia, in 1878. Funeral service conducted by Elder George W. Beebe in the home chapel. Burial in Mound Grove Cemetery, Independence, Missouri.

CROWLEY.—Carrie S. Crowley was born November 16, 1880, at West Jonesport, Maine. Daughter of Everett and Octavia Crowley. Baptized March 17, 1901; died at the Holden Home for the Aged, September 16, 1925, where she had resided since March 26, 1924. Leaves four brothers and two sisters and many relatives and friends. She will be missed by them and by the Home family, especially by Sitser Mary Lamson, her aunt, who resided with her at the Home. Services conducted by C. F. Scarcliff and D. J. Krahl in the home chapel, on September 18. Interment in Fairview Cemetery, Holden, Missouri.

THE SAINTS' HERALD

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

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

Stewardship-Endowment Campaign

The second and final week of the organized canvass of the membership of the church to raise not less than two hundred thousand dollars with which to endow Graceland College opened under strong momentum, the news of success in meeting the suggested quotas assigned having come to headquarters from many places in the church, far and near, and the largest church centers having met their quotas and in some instances passed them so far as to almost lose sight of what had been suggested as their portion of the work.

We mentioned Des Moines last week as having raised more than $2,300, oversubscribing their quota, and the first of the second week found the sum of their subscriptions reaching above the three thousand dollar mark. Lamoni had raised her contribution until they had passed the sum of twenty-two thousand dollars—more than eleven per cent of the entire sum asked of the whole church. This is done by about two per cent of the church membership.

We cannot fail to mention Burlington, Iowa, as an outstanding example of endeavor to do her part in the work attempted by the church. Burlington has a small membership, only about one hundred and seventy people. During the last year this little band has been struggling to build and pay for a good new church, costing them $20,000. But at the close of the opening day of the second week of this campaign this community had oversubscribed its quota of $700 and had not completed the work of soliciting.

What Will Independence Do In The Endowment Campaign?

Quota $15,000

Pledged in 5 days $13,000

Pledged in 7 days $16,000

Seven days more to go, and fourteen groups yet to make final report.

Independence Has Answered!

News from many points is contained elsewhere in this issue of the HERALD. There are many instances which command respectful attention. The church is at work—hard at work—for the purpose of placing funds in the hands of her officers to accomplish two laudable purposes, sustaining Graceland College and establishing agricultural stewardships.

Two questions enter into the consideration, and each is vital in the opinion of the great majority of the church membership.

Shall Graceland College be endowed?

Shall stewardships be established?

And in Independence, a point where it seems every man's hands are crowded with the regular church activities, the answer to these questions has been a strong affirmative. On Sunday evening it was clear that Independence had raised her quota of $15,000. Reports of the subscribing of more than $16,000 had come to the offices. The work in Independence is not yet finished. Undoubtedly the oversubscription will be of such proportions as to settle the minds of all that her people want the college sustained by an endowment as required by the standards of the educational world; and they want agricultural stewardships established wherever the church pleases. It is the best showing made by the people of Independence.

We confidently expect that enough information will be in hand at the close of the campaign to speak with no uncertain sound for the entire church—saying with a loud voice, "Let Graceland advance; Establish the stewards of God upon the land."

The campaign has brought to many church communities a united front exceeding that experienced in many months.

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Questions and Answers

Life Insurance

Question: "There are those in the church who, for the protection of their families, carry life insurance. Do you advise that such persons drop their insurance to become affiliated with the stewardship order?"

Answer: Under conditions which will prevail when the law of stewardships becomes fully operative, life insurance will be a thing of the past, for life insurance is but a palliative and does not reach the root of the evil it purports to correct. But life insurance as a business proposition has won a place in modern life as society is now organized. Where policies have been taken out for business reasons, or for "family protection" under present conditions, such policies should not be lapsed or abrogated *at a loss*. It would be better to carry them until they can be properly converted or matured. A life insurance policy to any degree paid out has corresponding value and as such is an asset and should be so counted in making inventory. The question of what to do with an insurance policy on a person becoming a steward under the Zionic plan, should be determined by that person in consultation and agreement with the proper authorities, as in the case of any other asset or investment.

What has been said in the foregoing applies with some modification to fire or property insurance as well.

About Nonproductive Businesses

Question: "If a person goes into a business which is not supported by the community and it is as a consequence carried on at a loss, should it be kept open or in operation?"

Answer: From a strictly "business" standpoint the answer would be that the business should either be reorganized and put on a paying basis or closed. But in viewing Zionic matters, values other than monetary ones must have consideration. Human or social values must at times be set off against monetary ones, and monetary losses are at times justified; often so, when human values or social ones are enhanced. Thus a "business," or work, or vocation may have such a distinct value to the community that even though run at a direct loss the indirect gain might be such as to justify the community in making up the loss in one way or another. The steward "has claim" on the common treasury under certain conditions. It should, of course, be the aim of every steward to support himself and family by his stewardship. But there must be stewardships which are not commercial or industrial. From some stewardships there will be returns which are not measured in monetary terms, yet are essential to the interests of the group. Between such stewardship and the one at the other extreme which yields large and quick monetary returns, there are or will be various grades. The value of each must be measured by factors springing from community and human as well as property uses.

Stewardships in "the World"

Question: "How can one work on stewardship and spiritualize it when working for those of the world?"

Answer: In the same way one lives his religion and establishes a reputation as a righteous man, even when coming in contact with the world. "Keep yourselves unspotted from the world" applies in several directions. Whatever one's work, if it is "within the law," it may become a stewardship, and the work thus become consecrated or spiritualized. The consecration of the surplus accomplishes this for the *steward* just as the blessing of the sacrament is unto the souls of "those who partake of it."

"Giving" Stewardships—Holding Title

Question: "If a person comes to the authorities and says he wants a farm, will the authorities give him a farm? or will the authorities let him pay for it and then give him title? or will the church always hold the title to the property?"

Answer: There is so much involved in this triple question that a short answer is difficult. In the first place, the person's desire for a farm is not the sole criterion, for desire must be accompanied by ability and capacity to farm properly. In the second place, the ability to pay must have consideration. No worthy steward wants more given to him than the opportunity to do what he is qualified to do.

The church or community is vitally interested in having all capable farmers at work on agricultural stewardships, and ways and means must be found to supply such; and it seems to be contemplated in the law that groups of stewards shall be formed to help in founding and financing and even in managing such stewardships till they become more than self-sustaining and become contributors to the general surplus.

There remains the question of title to property. Between the one extreme of fee simple and the other of mere agency, there are many degrees of difference. Perhaps the degree of agency on the one hand or individual responsibility on the other may ultimately be determined by the degree of public utility. Agricultural stewardships contemplate the holding of only what can be used by the steward. And surplus is communized. This prohibits personal monopoly of land. Hence, under present conditions, at

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least title to land being operated as individual stewardship should be vested in the steward. Hence, title should be so passed when satisfactory payments have been made.

Profits and Trading Under Stewardship

Question: "When stewardships are established, will we continue to barter and trade as people do now, or will prices and wages be standardized?"

Answer: At least a partial answer to this question will be found in section 42 of Doctrine and Covenants, "Thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse, that all things may be done according to that which I have said." Here clearly is provision for trade, profits, etc. And doubtless the law of supply and demand will operate. Prices may not, probably will not, be standardized, but they will be stabilized, for subterfuge and deceit will be eliminated because surplus will flow to the common treasury. Much evil practice has crept into modern business because of inordinate desire to accumulate individual surplus. With all above needs and just wants returning to the group, incentive for sharp practice and crooked or shady business will be gone. Prices will thus be stabilized, and the law of supply and demand have freer play, and monopoly will exist only where the group interests demand it.

Wages, too, will be stabilized, for "the laborer is worthy of his hire."

Coliseum at Lamoni Purchased

Lamoni's community building, built several years ago at a cost of something like $18,000, has been purchased and will be operated by men chosen by the church officials, as an endowment for Graceland College.

The personnel of the committee which assumes control at the transfer of the possession to church authorities is: George W. Blair, W. E. Prall, W. E. Hayer, N. R. Carmichael, and A. Otis White, all of them well acquainted with the interests of the community, the church, and the college, in both business and social relationships.

The property was purchased out of stewardship funds received by the church in the sale a few months back, of the Lamoni Electric Company to the Iowa Southern Utilities Company, and it will be operated under the stewardship plan, as was the Lamoni Electric Company during the time of its existence. It is thought possible to operate the building at a substantial profit, which will go toward sustaining and advancing Graceland College. The funds from which the purchase price was taken represent clear gain of the stewards who operated the Lamoni Electric Company, who terminated the operation of their prosperous business because of the encroachments of a very strong and extensive corporation operating in their territory.

The property has always been considered a sort of community center, though owned and operated by a corporation of Lamoni business men. This feature will be advanced under the new ownership, and it is hoped to make the Coliseum the home for all public activities of Graceland College and all other institutions and organizations of the community. It should mean much to the church, the college, and the entire community in which Lamoni is builded.

The transaction was handled by Mr. Charles Haskins, of Lamoni, who had possession of the property, and Bishop Mark H. Siegfried, representing the Reorganized Church. The purchase price was $10,000. It is practically a cash transaction, the last of the sum being due in March, 1926, at which time a settled title is to be delivered. The property is now in possession of and is being operated by the committee named.

OF GENERAL INTEREST

The Corn Show at Sedalia

Entries for the national corn show to be held in Sedalia, November 12, 13, and 14 have passed the 200 mark, with additional contestants sending in entry blanks each day from all sections of Missouri and the corn belt.

This first annual national corn classic, with its liberal prizes and program of agricultural experts selected from the Nation's best, gives promise in its initial year of being the greatest corn festival of 1925.

Missouri corn growers are going after the big awards enthusiastically in both the national and special classes. In addition to large cash awards, many specials are being offered by Sedalia merchants, until the present schedule of premiums has been increased to such an extent that the prizes at Sedalia will top the premiums and awards at any other corn show in the United States.

Sedalia is starting out to create the greatest corn classic in the United States, and all indications are for a record show the first year. Every farmer who can possibly do so should attend this show.

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NEWS FROM CAMPAIGN WORKERS

Berkeley, California, November 7

Bishop A. Carmichael: At a meeting in Portland Sunday, the quota for the district one half subscribed. Excess is expected. San Francisco has quota pledged and still going. Oakland has double quota and is going strong. Seattle will do her part. The fine response throughout the church is heartening. FREDERICK M. SMITH.

Des Moines, Iowa, November 8

Bishop A. Carmichael: Des Moines quota ($2,300) now seven hundred and eight dollars over. Please announce at vesper service. RUTH MUSSELL.

Wichita, Kansas, November 8

Bishop A. Carmichael: Southwestern Kansas pledges twelve hundred thirty dollars. Quota eight hundred. Will make fourteen hundred easy. Wichita doubled quota. Winfield over the top. Have not heard from Hutchinson, Eldorado, Hardiner.

T. S. WILLIAMS AND F. C. POOLER.

Denver, Colorado, November 8

Bishop A. Carmichael: Denver over by one hundred and fifty per cent and more to come.

F. HENRY EDWARDS.

Cherokee, Iowa, November 8

Bishop A. Carmichael: Our quota four hundred. Pledged eight hundred, and still going.

W. W. REEDER.

Grand Rapids, Michigan, November 1

Publicity Department: We have just heard from Brother Percy Farrow, missionary for the Northern Indiana District, that the people are responding well to the endowment campaign. We are quite confident of success in Grand Rapids. LEE HUTCHINS.

Jonesport, Maine, November 2

Presiding Bishopric: Eastern Maine quota is $1,200. We have $1,600 in pledges thus far, with approximately *twenty-five per cent of this amount in cash.* The response is most gratifying. We wish to emphasize the fact that the Saints who take the church papers have been well informed on this matter and are usually ready and waiting for us when we call. Much gratitude is due Brother Fisher and Brother Richard Baldwin for the splendid showing as thus far made. H. A. CHELLINE.

Logan, Iowa, November 6

Bishop Carmichael: C. J. Smith and C. B. Woodstock are at work in this district with splendid success. The outlook is good, and our committees are all at work. JOSEPH W. LANE.

Ogden, Utah, November 3

While we have no exception to large contributions in this district, yet most all of the Saints show a willingness to try to do their share. Good interest was shown at the Malad Branch last Sunday in behalf of the campaign. Classes in stewardship in this district show splendid interest.

Yours for success of the work,

G. P. LEVITT.

Miami, Oklahoma, November 5

First Presidency: The drive is getting along fine in this district, Nowata, Pleasantville, and Purcell report having reached their quota. Coffeyville, Kansas, $140 over; Independence, 30; Cherryvale, $80; Parsons, $26; Weir, $50; Miami, Oklahoma, $40; Webb City, Missouri, $50; Carthage, Missouri, $175. Last Sunday Pittsburg in one day subscribed $300, or half of their quota, which was $600. Yesterday Joplin subscribed $520. This means only $280 yet to raise. The eleven places that have reached their quotas and oversubscribed are all happy. At the last accounting oversubscriptions have amounted to $601, and it is probably much more by this time. Robert Jones and George Lewis are in the field with me assisting in the campaign.

AMOS T. HIGDON.

Berkeley, California, November 2

On Sunday, November 1, we made our first effort to raise our quota of $1,079, with the result that we oversubscribed, the total pledges amounting to $1,700. Many of our congregation have not been solicited yet, and we confidently expect to oversubscribe at least one hundred per cent. The Saints here are much interested in the social program of the church, and we are very optimistic as to the outlook for the church. VIRGIL B. ETZENHOUSER.

Carsonville, Michigan, November 4

Bishop Carmichael: Port Huron and Croswell have gone over the top, and we expect the same results at Applegate as soon as their campaign starts. We are happy in our work. G. T. RICHARDS.

DeKalb, Illinois, November 5

Sandwich, Illinois: The smallest congregation in the district has gone over the top and is still going. Two young men, students from Graceland, Brethren Closson and Collins, are in the district working in the interest of the campaign, and their work is helping materially. Late word just came from Rockford, Illinois, that the congregation there is going over the top. Belvidere reports that they will make the grade. The outlook is most encouraging.

Sincerely yours, JOHN L. COOPER.

Colorado Springs, Colorado, November 4

Publicity Department: This congregation has a quota of $300, and at the first meeting $301 in pledges and $135 in cash was subscribed. Contributions from other members who were not at this meeting will probably double our quota.

Floyd Engstrom, former Graceland student, gave $20. Before the meeting he told me that $10 was all he could possibly afford, but after the meeting he said, "I just couldn't let the old school down for $10, you know." A high school girl, who is paying her way by washing dishes, etc., which takes several hours before and after school hours, pledged $12. A man who had already given about $2,000 on various church projects during the past year gave us our first pledge of $100. We are on our way to Fort Collins, where we are hopeful of good results.

Sincerely, F. HENRY EDWARDS.

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Deer Lodge, Montana

We are getting along fine in this district and with but few exceptions the Saints are very much interested in reaching their quotas, and I think we will go over the top all right. I am going to the Eastern Montana District to help in the campaign there.

Sincerely, GEORGE W. THORBURN.

Sparks, Kansas, November 5

Publicity Department: The congregation at Fanning, Kansas, has oversubscribed their quota.

SAMUEL TWOMBLY.

Oklahoma City, Oklahoma, November 1

To-day, November 1, we held our sacramental service in the afternoon. We opened our drive by reading the official announcement, and Brother Kueffer made a short talk. We then sang "Consecration," and passed out the pledge cards. I talked to them from the sermon outlines by F. Henry Edwards, and at the close of my talk we collected the cards.

Nearly everyone filled out a card except two or three families. The quota which the district officers gave us was $400. Before we left the church this evening our pledge cards totaled $920.25. I am writing this to-night just to let you know we went over our quota. E. L. KEMP.

914 Lottie Street.

Julesburg, Colorado, November 8

Presiding Bishopric: Sterling, Colorado, over the top. Four families pledged two hundred ninety-four dollars. Champion, Nebraska, coming strong. Scattered membership will go over strong.

WARD A. HOUGAS.

Pensacola, Florida, November 8

Presiding Bishopric: Coldwater Branch over the top in one meeting. Pensacola oversubscribed fifty per cent; still going. Will easily double quota. I go to Dixonville from here. Will wire further results later. F. M. MCDOWELL.

Douglas, Arizona, October 31

Bishop A. Carmichael: It has been said that the campaign in Arizona could not be put over, but as a result of one or two days' work in the Douglas Branch I have received pledges for $108, and cash paid on the same amounting to $28. I expect to make a personal canvass in each branch in this district and will report the result of my work from day to day. Sincerely yours,

S. D. CONDIT.

Grand Rapids, Michigan, November 2

Publicity Department: The good work of the endowment campaign is going forward in the Southern Michigan and Northern Indiana District. We will have more good news to send you shortly, and we expect that other localities will follow the pace that Lansing Branch has set. Yours truly,

C. J. HUNT.

Fanning, Kansas, November 5

Bishop Carmichael: Fanning, Kansas, over the top. SAMUEL TWOMBLY.

Springfield, Missouri, November 1

President F. M. Smith: Our branch quota of $175 was oversubscribed before ten o'clock p. m., November 1, which was the beginning of the drive.

J. B. ANSLEY.

Akron, Ohio, November 1

Bishop A. Carmichael: The first day of our stewardship endowment fund campaign has come to its close, and we feel that it has been a success in every way. Our branch quota was $1,120. At the close of the morning services the branch had subscribed $1,485, and it took less than thirty minutes in which to do this. But the best part of it all was the spirit of the meeting. The amounts pledged were freely subscribed, and many expressed the wish that they could do more. At the evening service we received an additional hundred dollars, making our total for the day $1,585. We expect that our total subscription will be over two thousand dollars when all pledges are in. We feel good over the day's work and feel that the same generous response will be felt everywhere. May the good work go forward.

Sincerely yours, W. J. SHERMAN.

Mobile, Alabama, November 2

Bishop Albert Carmichael: Sunday, the first day of the campaign drive, gave us a good start, and although there were only a few out at the first meeting we had little difficulty in getting $105.75 pledged, of which $31.75 was cash. The outlook to me is good, and I believe that the church at large will get the $200,000. Brother Carr is with us, and we are planning to organize a class in every branch to study stewardships, which to me is one of the biggest, best, and most interesting features of the church program. We have every reason to be encouraged. Sincerely, A. G. MILLER.

Fulton, Iowa, November 1

Bishop Carmichael: We thought our supply of pledge cards was adequate but now find we need fifty more. Please send by return mail. Our campaign is now ready to start, and we have one subscription of a hundred dollars to begin with, which is one fourth of the quota expected from this branch. We have every reason to be encouraged.

JOHN HEIDE.

Saint Joseph, Missouri, November 2

The First Presidency: The First Saint Joseph Branch, with a quota of $1,000, subscribed on the first day $1,578. The quota for the entire city of Saint Joseph, which includes several congregations, was $1,700, and we have already passed the two-thousand-dollar mark. O. SALISBURY.

Columbus, Ohio, November 2

Bishop Carmichael: The Second Columbus congregation, with a quota of $400, went over the top Sunday morning, the first day of the drive, and the final result will probably show that their subscription is fifty per cent over the quota. They are going to boost it just as high as they possibly can before the campaign closes. The membership of this group consists of about ninety members, many of whom are children not wage earners, and we are proud to know that our membership stands squarely behind you and the presiding quorums of the church in the establishment of stewardships.

Sincerely yours, H. E. FRENCH.

Duluth, Minnesota, November 2

Bishop Carmichael: The congregation at Duluth, Minnesota, have pledged their quota, and the committee expects they will oversubscribe at least fifty per cent. GEORGE W. DAY.

(Continued on page 1198.)

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(Continued from page 1197.)

Deerfield, Missouri, November 8

Bishop A. Carmichael: Our quota was $300. At first we didn't think we could do it, but we did, and the campaign went over good and strong at the Fort Scott, Kansas, Branch. F. A. HAWLEY.

Duluth, Minnesota, November 3

Presiding Bishopric and First Presidency: We are glad we can report that the endowment fund was oversubscribed the first day of the drive. Our quota was $400. We had an all-day meeting November 1, and a splendid spirit of consecration was present. From the expressions of loyalty and support voluntarily made by the members in this congregation, you may be sure they are one hundred per cent with the church program. C. B. FREEMAN.

Mason City, Iowa, November 3

To the First Presidency: We are an isolated group of Saints located at Mason City, Iowa, and have been asked to raise fifty dollars toward the endowment fund. We are glad to be remembered in this effort, and you may be sure we are glad to help in any way we can. We shall do our bit with great joy. Sincerely, MRS. HENRY SMITH.

Deer Lodge, Montana, October 30

Bishop Albert Carmichael: The endowment campaign is progressing very well in the Western Montana District, and we feel confident we will go over the top in our quota. Please send us additional material to reach the scattered members here.

E. E. ELIASON, *District President.*

Hearne, Texas, November 2

Bishop Carmichael: We have every confidence that the branches at Dallas and Houston, Texas, will reach their quotas. A part of Texas has been hard hit by drouth, and economic conditions in places are critical. However, the Saints in Texas will do their very best according to their ability and circumstances. S. S. SMITH.

Wells, Michigan, November 2

Bishop Albert Carmichael: We have received some substantial pledges, and we are making every effort to go over the top and make Graceland College bigger and better. A. M. BOOMER.

Fisher, Arkansas, November 2

Bishop Carmichael: To date we have raised $388.50 in cash and pledges, with two branches yet to report. We feel we will be successful in accomplishing the quota for this district, which is $600. In fact, we expect to go well over the top.

CHARLES H. HARDY.

Soldiers Grove, Wisconsin, November 2

Bishop Carmichael: At this place on November 1, the first day of the campaign, we raised $176 on our quota of $274. A wonderful spirit was present all day; and as we have several good substantial members of the branch yet to see, we feel confident we will go over the top. We appreciate the campaign news in the HERALD and hope you will keep it coming. E. J. LENOX.

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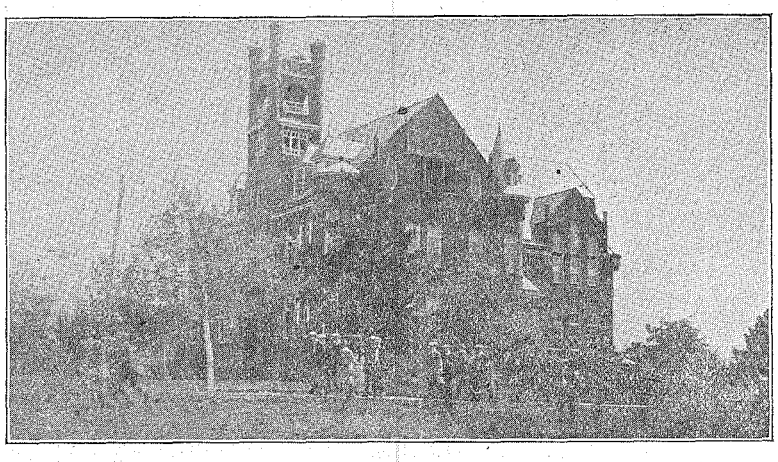

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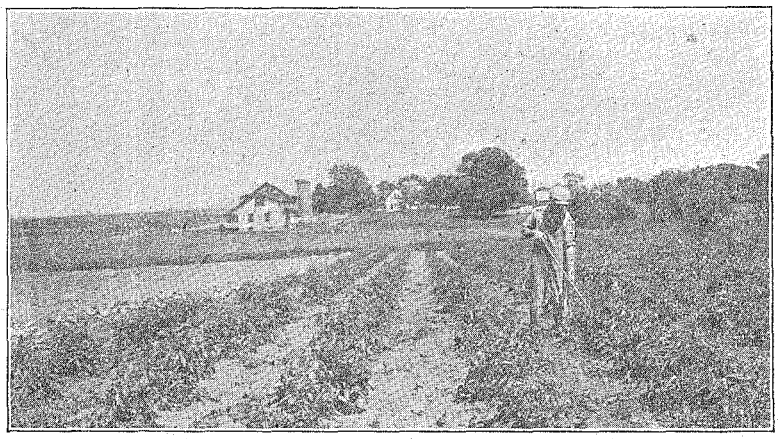

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ORIGINAL ARTICLES

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The Order of Enoch

BY A. CARMICHAEL

An article in three parts. This is Part 3

We now have come to the most important thing to be done by this order: the creation and distribution of wealth through stewardships composing the Order of Enoch. Here again let us follow the net gains or profits of the individual steward and the collective or group steward, remembering our definition before given of the classes of stewards.

First, the tithe, or the one tenth of the net profits of the individual or group steward, goes into the common treasury of the church to be used primarily for the good of the priesthood. "The tithe is the inheritance of Levi."

Second, if the individual or group steward has any surplus, this surplus is to be used primarily to build up Zion—help the poor, establish the worthy, wise, and faithful Saints in their inheritance, build houses of worship, start industries, etc.

Now it is obvious that the Bishopric need help to do this work wisely. They need men of good business judgment. Therefore, as stated in section 77, "it must needs be that there be an organization of my people in regulating and establishing the affairs of the storehouse for the poor of my people." Let us remember that by "the poor" is meant anyone who has need. There are different degrees of poverty. If a person needs $50, he is $50 poor. If he has $50 more than he has need, he is $50 rich. Let us keep this economic definition of poverty and riches in mind as we continue to discuss the question, that poverty is measured by the amount "needed" and riches by the amount had more than needed. The law of need is the true measuring stick for the supplying of every activity in life, whether spiritual or temporal.

The surplus by the law of God belongs to the society or group that helped to make it, and therefore should be distributed to the group. This distribution requires the highest degree of business acumen. Wisdom, justice, and mercy should characterize the division of the surplus; otherwise we cannot expect God's blessings on our efforts. "Zion shall be redeemed by judgment" is applicable here.

This task needs competent groups of men, men who will supplement the work of the Bishopric. These various groups of men will constitute orders within the Order of Enoch.

8. When and Where to Organize These Orders

The time has come and is now at hand.—77: 1.

Both in this place [Kirtland—a stake] and the land of Zion.—77: 1.

These statements, coupled with that given to us in Doctrine and Covenants 122: 6, where the Lord tells us that "the law given to the church . . . is as if it were given to-day"; also in 128: 3 that "the bishop and his counselors . . . are authorized to devise the methods of procedure," enable us to understand that these orders can be established now and in any place, granted that the people are willing so to do.

9. How to Organize the Order; Laws Governing

1. According to the laws of God. (51: 4; 81: 4.)
2. According to the laws of the land. (51: 1.)

This means that these orders when organized will be in harmony with both the laws of God and the laws of the land. Any other form of organization will not be acceptable to God.

Doctrine and Covenants 128 gives further direction as to how to organize these collective activities.

10. Who to Organize This Order

All the orders included in the Order of Enoch are "helping orders unto the church," or stewardships, either "individual or group; for this reason they should be organized by the church authorities having jurisdiction."

Section 51 gives command to organize individuals as stewards, the Presiding Bishop to take the initiative.

Section 70, as heretofore stated, is a command to organize group stewardships for the printing and distribution of church literature. Certain men of the Melchisedec Order are named to do this work.

Section 77 is another command given to the high priesthood to organize another group stewardship. Here the Melchisedec priesthood is authorized to do the organizing.

Again in section 128: 9 the Bishop is directed and authorized to proceed, of course by proper consultation with the general authorities of the church:

> The bishop should be directed and authorized to proceed as soon as it shall be found practicable by consultation with the general authorities of the church who are made the proper counselors in spiritual and temporal things to carry out the provisions of the law of organization which are by the law made the duty of the bishop.

We are further given to understand that the Bishopric is the body to do the business of the church. As these orders are helping orders to the church, it follows that the general authorities, including the Bishopric, have the authority and are the proper bodies to organize these orders. Of course, any legislative body (General Assembly or General Conference) could authorize their organiza-

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tion; then they would proceed to organize the various orders constituting the Order of Enoch, being counseled in doing so by proper authorities.

Doctrine and Covenants 128: 1, 2, 3, 6, 9 proves conclusively that the Bishopric is the body to do this work, under proper counsel.

Doctrine and Covenants 128: 3 says that "the bishop and his counselors, together with the other bishops of the church, and other such officers as the bishop may call together, with whom he may confer in council, *are* authorized to devise *methods* of *procedure.*"

11. The Necessity of These Various Orders in the Order of Enoch

We first call your attention to the 77th section of Doctrine and Covenants. Remember this section was given more particularly as a command to organize this group in the Order of Enoch which afforded an opportunity for both profit and service and whose primary field of operation was to help the needy.

As noted previously, section 70, given about four months before this, provided for a group stewardship for service, this service being the distribution of our church literature.

We quote from section 77:

> The time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people.

This statement is ample proof of the necessity for an organization whose specific work was to aid the needy. The Lord says that "it must needs be"; not that we *may,* but that we *must* organize.

Doctrine and Covenants 128 relates the necessity of the work being done.

12. The Importance of This Order

We are told in section 77 that "this is the preparation wherewith I prepare you, and the *foundation,* and the *ensample,* which I give unto you, whereby you may accomplish the commandments which are given you."

This organization is the *foundation* given to latter-day Israel on which they must build their temporal affairs to enable them to accomplish the commandments. It is an ensample of other orders or organizations of our temporal affairs. Compare this with section 70 where the Lord starts a group stewardship (the Board of Publication) and then says:

> Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God; yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed in a stewardship over temporal things; he who is appointed to administer spiritual things, the same is worthy of hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.—Paragraph 3.

This order (Board of Publication) is *an ensample* for the organization of group stewardships composing the Order of Enoch.

After reading this, who can deny the importance of this Order of Enoch? It is the last link in the development of the law of temporalities. It is prophetical of what will finally obtain when humanity is living in full accord with the perfect law of liberty. It is the welding link between the spiritual and temporal, fusing them into one. Here is the real unity prayed for by the Master—the condition for which he prayed that would convince the world to believe in his mission.

13. The Incentive of the Order

The incentive of this order, then, is the same as that of the greater Order of Melchisedec—greater because the Order of Enoch comes into being through the authority of the Order of Melchisedec. The incentive of both orders is the love of humanity; the objective of both orders is the same—service to the human race.

We learn in the divine records that the only true motive governing our stewardships is that of love—purely altruistic. Read such quotations as 2 Nephi 11: 106, 109; Doctrine and Covenants 38: 5; 81: 4; Matthew 7: 12; Jacob 2: 22-24; etc., and you will discover that God has not failed to tell us what the incentive should be in the lives of those numbered as members of any of these orders. Whatever is done by a member of this order should be done "for the benefit of the church of the living God—that every man may improve upon his talent," etc. (Doctrine and Covenants 81: 4.) The same may be said of the Order of Melchisedec.

14. Certain Personnel of This Order, Why Chosen

It is worthy of note to know the names of those chosen by the Lord to become members of this order and why chosen. Section 77 names by revelation these three as members: Newel K. Whitney, Bishop; Joseph Smith, President of the church; Sidney Rigdon, counselor to the President of the church. Section 81 names the same three with the addition of Oliver Cowdery, Martin Harris, (Alam?), (Mahalaleel?), (Horah?), (Shalemanasseh?). Section 101 adds the following to the list of members: John Johnson, F. G. Williams.

1. As leaders it was their duty to lead—to teach by example.

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2. They were supposed to be men of the highest probity.

3. Such men would beget confidence in the Saints.

4. These men represented the two great divisions of our work, the spiritual and the temporal, thus fitly representing this holy order which fuses the spiritual and temporal into one.

5. As an additional precaution to safeguard the rights of the people, the Lord added for violation a penalty.

This order provided for in section 77 was for the especial work of aiding the Bishop "to establish and regulate" the storehouse; in other words, to provide the treasury of the church with the necessary means and also to help distribute this acquired means, therefore the personnel of this particular order.

15. Means or Capital to Start These Various Individual and Group Stewardships Constituting the Order of Enoch

All individual or group stewards are to furnish their own capital if they can; if not, then individual and group stewards are to be furnished the capital from the "common fund," or the surplus paid into the church.

16. Articles of Association of the Orders Composing the Order of Enoch; What to Include

1. Bond and covenant, agreeing not to break.

2. If violated, judgment follows immediately in the several stewardships composing the order. (81: 4; also 77: 2.)

3. Must further agree *to be equal.*

4. That they will use the benefits of their stewardships for the church.

5. That they will only use according to their needs and just wants. (81: 4.)

6. That all gains, little or much, will become the common property of the whole church. (81: 4.)

7. They are to be called The United Order of——

8. And agree to do business in their own name——

9. Or in their own names——

10. They agree to be organized in their own name——

11. Also to be organized in their own names (101: 9)——

12. Provisions for a treasury——

13. Also for a treasurer——

14. Also for a seal (101: 12)——

15. Provisions to be made also for the providing for stewardships out of the property of the order by the order. (101: 2.)

16. All things to be done by the counsel, voice, and consent of the order. (101: 3.)

17. Every man is to be made accountable for his stewardship and give an account to the order of the same. (101: 2.)

17. Management of These Organizations

It should be obvious to all that in managing such organizations those so doing should be governed by the laws of God and the laws of the land. Altruism in its highest sense should be the governing force. Every member should be one of unquestionable integrity.

The same suggestions made to us about the various associations to be organized (section 128) will be necessary to observe in managing all the orders or groups whether for profit or for service.

18. Correlation and Coordination of the Various Individual Stewards and Group Stewards of the Order of Enoch

Discussing this very important topic, we can only touch on the program lying before us as a church. The correlation and coordination of the various individual stewardships, also various group stewardships, will depend somewhat on the *degree* of organization of territory had as to church work. Up to the present time the general church work has been divided into four distinct classes so far as territory is concerned.

1st. Unorganized territory.
2d. Districts.
3d. Stakes.
4th. Zion.

It is obvious that these four divisions of territory represent different degrees of compactness of organized activities of the church members. The first is unorganized. In it we may find individual or group stewardships. The tithe and surplus and offerings from stewardships in this unorganized territory goes to the general church officers in Zion.

In *districts* we find attempts to organize our forces both spiritual and temporal. Here we have bishops or Bishop's agents to collect the tithe, etc., in addition to the organizing of individual stewards and group stewards. All tithes, surplus, and offerings from the districts go directly to the general church office in Zion.

In *stakes* we find a higher form of organization of our forces, both spiritual and financial, than we have in districts. Here we have bishops and other officers and orders enabling us to more closely coordinate all our activities and thus better solve the question of the proper creation of wealth as well as the proper distribution of wealth. In stakes the tithe goes to the general church office in Zion. The surplus may or may not go to the general church office in Zion. Here again the law of the need predominates. If the stake needs the surplus more than the general church needs it, then the stake should retain it; but

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if the needs of the general church are paramount, then the surplus should go to the general church in Zion.

Each stake is expected to have an order whose duty it is (Doctrine and Covenants 77) to aid the bishop of the stake "to regulate and establish" the storehouse.

These various helping orders will be coordinated in their work by the organization of a general helping order in Zion. No doubt other kinds of "helping orders," such as agricultural and industrial, will also be coordinated by some general order in Zion of their kind.

19. Results to Be Obtained

Obtaining of equality. (77: 1.)
Church to be independent. (77: 3.)
Inherit all things. (77: 4.)
To receive their crown. (77: 3.)

20. Duration of the Organization

"An everlasting order." (81: 5.)

"For a permanent and everlasting order." (77: 1.)

An order then that is not a temporal one. If everlasting or permanent it must be spiritual.

21. Violation of Bond and Covenant—How to Be Tried

And the soul that sins against this covenant and hardeneth his heart against it shall be dealt with according to the laws of the church.—81: 5.

This means that members of this order will have the right to protection accorded them as members of the church.

22. The Penalty for Violating This Covenant

If not faithful—nigh unto cursing . . .

Breaking covenant by covetousness . . . with feigned words, they were cursed. . . .

Any man found a transgressor . . . break his covenant to be cursed in this life and shall be trodden down by whom the Lord will, . . .

To be cut off by transgression. . . . he shall, with the wicked, lift up his eyes in hell, being in torment. . . . (Section 101.)

It is worthy to note here that six of these men, namely, Joseph Smith, jr., Martin Harris, Oliver Cowdery, John Whitmer, Sidney Rigdon, and W. W. Phelps, were chosen as members of the order for publishing the revelations, now known as the Board of Publication, another group or order to do business for the church whose primary duty was service to humanity, but who also expected to make a profit so as to increase the business as needed.

The law puts a severe penalty for the breaking of this bond and covenant.

The men engaged in this work should be men of the highest integrity. They are intrusted with a serious responsibility. After making such a solemn vow to do this work, failing to do so they will come under severe condemnation, as evidenced by the following:

1. He shall lose his office and standing in the church. (Doctrine and Covenants 77: 3.)
2. Judgment shall immediately follow in your several stewardships. (81: 4.)
3. Former sins return. (81: 2.)
4. To be cut off. (101: 1.)
5. With the wicked lift up his eyes in hell, being in torment. (101: 2.)

The Service of Love

BY J. E. VANDERWOOD

The great Teacher always tried to enable the children of men to see that the highest principle in the universe is *love,* and so he constantly taught: "If you love me you will keep my commandments." Surely all mankind will do the things they love to do, and will refrain from the thing that they hate. It therefore goes without argument that where love leads, duty becomes pleasant. Christ does not want to force the human mind; he does not wish to intimidate anyone; he simply seeks to appeal to the highest and the best there is in us, and asks that we make choice because we have come to have a love for the right and a hatred for the wrong. He wants us to see that the most noble thing in life is a service that is actuated by love; that is to say, that we learn to do the right and come to serve mankind because we have a love for the right and for the service of others; a desire to assist them to something better than they are already the possessors of, rather than an attempt to do something that the spirit of fear seems to impel us to do. Love is the quintessence of the Christian religion.

There is no one in the world who has the proper exercise of his faculties but will agree that Christ came to the world to serve mankind because he had a love for the race of mankind. The word of Scripture is, that God so loved that he gave his only begotten Son. It was love, then, that actuated the giving of Christ to the world. Surely no one will attempt to argue that love would do other than seek the best interests of those for whom it is exhibited. We can readily understand, therefore, that the Christ would not ask of mankind anything that was not intended for their best good. He said, "My Father gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I

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speak." He constantly demonstrated that he loved to do his Father's will. In doing this he sought to enable us to see that true joy came to us by, or through, doing the right thing.

Why not look this thing squarely in the face and meet the issues like men? The things that Christ has asked of us are for our own welfare; they are the requests that love would make of us; they are the things that will fit us for bigger and better things in the future; they are the things that will qualify us for a place in the kingdom of God. It is, therefore, very obvious that the message of Christ is one of life. If I love Christ, I will not seek to discredit his words, but I will try to bring myself to that place where I can have a strong desire, a growing love for the things that he has asked of us. His law requires us to be of assistance to others; it provides that I shall prove myself the child of God by demonstrating that I am the brother of men. If I love the Christ I will obey his laws in so far as I am able to understand them, and I will do better as I come to understand better.

We have long since taught faith, repentance, baptism, and the laying on of hands; but we have somehow failed to make the law of stewardship so prominent. This is not because stewardship is not so important, but because many of us have not properly understood the requirement of our Lord in this matter. I think now the time has come when we should awaken as we have never before awakened, and demonstrate our faith by our works in that we get behind the program of the church as one man, with the determination to do all the Lord has asked us to do in the way of assisting in the accomplishment of his work by building up Zion.

In the message to the church in these last days, the Lord has said: "Behold, the Lord requires the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land." The willing and the obedient are always actuated by love; but the rebellious and the disobedient are actuated by quite the opposite spirit. The Lord has told us what is for our welfare, what is for the salvation of mankind, but has given us the right of choice in all things. If through love we are willing and obedient, we will be permitted to share in the good of the fruit of the land of Zion; but if we are rebellious and disobedient we will cut ourselves off from this privilege. If I love the Lord, I will love to do his will, and thereby I will bless mankind and bring the peace of the Spirit into my daily life.

No amount of sacrifice will enable me to gain the favor of God if I rebel against his word. I can gain the best only by accepting through the spirit of love the principles of the teaching of our Lord, and then, going out into the world among men, learn to render a loving service unto them as our Lord has shown me in his life of service among men. I can never reach the highest and best in life so long as I rebel against the word of God, and I would therefore like to be able to assist all men to see that real life comes to all of us through a willing mind and an obedient heart. Why not learn to render a loving service by first learning the will of God, and then through the spirit of love doing that which the gospel requires of all men?

NEWS AND LETTERS

Little Journeys With the Editor in Chief

In my last I told you of my visit to Marble. At least I told you a part of it. I was telling you about how I spent Sunday, the 11th of October. It was the first Sunday for some time that I had been without appointment, and I was enjoying the change.

About half past four that afternoon began an experience quite novel to me and one long to be remembered.

The Crystal River & San Juan Railroad is of about thirty miles length, reaching from Carbondale to Marble, though in width it equals most roads—it is of standard gauge. Its rolling stock is a bit varied, to meet the varied demands made for service. The motive power comprises one machine, a steam locomotive purchased some years ago from the D. & R. G. W. Railway, an "old style" ten-wheel passenger locomotive with low drivers. It is known on the rolls of the railroad company as Engine Number 1; but to the residents along the road it goes by the sobriquet of "Bull of the Woods." The pilot of this utility craft at present is Cookman Chidester, a railroad engineer of considerable experience on mountain roads, and a rancher of somewhat varied and perhaps lengthy experience, if experience be not always measured chronologically. Besides being pilot for the well-known "Bull of the Woods," and all-around trainman when some official is on the engine, and rancher, Mr. Chidester finds the call of the wild quite strong, and he has as a consequence established somewhat of a reputation as a hunter of big game. He had this year planned a camping-hunting trip during the four days of "open season" on deer, but demands for service on the road shortened up the hunt till only a day could be given to it. This, of course, greatly reduced the chances for getting game. An invitation most unexpectedly given me to be one of the party on this one-day hunt was gladly accepted.

The Chidester ranch lies high "up in the hills" to the north and east of Marble, and his ranch house was to be the start of the hunt on Monday, the 12th. Eben, jr., and I were to be his companions on the hunt, besides certain others I shall name later. So about half past four on the afternoon of the 11th, "Junior" came to the cabin leading a saddled horse and carrying a rifle, and in a few moments we were on the trail up to Chidester's. Beginning not far from the cabin where Mr. Johnson lives, that trail ascends rapidly to the ranch. I was mounted on the horse, a sturdy animal named Nancy, and with some grunting and puffing on her part and occasional stops to rest, the one mile and a half to the ranch was traversed easily, though in that distance the trail ascended a thousand feet, an average of a fourteen per cent grade. I thought it was pretty steep; but I had to learn next day that it was a very easy grade.

On the way up we made more frequent stops than neces-

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sary, perhaps, for the scenery was fine, though the clouds obscured many a distant vista. The rain had ceased, and the air was clear. As we ascended, the whole of the town and much of the valley came into view more clearly. The clouds seem indisposed to confine themselves to any particular strata or level, and stray ones could be seen hanging low on the slopes. We were finally looking down upon some of them as they floated lazily against the dark green of the forests.

When we reached the ranch house, it was near sunset. We found the usual western welcome from both the Chidesters and were made to feel at home. A hearty, well-cooked and served supper was followed by a pleasant evening in the spacious living room, cheerfully warmed by a wood fire, with chatting and music from a good selection of records on the Brunswick, while Mr. Chidester was cleaning and oiling the Winchesters in preparation for the next day. Then, with the alarm clock set for "three o'clock in the morning," we sought our beds.

Three in the morning comes a bit early, but shortly after the alarm sounded all were astir. Mrs. Chidester did her part by starting "the hunters" off well fed and well provisioned, and while the stars were still brightly twinkling the party started out—three men, two horses, and two mules. In the lead was Mr. Chidester, riding Dart, an old but wonderful mountain horse, leading Nancy, the sturdy animal I had ridden the day before. She carried a pack saddle and two panniers, in which the simple camping outfit and provisions were carried. I followed, mounted on a mule, which answered or not according to his fancy, to the name of Red. Behind me came Eben, jr., mounted on a quiet-mannered mule called Beck. Those four animals, I learned before the day was over, were well qualified for their work and, as mountain-trained animals, performed work that day which would have utterly exhausted some of our prairie-trained animals. Red is a big, stout "Missouri" mule and got his name from his color. As we started out, he emitted some "hearty" grunts which I supposed were correlated with my avoirdupois; but Mr. Chidester said, "Don't pay any attention to Red's grunts, Mr. Smith, for that's one of his accomplishments.'" So I learned to enjoy even the grunts, for I learned Red was an adept.

From the barn across a "meadow," through a gate, and along a road to a dilapidated bridge across a mountain stream, reached in a few moments, and I made my first dismount. I slid off, and had occasion some hours later to recall the slide. Red was led around the dilapidated bridge while I made my way cautiously over it. Then, remounting, we swung sharply to the right and began climbing at a rapid rate; that is to say, the grade was steep though the gait was a walk. With stops every few moments to let the horses breathe, we kept steadily climbing. Soon the east began turning gray; and as the dawn came slowly on, the wild beauty of the mountains came clearer into view. I carried a small aneroid barometer with me, and from the 9,100 feet at the ranch house it was not long till we had added another thousand feet to our elevation. The timber thinned out; and by the time it was fully daylight, we were about at the timber line and were zigzagging up a slope which became steeper as we approached the "pass," towards which we were making.

The growing rarity of the atmosphere necessitated more frequent stops, while the snow to which we had come at about 10,000 feet elevation, grew constantly deeper. And we began to see tracks—coyotes, small game, and finally deer—"A buck," said my companions, and going westward towards the place for which we were making. He had passed recently, too, they said.

The stops for breath became quite frequent as the slope steepened and the air grew lighter. We had long since passed away from the last trail and were making our own. What vistas lay around us! We were ascending a slope to the east and north. To the east rose a peak, behind which the sun was coming up. Off to the north of this peak ran a steep canyon up over a pass into another mountain county. To the south lay deeply the Crystal River Canyon, up from which we had come. Across the canyon rose majestically the double-peaked White House Mountain, and behind it Treasury Mountain lifted its higher head, while to the southwest lay the Ragged Mountains. As we ascended, the horizon widened and new hills and peaks came into view. As the gray of the dawning day gave way to the pinks and reds which heralded the coming of the day king, I never saw more glorious coloring. The higher peaks were all white with their mantles of snow, and around these peaks played the air-refracted colors in a display of delicate tinting that defies description and caused us almost to hold our breath in awe. And when the reds and pinks gave way to the direct rays of white, the glistening peaks of snow rising above the dark shadows of the canyons, peak behind peak, brought into view by the touch of the sun, I felt paid for the trip, even if nothing more new should be seen.

These views lay behind us; but up and ahead was something else. The evenly laid blanket of snow—deeper as we ascended—rose sharply ahead. The thin ridge of the pass cut across our path a few hundred feet up and ahead of us. That brilliant white carpet, as it finally lay glistening in the morning sun as it arose over the mountain peaks behind us, threw the sky behind and up from the pass ahead into wonderful contrast. It was the deepest, richest blue I have ever seen in the sky. I have gazed into the limpid depths of the Mediterranean when from those depths was reflected a blue which seemed to have reached the limits of saturation, and I have seen the famous blue skies of Italy; but never have I seen such depths of blue as topped that slope of white as we looked up to and beyond the pass towards which we were making. The clear, pure, and rarified air, and the sharp contrast with the pure white snow, all combined to produce the wonderful effect.

Each stop put us nearer the top. I had given Red free rein, and he showed his experience in closely following the trail broken out by Dart and Nancy. As Red gruntingly made the last few yards upwards to the pass, Chidester with his two animals disappeared. I soon found why. He had gained the top, and had at once pitched down on the slope towards the west, down into a ravine or park, where we had expected to find deer. The ridge on the pass was narrow. As we had neared the top, the saddle under me had worked slowly backwards, and as we (Red and I) followed Chidester down, I experienced a sudden change, and for the time a bit painful one. I had become slightly accustomed to the angle at which Red was working—head up. When that angle was suddenly changed, and Red began working with his head down and rump up, I found I had to learn quite suddenly some new tricks. Besides, the saddle suddenly shifted, and the loosened girts, together with Red's low withers, came near letting that saddle slide out onto his neck. I dismounted again, and taking the reins as lead straps, walked along down the trail. At first I was afraid Red would slide down onto me sometime; but that sagacious beast seemed to know just how to take care of a tenderfoot; and even when at times my feet went out from under me and I went down in the snow, which happened two or three times, Red would stop where he could, and sometimes did, touch me with his nose, but never with his feet.

As we had passed over the top of the pass, I had, by checking Red a moment, consulted the barometer, and saw that it registered a bit over 12,000 feet. And my! How the wind blew! On the last slope the air had been still; but it was blowing a gale up there and felt like a breeze from the North Pole.

In a few moments we were near the bottom of the ravine or park, or as near as we would go. The signs consulted, our guide said laconically, "No deer here. We must go over the next ridge." That next ridge looked just about as high as the one we had just come over. So we again began to climb. I mounted again; and up and up, back and forth, we went. In a trackless region, wild and primeval—what an experience for me! At times, telling us to wait a while, Chidester would go ahead scouting for a way out. Then on again. Finally,

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we came out, high up, well above 11,000 feet, onto a ridge, and what a sight met our eyes! or at least to me it was wonderful, though it seemed somewhat commonplace to my companions. We had crossed the top of Black Mountain, and sharply down from our feet sloped the ground to the west. Chair Mountain rose before us, and beyond that the Elk Mountains, while three hundred miles to the west could be seen the mountains of Utah. An endless succession of peaks, in every direction. To me it was marvelous! I was lost for a moment in wonder. But Chidester was looking far away down to the park some hundreds of feet below where he wanted to tie the horses and where he hoped to find deer near. "This is easy," he said, as he started Dart down a slope which looked to me impassable. The clearness of the air made it seem worse; for the valley, thousands of feet below, and in reality several miles away, looked to be so close that it seemed one could roll into it; and it rather appeared to me that that would happen if we started down there. But down we went, zigzagging, twisting around between trees, over logs, around bowlders. I marveled at the alertness of that mountaineer in reading "sign," finding ways through, etc.

Well, I alternately rode and led Red, or at times let Eben lead him. Once we stopped and tied the horses, while the other men scouted for "sign" and for a way out. Then about eight o'clock we rode into a little park, which seemed to be the place Chidester had been seeking. Here the horses were tied, the panniers laid under a tree, and the other two men, rifles in hand, set out to seek deer. Signs were abundant.

I was beginning to feel considerable lameness from riding, so I decided not to go with them, but would watch for whatever deer might be "scared up," being told that the probabilities were strong that they would pass that way.

So I wandered about from one point of vantage to another, enjoying some splendid vistas, watching the graceful flight of a golden eagle or the antics of some chipmunks, and even caught glimpses of silently running snowshoe rabbits.

I began to wonder what the time was and felt for my watch. It was gone! Where had I lost it? I "back trailed" in memory, and thought of several places where it might have slipped from my pocket; and yet, it had been attached to a chain, while in another pocket I had carried, loose, the barometer, and it was still with me. Then I recalled the first dismount, at the broken bridge. I recalled how as I slid down from that high mule's back my jacket had caught on the saddle horn. I calculated that my watch and chain lay somewhere near that bridge.

It was about half past twelve or one o'clock when Chidester and Eben returned, empty-handed. They had seen plenty of sign, but no deer. They found me warming my feet at a small fire I had built. Then we lunched on bread and butter, canned "willy," and canned pork and beans: ate heartily, and as we ate I told them about the watch. Eben was for back trailing at once; but as we had decided to go on down the western slope and back up the valley, I protested and said he stood no chance to find it at other places than near the bridge.

Lunch over, we packed up and remounted. As I settled into the saddle Red grunted; so did I. I surely was lame, and I guess he was a bit so. On our way up and over the second ridge and down the western slope we had at times to pass through some thickly growing timber; and I noticed that Red seemed to enjoy slyly rubbing a tree so close that he would catch my leg if I was not watching. And he caught me several times. After lunch he seemed to be even more expert at it. He was so good at following the lead horses that I usually gave him free rein, and so he could easily "pull the trick." Well, take it between my increasing saddle soreness, and the bumps Red thus gave me, and the extra severity of the long downward ride, it was not long before I was walking most of the time. Once as I was leading, and slipped a bit, making it necessary for Red to slow up suddenly to keep from treading on me, he shoved his muzzle over my shoulder and put his nose against my cheek as if to say: "Never mind my little jokes, old Pal; we're good friends anyway." And he grunted about as much as he followed me as he did when I rode.

We were soon out of the snow on the west slope, and down some hundreds of feet we began to find better trails; about three o'clock we came to the ranch house of Mr. Porter at Wood's Lake. It was arranged for me to wait here for a while and ride back to Marble in a motor car which was going in about four o'clock. So Chidester and Eben went on. But the man with the car did not come till after seven, and I, to keep from getting stiff, spent the time mostly in walking. At last Mr. Sullivan came along in the car from a neighboring ranch, and we started to town, about nine miles away. About half way to town we met another car. It was Eben coming out for me. And after I had gotten into his car, about the first thing he did was to hand me my watch. He and Chidester had gone to the bridge and found it lying where I had dismounted. It was running and seemed unscratched. The chain was on it, but the bar was gone. As I took off my boots that night at Johnson's home the bar dropped to the floor.

Back once more in Johnson's snug cottage, after a warm supper which Miss Sowers had long kept warm for me, I looked back over the day's experiences, and, lame though I was, I felt I had enjoyed a splendid day, even if we had no deer meat to show for all our efforts. I shall long remember that day's experience. It was novel from start to finish. I had even enjoyed Red, that stout-hearted and sturdy-limbed mule from Missouri, though for several days I carried the marks of that saddle he wore, for I had developed a saddle boil that did not disappear till after I reached Spokane.

Altogether, to Chidester and his good wife, and to Eben, jr., I am indebted for one of the outstanding days of recent years, a day of novel recreation.

FREDERICK M. SMITH.

PORTLAND, OREGON, October 30, 1925.

Inspiring Conference in Little Sioux District

MOORHEAD, IOWA, October 27.—The district conference convened here October 10 and 11, preceded by a program furnished by the local on the evening of the 9th. The attendance on Saturday was small, but many visiting Saints were present Sunday. The services throughout were of an inspiring nature and were appreciated by those permitted to attend.

Apostle F. Henry Edwards and Elder Charles J. Smith were present and did the preaching and assisted in other services as circumstances demanded, much to the edification of the Saints.

Stewardships was the theme of the conference, and the same theme has been followed by the local priesthood during the remainder of the month. Brother C. R. Hield is lecturing on stewardships Sunday morning at Pisgah and in our local on Thursday evenings, where the meeting is preceded by a short prayer service, as it is the regular weekly prayer meeting service. Saints are becoming quite interested, and we expect after these lectures that they will have a good understanding and be ready to take up this work and thus help the church in the redemption of Zion.

At the close of conference, District President J. W. Lane departed for Little Sioux. There he will join Brother Charles J. Smith and will assist him with church work at various places. We are pleased that his health permits him to do so much service for the church.

Brother Ivan Struble, son of Brother and Sister Ed. Struble, has been under the hand of affliction of late. He found relief through administration and at last report seemed to be improving.

Brother Charles Davis and family returned last week from a visit with Lamoni relatives and friends.

Brother John Boswell has been suffering with a lame back part of the last month but is much improved at present.

Sister Clara McDonald has accepted a position in Omaha and is missed from our services, but we are sure she will

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lend a helping hand and will be of service whenever she is located. The same can be said of her sister, Sister Nellie Larson, who has a position in the Logan school.

Sister Minnie Rawlings recently visited a few days among Moorhead relatives.

Brother Julius Monson, one of our faithful members, is a patient at the Independence Sanitarium at present. We trust that he may receive the necessary aid. He was accompanied to Independence by Brother T. O. Strand, our branch president.

Sister Ruby Inlow and three little folks departed for their home at Mason City, Iowa, last week after an extended visit at the home of her parents, Brother and Sister T. O. Strand.

"Tear Not Down Another's Structure, Hoping Thus to Build Thine Own"

By C. Ed. Miller

While acting as pastor of the Toronto Branch, I frequently heard the Saints sing a hymn to the tune of "I will sing of my Redeemer," and "Jesus, I my cross have taken," but I was to lead the church back to the old path. Hundreds be- the hymn was published in the late R. C. Evans's book of songs, poems, etc. There the history of the hymn is given as follows:

"On the evening of October 2, 1908, Brothers R. C. Evans and R. C. Longhurst bowed in prayer in their room. While praying, the Spirit came upon them, and they retired, but the Spirit continued to bless them until the power became so great that the bed on which they were reclining trembled.

"A sister in another part of the house, knowing nothing of the blessing under which the brethren were rejoicing, testified that the whole house shook.

"While under this power, Brother Evans said 'I cannot remain in bed longer.' On reaching the floor he was commanded to secure material and write, for the Lord had a message for his people. . . . Brother Evans, pale and trembling, wrote rapidly, without hesitation until the message was completed."

A Message

O my people, hear the message,
That to you this day I give,
Cease your quarreling and contention,
For in me ye move and live.
By my power I have led you
Through the struggles of the past,
And, if faithful to your mission,
I will crown you at the last.

If ye love me, build my kingdom;
Work together, one and all.
If divided, ye shall suffer,
And the house ye build shall fall.
Harshness, jealousy, and envy
Hath wrought weakness and distress,
Human weakness calls for pity;
Love, repent, and find sweet rest.

Tear not down another's structure,
Hoping thus to build thine own.
Each shall answer for his conduct
When he stands before the throne.
Honor comes to those who honor,
Faith to those who me obey,
Keep the law that I have given,
Soon will dawn Millennium's day.

Whether the source of the inspiration of this "message" was human or divine, it must be conceded that the counsel contained therein was wise and very timely, and subsequent events have demonstrated that it was a tragedy that R. C. Evans did not follow the admonition,

"Tear not down another's structure,
Hoping thus to build thine own."

Eloquently he plead in the pulpits of Canada for the church to return to the good old path from which he said it had departed. He claimed the Lord showed him that he was to lead the church back to the old path. Hundreds believed in him and followed his leadership. Gradually, almost imperceptibly, he led away from the basic truths of the great latter-day work In a sermon on the "Rights of man," which is printed at the close of his book of poems, etc., from which the "Message" was taken, he said:

"In closing, permit me to say, I am convinced that we are on the verge of a great change. May we return to our first love, stand by the gospel as God has revealed it; let no man take our crown, nor abridge our right; but may we stand firm in the liberty wherein Christ has made us free, and so go on until the world is warned and Christ shall come in his glory is my prayer."

His conviction that the church was on the verge of a great change was not borne out. He was on the verge of a great change. His exhortation to "return to our first love and stand by the gospel as God has revealed it "did not result in his followers standing by the gospel and the church, for the spirit which was leading him eventually led him to write the following, which was published in his last book, printed in 1920:

"My earnest prayer for the many honest people of the church is, that they will abandon Joseph Smith, the Book of Mormon, the Book of Abraham, the Book of Doctrine and Covenants, the Book of Commandments, and all other fraudulent works of Mormonism and embrace Christ and the gospel as presented in the Word of God."

His self-appointed leadership, claiming to lead back to the old paths, led to repudiating Joseph Smith as a prophet of God, the Book of Mormon, and the Book of Covenants as divine records. How many more such tragedies will the church witness? Self-appointed leadership in this church is dangerous. It was dangerous in the courts of glory when one third of the hosts of heaven were led away. God's house is a house of order.

The counsel given to

"Tear not down another's structure
Hoping thus to build thine own"

is good counsel to-day. May we heed it.

West Virginia to Help

(A letter to the First Presidency.)

We are all very busy trying to get ready for the great work that lies before us, viz, the redemption of Zion, and the raising of the quota assigned us for the Graceland endowment. I am under no concern whatever but what we can raise our quota, as everyone is enthused with the proposition. I presented the pledge cards to two brethren on Tuesday evening, and they each signed up for $30, so I have already got a start of $60 towards our part, $275. I want to go over the top considerably so as to make doubly sure that the necessary funds will be forthcoming when needed.

I have already started a class for the study of the stewardship proposition. The Saints are interested, and a goodly number were present at each session. I am sanguine that the time is not far distant when the Saints of Clarksburg, West Virginia, will be ready to enter the list as stewards of the most high God. This last month our preaching has been exclusively on the stewardship plan. I do not want to leave a stone unturned regarding this great duty, that the Saints may be fully informed as to what the Lord requires of them regarding this matter. I pray that God will crown our every effort in this direction with abundant success. Very sincerely,

THOMAS NEWTON.

CLARKSBURG, WEST VIRGINIA, October 22.

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Nauvoo, Illinois

October 28.—Our pastor, Brother Berve, and his wife returned from a vacation of several weeks, where he had been visiting relatives and friends in the various fields in which he has labored in the past. His vacation was occasioned by ill health, but he has returned feeling equal to his winter's work in the branch and district. During his absence, his work was carried on by Brother R. W. Farrell. Brother Farrell's sermons, especially his studies in Christian stewardship, were very highly appreciated by the Nauvoo Saints. During his stay the Hancock Centennial Celebration was being carried on, and one evening's program was turned over to the Latter Day Saints. Brother Farrell made a very instructive talk on the history of Hancock County, which has since been published in the local paper; the orchestra furnished two numbers, and Sister Sanford and her two daughters gave a piano trio. Some very interesting relics were on display. These were especially interesting to the Saints, as the majority of them dated back to the days of the "Mormons" in Nauvoo.

Before Brother Farrell left for Independence, he was given a farewell party and donation, this taking place in the Nauvoo House. Tables were set in the dining room, and the entire branch sat down to a feast of good things prepared by the sisters. By way of entertainment, each was given a slip of paper containing the name of some one present and asked to tell something good about that person. This was not at all difficult to do.

Our branch entered very enthusiastically into raising their quota for Graceland—in fact, could not wait until November first—so on October 11, after a spirited talk by Brother Farrell, subscriptions were taken, which resulted in oversubscribing our quota by more than $100. This represents a real sacrifice on the part of the majority of the Saints here.

A. L. Sanford was called to Ottumwa this week to preach the funeral sermon of Sister Angeline Shockley, who passed away last Monday morning at the age of eighty-four years. This sister was instrumental in having the gospel preached directly and indirectly in the community where she lived, for forty-six years.

Perhaps few locals can boast of such a progressive Religio as is carried on here. Attendance averages about fifty, and programs meet with a splendid response. This week the program is to consist of entirely original matter by the young people's class. There is to be a playlet, song, poem, and story, with Graceland as the theme. A Hallowe'en party has been provided and is to be held at the home of the president next Saturday evening.

An old poem found in an early edition of the *Nauvoo Neighbor*, printed in 1844, was read by Arnold Ourth during our last Religio's program. It is as follows:

Nauvoo

Through cities, towns, and countries, I've often found my way,
Unnumbered joys attending, to bless each happy day.
Ten thousand, thousand beauties rare have often met my view,
But lovelier still, and queen of all, is beautiful Nauvoo.

Oh, tell me not of ancient Rome, of Athens, or of Troy;
Gone, gone is all their greatness, without one gleam of joy.
Nor speak ye yet more modern names, though fair and lovely, too;
What is their beauty, what their fame, compared to fair Nauvoo?

Tell not of Egypt's ruined towns that showed splendors dome,
Though art and science ever fair once made that place their home;
For they have flown, have crossed the seas, and now bid fair to do
The honor of their presence sweet to beautiful Nauvoo.

Speak not of London's wealth and power, her population dense;
Long time she's had a nation's care and sums of gold immense.
Then why not be old England's pride? There's been no hostile foe
To check the progress of her growth. Not so fair Nauvoo.

Midst great oppression she has risen—the pride of all the land,
Built up by men who had been driven from all they could command.
Once nursed on luxury's lap of ease, of toil they little knew;
But stripped of all, their hands they ply to rear the fair Nauvoo.

Nor deem they this a task severe; they fondly do believe
That each and every suffering here, God surely will relieve.
Though men more fierce than savage beast, lions and tigers, too.
Have slain their prophet and assailed the beautiful Nauvoo.

Yet trusting still in Him who said, Their wrongs I will redress.
And fondly do they now believe that they, they are the best.
And as you gaze upon that scene, their temple strikes your view,
And in the fullness of your heart you exclaim, O fair Nauvoo!

Though wild and visionary schemes their doctrine seems to me,
Yet on that temple when I gaze involuntarily,
Escaped my heart a prayer to God, sincere and fervent, too,
That he will bless the people of that young and fair Nauvoo.

LAURA, *a visitor.*

Special Meetings at Saint Thomas, Ontario

October 30.—The Saints here were favored with a week's discourses from Apostle J. F. Curtis. His round face and jovial manner came to us like a ray of sunlight bursting through the clouds. Not that the clouds are over us, for we feel that a branch of people in those circumstances is like a can with a hole in it—there must be a leak somewhere.

The talks received each night were of an uplifting character. We believe Apostle Curtis is, as other brothers on general church appointment, a good builder for the Great Master Builder. His talk on the authority of the presidency will be long remembered. We were taken back to the time of Moses and plainly shown how the children of Israel were organized with Moses and his two colleagues, then the twelve, and seventy.

It is said there is none so blind as he that will not see, and we are constrained to believe at times that there are some blind Latter Day Saints. We do not all see alike, but there is no reason why we should close our eyes to the truth. We understand that mistakes may be made by the best and most skillful men. Seemingly we can all run the other fellow's business better than he can; but why try to run his when we cannot run our own? I should feel very sorrowful if those trusted with the reins of this church were perfect. But I am reminded, that "To err is human," and must add, "to forgive, divine." We should wait until our own structures are perfect before we pull down the work of others, or even tell them how to build theirs. This is the most wonderful work the writer has been called upon to engage in, I am honored by that call. How can I sound a clear note with a battered trumpet and a half-hearted blast?

The Saint Thomas Branch will soon be lined up for a steady march onward. I believe I may echo that joyful news truthfully. It will not be the fault of earnest workers, those who have the good of the cause at heart, if things go wrong. It must be placed at the door of the fighters, who pretend to

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love the work. Apostle Curtis, *thank you.* For all the good things from the HERALD, to those who subscribe them, *thank you.* For the church in all its glory and splendor, *thank God.*

Please tell me, can the Saints of God,
Be so enthused with selfish art
That they must need the chastening rod
Before they rise to do their part?

A child of God should not refrain
To smooth the cares of life away.
Through sacrificial love, much pain
Is banished by that radiant ray.

The actions rendered must needs be
Portraying Christ, the Spotless One!
For he who worked harmoniously
Knew that the Father's will was done.

The deeds we do are counted up,
And by and by we shall receive
That invitation, Saints, to sup
With Him, if we the poor relieve.

Now let us rise without delay
And make this old world sweeter far:
Turn this dark night to brightest day,
Fit for the Bright and Morning Star.

JAMES W. H. SIMONS.

Port Huron Convention of Young People

October 30.—The second annual convention of the young people is now history, but still remains the memory of the enjoyable time had by those who availed themselves of the opportunity to attend at Grand Rapids October 24 and 25. In spite of three days of rain, and muddy roads, the ardor of the young people was not to be dampened. Had good weather prevailed, there would not have been room in the big coliseum to hold the crowd.

The early arrivals began to gather in the city Friday evening. At the church a number of these gathered to hear Elder John R. Grice of Saint Clair, who had been the "forerunner" to the convention, as he had been announced to speak every night in the week at the church. Perhaps it was the chicken dinner, or the arrival of the writer with Elders F. M. McDowell and E. J. Gleazer at the home of Brother and Sister Paul Bellisle, that scared him out, or the combination of both. At any rate he would not preach as had been announced, so the evening consisted of short talks by the above-mentioned speakers, and some good musical numbers made an enjoyable beginning of what was to be a successful convention.

Late comers on the evening trains were met at the union station by various ones, and congratulations were in order to Elder and Sister John Blackmore, who had survived uninjured the wreck of their train en route from Des Moines to Chicago. Their late arrival was due to the wreck, and they were soon made comfortable at the home of Brother and Sister Walter Ryder, who are known to all missionaries passing through Grand Rapids. Many spent most of the night driving and were well taken care of by near hotels till church time.

Nine o'clock found a good crowd assembled for prayer meeting. The spirit of this meeting presaged the future meetings and, with a wonderful degree of activity manifested, kept in our midst the calm, peaceful influence which brought blessings to each.

The class work opened at a quarter after ten with a lecture by Bishop A. Carmichael. Stewardship was his subject. After a forty-five minute lecture, the class was divided into four groups, presided over by the Bishop, Elders F. M. McDowell, E. J. Gleazer, and John Blackmore. This was the schedule of the afternoon meeting also, after which a short business meeting was held relative to another convention next year. The expression of the body was taken, which showed a desire to make this convention an annual affair; and the committee, one representing each district of Michigan, was instructed to take steps in harmony with the wishes of the First Presidency of the church.

The committee, consisting of Carlisle Whitehead, Pontiac, chairman; Otto Bartlette, Midland, treasurer; M. W. Liston, Port Huron, publicity and song leader; H. A. Doty, Traverse City, orchestra and band director; Louise Evans, Grand Rapids; and Hector McKinnon, met during the morning session and outlined the work for another year. The many things coming out of this convention which can be improved on for another year, many additional things that can be done for the well-being of the young people, and the hearty support of the older ones, all went to put it over in a big way.

The sermons by Elder John Blackmore Saturday evening, Bishop Carmichael Sunday morning, F. M. McDowell and E. J. Gleazer in the afternoon and evening, were of an exceptionally high order. All made those present feel the necessity of going to work at once.

An expression was taken by those present at the morning preaching service as to whether they were willing to go to work. They were classified in three divisions: First, those willing to make their inventory. Second, those who have made their inventory. Third, those who have made their inventory and kept it up to date. An audience which was estimated conservatively at three hundred and fifty brought an eighty per cent response, who signed cards signifying their willingness to proceed. Thus Michigan young people have taken the lead. What other States will keep us company? Who will be the first to match us?

The assistance of the business men of Grand Rapids was greatly appreciated by the convention. The fairness of the *Grand Rapids Press* and the *Grand Rapids Herald* in carrying our announcements and giving write-ups of the convention was appreciated. The Association of Commerce contributed liberally to our expenses, and the Baxter Laundry and Dry Cleaning Company permitted the musicians in attendance to "go on the air" over their radio broadcasting station, W B D C. The hotels assisted in caring for the visitors by cutting their rates, and—well, everything was given us that could be desired to make our stay a pleasant one.

It was estimated there were about six hundred in all who attended the sessions of the convention. Plans were suggested for "intersectional" conventions for the coming year, and carrying out the program of the church through these conventions, each bringing its contribution for the state convention in the fall. The recognition of this convention is noticeable when three chambers of commerce sent invitations for the convention of 1926. Saginaw, Bay City, and Port Huron will be in for equal chance in committee meeting, and the city getting the next convention will have to hustle to go ahead of Grand Rapids.

The good-bys said, we were soon on our return home; many to more active work in the church; many just getting the first real vision of the responsibility of a Latter Day Saint; many to go to fields of labor, feeling their labor can be sanctified by the complete consecration of their time to the "ministry of material things." Thus passes into history the second annual convention of the young people of Michigan, bringing them to more active service to the church, into greater contact with others, meeting the same problems, answering the same questions, and getting a touch of the same spirit to permit them to move forward and make their contribution for the establishment of Zion. This was expressed in a telegram sent to the church on behalf of the convention. Remember to get ready now for 1926, and we will all try to make it bigger and better if possible next year.

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Stewardships Theme of Utah Conference

(Excerpt from letter of G. P. Levitt to the First Presidency, Ogden, Utah, October 20.)

Our Sunday sessions of the conference were well attended. The church was well filled each service, and a very splendid spirit prevailed. The theme of the conference was "Stewardships." I appreciate very much having Brother Ellis with us. He drew himself near to the people with his timely counsel and his sermons, which were uplifting. He occupied three times, and I occupied once.

We go forward from the conference with a desire to carry on in such a way as will merit the approval of God and the kindling touch of his Spirit to inspire us in our work.

May God bless you in your work, and may your task be a delight because of the consciousness of the presence of God's Spirit to encourage and direct, is my prayer.

Subscribe 80 Per Cent of Quota in a Few Minutes

SAN FRANCISCO, CALIFORNIA, October 28.—On October 18 we were able to get Brother Virgil Etzenhouser, pastor of the Oakland Branch and a graduate of Graceland College, to tell us all about that institution. It was thought wise at this time, even though before the appointed time, to start the drive for the college endowment. After the pledges were taken up, it was found that inside of a few minutes eighty per cent of our quota had been subscribed; this was, indeed, gratifying to the committee having the drive in charge.

On this same evening about thirty members of the San Francisco Branch journeyed to Oakland to hear Brother Gillen speak on stewardship. He has just come to us from the joint council, and his talk was encouraging and inspiring.

Our Department of Recreation and Expression is planning to devote this coming Friday night to a Halloween party.

Brother Joseph Lawn of Hollister is seriously ill. He was in a hospital at San Francisco, but it was thought best to take him back to his home in Hollister. We would request that all who know Brother Lawn will join us in praying for his recovery.

We are all looking forward to November 7 and 8, when we have been told President F. M. Smith will be at the Bay Cities for a series of meetings.

Des Moines Branch Over the Top on First Call

On Sunday, November 1, after the sacramental service, which was short, the Des Moines Branch sent out her first call for volunteers to the stewardship and Graceland drive. The campaign directors, Stephen Robinson and Henry Castings, had the able assistance of Roy Cheville of Graceland College.

The call for volunteers was preceded by inspiring short talks by Roy Cheville and Henry Castings. Brother Cheville spoke of Graceland College and her needs, and the most important thing in our church to-day—a practical demonstration of stewardships. We have been dreaming of stewardship and Zion for years, a dream and an ambition of every true Latter Day Saint. Brother Castings spoke of the loyalty and sacrifice of the Saints of Des Moines, as it was he who appeared before the Saints only a few weeks ago, and in one meeting the membership pledged $27,000 for a new church building, which is now almost completed. Brother Castings thanked the Saints for their loyalty and true devotion and for the splendid response financially and in labor and in ideas for the building of the new church. In a few short statements he spoke of the need of stewardship and how the money would help to buy land.

The call for volunteers was then issued, and everybody was indeed filled with the Spirit of God. In a very short while the quota for Des Moines, $2,295, was subscribed. The full quota and over was all subscribed in the first meeting, without previous solicitation, and the cards are all signed.

In the evening Roy Cheville, in an inspiring and forceful manner, spoke of the message of Christ, Graceland College, and stewardship. Another opportunity to respond was given, and Des Moines now has $424 over the quota, with other pledges to come. Our goal now is $3,000, and we feel sure it will be reached, as we need only $281 more.

You may read and tell of the loyalty, sacrifice, and devotion of days and periods and centuries of old, but can you compare them with the present period—now! "The Spirit of God like a fire is burning."

The Des Moines Branch is moving forward under the leadership of Pastor H. A. Higgins. The new building will soon be finished, as the roof is now being constructed. The building is fire proof, with a number of classrooms, and is one of the best church buildings in Des Moines. Brother Higgins has indeed done some wonderful work on the new church.

We are strong for stewardship.

STEPHEN ROBINSON, *For the Committee.*

New Churches in South Seas

A little over a week ago I received two letters from two distant and widely separated parts of this mission, both of which were written on the 30th of September, each written by a missionary, and each telling of the completion of a new church building. Brother H. W. Savage wrote from Hikueru, about four hundred miles eastward, giving the information that the new church there had been completed and paid for, with a balance remaining in the building fund. This church will be used by hundreds of our members who gather for five or six months each year to dive for shells and pearls. There is no permanent branch organization at Hikueru, but the assembly is reorganized each year as a sort of temporary branch.

The other letter was written by Taruiarii a Teriinohorai, from Tubuai, about four hundred miles southward from mission headquarters. Brother Taruiarii and family had a long and perilous voyage to reach Tubuai a few months ago. The trip usually takes from five to ten days, but on account of first calm weather, then head winds and storms, their sail boat was delayed, and sprang a leak which meant strenuous work baling out water for many days, and finally food gave out, so it was a very tired and hungry band of voyagers that sighted Tubuai after seventeen days on the open ocean.

However, Brother Taruiarii is not easily discouraged and set quickly to work, not only preaching the gospel but also directing the work of building a new church at Mahu, Tubuai. Now comes his letter concerning the opening services held in the new church. I cannot do better, perhaps, than let him tell the story in his own words, or as nearly so as his account written in Tahitian may be translated into English:

"We have just entered the church at Mahu. This building is of limestone, with a stone floor and seats. It is beautifully finished. It was dedicated on the 24th of September. We constructed an eating pavilion ten fathoms in length. But all the people could not get in. This is the number of people who gathered, 320 people, at this church opening, Protestants, Catholics, Mormons, and others. I distributed the answers to the eighty questions of a certain *matutu* to all the people who desired to take part. The rejoicing was very great. I chose the name for this house. *Fanauraa* is the name. (*Fanauraa* means birth.) This is the reason for the name: Because it was at this place that Addison Pratt (in 1844) began to establish the first foundation of the church in these islands of the sea. It was here also that the sacrament of the Lord's supper was first administered, and it was here that baptism by immersion was begun in these ocean lands.

"There was no trouble of any kind at this church opening. I went to the governor and asked for the French flag for the opening service at eight o'clock in the morning. He lent it

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freely. He consented also to come himself and give dignity to this church opening among us. This church opening exceeded all others in Tubuai for good feeling and lack of difficulty. I have baptized two new members. There are still others to come. I have also blessed some Protestant infants. This is a sign that we are going ahead.

"There is still work here on two other church buildings. I am intending to build a church at Hooura for the Taahuaia Branch. We are now gathering the stone, and we have distributed the burden of buying the roofing irons upon the members of the church. There is also the church for the Mataura Branch yet to be built. I would like to finish this work."

There are several other church buildings nearing completion. The Makatea Branch expects to dedicate their new church about Christmas. The Niau Branch is working on their building. The Tikehau Branch finished one church this year and is now building another. This will be the third church belonging to the Tikehau Branch. The principal church is at their city named Tuherahera, where they spend part of the year; the second at Maiai, where they spend several months harvesting their coconuts; while the third is on the island of Mataiva, where they spend another several months each year on their coconut plantations.

Yours sincerely,

R. J. FARTHING.

PAPEETE, TAHITI, October 19.

Educational Conference in New York District

(A letter to the First Presidency.)

The 17th and 18th of October were banner days for this part of the New York District. The occasion was an educational conference. The district presidency had prepared a program of interest and lasting profit to the members who were present, and those who did not avail themselves of the wonderful opportunity of being there were surely losers.

The business session of Saturday afternoon, the 17th, was characterized by a wonderful spirit of good will and unity. What business was necessary to be done was done with dispatch.

The evening session was a success from the very start. The matter of the college endowment was placed before the people very plainly by our district presideent, P. L. Weegar, and also by Bishop's Agent F. C. Mesle. An illustrated dialogue, so to speak, was rendered, showing how nicely the two lines of activity blended to make for successful accomplishment of God's purpose, the spiritual and the financial, and the well-filled house was surely appreciative.

Sunday morning at nine o'clock prayer service in charge of A. E. Stone and Floyd H. Rathbun was really a spiritual feast, from the opening until the closing prayer. A wonderful feast was manifest, not in an outward manner that caused one to speak in tongues or to prophesy, but that divine power that mellows the heart and moistens the eyes and illuminates the mind and causes the Saints to sense the power of that blessed Spirit that binds the hearts in Christian love. The time was altogether too short.

The afternoon was spent in departmental work and was blessed by the same spirit that had prevailed at all other meetings. Here again was manifested that spirit of brotherly love which makes us feel as one great family of grown-up children. This meeting was an occasion which demonstrated what is just possible to be accomplished by this people when all are endowed by the Spirit of God. Again the friendly grip of the human heart was felt through the presence of that Spirit that causes us to bear each other's burdens, for in a substantial way the writer was remembered, and with the few carefully selected words uttered by Elder F. H. Rathbun at the presentation there was surely a hallowed feeling.

The Sunday school was in charge of the district superintendent, a little out of the ordinary line. An extemporaneous speech by Brother Frederick Whitehead, subject, "The benefits a young man obtains by attending Sunday school." (Subject to the critic.) Also talk by the district superintendent, also subject to critic. Everything of Sunday school work was nicely arranged by the district superintendent, Morris Whitehead.

The Department of Women was taken care of by Sister Morris Whitehead in the absence of the department head, Mrs. Brott.

Sister Elsie Elms, our sister of the Oneida tribe of Indians, was present and rendered excellent assistance with her vocal solos. She surely sings with the spirit which stirs the soul.

Fulton was well represented. The souls that desire and also love the truth were found at the early morning service Sunday, and by the very expressions of their countenances the day was a joyous one to them. Syracuse was also well represented and assisted in making the day a profitable one. Niagara Falls did well in tripping to Sherrill, and those who successfully reached the end of the journey were well repaid.

However, the joyous time had was in a way marred, owing to the knowledge of an accident that occurred to four members en route from Niagara Falls to the conference. Brother and Sister Alec Warren and another couple (the name I do not recall) met with an auto accident. The limited details as we learned them may be amended. It was told that Sister Warren was taken to the hospital at Avon, New York, both limbs injured; Brother Warren's chest hurt; the other male member of the company has four ribs broken, while the latter's wife was the most fortunate of the four. We all hope it was not as serious as reported.

Sister (Eleanor) Morris Whitehead was overcome by excitement or fatigue to such a degree that after boarding the car she fainted, and on arrival at their home town, Syracuse, she was taken to a hospital, but at this writing she has been taken to her home.

With all this the Sherrill conference has gone down in history as one of the most remarkable conferences ever held in this district. It was surely educational, spiritual, and a very profitable one, and we trust is an index to the future of good will and happiness.

The district committee for the drive consists of the district president, Bishop's agent, patriarch, and superintendent of the Department of Recreation and Expression, all expressing themselves as being willing to push the matter of the college endowment and stewardships to the best of their ability.

The Fulton members have expressed themselves as desiring a two-day meeting. So wonderfully blessed were they by attending the conference that their hopes are brightened, and they desire to continue in the work of the church. They will arrange to care for the two day feast of good things. So the work goes on.

A. E. STONE.

Dowagiac, Michigan

November 2.—Group meetings here are being held at Niles, Michigan, this being a central place for the scattered few of other towns and vicinity. Saints come to this point from as far as fifteen miles away, some coming in cars and others having the convenience of trolley cars.

The interest in the Sunday school work has been very encouraging, with Brother O. R. Curtis in charge.

The writer, assisted by Brother Paul Swain, of Buchanan, Michigan, officiated in the sacramental services Sunday, when there was a goodly number that partook of the Lord's supper. It proved to be a good meeting.

After the service I went to South Bend, Indiana, with Brother and Sister Charles Ferry, where I was treated to a fine dinner. After dinner we went to River Park, to the home of Sister Scott, where we found a small group gathered for an afternoon sacramental service. The Saints of that place expressed their desire to do their bit toward the progress of the wonderful work that is taking place in the church.

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We are sorry to learn that Brother John Keeper of Buchanan is in very poor health. We hope he will soon be able to make a call to Niles.

Bishop C. J. Hunt spoke to the group two weeks ago, which was very much appreciated. Much was learned about the wonderful plan which is before the church.

A few from this vicinity attended the convention at Grand Rapids. It was of much worth, especially to young Latter Day Saints.

The stewardship plan is the topic of discussion, and it is meeting with the approval of the entire group.

We hope to have a branch organized here as soon as possible. Unity and much faith have been manifested, and we hope for God's blessings to continue with us.

JAMES O. BEST.

Stockton, California

Our sacramental service had about the usual attendance and was a very peaceable and enjoyable meeting. Two were spoken to through the Spirit and given words of comfort and cheer.

The Department of Women served an enchilada supper on the 15th. The proceeds went to help pay for the floor covering which has just been purchased for the upper auditorium at a cost of about $300. It will take several more to finish paying for it, but it has long been needed and will prove a source of comfort and enjoyment for years to come.

At the present time, everything in a financial way is being put aside, and the Graceland College drive is on. This branch is determined to meet their quota, no matter how hard it may seem to do so.

The Sunday school rally, which was held on October 25, was quite a success. A good crowd was present, several of whom were visitors. A nice program was given by the various classes and enjoyed by all present. The decoration of flags and an abundance of flowers made a very pretty setting for the occasion. Brother S. E. Frazier of Modesto delivered the morning talk.

We hope much interest has been revived.

Battle Creek, Michigan

November 3.—The Saints here are striving to let the gospel banner float through the trial and discouragements encountered. Only a few attend church services, but as a rule we are blessed with the presence of the Spirit.

Elder Blett, of Grand Rapids, Michigan, was here a short time ago and gave us some fine sermons on Sunday. One remark he made has left a very strong impression on my mind. In speaking of the sifting time which is upon us, he said the Saints should hang onto the rim of the sieve. I for one want to hang to the rim. We are left without a shepherd in this branch, and all are trusting the Lord will send us some one to lead us soon.

One night, just after returning from the reunion, I could not sleep well. I was thinking of the wonderful things I had heard, and while meditating I fell asleep for just a short time. I found myself in a crowd of Saints. I did not recognize who they were, as all their faces had a heavenly appearance. All were gathered at a long table, eating. After we had finished eating, we all went to a small church, and I wondered how so many were going to find room in that little building. But they managed to crowd in. After they had sung a song, a man came up to me with something in his hands which looked like a large calendar. He said to me, "Now, Sister Watson, I am going to lecture, and when I mention Brother Smith's name I want you to turn this leaf over.'

He showed me how to turn this leaf, and as he did so I saw the old prophet, with his long beard, just as I had seen him in pictures. He was sitting in the center of a small group of men.

The person who had spoken to me disappeared into a small room off the main auditorium where the crowd was gathered, and all at once I heard a voice say, "Brother Smith." I turned the page, just as he had shown me, and behold the same group was there, only Brother F. M. Smith was sitting in the place where Brother Joseph had sat.

I awoke after that, and the Spirit of God rested upon me. It seemed that I was spellbound, and I was made to know that Brother F. M. Smith is in the right place.

I have a stronger desire to live faithful to the end.

MRS ADDIE WATSON.

Stewardships and Graceland Are the Themes

WOODBINE, IOWA, November 2.—A committee of several of our young brothers has been appointed to make the Graceland endowment drive, and they are earnestly and enthusiastically "on the job." To date nearly seven hundred dollars have been subscribed, with quite a percentage of it cash.

Brother C. B. Woodstock surprised us by calling over the phone Saturday evening that he would be with us Sunday all day, and Monday evening if we so desired. Of course we were pleased to have him come, as he always has so many new and good thoughts to present. His talk on the Graceland endowment was very much appreciated; also one on stewardships in the home, or a consecration of our homes and our lives that we may be worthy to assist in Zion's redemption to the full.

Stewardships have been the theme of the preaching services the past month, and speakers as well as hearers can testify that God's power was very noticeably manifest in the messages they brought, thus evidencing that this plan is in harmony with the divine will and mind.

The young people report a very enjoyable, yet spooky Halloween party in the church basement. There was an attendance of nearly fifty, with a number of regrets from others because of not being permitted to be present.

Seattle Young People in Convention

No doubt a little news of our convention in Seattle will be of interest. It was the first young people's convention for this district, and all were very anxious for it to be a success. Well, it certainly was a great feast of good things. The Seattle church was taxed to its capacity the first meeting, and every meeting through the convention was well attended.

We surely did make good use of President F. M. Smith while here, and he was ready for the job and certainly did do good for the cause in this district. I cannot say how much good he has done, for the future will tell better. Never have I heard the program of this church presented in clearer tones than he gave it to us. He just sent his message home so clear and forceful that all who would could see he is on the right track. Surely, he is the right man for the place and a true servant of God.

The question meeting Sunday afternoon lasted over two hours and ranged in questions from dance to centralization of power and insurances, and most of all along the line of stewardships. It was a fine meeting, and many puzzles were revealed that no longer trouble the children of God here.

My meeting that was to begin here Monday night was postponed until Thursday evening to give the sisters a chance to rest. You see the sisters of this branch served the meals for the convention, and it was strenuous work for them, and we felt it best to grant their request to wait until the latter end of the week and then to get a good start for Sunday. So I am still here and will be busy getting ready for work. Glad to be in the service and feel greatly helped by associating with Brother Fred. Always glad to be with the servants of God. Ever pressing onward,

A. C. MARTIN.

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Eastern Iowa District and the Endowment

WATERLOO, IOWA, November 4.—Elder Leonard Houghton, our district missionary, has been holding a series of meetings here in the interest of stewardships, presenting the need of all of us conforming our lives to Zionic principles. Much good advice and valuable information were given the members.

A goodly number of Saints from Oelwein Branch visited with us on October 25, our rally day for the Graceland endowment fund. The Saints here appreciate the efforts of our missionaries and visitors, and indorse the cause they represent. We extend our thanks accordingly.

We also enjoyed the presence of three field workers from Graceland College November 1, instructing us more fully in the work of the college in educating the young for greater usefulness in serving the church. Elder E. A. Davis, district president, and several of the Oelwein Saints also met with us at this time.

The Religio gave a Halloween entertainment Friday evening, October 30, at the home of Brother and Sister W. H. Hinds. A good attendance was had and a social time enjoyed.

The Saints here went over the top in their endowment pledges.

Minden City, Michigan

October 29.—The month of September was spent in gathering in the remnants of the summer's grain and fruit into places of safety from Jack Frost. But through the turmoil of life and hard labor performed daily, all looked forward with glad hearts to the Sabbath Day set apart for rest, and assembled themselves in the house of God to receive strength and courage for the battles of another week.

The theme of our meetings for the month of October was stewardships. We believe it is not fully understood by all, and it will be necessary to make many things plain so that all may comprehend it as it should be. Then they will be able to fall in line. It is a wonderful plan, but until we become fully converted it will be impossible to see it operate successfully. There must be a whole-hearted service to God and man, and then all things will work together. Until those conditions are realized Zion can never be redeemed. All selfish and carnal natures must be crucified and our hearts filled with the pure love of God; then that condition will be reached where the commandments of the Lord will be obeyed.

I pray that we, a small handful of God's children, will live so we can hear the welcome plaudit, "Well done." Our branch president, Elder Willard Parks, is earnest and sincere in trying to help his flock to do right.

The Department of Women has taken up aid work along with their study, and it has proved successful, as more of the sisters are becoming interested and active in the work. On October 8 they gave a harvest home supper, their first attempt along that line, and the proceeds netted something over $60. The money will be used for putting electric lights in the church and other necessary wants.

MRS. A. GRENEISEN.

Good Conference at Dow City

DOW CITY, IOWA, November 2.—It is interesting to read the various contributions to the SAINTS' HERALD, so I thought others might be glad to hear from this place.

We were pleased to entertain the conference of the Gallands Grove District October 24 and 25. There was a good attendance, seating room being at a premium Saturday night and at the Sunday meetings.

We were favored with a fine program Saturday night, and some inspiring sermons from Brother F. T. Mussell and Brother W. A. Smith.

Our Sunday school is presided over by Elder J. L. Butterworth, and our Religio by Brother E. B. Justice. We are blessed with a splendid group of young ladies, but most of them are teachers; consequently are very busy and are taken away from services, especially Sunday evenings, which makes it very difficult to keep up the Religio programs.

Brother F. T. Mussell was with us November 1 to render what assistance he could in helping to get the Graceland endowment drive under way. However, it was announced Sunday evening that one fourth of our quota had been subscribed.

JESSIE PEARSALL.

Young People in Convention

CENTRALIA, WASHINGTON, October 25.—The young people's convention of the Seattle and British Columbia District, held in Seattle October 23, 24, and 25, was attended by a good representation of members from Seattle, Everett, Puyallup, Centralia, Hoquaim, Bellingham, Tacoma, Roslyn, Lynden, Enumclaw, Bremerton, Beach, Vancouver, and Olympia, Washington. The following Canadian branches were represented: New Westminster, Vancouver, Chilliwack, and Hammond. Visitors were also registered from Portland and Silverton, Oregon; Spokane, Washington; Des Moines, Iowa; and Denver, Colorado.

The time was well occupied with preaching, lectures, study hours, question meetings, and prayer meetings, all of which were conducted by President F. M. Smith.

The convention opened with District President M. H. Cook in charge. Addresses of welcome were given by D. S. McDole, president of Seattle Branch, and Medell Brown, president of the local Department of Recreation and Expression. Granville L. Swenson, superintendent in the district, presented to Chilliwack, British Columbia, and Hoquaim, Washington, locals two beautiful oil paintings by George H. Davis of Everett, entitled, "This year we sail Zionward—which is our course," and "Onward and upward." These were awarded as merits for prompt response by these locals in turning in their quota for convention expenses.

The first address by President Smith was crystallized in the expression, "Get thy spindle and thy distaff ready, and God will give thee flax," which became the keynote of the convention. The interest of the convention was centered in the study of Zion, and more particularly in stewardships, as ably presented by President Smith. Because of his deep interest and broad understanding of his subject, it was presented in a way that was a revelation to most of those who heard, and inspired them with a desire to study and qualify for real service in Zion. The most interesting and concrete definition of Zion was given by Brother Smith in the following outline:

I. Zion—a people.
  a. Pure in heart.
    1. Based on spirituality and personal righteousness.
  b. Attainment of godliness.
    1. Logical reason for gathering.
II. Zion—a land.
  a. Consecrated and designated.
  b. Redeemed land.
    1. Made holy by use to God.
    2. Occupied by a righteous people.
III. Zion—the city.
  a. Center place of activities—perfection.
IV. Zion—a code of laws.
  a. System of rules or government.
  b. Liberty a result of obedience to law.
V. Zion—an organized society.
  a. In which the will of God shall be done.
  b. A condition to which God may send his Son.
    Summary: "Our task is obtaining Zion."

Seattle local very ably entertained the many visitors who were within her gates for the convention. Special mention must be given the Department of Women, who not only succeeded in housing the many visitors but served meals in the basement of the church, which is equipped for that

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purpose. A tour of Seattle, led by Sister D. S. McDole, was a part of the program which was greatly enjoyed by all.

The first young people's convention of this district was a complete success in every way. The district also wishes to express appreciation of the work of Brother M. H. Cook, district president, and District Missionary A. C. Martin, who assisted in making the convention a success. We feel if we can take to heart the admonition given at the convention, to be more humble in spirit and more earnest in prayer, we can hope to be a real factor in directing our ship Zionward. MELVA L. WARD.

Church Dedicated at Boone

BOONE, IOWA.—The Saints of Boone are still alive and striving to keep their shoulders to the wheel.

On Sunday, September 27, an all-day meeting was held, the main feature being the dedication of the church. Apostle J. F. Garver was the speaker.

The church was erected in 1915, at which time it seemed an impossible undertaking for such a few, as the church cost nearly $11,000. However, Branch President C. Malcor, with his colaborers, lost no opportunity in raising the necessary funds, though it meant sacrifice on the part of many. It was done cheerfully, and only those who have had like experiences can know the appreciation felt by Brother Malcor and the members when the building could be dedicated, free from debt.

The main part of the building was paid for some three years ago, but the basement was not finished until the spring of 1923, when Brother John A. Dowker came to hold a series of meetings and encouraged the Saints to finish the church. And everybody worked. Brother Dowker did carpenter work, wielded the paint brush, and preached every night. Many were baptized.

The Department of Women has assisted greatly in raising money to help pay for the church, holding bazaars, food sales, apron sales, taking subscriptions for *McCall's Magazine*, etc. They have also found friends among the nonmembers who have helped us.

The Saints now are preparing for the drive for the Graceland College endowment fund and the home-coming on November 8.

On October 25 Elder W. D. Tordoff, district missionary, closed a three-week series of meetings, during which time much interest was shown, both on the part of the members and the nonmembers. Four were baptized, and more were converted, but were hindered from being baptized because of existing circumstances. The attendance was very regular from night to night, even on the part of the young people, though there were many amusements to lure them elsewhere. This was especially gratifying to Brother Tordoff.

Brother Tordoff is a good, all-around missionary, and is appreciative of the good in everybody. He is of a spiritual mind and is always ready to help in any way. His help in the music, by his good voice and his guitar, was more than he knew. Surely much good seed was sown, and the Saints of Boone are hoping for an early harvest and for his return soon.

Much good was accomplished by the many get-together times had during the meetings, the singing of old songs, etc. The many stunts made us think of our school days and forget the cares, hence put us more in tune to receive of the good given through the forceful sermons from night to night. To see three of the priesthood, with another brother, playing football with their noses and an English walnut, was enough to make us forget our cares, though Brother Malcor carried a sore nose for a day or so.

Brother Tordoff talked to the Temple Builders one evening before church, giving helpful suggestions. He also conducted a class in stewardships in the Department of Women on three different occasions.

The district Religio rally day and the Perry home-coming broke into the Sunday services somewhat, but much good was accomplished there. Boone home-coming will be Sunday, November 8, and we feel that we are in better spirit to enjoy it from having had Brother Tordoff with us. A nonmember was heard to say, "That man made things plainer than I ever heard, and I believe every word he said."

The team chosen for the Des Moines District, to preach one night in each branch of the district on the Graceland College endowment, is Elders W. D. Tordoff and Roy Cheville. We expect them on Wednesday evening, the fourth of November. MRS. J. F. JOHNSON.

Portland District Young People's Convention

PORTLAND, OREGON, November 3.—The Portland District young people's convention which convened here Friday, Saturday, and Sunday, October 30 to November 1, was a complete success from every angle.

It is estimated that nearly half of the members of the district were present. Some came, also, from the Seattle and British Columbia District.

President Frederick M. Smith was the speaker at all meetings, and his sermons and lectures were greatly appreciated by young and old. The convention voted unanimously to support the program of the church as adopted by last General Conference. They also decided by unanimous vote to hold a convention next year and expressed the hope that President Smith would be present.

Considerable prejudice was dispelled by his meeting with us at this time and many false conceptions were corrected.

The Graceland stewardship-endowment fund drive is well under way here. The Bishop's agent informs us that over $1,200 have already been subscribed, and the work is barely started. We are going over the top and then some.

Saturday evening, October 17, a double wedding took place at the church. Miss Lila Smith, daughter of Mr. and Mrs. William Smith, was united in marriage to Albert Livingston, and Miss Eunice Smith to Henry L. Livingston. The Smith sisters were active workers in the departments of the local church and members of the Portland choir. The young men, brothers, hold the Aaronic priesthood and are active in church work also. The ceremony was quite an elaborate affair, and the church was filled with relatives and friends, the latter being many. We wish that their married life will be long and happy, and that they will remain active in church work and true to their covenants with God.

Enjoys Visit of Apostle Gillen

OAKLAND, CALIFORNIA, November 3.—An opportunity to enter in and feast upon the "good things of the kingdom is the privilege of all Saints, but it is not often we have the pleasure of partaking of such divine food as was served us by Apostle J. A. Gillen last Sunday, and it is doubtful if there were any who attended the services who did not go home with a better understanding of the will of God and a greater determination to live according to the law.

We are also blessed with a splendid and efficient pastor in Brother Virgil B. Etzenhouser, who with his faithful assistants, is doing splendid work. We look forward to a profitable and spiritual development.

The attendance, while not what we would like it to be, is very good, and the interest manifested forecasts a successful future for Oakland. MARK H. FONDA.

Correction

The HERALD for November 4 contained a letter from Owen Sound, Ontario, which stated that news had been received of the death of Brother Harvey Sagle, of Manitoulin Island. It was not Brother Sagle who was taken, but his child. The Saints extend their sympathy to the bereaved family.

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Far West Stake

Members of the priesthood will please remember that the second annual priesthood conference will convene at Cameron, Missouri, on Friday night, November 20, and will continue over Saturday and Sunday. President F. M. Smith and Presiding Bishop A. Carmichael are expected to be present on this occasion.

First Saint Joseph

Under the supervision of Brethren Cecil Schmid and Gilbert Bowser the Department of Sunday School conducted a special home-coming service on Sunday, November 1. Quite a goodly number of people were in attendance, and an enjoyable time was had by all.

Immediately following the Sunday school, an excellent sacramental and prayer service was held in the upper auditorium of the church. The Spirit of the Master was present in great power. At the opening of the service Patriarch J. A. Gunsolley addressed the Saints, laying particular stress on the advantages and necessity of the endowment drive. Toward the close of the meeting the committee distributed pledge cards, and the result of the morning's efforts exceeded all expectations, the $1,000 mark being passed within a very few minutes. At the close of the evening services First Saint Joseph had exceeded its quota by some five hundred dollars, and are still going strong.

Second Saint Joseph

Elder J. A. Gunsolley preached to the Saints at the Second Church on Thursday and Friday, November 5 and 6. Quite an interesting audience turned out to greet him on each occasion.

Patriarch Gomer T. Griffiths is to begin a series of meetings on Sunday, November 15, to last over a week. It is hoped that his efforts will inspire the Saints to a greater activity.

Third Saint Joseph

Sacrament was served on the morning of November 1, the branch pastor presiding. Bishop Milo Burnett was the speaker at the evening hour. This proved to be a very spiritual meeting; many eyes were dimmed with tears, so great was the power of the Spirit.

Kingston

A report from Kingston shows that the Saints there are enjoying the fruits of the Spirit in their little branch. The prayer meetings of late have been exceptionally good. This is a sure sign that they are on the upward move.

Several good sermons were delivered during the month of October by Brethren Charles Wood, James Dawson, Albert Place, and Charles Cravens.

The infant child of Brother and Sister Floyd Castleman was buried on October 5. The parents were permitted to enjoy its presence but a few days ere it was taken home to its Maker.

The Department of Women met at the homes of Sisters Gertie Bratcher and James Dawson during October, the meetings being exceptionally good.

An interesting debate was held at the close of the Religio hour on Sunday, October 18. Subject under discussion, "Resolved that it is easier for a Latter Day Saint to do good than evil." Affirmative: James Dawson, Charles Morton, jr., and Jannie Baker. Negative: Charles Wood, Maud Dawson, Douglas McPeek. Good points were brought out by both sides.

Far West

On October 25 Branch President Giles Koger preached both morning and evening. In the evening a Religio program was provided by those whose names begin with "G"—George Peterson, Grace Shaw, and Giles Koger.

November 1 a good prayer and sacrament meeting was held in the forenoon in charge of Brother Hiram McKee, and an interesting sermon was delivered at night by Howard McKee. Those who attended Religio were entertained by a recitation from little Hiram Hale, a reading of some fine poetry by Howard McKee, and a good reading by Sister George Peterson.

Mrs. M. M. German is home from the Sanitarium. She is getting along fairly well, but is still very weak.

Sister Eva Peterson left for Independence recently where she expects to take nurse's training.

The Temple Builders gave a masked Halloween party on Friday night, October 30, at the home of their leader, Mrs. Mollie Gover. A pleasant time was had by all who attended.

Maple Grove

Maple Grove continues to move forward regardless of inclement weather. During October services were held each Sunday with a fair attendance, the preaching being by the local force composed of Brethren Hovenga, Hinderks, Piepergerdes, and Hamann.

The Department of Woment under the leadership of Sister E. O. Hinderks has been very busy during the past month making useful articles to be used in the Independence Sanitarium. In addition to this they have been doing some local charity work. May rich blessings attend their endeavors.

Sister Asa Beers, who has been under the care of skilled physicians for some time past, is no better at present. Sister Beers needs the prayers of the Saints.

Oakdale

The frequent rains this fall have cut the attendance at services. Some Sundays the wagons and carriages and teams were the only "cars" that could get through the mud.

The interior of the church looks better since it has been newly decorated. The ladies' aid should receive most of the credit for raising the funds for this purpose. They meet as as often as possible under the leadership of Sister J. W. Vernon.

Brother and Sister Hershey have recently moved to Independence, where they purchased a lot and are building a home. Brother Wallace Diem and family are living on the farm vacated by them.

Elders J. Hovenga and Moses Hinderks of Stewartsville were the speakers on October 11. Two interesting services were held by them. On account of bad roads these brethren were compelled to return to Stewartsville before the evening service.

Sister Jane Pickering has been visiting her niece, Mrs. Mabel Ford, and other relatives and friends.

Brother Alva Beckman has returned from a trip to Canada, where he has been visiting with relatives and friends.

The Oakdale Saints were invited to Kingston on Monday evening, November 2, to hear Elder H. L. Barto. Those who attended feel amply repaid for their efforts.

Brother and Sister Sam Harding of Cameron attended the sacramental service November 1.

Edgerton Junction

On October 25 Elder E. O. Hinderks, in company with the stake president, O. Salisbury, met with the Saints at Edgerton Junction and conducted services at eleven a. m. and half past two in the afternoon. The regular evening service was abandoned on account of the weather. In the evening these two brethren busied themselves at the home of Brother and Sister G. W. Mauzey, where they discussed the subject of stewardships with a small but interested gathering.

Richmond

The last Sunday in October found Brethren J. E. Hovenga and Moses Hinderks of the stake bishopric with the Saints at Richmond and other branches in the adjacent territory, where they preached and talked stewardships. They report an excellent interest.

Bedison

On October 4 sacrament was served under the supervision of Brethren R. Lorensen, E. S. Fannon, and Ed. Jensen.

Elder O. Salisbury visited Bedison on October 11 and conducted three services: preaching at eleven o'clock, round

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table at two o'clock for the purpose of discussing current church problems, and preaching again at night.

E. S. Fannon occupied at the morning hour on the 18th. No services were held in the evening.

Elder R. Lorensen was the speaker in the morning of October 25, and Brother Alec Jensen in the evening.

Guilford

The branch and entire community at Guilford was saddened by the death of Brother John R. Nelson who passed away on October 26. He leaves a wife and two children. Brother Nelson had been a member of the church for forty-one years.

The Methodist people held a series of services lasting over two weeks and closing on Sunday, November 1. The Reverend Mosley, of Kansas City, Missouri, officiated at these meetings. His sermons on morals and devotion were high, but they did not have the ring of the Old Jerusalem Gospel.

Patriarch J. A. Gunsolley visited Guilford on Sunday, November 1, in the interest of the Graceland College endowment campaign. All who were permitted to hear Brother Gunsolley expressed themselves as being determined to serve the church to the best of their understanding and ability.

Lamoni Stake

Lamoni

Sunday, November 2, was a busy day at the Brick Church. The priesthood met in the lower auditorium at 8 o'clock in the morning for their monthly prayer service. An excellent spirit prevailed during the entire session. Sunday school was held at the usual hour, and at quarter of eleven the Saints gathered in the upper auditorium for the communion service. A large audience was present, and an excellent meeting followed the work of the previous week, during which time the people of Lamoni had subscribed $17,305 for the endowment fund.

A number of visitors were present, among whom were F. M. McDowell of the First Presidency and M. H. Siegfried of the Presiding Bishopric, both of whom assisted in the service. F. B. Blair, bishop of Kansas City Stake, and Sister M. A. Etzenhouser were in the audience and spoke during the service. Religio convened at quarter of seven, and at quarter of eight a special program was given in celebration of the successful culmination of the endowment drive in Lamoni.

The program was opened by a sacred concert by the Lamoni-Graceland Oratorio Society under direction of Miss Mabel Carlile as follows: A number by the chorus, Miss Doris Gieselman taking the solo part, Mrs. Everett Bowser at the piano.

Ladies' quartet, Mrs. Walter Walden, Miss Mabel Carlile, Mrs. Arthur Derry, and Mrs. J. H. Anthony, accompanied by Fields Jones in a bass solo part, Rae Lysinger at the piano.

A violin solo by Emma Snead, piano accompaniment by Gertrude White.

A number by the A Cappella Chorus. A duet by Mrs. Walter Walden and Miss Lena Wells with chorus.

The concert was of a very high order.

G. W. Blair had charge of the meeting, introducing as the first speaker, Oscar Anderson. Mr. Anderson talked on the success of the endowment from the viewpoint of the contributor. He told of the necessity of the endowment and of the pleasure of giving to a cause so universally indorsed. He emphasized the fact that the people of the town not members of the church had contributed as willingly as those inside. Graceland never saw a brighter day, he said.

At the close of this speech the choir sang, "Graceland, happy Graceland."

Blanche Edwards spoke from the standpoint of the church. From the beginning, she said, man has been instilled with a desire to help the Creator make men in his image. All other desires should be subservient to this one aim, the development of men and women. The stewardship plan as outlined by the church is an important means to this end, and for this reason Miss Edwards spoke in hearty support of the plan and rejoiced at the result of the drive, since it enabled the church to take a big step toward the establishment of stewardships: "The splendid spirit with which the drive is progressing means much. To the branch it gives renewed hope; to the business men a demonstration that we are in earnest; to the general church an opportunity to carry out its program. It has united the smaller branches in a common cause; has offered all an opportunity to put away selfishness and petty jealousies, to learn to know each other better and to come closer to God."

The choir followed by singing "Graceland forever."

President Briggs then took up the subject of the endowment from the college angle. He read as an introduction the story of "The valley of the shriveled heart."

President Briggs said, "Education is not going to school, but rather education consists in making right choices. The church has chosen well in the establishment of Graceland and in subscribing the endowment fund." He read the following quotation from the oration of Graceland's first graduate, Frederick M. Smith, delivered at the commencement of 1898. The prophecy has received fulfillment in the response of the church to the college in the matter of the endowment. The quotation follows:

"Graceland may be a failure; it may be none will help sustain her. It might, left to itself, like the sick, hunger-weakened pauper, who falls by the wayside and dies unbefriended and alone, sink into the oblivion of memory and be buried 'neath the debris of frustrated hopes and shattered dreams of success. But no! it cannot be! Graceland cannot, must not fail! That beautiful building on the hill empty, or tenanted by others than Graceland students, would be an indelible blot on the history sheets of the people who founded it. She is not a pauper; she is the child of a people who will not desert her. Her support must be forthcoming. At her pinnacle must float still that glorious emblem. Behind her walls must be diffused still the principles that will send from her hundreds who will rise in their gratitude and call her blessed. She must be the pride and joy of the hundreds who, recognizing the uniqueness of her mission, will generously support her in her noble work."

The meeting closed with congregational singing and benediction by J. A. Lane, who also offered the invocation.

Roy Cheville of the stake presidency has been in the Des Moines District the past week, helping them with the endowment campaign.

Elder Lonzo Jones spoke at Chariton last Sunday evening in the interest of Graceland College.

Hiteman

The Sunday school met at a quarter of ten, and at eleven o'clock the Saints gathered for the sacramental service. At seven p. m. a College Day program was held at the church, with Branch President William Wilson in charge. Hymn number 179 was sung for opening, and Brother M. M. Turpen offered prayer, after which the following program was given:

Graceland College Song, Ladies' chorus.
Piano solo, Miss Mary Jane Marshall.
Reading, Miss Nell Morgan.
College song, Group of girls.
Poem, Miss Edith Van Buskirk.
Whistling solo, Miss Charlotte Bateman.
Poem, Miss Elizabeth Allison.
Sermon, Elder W. E. Prall.
College song, Ladies' chorus.
Vocal duet, Mr. and Mrs. J. F. Wilkinson.
Song, Ladies' chorus.
Benediction, Elder M. M. Turpen.

Following this service the Saints put forth an effort to complete their part in the endowment campaign, and when they stopped to count the results they found they had oversubscribed their quota of $650 to the amount of $15. All went home very happy in the thought that Hiteman had succeeded in doing its full part in the campaign.

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Central Chicago Branch

CHICAGO, ILLINOIS.—The first item of interest this month was the midweek prayer service, which was a one hundred per cent meeting—every person present taking part.

On the second Wednesday two were baptized, little Bruce Bell and Mrs. Anna Tobon, daughter of Sister Rachel Knox.

On the third Wednesday our beloved Sister Schram, mother of Sister Carpenter, passed to her reward. The Department of Women lost an ardent supporter, but we are glad our dear sister is beyond the suffering which was her portion at the last. Brother Christy conducted the funeral service; and all present, especially those not of our faith, seemed deeply impressed by the wonderful sermon which he preached.

On the 15th, a reception and pantry shower for Missionary Frank B. Almond and family was held in the church. They are to reside in Forest Park, 906 Thomas Street.

On the 16th, 17th, and 18th we closed our doors and attended the young people's convention of the district, receiving much strength and encouragement thereby.

Those not attending Religio are missing some very interesting discussions in the classes. The programs, too, are highly entertaining, the one given by Brother Ray Hurst last Friday night being especially worthy of mention.

On October 22 the Nautilus Club gave a box social, at which they cleared over fifty dollars for the building fund.

The women are working overtime for the bazaar, which is to be held the first week in December.

Little by little we are adding to the building fund, and we hope ere long to have a neat, clean little spot in which to worship our heavenly Father.

Holden Stake

Holden stake conference met in its thirty-first session at Grandview, Missouri, on October 17 and 18, 1925. The first service was devotional and seasoned with much of the Spirit. Brethren F. A. McWethy and J. D. Gault were in charge. This prayer service was fused into the business meeting which followed and was a splendid preparatory service.

The stake presidency were chosen to preside and make all arrangements for the conference, completing the organization of the same. Brethren J. A. Koehler, G. W. Beebe, and D. J. Krahl, committee on stake rules, asked more specific instructions as to what was expected of them. The conference instructed the committee as follows: "That this committee be authorized to prepare and present to the conference a general outline of the workings of the stake and that they present rules for the government of local groups in harmony with our present stake organization, calling attention to the present rules which are now obsolete or need revision."

The stake presidency reported as follows: "The presidency come to you with a message of good cheer, augmented by the hope of an early realization of the operation of Zion's laws for which we have long prayed.

"To every Saint who is really interested in the redemption, this should mean a brighter day. The endeavor of each Saint should be to lend a hand in bringing this about. The church has by conference action ordered us to move forward. Many of the Saints are prayerfully studying to make themselves wise, intelligent stewards. Every Saint should do so, that we may all understandingly enter in upon the work.

"This is the time of 'restitution of all things which God hath spoken by the mouth of his holy prophets since the world began.' Zion is one of the things spoken of which is to be restored. The Lord has given us the plan and an object lesson in the work of Enoch, which shows it can be accomplished. What more need we? Let us each go forward.

"There is a sifting time. It may be here now. The sieves of God in their shaking will prove whether we are of the true wheat.

"There will be difference of opinion until 'that which is perfect is come.' The Lord knew this and gave definite counsel along this line in section 122, paragraphs 16 and 17: 'And now I say unto you mine elders, apostles and high priests of my church, Continue ye in the ministry unto which you have been called; and if ye cannot fully agree on all points of the law, be patient and be not contentious; so far as you can agree work together without heat, confusion, or malice. Ye are equal in worth of position and place in the work of the church; and if in honor ye shall prefer one another, ye will not strive for precedence or place in duty or privilege, and shall be blessed of me. Yea verily, thus saith the Lord, unto the elders of the church; continue in steadfastness and faith. Let nothing separate you from each other and the work whereunto you have been called; and I will be with you by my Spirit and presence of power unto the end. Amen.'

"By accepting this revelation we agreed to the advice given. May none of us so soon forget, but with our efforts centered against the common enemy of all souls move trustfully onward to the accomplishment of the work intrusted."

The stake presidency's report also gave a detailed report as to the present condition of the work in each of the congregations in the stake. Oral report was received from the stake bishopric. Also reports were read from the stake Sunday school superintendent, stake recorder, and elder's quorum. The committee on the Square Deal Dining Hall, which is conducted at the state fair, reported a total gain of $1,200.17. Brother W. S. Macrae had been selected by the committee as manager for this year. Helpers from nineteen different places contributed labor. A vote of thanks was extended to Brother Macrae and his coworkers for their splendid work.

The following officers were sustained and elected for the year: D. J. Krahl, W. S. Macrae, and F. A. McWethy as stake presidency; J. A. Koehler and C. F. Scarcliff, stake bishopric; Blanche Christenson, stake secretary; Lucille Kittinger, stake recorder; Lola A. Johnson, stake musical director; C. F. Scarcliff, stake Sunday school superintendent; R. F. Moorman, assistant; Sister D. J. Krahl, superintendent of the Department of Women; W. S. Macrae, stake historian; committee on dining hall, consisting of stake presidency and stake bishopric, were also sustained as committee of next year. Brother E. A. Curtis was chosen superintendent of the Department of Recreation and Expression.

Saturday evening a program was given consisting of musical numbers and addresses by the superintendents of the departments, which were very well received. Address was also given Saturday afternoon by Sister Anna Friend Roberts, on cradle roll work.

Prayer meeting was held Sunday morning and was a splendid service. Brethren Macrae, McWethy, and Burgess were in charge. The stake Sunday school superintendent and local superintendent of Grandview had charge of the Sunday school hour. The department superintendents met the workers of their respective departments in classes. Preaching at the eleven o'clock hour by Bishop M. H. Siegfried. In the afternoon the following brethren were ordained: John Z. Linder of Grandview to the office of teacher, and the following brethren to the office of deacon: Charles A. Mills of Blue Springs; Ralph G. Baker of Holden; Oren Bowers of Holden. Brethren M. H. Siegfried, C. F. Scarcliff, W. S. Macrae, and D. J. Krahl officiating. Authorization was voted for the ordination of Brother Thomas L. McCormick of Marshall to the office of elder.

An address was given by Brother J. A. Koehler on the college endowment and stewardship program of the church. A round table was conducted at the close of his talk.

The Saints of Grandview provided meals for the conference visitors in the lower auditorium of the church in a very acceptable manner. The conference expressed their unanimous thanks for the entertainment extended. It was a splendid conference in which much of the Holy Spirit was enjoyed

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by the Saints. Adjourned to meet at Holden subject to the call of the stake presidency.

Knobnoster

Pastor R. E. Burgess attended the stake conference held at Grandview October 17 and 18 and reports a very harmonious and spiritual conference.

Sister Earl Ross, who was recently operated on at the Independence Sanitarium, is slowly improving.

Sister Harriet Redfield of Independence has been visiting her daughters, Sister F. N. Mortimore and Sister Ernest Moorman, for the last two months.

Brother and Sister Hugh Port are rejoicing over the arrival of a baby girl, and Brother and Sister Moorman report the birth of a baby boy in their home.

Brother Ernest Weeks was severely injured last week while working on the section here. He is in a hospital in Saint Louis, and we hope for his speedy recovery.

Brother and Sister Frank Weber have moved to Knobnoster from Independence, and we are hopeful they will take up permanent residence.

Our meetings are attended by the good Spirit, which is very encouraging. The sacramental service November 1 was of an uplifting nature, the Lord being with us in power, speaking to us words of comfort; causing us to rejoice in the blessed gospel of the latter days. Brother Ammon White was with us. At noon a basket dinner was served. Brother White preached afternoon and evening.

We are busy raising our college endowment. Knobnoster's quota is $500.

Atherton

October 11, Elder E. A. Curtis, one of our missionaries, began a series of meetings at Atherton and continued until November 1, closing with the evening service.

In the afternoon of November 1 six were baptized: a mother and her two daughters, another lady, and two other children. Several visitors were present from Sibley, who brought their filled baskets to be placed along with the baskets of the Atherton Saints. Together they spread their dinner on an improvised table in the hall. Prior to this event we had our Sunday school and a very good sacramental service. After the baptism in the afternoon we again assembled in the hall and listened to a sermon by Brother E. T. Atwell. Special music by Brother Albert Brackenbury. At the close of this hour the confirmation took place.

All were greatly benefited by the meetings held by Brother Curtis. Sister Curtis and boys spent the week-end with the Saints and while here favored us with solos.

At the close of the Friday meeting an hour or so was spent in amusement followed by refreshments.

The sisters of Atherton have earned a reputation as "corn huskers." Brother D. R. Hughes offered the sisters a load of corn if they would husk it. They met on a certain day and husked a big load of corn, thirty-nine bushels, bringing them a little over thirty-one dollars. This amount is to be placed in the church building fund.

May God's will be done on earth as it is in heaven.

Bradner, Ohio

November 6.—At this time local Saints are planning ways and means to go over the top with their Graceland College endowment quota. It is the intention of several of our young people to attend Graceland when their school work is completed here.

We have had with us during the past week Brother Roy Budd, of Independence, Missouri. His presence has been an inspiration to us, and he has created a desire within us to be better servants and to follow closer God's commands. His talks to us were principally on stewardship and tithing. The message he brought to us will long be remembered. It can well be said of Brother Budd that he is truly a man sent of God. Our district president, Franklin Slye, and wife, of Fostoria, Ohio, arranged a Halloween party at their home for the pleasure of Brother Budd, and about thirty of the local Saints were in attendance. The evening was spent with music and games. At a late hour lunch was served, after which all departed for their homes happy, as all Saints are, or should be.

The Department of Women are busy these days making final preparation for their Christmas bazaar, to be held early in December.

The Sabbath school will enter a contest on January 1, 1926, with the other branches in the district competing. Object is to obtain if possible a banner now held by the Oak Harbor School. Attendance, punctuality, new scholars, lesson study, etc., give the desired credits. We hope to win.

Sister E. L. Ulrich has joined her husband in Decatur, Illinois, where she expects to remain during the winter months.

Brother Walter Wirebaugh is spending a few days with his family here, after which he will return to his missionary work in Northern Michigan.

Graceland Chats

Lamoni is always beautiful, but it seems that during the last few weeks she has been particularly lovely with the first snow of the season. As the Californians say, "It is most unusual"; yet unusual as it is this early fall makes the campus very beautiful. The ground has been covered to a depth of five inches; the dark trees are very picturesque against the blue sky.

Graceland is always busy, but certainly these last two weeks she has been busier than for a long time before. This has been on account of the work for the endowment fund and the home-coming of last week. Enthusiasm was mounting higher and higher at the committee meetings held every day, as we steadily crept nearer to the goal. But when the last committee meeting was held, and it was found that Lamoni Stake had raised $21,020, while her quota was $15,000, the joy of the people on the hill knew no bounds.

The Home-Coming

Because of the spirit of great rejoicing, the home-coming was a decided success. Of course the roads were bad, and this had a tendency to lessen the crowd. But those who were fortunate enough to come brought a splendid spirit with them and were greeted by equally fond expressions of the Graceland spirit which assured everyone that there was a good time from beginning to end. On Friday evening the boys from Herald Hall staged a musical comedy, "College days." It was ludicrous in the extreme, and the many funny situations will provide merriment for several months to come. In fact, it will be impossible to forget some parts of that thoroughly amusing burlesque. Saturday morning was devoted to the individual society gatherings. At nine o'clock each literary society gave programs in honor of its returning members. Each was typical of the society and thoroughly enjoyed by former and present members. At half past ten everyone gathered in the chapel for a monstrous mass pep meeting. When we say that John Garver was there and that he talked about football from the point of view of an old-timer, telling of an early team to which he belonged, we are telling what kind of meeting it was. One significant thing that Brother Garver mentioned was that "Graceland has always won every game she has played. By this I do not mean that she has invariably carried off the high score, but she has played a clean game and put into it such splendid effort that every time she has been a winner." We realize that our boys richly deserve this. Football at Graceland is clean through and through.

This was followed by a series of speeches and stunts, all of which served to work up the enthusiasm to the very highest point, until this pep meeting was described as being the cleverest and most successful we have ever had.

Unfortunately from the point of view of scoring, Graceland lost the day, but both teams showed good sportsmanship.

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The Banquet

In the evening, students, alumni, faculty, and friends gathered in the basement of Zimmermann Hall to enjoy a formal dinner together. The boys and girls had worked very hard indeed to make the room attractive; beyond doubt their efforts were crowned with success. Autumn leaves, foliage, cornstalks, etc., ably transformed the usually bare-looking basement into a very attractive dining room. The tables were most artistically arranged, and a delicious three-course dinner was served to over two hundred people. The old gold and navy blue colors were strongly afloat, from the shades of the electric lights down to the last item of the tastefully decorated table. Candlelight was the only illumination allowed during the meal, and from its soft glow the beauty of the scene was made still more impressive.

The toasts of the evening were of the usual high order. The theme running through was that of spirit. "The spirit of my treasure boox," given by Mrs. Lena J. Graham, went straight to the hearts of her hearers, and we all realized how rich were her memories and dear was that treasure box of hers. "The spirit of my other self" was the theme of the toast offered by Mr. Oscar Anderson. Beneath his quiet humor ran a very strong appeal for us to be true to our best selves, the best self that Graceland is doing so much to develop. The final toast was offered by Mr. Morris E. Mortimore, "The spirit of gift grateful." This was Mr. Mortimore's first toast since his return as a member of the Graceland faculty. We were also happy to hear it and most sincerely hope that he will favor us again.

The basement was not heated, so by this time we were pretty well frozen. In spite of the fact, our high enthusiasm and thorough enjoyment kept the blood tingling in our veins, so that at the conclusion of the toasts, the general move was made upstairs and a thoroughly good frolic indulged in. Miss Mabel Carlile was in charge, and everyone had a very jolly time. The guests dispersed at about ten o'clock, but that did not finish the activities of the home-coming, since midnight lunches, slumber parties, and such like were very much the order of the night in honor of visiting friends.

The play was extremely amusing, the game thrilling to a degree, and the dinner very enjoyable, but happy as was each of these occasions, the home-coming had not reached its climax. The really deepest enjoyment came to us on Sunday morning when alumni, faculty, students, and friends met together in the Brick Church for the sacrament. During the last few days it had been most enjoyable to meet with former students out on the hill, but on Sunday morning this enjoyment was increased one hundredfold when we all met together to share in the communion.

A spirit of intense happiness was there. A feeling of deep thankfulness and rejoicing that Lamoni Stake had gone over the top with her quota, and hopes were high that the endowment fund would be raised and the future of Graceland secured. In these circumstances it is not to be wondered at that the meeting was of a very high order.

In the evening a special celebration service was arranged and held in the Brick Church. As is usual, the Lamoni-Graceland Oratorio Society gave its monthly concert from 7.45 until 8.15. This is a feature that is very much looked forward to by the whole of Lamoni. The society has proved its worth in the past and is sustaining with every appearance its worth-while reputation, and although on this occasion critical ears were listening, they were not disappointed. The numbers were enjoyed by all. Brother George W. Blair was in charge of the meeting, and he introduced as the first speaker Brother Oscar Anderson, who spoke from the contributor's point of view on the subject, "What does it mean to the church to have the endowment fund go over?" He was followed by Miss Blanche Edwards from the church's point of view on the same subject. While the third speaker, Brother George N. Briggs, spoke from the point of view of the college.

We hear a great deal about the good old days, but such an experience as that of the last few weeks, although it is hard work, its victory and the vision that it brought of a great work to be accomplished and the fact that all should be participants in the accomplishing of this work made one feel that these days of hope and achievement are infinitely preferable. In these days it is good to be young; it is good to be vigorous; good to have such a program before us; and good to be giving oneself unreservedly to the accomplishing of this program.

Some of our boys and girls are still out on the firing line, working for the raising of the endowment fund. William Collins and Eugene E. Closson are in Northeastern Illinois District. Robert Jones and George Lewis are in Kansas in the Spring River District. Jack Gardner and Bertram Lewis are in Eastern Kansas. Mrs. Minor, Ada Roush, and Cornelius Clifford are in Eastern Iowa, and Roy A. Cheville is working in the Des Moines District.

Very encouraging reports are coming in from these people. One letter says, "Now that we are out in the thick of the fight, we are realizing that the proposition is much bigger than we had at first suspected, but 'you' [Brother George N. Briggs] knew into what you were sending us. You have confidence in us that we will pull through. This makes us determined to do our best. We will work for Graceland forever. You can rely on our doing our best." Such a spirit as this all our boys are carrying with them wherever they go, and with such spirit failure is impossible.

Independence

Stone Church

The young people of the Stone Church and the young people at Liberty Street combined in an early morning prayer meeting at Liberty Street. Brothers Cato, White, Roberts, and Criley were in charge. From various sources reports have come that this was one of the finest prayer meetings the young people have experienced for some time. One young sister at the meeting said it was the best she had ever attended.

At eleven o'clock President Elbert A. Smith continued his personal and practical gospel sermons, the subject being, "Your hands."

He said, There is a certain fascination about the tongue as an instrument of speech. We are interested in current conversation, and books preserve for us the conversation of ages past. John the Beloved made speech a benediction. Paul made it seem divine. J. Danton used it as a flaming torch to lead the mob. Jesus made words life and light. Lucifer with speech made one third the angels sore at God and dissatisfied with heaven. Romance is associated with the heart. History is one long affair of the heart. But when we mention your hands, that may seem a dry subject. But is it?

The helpless hands of babyhood lay hold on love. The hands of old age speak of past toil. They have only strength to pull aside the curtains that conceal the other world. The mature hands of workers feed, clothe, and house the human race. They have wrought all the labors of the past and hold in them the promise of the future. They built the old Jerusalem and will build the new.

First of all, our hands should be given to constructive and productive labor. No thoughtful man could be content with work that does not help humanity. But the man who raises corn, or produces clothing, or builds houses, or does any one of thousands of tasks that serve men may take pride in his work. And under the gospel law of consecration he may be a colaborer with the minister in performing the work of God. Charles Lake was a missionary to the Society Islands. There he gave his life and was buried on a lonely coral island among the natives that he loved. We doubt not that his spirit went to paradise. That same year farmers in Iowa and Missouri with chapped hands husked corn in the cold rain of autumn and sent their tithing to Bishop Kelley. Carpenters with calloused hands built houses for wages and sent their tithing. Bishop Kelley was thus able to support the Island mission. Think you not that these

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men of toil with their hands took hold on eternal life and will share with Charles Lake in celestial glory!

The young people's service in the basement was one of the most successful in several weeks. Elder J. C. Strachan gave the main talk of the morning, using his experience as chemist in water filtration plants as a background for the splendid moral lessons he presented. Two musical numbers, and a story by Lillian Williams completed the program.

At the afternoon prayer service there was an attendance of about two hundred and fifty. Elder I. N. White, who has had charge of these meetings, could not preside on account of serious illness. His condition has been critical at times and has caused his host of friends great anxiety.

Religio was well attended considering the unfavorable weather conditions. The interest in the service as manifested by the collection, as well as by class work and program attention, shows a constant improvement that is most encouraging.

The church was filled for the evening service. A nice musical program had been prepared, and the congregational singing was in charge of Doctor Criley. Apostle John F. Garver was the speaker and delivered a real old-fashioned sermon on "The faith of our fathers." These sermons will be continued throughout the week. There was a splendid attendance of young people out in the audience, and the choir seats were filled with young Saints.

Pastor R. V. Hopkins has been giving a series of lectures to the I X L Sunday school class, which is composed of about seventy-five students. He is speaking on the subject of "The two powers." Next Wednesday Brother Hopkins will meet with the Enoch Hill young people. On Saturday afternoon Brother Hopkins united in marriage at his home Jesse Willard West and Julia Pauline Koehler. Next Sunday morning at eleven o'clock Brother Hopkins will be the speaker at the Spring Branch rally day. It can well be a day of celebration also for Spring Branch as they have gone way over the top in the endowment drive. From these various activities of Brother Hopkins, it is evident that he is gradually getting back in the harness.

Elder C. Ed. Miller preached at Holden, Missouri, at eleven, and at the Old Folks' Home at half past two last Sunday.

Elder F. G. Christie, in charge of Group 24, reports that Wednesday evening they had present of the priesthood three elders, one priest, one teacher, and one deacon.

Christ said, "I will build." The spirit of Christianity is eminently constructive. The Saints partook of that spirit when the church was organized in 1830. They erected a magnificent spiritual building, yet it was "not made with hands." They also erected buildings of wood and of stone which have defied the destructive elements, and they still stand as monuments of those who adopted the motto: "I will build." Never has the church had a more constructive program to carry out than it has to-day. That program has appealed to the Saints, and from reports which are coming in they are determined to help carry it out. Here in Independence the quota of $15,000 assigned us assumed monumental proportions. But the forty-four groups were assigned their group quotas and committees went to work. *The Independence Examiner* for Saturday evening, among other things has this item:

"At a dinner held last night in the annex to the Stone Church, the 152 local campaign solicitors made reports of their first five days' work as such. Of the $15,000 quota it was reported that $13,000 already had been pledged.

"An official report of the meeting says, among other things:

"A large number of their groups reported that their quota had been substantially oversubscribed, one group heading the list with over $1,000 pledged, having been assigned a quota of only $450.

"The banquet was served by the ladies of the Laurel Club, and was beautifully as well as efficiently served.

"Dr. Frank Criley led the singing, and C. Ed. Miller, pastor of the Stone Church, presided. Seated at the speakers' table were also Richard J. Lambert, J. E. Warne, J. M. Baker, W. J. Brewer, Frank Mussell, pastors of other congregations of this church in Independence.

"Also at the speakers' table and responding with short talks were Ronald Smith, formerly of Graceland College and now a member of the teaching faculty at Kansas University; Bishop M. H. Siegfried; Apostle J. F. Garver, Miss Carol Gillen, formerly a Graceland student, but now taking work at Kansas University; and Frank Holmes of Clay Cross, England, formerly a Graceland student, but now teaching in one of the high schools in Nebraska; and J. A. Gardner, general publicity agent for the church.

"The meeting was enthusiastic from start to finish. The solicitors pledged themselves to secure the remaining two thousand dollars of the quota before six o'clock Sunday night so that it could be reported over the radio Independence had not only reached the quota, but substantially oversubscribed it."

The last reports which come in have raised the pledges to over $16,000. So Independence is going strong for Graceland College and stewardships.

The Messiah Choir Begins Its Work

The Saints in Independence and vicinity will be glad to learn that as announced in this column last week, on Sunday afternoon the Messiah Choir met in the Stone Church for its first rehearsal, preparing to give the oratorio, The Messiah, during the Christmas holidays. The chorister and those responsible for the managing of the chorus, are very much encouraged by the start. One hundred and twenty-five were there on the opening day, many more being absent the first day for various reasons. The number is expected to reach at least one hundred and fifty, and if all goes well, which seems certain, this year's performance will be the best ever.

Second Church

Three of the five groups composing Second Church congregation have subscribed or oversubscribed their quotas. Group 16 was the first group in Independence to send in report that her part was accomplished. The two remaining groups are not sanguine of meeting their assignments, but they are doing well and will come very close.

Elder J. M. Robinson has recently been assigned the charge of Group 14, and Elder S. H. Fields has been placed at the head of Group 31.

Sunday morning's young people's prayer service was very successful. The preacher at eleven o'clock was Elder D. A. Whiting, and many favorable comments are heard as to his sermon.

The deacon's quorum met at half past two and after a session of more than an hour joined the priesthood of the section in the stewardship class which is being led by Elder A. K. Dillee.

The evening sermon was by Elder Fred A. Cool on the subject of education. The audience was not normal in size, as many desired to hear Apostle J. F. Garver's opening sermon on the faith of our fathers.

Liberty Street

There was a large attendance at the early prayer meeting, as the young people from the Stone Church met with the Liberty Street young people.

Elder J. W. Davis preached both morning and evening, in the morning on Matthew 7: 21, and at night on "I am God" (Isaiah 26: 9). There was a large attendance in the morning, but in the evening a good many went to the Stone Church to attend the first meeting of the series being held this week by Apostle John F. Garver.

Everyone has been so busy with the endowment drive that almost all regular activities of the week, except the prayer meeting, were suspended. Complete reports of the success of the drive have not been received, but the prospects are that all four groups will go over the top.

Walnut Park

Brother John F. Garver was the eleven o'clock speaker. His sermon on having "vision" should encourage us to keep

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our minds filled with the bright hope of a Zion redeemed and work steadily toward the goal, since, as he says, "The thing you see is the thing you'll be and the thing you'll accomplish."

Brother U. W. Greene preached in the evening on the social conditions of the world, making interesting comparisons between life in the eastern lands he has visited and in our own land.

Little Marion Willey was baptized at the close of the morning prayer meeting by Brother Glaud Smith and confirmed at the eleven o'clock meeting.

Enoch Hill

At eleven o'clock Patriarch Ammon White was the speaker on the perilous conditions of the present time and the need of safeguarding ourselves against them.

In the evening Brother Ralph Farrell spoke on the joy of service, reminding us to "be not overanxious for to-morrow," but to be diligent in the work of to-day.

Although the drive is not yet completed for the Graceland endowment fund, the prospects are that Enoch Hill will go over the top.

East Independence

Brother Alma Friend and Sister Gladys Bailey were married October 24. They are now living in Independence at 1424 West Short Street. A number of their friends planned for them to come to Religio last Friday evening, and at the close of the program they were requested to come forward and meet their many friends. As they did so a table was uncovered disclosing several articles that the Saints wished to present to them. Brother Robert Smith made the presentation speech, and we trust that they may get as much happiness in using the various articles as we all did in planning the surprise.

Sunday morning Brother F. J. Lewis was the speaker. On account of the bad weather there was not such a good attendance. We heard some very favorable comments upon the sermon.

In the evening Brother F. C. Smith interested the Saints with a sermon on stewardships.

One of our groups has gone over the top in the Graceland endowment drive, and we trust that before the week is over the other two groups will do the same.

Englewood

The Department of Women will have a bazaar December 4 at the dining hall, and supper will be served in the evening.

There was one baptism two weeks ago, Little Arlene Sutherland.

Sacramental services last week were well attended, the church being full. Bishop B. J. Scott preached in the evening.

On November 8 Elder John Ely preached in the morning on faith, and Lyman Fike in the evening on repentance.

With a quota of $425, the two groups composing the Englewood congregation went well over the top, $780 having been pledged at last report.

Spring Branch

The Babylonian lion and nearly all the beasts and the image of Daniel's prophecies are now being painted on a large chart being made by Brother Weston for Elder Earl F. Hoisington, of Boise, Idaho.

Our Sunday school is running over in attendance, making it necessary to hold two classes at the home of Brother and Sister Reynolds, near the church. To either enlarge the old church or build a new one is being contemplated.

There is an increased attendance in all the prayer meetings of late, and an improvement spiritually is very noticeable.

Our choir was complimented by the speaker last night. Their earnest way of singing is such that we can all understand the inspiring words of our sacred hymns.

The local ministry are promised to have part in the public preaching.

Several nonmember families are being visited and kindly instructed in our work, and many seem to make these visits welcome.

Increased Attendance Gives Encouragement

MODESTO, CALIFORNIA, November 3.—The Saints here are enthusiastic over the Graceland endowment drive which is now on, and we hope the amount will be raised without any trouble. Most all are willing to do their part.

We are encouraged because the congregation is gradually increasing. Each Sunday it seems there are a few more present. There were fifty-six at Sunday school last Sunday, and more at Religio, and only a short time ago the number was only about half what it is now.

A Halloween social was enjoyed last Friday evening by forty-five people in costume. Pumpkin pie, doughnuts, and coffee were served. The time was spent in games. The basement was beautifully decorated in the season's colors, with lanterns, ghosts, and other things, so it was quite a success, and all had a good time.

The Saints here are generally in good health and spirit. The prayer meetings are fairly well attended. The last sacramental service was good. The communion set had to be enlarged to accommodate the number, so all are hopeful of better things.

One-Day Meeting at the Soo

SAULT SAINTE MARIE, MICHIGAN, October 28.—On Sunday, October 4, a spiritual one-day meeting was held in our little branch. There were three carloads of visitors from Gladstone, Michigan; two from Gaylord including District President Allen Schreur, his daughter, and his brother; also Elder and Sister Dirk Schreur and son. There were several carloads from our neighboring city, Soo, Ontario. Elder Harvey VanDusen, branch president, and Elder R. D. Davis, with their families, were here from Dollar Settlement. Approximately one hundred Saints were present.

At half past nine a most uplifting prayer meeting was held, with Allen Schreur, Dirk Schreur, and R. D. Davis in charge. The spirit of the stewardship plan seemed to have dominion over the meeting, and we are made to feel more and more that the church is beginning to realize what this wonderful plan means to us in bringing about the perfect condition of Zion.

Elder A. M. Boomer, of Wells, Michigan, preached at half past eleven on courage. He showed very plainly that it takes courage to fight the battle of life and live up to the gospel.

After dinner we returned to the church and listened to an intensely interesting sermon on the stewardship plan and its principles by Elder Allen Schreur. He also mentioned the Graceland College endowment, which is before us at this time. Again, at half past four, we were privileged to listen to Elder R. D. Davis, who gave an impressive sermon.

At half past seven in the evening we enjoyed a "heart to heart talk" by Brother Dirk Schreur, and our day of meetings ended with "God be with you till we meet again."

A spiritual feast was enjoyed by all. Our desires were renewed and our faith strengthened. The stewardship plan was made plain, and each one seemed to be determined more fully than ever to strive to go onward. We hope we may have another such meeting in the near future.

DELLA ENGLISH, *Branch Clerk.*

Accompanying a subscription to the HERALD, J. E. Vanderwood writes from Little Rock, Arkansas: "The work is onward here, and we are glad to get the HERALD in the hands of the membership. It never was better than it is at present, and it will stimulate life and faith in all who read it. We are going to oversubscribe our quota for the endowment fund in this district."

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MISCELLANEOUS

In Honor of a Great Event

Birthdays are always important occasions, especially if one is very young or very old. Before long *The Youth's Companion* will be a hundred years old, and the event is going to be made a memorable one for *The Companion's* many friends. So, although the date is not until April 16, 1927, preparations will begin with 1926.

In honor of its birthday *The Companion* will come to you next year at the new low price of $2. It will be dressed in its party clothes, with new cover designs, enlarged illustrations, new brilliantly clear type, and over two hundred pages more than last year. It will contain nine book-length serial stories, fascinating mystery stories, tales of adventure on land and sea, the new "Make-It and Do-It" Pages, radio, games, books, and puzzles, interesting special articles, and the ever-delightful Children's Page. Don't miss this great year of *The Youth's Companion;* subscribe now and receive:

1. *The Youth's Companion*—52 issues in 1926, and
2. The remaining issues of 1925.

All for only $2.

3. Or include *McCall's Magazine*, the monthly authority on fashions. Both publications, only $2.50.

THE YOUTH'S COMPANION
S N Department, Boston, Massachusetts
Subscriptions Received at This Office.

Request for Prayers

Mrs. Joseph Elliott, of Fergus Falls, Minnesota, requests the prayers of the Saints in behalf of her son's wife, Grace Elliott, who is seriously afflicted, that if it be consistent with God's will she may be healed of her affliction and be able to attend her household duties and care for her six little children.

Young People's Convention

Kewanee, at Kewanee, Illinois, Fremont and Sixth Streets, November 27, 28, and 29. First meeting at 9 a. m. Friday, and the convention will close with the Sunday night service. Sister Blanche Edwards and President F. M. McDowell are expected to be present. There will be prayer meetings, class periods, sermons, programs, and recreation. All are invited to attend, both in this district and in adjoining districts. Write E. C. Winguist, 803 May Street, Kewanee, Illinois, as to how many are planning to attend from your community so arrangements can be made to accommodate all. No age limit. Let's go. All are welcome. E. R. Davis, district president.

Conference Notices

Southern Wisconsin, at Lancaster, November 28, 29. This will be the annual election of officers and delegates to General Conference. E. J. Lenox, district president.

All-Day Meeting

Lancaster, Ohio, will celebrate its first anniversary by an all-day meeting November 15. All cordially invited, especially members of the Southern Ohio District. Earle E. Campbell, secretary.

Addresses

Elder R. J. Farthing, Box 44, Papeete, Tahiti, Society Islands.

J. L. Burger, bishop of London District, 275 Hill Street, London, Ontario.

Appointment of Bishop's Agent

We received the resignation of Brother A. E. Tabor, Bishop's agent of the Eastern Colorado District. Brother Tabor has been a very faithful and efficient representative of the church for many years, being highly respected by the membership of his district and by all who have become acquainted with him. On behalf of the church we extend to Brother Tabor our sincere thanks for his many years of service.

We appoint Brother Ward A. Hougas, of Venango, Nebraska, as Bishop's agent for the Eastern Colorado District, his appointment to take effect at once, subject to the approval of the next district conference. Solicitors will please report to Brother Hougas promptly at the close of each month.

Brother Hougas is a young man well qualified for the work of Bishop's agent, and we speak for him the hearty support of the membership of the district.

Approved by the First Presidency.

THE PRESIDING BISHOPRIC,
By A. CARMICHAEL.

Appointment of Bishop's Agent

On October 25, 1925, the newly organized branch at Wagner, South Dakota, passed a resolution recommending that Brother Amos Lamson be appointed to act as Bishop's agent for their branch, which is in unorganized territory.

The Presiding Bishopric therefore has appointed Brother Amos Lamson, of Wagner, South Dakota, to act as their financial representative and trust that he will receive the hearty support and cooperation of the Saints in this branch.

THE PRESIDING BISHOPRIC,
By M. H. SIEGFRIED.

The above appointment receives our ratification.

THE FIRST PRESIDENCY,
By FREDERICK M. SMITH.

Homes Needed

There are now at the Children's Home some bright and capable children for adoption. Of these one boy is aged seven years, one ten, and one eleven years, and one girl nine years. Two brothers are ten and twelve years of age. A home where these two could be placed together would be fine for them.

To provide a home and a good education for any of these children would be a life work worth while.

Address inquiries to Mrs. Clara B. Stebbins, Secretary, Saints' Children's Home, Lamoni, Iowa.

Marriage Notices

KEEN-ODLE.—Miss Velma Odle, daughter of Mr. and Mrs. Ralph Odle, was married to Frederick Keen on Sunday, November 1, at the home of the bride's parents, Coody's Bluff, Oklahoma. Elder Lee Quick, of Mapleton, Kansas, officiated.

BILLINGS-KIDD.—Mrs. Aditha Billings and Mr. Hugh Kidd, both residents of Independence, Missouri, were married Sunday, November 1, by Richard J. Lambert, at his home, 1609 West Walnut Street. Their home will be in Independence.

Our Departed Ones

RODGERS.—Emily Jane Hanna was born December 25, 1844, in Welland County, Ontario. Married William Maxwell in 1864, who died in 1878. Married Abraham Rodgers in 1886. Baptized January 11, 1892, by John Shields. Died October 25, 1925, at her home near Hillsburg, Ontario. Leaves husband and daughter. Funeral services from the home in charge of John H. Taylor assisted by King Cooper and Reverend Platt. Interment in Huxley Cemetery.

ABER.—Harold William Aber, son of Arthur and Fern Aber, was born October 6, 1925, in Independence, Missouri. Died at the home in Independence November 2, 1925. Services at the home, G. E. Harrington officiating.

WHEELER.—Mrs. Emma Wheeler was born March 21, 1840. Baptized in 1890, and always was a firm believer in the gospel. Died at Columbus, Ohio, October 22, 1925. She leaves four sons and one daughter, two sisters, and three brothers. Funeral services from the First Chicago Church, in charge of Frank B. Almond. She will be remembered by many of the Saints as a true mother in Israel.

DAVIS.—Dinah Davis was born at Gravoie, Missouri, July 7, 1867. Baptized by John T. Phillips at Lucas, Iowa, June 19, 1885. Died at her home in Bisbee, Arizona, October 3, 1925, after more than a year's illness from paralysis. Leaves her husband, D. W. Davis, and five children. She is widely known in the church, having been a member of the Seattle Branch for thirteen years. She was held in high esteem, and was a true and faithful Saint. Funeral service in charge of S. D. Condit. Interment in Evergreen Cemetery, Bisbee.

SEARCY.—John Louis Searcy died in Stockton, California, during the late reunion. He held the office of priest; had a system of caring for the finances of the branch and looked after his church duties faithfully. Left

(Continued on page 1224.)

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Radio Programs

K L D S

TUESDAY, November 17, 8 p. m.—Walnut Park Orchestra; Fern Cox, soprano; Margaret Gard, contralto; Elsie Mathena Reynolds, reader; Isabelle Garrett, pianist; Mrs. M. A. Etzenhouser, lecture course series.

THURSDAY, November 19, 8 p. m.—Piano pupils of Gertrude Concannon; violin pupils of Harry J. Kaufmann; voice pupils of Herman Springer, assisted by Harry Kaufmann string ensemble; all from the Gertrude Concannon School of music of Kansas City.

SATURDAY, November 21, 8 p. m.—Studio program.

SUNDAY, November 22, 11 a. m.—Robert Miller, organ; chorus choir; Mrs. Corinne Haines French, soprano; sermon by President E. A. Smith. 6.30 vesper service, K L D S Ladies' Quartet Miss Mary Fields and Mrs. Clara Curtis, soprano; Mrs. Frank Good and Miss Gladys Good, contralto; Frank Redfield, tenor; Nelson Gouldsmith, cornet soloist; U. W. Greene, sermonet.

Radio Flashes

Inman, Nebraska.—We just got through listening to K L D S, which came through very good. The static was bad, but you came in so strong that we were able to tune out most of the static. There was some fading, but not bad; no interference from other stations. We enjoyed Brother H. O. Smith's talks the last two Sundays and would have known his voice if he had not been announced. Brother H. O. started the branch in Inman, and we were glad to hear his voice again. The programs last Sunday were enjoyed by several of the citizens of Inman, who expressed themselves as being well pleased. I believe that K L D S is doing a great work. Will be glad to report regularly.—J. H. Butler.

Columbus, Ohio.—I was much pleased with your radio program Tuesday evening, October 20. The program came in clear as a crystal and made me feel as though Sister I. A. Smith were playing on our own piano. I logged my chart and waited for Thursday evening. Brother Roy S. Budd has been with us the past week, and after services he came over to my house to listen, but the program came in very faintly. I do not know the cause of interference. Will pray for the success of Station K L D S.—Homer Owen, 2529 Medary Avenue.

London, Ontario.—A bunch of young folks went to the house of Brother William Constable after church here last night (October 18) and listened to K L D S. The program came in fine. The organ and the singing were very plain, as also Brother H. O. Smith's sermon. On the preceding Sunday night, October 11, K L D S came in so clear that several of the Saints who have phones were invited to listen in from Brother Constable's telephone, while he had the receiver off the hook. I am on my way home from some wonderful jubilee services here and will tell you more when I see you in Independence. Faithfully yours, William Fligg.

Creighton, Nebraska.—Hearing your station to-night (October 25) for the first time in eight months. Very clear. No interference from other stations. Congratulate you on program, on carrying power, your 1000-watt station, and clear enunciation of announcer. Will look for you often hereafter. Good luck and success.—C. A. Bartlett.

Bartlett, Iowa.—Heard your station last Sunday evening, and the ladies' quartet songs brought tears to my eyes. I remember Sister Good when I was a little girl. . . . Can get your station any time now since cold weather. . . . I can tell your station regardless of who is speaking. I almost doubt if angels would sound any sweeter. May God be with you.—Mrs. Belva P. Eyler.

Bear Creek Canyon, Toll Gate 1, on slopes, Pikes Peak.—We were greatly interested in the violin solos by Miss Schmidt last evening (October 27). From 200 stations received over our radio, Miss Schmidt excels any violinist heard. . . . We are most anxious to hear her interpret Fritz Kreisler's compositions. When she comes to Colorado, if she will bring her "Strad," will give her a complimentary pass over our five-million-dollar road.—Mr. and Mrs. F. E. Freeman.

Pleasant Hill, Missouri.—Your services are wonderful. Enjoy the vesper services better than any other broadcasting. The songs are sweet. Your announcements are all plain and clear.—Mrs. Warman Bryant.

Shenandoah, Iowa.—I listened in on your broadcasting from the Stone Church last night, and it came in beautifully. I never heard better modulation. It seemed to me, however, that your volume was not quite what it should be, but at that it was better than Kansas City.—Henry Field (K F N F).

Parco, Wyoming.—We heard the opening and the entire services of the Stone Church. All much appreciated. The weather here is rather cool now, and radio is getting good. K L D S seemed to come through with very little fading; modulation good.—Mr. and Mrs. William Harlow.

Westerly, Rhode Island.—We have a five-tube neutrodyne set with which we picked up K L D S near the end of the program, Tuesday evening, October 20. We heard Mrs. I. A. Smith sing, Mr. Holsworth read, and Miss Filson play the piano. . . . There was static and fading, especially when W A A was broadcasting the weather reports. . . . We are anticipating some good programs this winter, with some sermons by our old friends E. J. Gleazer, A. B. Phillips, J. A. Gillen, C. Ed. Miller, etc.—E. E. Wilkes.

Brawley, California.—We enjoyed your program last Sunday night very much indeed.—J. J. Strieby.

Barnsdall, Oklahoma.—Your programs came in wonderfully clear Sunday, October 18. We enjoyed all three programs and sermons, especially the sermon by U. W. Greene. The vesper quartet was also greatly enjoyed. The old-time songs were wonderful. I feel like congratulating K L D S and all artists again. Best wishes for K L D S.—Mrs. Homer L. Wade.

THE SAINTS' HERALD

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Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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wife, daughter, and son, and one grandchild, besides many relatives and friends. He was fifty-one years, one month, and seven days old at the time of his death. Funeral services were partly in charge of the Odd Fellows, of which organization he was a member. Sermon by W. H. Dawson.

GRANT.—Mary Helen Grant was born December 27, 1831, in New York State, and became a member of the old church, knowing the Martyrs in life and seeing them in death. Joined the Reorganization at the age of sixty-one. Passed through many hardships of early pioneer life but was faithful until death. She died October 24, 1925, leaving two daughters, fourteen grandchildren, twenty-six great-grandchildren, and nine great-great-grandchildren. Funeral sermon by W. H. Dawson. Interment in Rocklin Cemetery, beside her husband, who preceded her more than a quarter of a century.

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

The Endowment-Stewardship Campaign

Sunday, November 15, was the day set for the completion of the work of taking pledges in the campaign to raise $200,000 with which to endow Graceland College, a work made necessary by the ruling of the North Central Association of Colleges and Secondary Schools. It is expected that those communities which have been unable to complete their canvass will make report at once of the amount of work accomplished and that still to be done. No halt or hesitation should occur at any place where the work is not completed, for while the information is fresh, and the organization of workers is intact, the work may be completed to better advantage and with better success than at a future time. All workers should see that their task is completed now, before any disbanding of organization occurs.

Zion and Her Stakes Set the Example

Independence Quota	$15,000
Lamoni Stake Quota	$15,000
Kansas City Stake Quota	$8,500
Far West Stake Quota	$7,500
Holden Stake Quota,	$4,500
Total	$50,500

Total Pledged to Date $61,000

Others are following this Example

Those Oversubscriptions

Many of the district and branch organizations have reported to headquarters by November 16. A very large percentage of those which have reported state an oversubscription of the assigned quota. The total amount reported subscribed to this time is close to $155,000. Forty-five thousand dollars is still to be reported if the goal is to be achieved or exceeded.

If numbers could be taken as a guide it would appear that a considerable oversubscription is likely to result, but numbers can hardly be so regarded. In the first place, the central districts, including the stakes and the city of Independence, have been reported, and from these it is quite likely better results are to be secured than from the outlying districts, branches, and the scattered membership. It is remarkable, however, that a number of localities as far east and west and north and south as the Atlantic and Pacific seaboards, the Canadian border, and the Gulf of Mexico, have reported the raising of their quota or an oversubscription.

There should be no anxiety as to how the oversubscription may be handled, for the problem is of such a nature as to make easy the handling of a liberal excess. The college needs much larger endowment fund than has been requested—the authorities have asked only for the minimum sum to accomplish the saving of the standing of Graceland College in the educational world. The church needs much more than the sum of the endowment with which to start the stewardship program. Let it be multiplied several times.

A Feeling of Satisfaction

There is prevalent in many communities a feeling of satisfaction that much has been accomplished by them. For this all should be grateful. But do not let satisfaction put an end to effort to achieve even greater ends. That which has been done has produced a better feeling; has brought concord; doing a good and necessary thing always does, and when this work is completed, when every member of the church has had a chance to subscribe, and to become a charter member of the stewardship circle,

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other lines of endeavor will succeed it, and work will proceed toward the development and final redemption of the land and the people of Zion.

The details of achievement by many communities of the church may be found under the heading, "News from campaign workers."

Some Movements in the Church

Bishop M. H. Siegfried made a visit to Burlington, Iowa, over Sunday, November 8, and returned to Independence enthusiastic over the achievements of that little branch of one hundred seventy members. Besides building a very commodious and beautiful church, which would do credit to many larger branches and which they greatly enjoy, they promptly have gone clear over the top by raising their quota of the Graceland endowment in one day. November 15 Bishop Siegfried was in Omaha, and he reports that the two branches of that city have oversubscribed their quotas, raising $1,500.

Apostles E. J. Gleazer and F. H. Edwards spoke briefly at a prayer meeting following the preaching service Wednesday evening. One reports success and enthusiasm for Graceland College and stewardships and oversubscription of quotas from the districts and branches of Michigan; and the other reports the same general results from Denver, Colorado Springs, and other points in the West.

Bishop Albert Carmichael addressed the same meeting briefly, saying he did not know much about the past or a great deal about the future, but he did know that the church now—to-day—*"is going, moving. We feel encouraged."*

Elder Benjamin F. Creel, working among the Indians of Nebraska, was in Independence over Sunday. The church which is under construction on one corner of the model farm will soon be inclosed, if the weather permits. A splendid barn, which will shelter stock, feed, and implements for the farm, has been erected; a nice drove of hogs is being fed; four valuable and beautiful horses are owned for work and breeding purposes; and a general appearance of thrift is noticed in the scenes depicted in photographs taken by Brother Creel.

Bishops Carmichael and Becker are again at their desks in the church offices, and President Frederick M. Smith will be at his desk this week.

It will be noticed that Lamoni Stake has raised pledges for the endowment of Graceland College and the establishing of stewardships amounting to more than twenty-three thousand dollars, and with their rather limited membership this is phenomenal. But news comes to the office of the Department of Publicity Tuesday morning which is evidence that some districts are going to surpass the wonderful effort of Lamoni Stake. Here is the news: "East Saint Louis, November 16; Bishop A. Carmichael; Lansdown Branch, East Saint Louis, Illinois, over. Quota $625. Subscription to-day, $17,764; more than twenty-eight times the allotment. Our aim, $18,000. G. F. Barraclough." At almost the same time we have evidence of the interest of English Saints in the following from Brother Meredith: "Midland District going five times over the top."

OFFICIAL

Special Radio Test From K L D S

Beginning at midnight, November 24, and lasting until 1 a. m. (Wednesday morning), K L D S will broadcast a test program which will be of particular interest to distant western listeners. Pacific time for the test will be 10 p. m. until 11 p. m. (Tuesday night). Eastern standard time will of course be an hour later than for Central listeners; in other words, 1 until 2 a. m. (Wednesday morning).

A second test will be conducted the following Tuesday morning, 6 a. m. to 7.30 a. m., Central standard time. This means that Pacific listeners should tune in at 4 a. m., Mountain listeners at 5 a. m., Eastern listeners at 7 a. m. This test program will be of the nature of a morning inspirational or devotional service, and may be made a regular feature if enough listeners desire it.

Every radio fan will be interested in these tests, and it is hoped that every listener will report to K L D S the degree of his success—or failure.

ARTHUR B. CHURCH.

Radio Conference Restricts Broadcasters

One of the most important resolutions passed at the Fourth Annual Radio Conference was that having to do with the reduction in number of broadcasting stations. No new stations will be licensed, except where construction permits have already been granted by the Government, or where a territory is not yet served by a station. Existing stations desiring a renewal of license (heretofore broadcasting licenses have been issued for a period of only three months) must prove to the Government that they are performing a recognized public service. New licenses will be for a period of five years, and a license fee of $25 to $5,000 per annum will be charged.

A more detailed report of the radio conference, at which K L D S was represented, will be published in the HERALD, starting next week. Many resolutions of great importance to the radio industry were passed. They will be discussed in detail in a series of articles.

ARTHUR B. CHURCH.

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United Effort

Brings Reward and Results

The Graceland College Endowment-Stewardship Campaign Has Made a Wonderful Beginning

The Saints have joined heartily in the accomplishment of this task and have created their own slogan for this occasion, and in practically every district the same thought has developed---

OVERSUBSCRIPTION

The splendid thing about it is this: each district, without knowing what the others were doing, developed the same wonderful spirit of giving--*the spirit of Zion.*

Incomplete Reports Indicate $155,000 Has Already Been Pledged

The Church *Will* Answer

The Church Is at Its Best When at Work

This is a mighty day in the church, a definite beginning in the process of the redemption of Zion.

Has Your Pledge Been Counted?

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NEWS FROM CAMPAIGN WORKERS

Grand Rapids, Michigan, November 5

Bishop A. Carmichael: Although only about one half the usual congregation was present, the quota was doubled in subscriptions. The special soliciting committee will continue the good work, and I am truly pleased to inform you that the Southern Michigan and Northern Indiana District is making a splendid record in support of the church in every way. Elders J. W. McKnight and P. E. Farrow are traveling in the southern part of the district in the interest of the endowment campaign.

C. J. HUNT.

Wichita, Kansas, November 8

Presiding Bishopric: Confirming the telegram sent you this afternoon by Brother Williams and myself, the Southwestern Kansas District has pledged so far a little over $1,230. Eight hundred thirty of this was pledged here at Wichita. Winfield has gone over the top with their quota of $200 and think they will be able to raise this amount to $225. We have received $200 from Saints of the district who do not live in branches or groups. We have not received word from Hutchinson, Eldorado, or Hartner, but feel sure they will go over the top.

CHARLES T. POOLER.

Kewanee, Illinois, November 8

The First Presidency: I have some good news to report. The Kewanee Branch has gone over the top and is still going strong. Only about seventeen pledges in yet, with several more to come. Brother John Stiegel and I spent the day with Kewanee, and will make Moline and Savanna during the week and Rock Island next Sunday. We are glad to be able to report some good news from Kewanee District and hope to have some more good news by a week from to-night.

E. R. DAVIS.

Macon, Missouri, November 8

Bishop A. Carmichael: The Graceland drive is under headway. We have all of our committees organized and working. The quota for Macon Branch is half subscribed. We are putting forth the best efforts possible and will raise all we can. The district is in accord with the movement, and we are doing our best to put it over.

S. J. JOYCE, *Bishop's Agent.*

Enfield, England, October 28

Bishop A. Carmichael: I am pleased to say we have the matter of the endowment campaign well in hand in this district and believe we shall be able to show good results from our efforts. I trust that the larger sum of £300 will be reached by the church and that the efforts of all will be blessed. Will you please send me one dozen books of Graceland College, so that I may make use of them, especially to the scattered members. With prayers for your prosperity,

JOHN A. JUDD.

Brockton, Massachusetts, November 8

Bishop Albert Carmichael: You can count on us. We shall go over.

J. W. ROBERTS,
Branch President.

Warrington, England, October 29

Bishop A. Carmichael: The whole Northern District will respond favorably to the object in view. You can be assured we shall support the matter in every possible way, and we trust sincerely the church will accomplish the work of endowing the college. I have word from several branches that they have pledged their quota. W. H. CHANDLER, *President.*

Pittsburg, Kansas, November 9

Bishop A. Carmichael: This district went over the top yesterday. I phoned Brother Gardner that fact this morning. I think that by the time we have all reports in the district will have oversubscribed more than $500. I am very well pleased to say that we have reached the amount that was allotted to us and then some.

AMOS T. HIGDON.

Springfield, Missouri, November 8

Bishop Carmichael: Our committee met to-night, and we have $523 pledged to date. Our quota was $400. We have a few to see next week.

T. L. MCCORMICK.

Fisher, Arkansas, November 6

Bishop A. Carmichael: Our district to date has raised over $464.50 in pledges, and we now hope to double our quota of $600. Glad to hear the encouraging reports from everywhere. May the good work go on.

CHARLES H. HARDY.

Arkansas City, Kansas, November 7

Presiding Bishopric: As chairman of the Graceland stewardship-endowment committee of the Winfield Branch, I am pleased to report the branch has oversubscribed its quota ($200). One hundred twenty-five dollars in cash is in hand. We plan to have more money by the fifteenth.

J. N. MADDEN, *Chairman.*

Independence, Missouri, November 10

Bishop A. Carmichael: The Laurel Club in their meeting to-day have voted to materially support the Graceland endowment campaign by pledging $500; $400 of this will be paid at once and the remaining $100 in March.

MRS. ELLIS SHORT, SR.

Jonesport, Maine, November 2

Presiding Bishopric: You will be interested in our report of progress to date, although it is incomplete. Eastern Maine's quota is $1,200. We have $1,600 in pledges thus far, with approximately one fourth of this amount paid in. The response is most gratifying.

H. A. CHELLINE.

Shelby, Nebraska, November 6

Mr. Albert Carmichael: Hearing Graceland's call, we are inclosing herewith our check for $100 as our subscription to the endowment fund. We would kindly ask that you would give credit to the Wilbur, Nebraska, Branch for this amount, as we are members of that branch but isolated. We hope and trust that the fund may be oversubscribed.

MR. AND MRS. R. W. DUNKLE.

(Continued on page 1245.)

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ORIGINAL ARTICLES

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

Full Acceptance of the Truth

BY BISHOP E. L. KELLEY

Sermon delivered at the General Conference, Independence, Missouri, Sunday, April 14, 1918, by E. L. Kelley. Subject, "Full acceptance of the truth of Christ, and holy reflection of this truth in the daily life, honors with perfection Zion's children."

I was asked to present a subject I would talk from. Possibly I selected one that is a little too extensive, but you can overlook that, providing we do not continue as long as the subject is. "Full acceptance of the truth of Christ, and holy reflection of this truth in the daily life, honors with perfection Zion's children." They cannot come to perfection without this, and I present it for the reason that the world is not preaching the truth of Christ as much as it should, and I fear that the Saints will think that it does not require a fulfillment of all of the work outlined in the gospel in order that they may reach the perfection that is necessary for the attainment of the promises of Christ.

I read first from the first chapter of the Apostle Peter's letter, beginning at the twenty-second verse:

> Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.

The thought is clearly brought out in the teaching of the Apostle Peter, of the great value, the inestimable value, the greatest value of anything in this world to the human family, the truth of the gospel, the message of Jesus Christ to the world that was brought to light more than eighteen hundred years ago. It was brought by him at that time, but that was not the first time the message was presented. It was presented long prior to that. It was presented to the Israelites, but the Israelites did not abide in it, and so they lost—fell far from what they could have attained had they abode in the word of the gospel, the law of our heavenly Father that is given unto his people to live by; and any individual in this world who does not live by this law, and who has it, that they may live by it, will fall far short in time that is to come. I am going to cite you a number of passages to show you how it was held in the time of Jesus and the apostles and had been held previous to this time.

It is said by the Apostle James that of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures. (See James 1:18.) I know it is very common in the world to believe now that we can be the children of God without ever having accepted the word of truth, the gospel as it is in the scriptures of divine truth. Now, if any of you ever hear such a statement as that from the pulpit or otherwise, just consider how many contrary thoughts you will find in the teaching of Jesus and the apostles, and if their teaching is just contrary to that, why should we hold to it? Why not hold to the teaching that gives life—the only thing that is referred to in the entire gospel that gives life to his children and by which they may walk, and show in their walk and warfare that they have eternal life? It is further stated by the apostle, after the statement that I have just read: "Wherefore, lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." Receive with meekness the engrafted word; lay aside all naughtiness; all of those things that we have with us in this world that tear us away from pure and holy thoughts, and let us bear up as never a people have since the time of Enoch, keeping in mind the faith that Jesus Christ brought to the world, and the truth that he gave to his apostles when he said to them, "Go into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned."

Now we are standing in the time of the world's history when we ought to be diligent in that that our heavenly Father has instructed us to be diligent. It is not a time that we can have too much of leisure—too much of the things the apostle speaks of that we should dismiss; in our habits filthiness and superfluity of naughtiness, but we should in meekness receive the engrafted word and thus move along in this life.

And after that we have received it, the other question comes up whether or not we are living it; not only that we may accept and say, "Why, yes; I am willing to be baptized; I am willing to enter the church"; but then after we come within the portals of it, after we have accepted, we do not give our lives and all that we have to the pushing of that gospel forward and living it, to the extent that the gospel will create within us that power that expands our thoughts, our minds, our hearts, gives us higher determination in mind, so that if an individual loves the gospel as it is here in the word of the Lord, that individual is an individual that loves God and is ap-

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proved of him, and no individual according to the gospel teaching here loves God in fact, unless he keeps his commandments. That is the test of whether we love God or not, by keeping his commandments.

I know people ofttimes get up in the meetings and say, "I love the Lord. I love him. And it is the only way to eternal life in this world." You can hear that on every side, on every hand, and yet the parties do not keep the commandments at all. That has been the reason the world has turned against the truth, and you can see the result of people failing to live what they profess. And in the order of life known as law in civil matters in this world, instead of leading people to higher and better plains and better thoughts, it leads them to the crushing of each other in this world. No people who have lived in accordance with the law of Christ, as it is presented here in his word, would ever be brought to array themselves against another people who are striving along in this world to do good. That is the reason I believe we should gather all we can to the gospel and make it our life's work and the law by which we will live. If we make that the law by which we will live and live in accordance with that law, then by it we will be protected to the extent that we cannot be overcome by the foolishness of others, by the wrong things that others do, by the temptations that come to men and women in this life. We will discard them as easily and as faithfully as we will discard the worst things that are in this world.

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." Able to save your souls. If ye are doers of the word and not hearers only. That is the statement made by the Apostle James. I am quoting from a number of the apostles for the reason that I want you to see that each and every one teaches the same thing. I do not agree with the thought that is sometimes presented in the world—that the Bible teaches different things. The Bible teaches all of these doctrines—the same thing. Some of them may teach with reference to the law that was given to Moses—that it was given and was not considered, at the time it was given, a perfect law; and when it was given or after it was given, it was said by the prophets that it should be superseded by the correct law; and afterwards Jesus Christ came, and that law was superseded, because it was not the true law. When it was given, it was given unto the Israelites because of the transgression of the people. They had the gospel law first, but they would not live it, and so they were given another law, and after that the gospel law. And that it is not necessary for us to follow it out in all of its directions, and yet that we can be approved by our heavenly Father! Such a thought is the most ridiculous thing that could be presented to Bible-loving and Bible-following people. We ought not to think of such a thing.

It is stated also by the apostle: "Whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer but a doer of the word, this man shall be blest in his deeds," or in his doings, as you will notice from the marginal readings; and if we cannot look into the perfect law of liberty and live in accordance with the same, we are not to be blest—and we ought not to forget that. "Faith without works is dead." So we have in our work all that is possible to use in order to carry out the law as we find it here in the books; and it seems to me that if we as a people will arise to the situation, the redemption may be brought about; that there may be not only a location in promise, but the people of Zion—as there is a nation in promise for the Israelitish nation—will come and be what our heavenly Father has indicated they should be. And there may be a Zion—by us commonly termed *redemption;* there may be brought about the time that you and I and our children are now needing so much. There never was a time in the past fifty years when they needed so much as they do to-day divine direction and help and proper surroundings, that they will not be led in the ways of sin and of death.

It is taught by the apostle that whosoever is born of God does not commit sin, for His seed remaineth in him, and he cannot sin because he is born of God. I want to call your attention in connection with this to the special thought that I believe should bear upon all the hearts and minds of God's children to-day, that the individual that is truly born of God does not commit sin. The time will come when the angels will gather up the wheat, and we will find out that we have simply entered the church but have not lived in accordance with the divine direction that our heavenly Father has given us, and it will have to be said to us: "You have failed; you have not kept my words—you will have to wait until a more proper time."

Jesus, when he began his preaching here in this world, presented the law in as direct a way as any other preacher we have any record of. He presented it in a way that, if men will live by it, if they will live in accordance with his teaching of it, they will see the necessity, if they want to attain to the spirituality that is possible under the gospel, of accepting and abiding in the doctrine of Christ.

I call attention to the statement that you will find. The way I will read it to you will be found in the Inspired Version:

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In the beginning was the gospel preached through the Son. And the gospel was the Word, and the Word was with the Son, and the Son was with God, and the Son was of God. The same was in the beginning with God. All things were made by him; and without him was not anything made which was made.—John 1: 1, 2.

Why, in the beginning—in the beginning—the creation of the human family, the gospel was laid down as the Word and the law of life and salvation, and yet sometimes people think it is not necessary to live by it in order that we may have the life and salvation that is on the other side. Now just change your minds upon that, if there is any such thought in the minds of any individual, and change your minds upon it so that you will live closer than you have ever lived in the past, because we need to do that.

And I wish in a hurried way to call attention to a few other things in keeping with this. Jesus, in preaching this gospel in his time, used this language, which you will find in the 6th chapter of John: "The words I speak unto you, they are spirit, and they are life." The law that is given in order to direct men and women in this world in their homes, in the country in which they live, is a responsible thing for the salvation of those people. You show me a people who have not had a proper law to live under, and I will show you a people who have not gathered in wisdom, knowledge, and understanding. I point you to the Russian people to-day—as many again people as there are in the United States. The majority of that people scarcely comprehend or know anything. The reason is, they have not been under the law and have not understood that when they moved in accordance with it they would move higher and better. Our law is not that kind of a law—our law pertaining to the Government. The men and women in this Government move higher and better, too, as they move; they move in wisdom and understanding to the law of life as it is in the gospel; men and women who live by it are enabled to grow in grace and in the knowledge of the truth, and to grow in wisdom. Their minds have developed, and I have heard some of the best educated men we have in the country speak of some of our people who have come under their observation in the schools of the country, saying they are brighter, they think better; they are more sure in their work than children generally are. One of the presidents of the State University of Iowa called my attention to this when a number of our children from Lamoni, Iowa, were in the university at the time. He said, "They are brighter. I think the reason they are brighter is that they have to meet the world. The world is against them, and the contention that is brought about makes them brighter and more ready." If they were contending for the truth, it would help them, but suppose they were contending for error? The president did not comprehend the fact that the gospel of the kingdom of God is what develops men, and it develops them better than any other law that you can find in the school. There is nothing that can develop them like the law of the gospel of our blessed Lord, because that law brings with it the spirit that openeth the understanding and comprehension of the children of men. That is the reason.

Now Jesus said: "The words I speak unto you, they are spirit and they are life." And in John the 17th chapter he says: "For I have given unto them the words thou gavest me, and they have received them." Why does he say this to his Father in the prayer? He wanted them to receive of the divine Spirit in that way that it would give them more of light and life in this world, and he was pleading with his Father that that spirit might be bestowed. He says:

For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.—John 17: 8.

Why cannot they have the Spirit as he had the Spirit? The Lord begged of his Father that they should have that Holy Spirit, the Comforter, the divine help; and the Father granted it. Now I want all our people to get that holy and divine Spirit that the Lord of Life has. They receive the Word—that brings them into the gospel of Christ of our heavenly Father. Jesus, as recorded in the gospel of Luke, says: "Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed." I quote it to show you how faithful we ought to be to the word of life as it is in the gospel. I meet Saints sometimes who say: "I hope they won't preach very much about the gospel, because we have heard so much about that." I have heard a great deal about it, and have heard preachers, I suppose, as many almost as you can find in your ranks to-day, but I have never got tired of hearing a minister who presents the Word of Life as it is in the gospel—have never been tired of that as yet, and hope I shall not.

I heard ministers of two churches in the past few months at the educational center of Iowa (you might say) present to their congregations the idea they had of the way of life and the presentation of faith, and they said it didn't make any difference what you believe, just so you were determined that you were going to make heaven your home, instead of the bad place. It doesn't make any difference what you believe? Is that true? Doesn't it make a difference what you believe? And their explanation was that one individual might take one portion of the Scriptures and read it, and he would think

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that it means this, and another would think it means another thing. It doesn't make any difference, they could move right along just the same; if they are contrary it doesn't make any difference. Do you think that sort of a doctrine will be satisfactory to our blessed Lord bye the bye? That is the way to move men and women away from Christ instead of moving them toward him. And I am not surprised at all that the church societies (and so many of them have in the last three years, since the war began) have begun to teach that the reason they are so far gone is because they have not lived in accordance with the law of Christ as it is in the Bible. Some of the large denominations of this world are teaching that to-day. And it is right for them to begin to teach the Scriptures as they are in the Bible instead of teaching that it doesn't make any difference what we believe, just so we are good. The trouble of it is that we cannot be good in the sense of a child of God without we keep his commandments. "Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed." Peter says, "A stone of stumbling and rock of offense, even to them who stumble at the word." Those who stumble at the word and cannot receive it will never gain the reception on the other side, according to the teaching of the Apostle Peter. Again:

> But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God, our Savior. . . . Holding fast the faithful word, as he hath been taught, that he may be able, by sound doctrine, both to exhort and convince the gainsayers.—Titus 1: 3, 9.

In our life's work, then, I hope we will move so there will be no question as to what we shall be at the end, when we have to render an account. "He that rejecteth me and receiveth not my words, hath one that judgeth him; the words that I have spoken, the same shall judge him in the last day." This is the language of Jesus. Now do not tell me that men and women cannot all see alike, cannot understand alike the word of God, when Jesus came to bring the light of truth so direct and so comprehensive to the minds of the human family that all of them can comprehend it, if they are to be judged by it at the last day. Would he judge men and women by that which they could not comprehend? That would be unjust on the part of the Master. The Bible can be comprehended the same as any other book that we have ever read, understood, and comprehended. The teaching of Jesus that you find in the New Testament is so clear and so comprehensive that unless we want to change it and make it look like what we have said and done ourselves, we can understand and comprehend it. We may be in such a state of mind and feeling ourselves that we will change it ourselves, but we should not do that. We cannot do that and be accepted of our heavenly Father.

"But if our gospel be hid, it is hid to them that are lost." That is the teaching here in the Scriptures, and yet sometimes people say it is not necessary. Why, I met a preacher on a boat once, and we began to ask each other what we believed, and I said: "I suppose you have been preaching the gospel?" "Oh, no," he says, "I cannot say that. I don't believe it is necessary to preach the gospel." He couldn't say why—he was just confused right along, and yet he was preaching; traveling at that time from San Francisco to Los Angeles, claiming to be preaching and converting the people to Christ, and not teaching the gospel. And if our gospel be not known, not understood, not comprehended by an individual, he is not saved; he is lost, he is in a lost condition. And if an individual has not had an opportunity to hear it in this world, our Father has arranged that he may have an opportunity in the time that is to come.

In speaking in reference to this gospel that gives life and salvation, the Apostle Paul, after that he had been changed from the Roman to the Christian, led and understood and comprehended why. He uses this language with reference to himself: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Here, before he was under the law of the gospel, he was under the law of Moses; he was preaching it; but after he had received the law of Christ Jesus, he says, "It has made me free from the law of sin and death." And yet sometimes they say it is not necessary to follow the teachings of Jesus as they are laid down here in the Scriptures.

Let us move from such a line as that. Let us not only move in reference to that in our teachings and instruction, but let us move from it in the lives that we live in this world, and let it be said of each and every one of us that whatever other men do or other women do in this world, you may look at this people and every one of them is a reflection of the law of life as it is laid down in the Scriptures. If we can get to such a point as that, where none of us will turn out of the way, whether we have to go to the war or whatever we do, we will abide in the law of the covenant of grace. And if we will do that, then we will have life and salvation. We will have direct warning with reference to the evil things that would come upon us in this life, and divine direction will be brought to our minds and understandings.

I remember it has not been one year since I was given to understand perfectly with reference to one of my boys going into the army. It was given to me to let him know that, since the Government was

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pressing him to go, if he walked and lived rightly he would be kept rightly and would return. I sent the message to him in Texas where he was laboring at the time, and in two hours I received his reply; he said: "I thank you for sending that, because two weeks ago I received the same thing."

That shows it is not necessary for us, in order to fulfill the law of Christ, to come out and take up arms and fight our own Government; but if our Government is doing what it is doing to-day, let us move in helpfulness and do our part and our work. If we will do that, we will come back safe. We will get along and get through all right. I believe in that just as much as I believe that we can do right in anything else.

Christ came that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit. Now if Christ had come to this world that the righteousness of the law might be fulfilled in us, as you will find in the teaching of the Roman letter, 8th chapter and 4th verse, it seems to me that we ought not to lay down and cast aside that law, but let it be fulfilled in us, so that whatever we are called on to perform in this world, it doesn't make any difference what it is, we shall be faithful to the trust. That is reflecting the law of life, the law of Christ. That is reflecting the law of Christ, as about two hundred of our young men here did when they were called down on the Texas border some two years ago. Major Stayton told me right in his house before his wife and son: "I would rather have two hundred young men from your society than to have four hundred that have not been taught and directed as they have been taught." Major Stayton was the one who was over them there and was directing our boys; they took a course under him, and I refer to it because the major is a friend. And he also made the statement to our Sunday School Association here, when he talked to the young men that were in the room. Now if those outside can see the lives of men and women when they are trying to move in accordance with the law of Christ, let us move in accordance with the law; and if we abide in that law, then we are in the life of Christ, we are abiding in the laws of our heavenly Father. And as we abide in his law and in his life, so we will be prepared for the time that is to come. May that peace be with us so that every one of us will walk in accordance with this, and not move to the contrary, but do always to others as we would like to have them do unto us, for this is the law and the prophets.

Men cannot harbor hatred for any of God's creatures, and build competently for the church of Jesus Christ.

NEWS AND LETTERS

Little Journeys With the Editor in Chief

It was the morning after the day of the deer hunt in which we fired no shots that I awoke quite refreshed by the night's rest—not so lame as I had feared I would be, but still lame enough, thank you.

I was up early, for Mr. Johnson and Eben had planned another strenuous day. It was to be inspection day. An early breakfast, and we were off to the "Mill," from near which a trolley car would start up the steep railroad to the quarry on Yule Creek on its "man trip," or the trip on which it carried the workingmen up to the Yule Quarry, the Strauss Quarry, and the tunnel being driven by the Colorado White Marble Company. Leaving the car at Rotary, about half way to the Yule Quarry, we walked through the softly falling snow up to the foot of the falls of Yule Creek, past a hydro-electric power station, and by tramway were hauled up a steep incline to the New Strauss Quarry, just opening into a fine marble deposit, and, as we found, just ready to begin commercial cutting of marble. Down the incline again, a short walk brought us to the tunnel being driven towards the marble deposit by the Colorado White Marble Company. We were in to the "face" of the drive, and after looking over machinery and shop and layout, we went up the famous Kelley Road to where, high upon the mountain side, the marble outcropped, and examined the successive strata we had observed in the tunnel. Such examination seemed clearly to indicate that only a few feet separates the face of the tunnel from the marble. Back to the tunnel mouth, a bit further of inspection, and Eben, sr., and I started down the mountain side, to be "caught up with" later by Junior and Mr. Johnson. So we trailed and chatted back to the foot of the trail at the base of White Mountain where a Dodge awaited us. Then, a lunch at the cottage, and Johnson, the Millers, and I, with a casual passenger to whom we were giving a lift—another Mr. Smith—and we were off down the mountain road for Glenwood Springs. We did not reach there till after six o'clock, for we had stopped to see some hot springs, some granite deposits, and some power sites, etc. Supper was followed by a bath and shave and clean-up on my part, and then some hours of consultation with the men before we sought our beds.

Up early the next morning, I found the other men of the party in the lobby, and soon we were at the depot, where, bidding good-by to these men who were returning to Marble, I boarded "Number 3" for Salt Lake City, where we were due at half past nine at night, and where I expected to connect with train for Spokane. The day was spent hard at work on the papers in the portfolios; and it was not till near nine that night that I repacked the papers and prepared to change trains. The portfolios were lighter, for I had mailed several packages back to the office.

For a time it became a question of whether we would reach Salt Lake City in time for the connection, for one of the rivers had been on a rampage, and bridge after bridge had been washed out sometime before, and across the temporary work the train moved slowly. But once past the washout territory, time was made up steadily, and Salt Lake City was entered on time. A taxi and a quick trip to the other depot, tickets were secured, and I was soon settled in the sleeper for Spokane and was asleep by the time the train pulled out.

The morning of the 15th found us "somewhere in Idaho," and the day was for me a repetition of the day before, work at mail, papers, editorials, etc., up till nine in the evening, and then to bed an hour later. I awoke on the 16th as we were near Spokane, and was dressed just in time to detrain when we stopped at the station. Breakfast over, a shave secured, and by telephone I got in touch with Brother "Jot" Bronson, the branch president, who was soon with me. From

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him I first learned that the young people's convention had been postponed till the first week in November. So that necessitated a change of program for me.

"Jot" secured me a desk at the Athletic Club, where till noon I worked on mail matters, etc., then after a hand-ball game, was taken in hand by Jot and a friend, Mr. Flenner, and shown the city of Spokane, its parks and drives, schools and churches, railroads and industries, and told just why that city for its size is the best and finest in the world. How distinctly western that is! These western men are all boosters for their home town. Well, you know how it is with a man from Missouri—always interested, always full of questions. And I got a lot of information. I didn't know before that the United States had such a remarkable country. I was finally taken to the top of Cliff Rock, a strange freak of some formerly active volcano thereabouts which had left this black rock standing high in the air at almost the very center of what is now Spokane. It has been arranged for a lookout, a place from where Spokane and its surrounding country can be seen. And as we from its top looked out over this thriving, new, and busy city, and saw its picturesque surroundings of hills and mountains, valleys, and dales, its great lumber mills and industrial plants, and traced through the city its greatest asset—Spokane River—I couldn't blame my companions for being a bit proud of their "home town."

Here are some of the things I learned about the wonderful "Spokane Country," of which the city is the hub. I learned later that some of this country is claimed by Seattle, and perhaps other towns, in making up statements of assets; but I'm not going to settle any boundary disputes here. This Spokane Country is sometimes termed the "Inland Empire," and is rich in natural resources and industrial development. "The best" is an expression one hears continuously—of apples, cherries, wheat, lumber, etc. And it seems this country has a faculty of making their claims good. In this territory, covered by a radius of about one hundred and fifty miles from Spokane, there are five hundred and twenty-two towns and over ten thousand miles of improved automobile roads. The metropolis of this section is of course Spokane, claiming 115,000 population, but the Census Bureau of the United States crediting it with 103,000. This "Inland Empire" claims to produce more than one third of the Nation's lead, and one third of its magnesite. Gold, silver, copper, zinc, and other minerals total $55,000,000 per year. It produces one tenth the Nation's wheat, and the yearly total of farm products is one quarter billion dollars. One fourth of the commercial apples of the United States are produced here, the annual output of fruit being fifty million dollars. Its lumber industry totals $50,000,000 annually, and it is claimed that one third the annual output of lumber for the United States comes from Washington, Idaho, and Oregon, while one half the remaining timber in the United States stands in these three States. Some idea of the possible development of this Inland Empire is reflected in these figures: Within this territory are the sites for one fifth of the Nation's potential water power plants, or about 3,733,000 horse power available in this territory, about one half million now being developed. In a length of sixty-five miles on the Spokane River, at seven sites, 187,700 horse power is being developed. With the present highly developed high power transmission, this holds wonderful possibilities for Spokane to increase its manufacturing plants from the present 325 to any reasonable number, and the present output of $110,000,000 per year to almost any amount, and its 15,000 factory employed people to a much larger number.

Spokane, founded in 1872, lies at an elevation of 1,891 feet, in a mountainous country, with a remarkably fine climate for an inland town. It now covers near forty square miles and has an estimated wealth of about a quarter billion dollars; has a birth rate of 23.55 and a death rate of 13.55. Its spirituality is looked after by 148 churches, while its intellectual affairs are guided by two or three standard colleges, 38 public schools, 11 private, and 7 libraries of the public variety. If its 1,939 acres of public parks and playgrounds do not furnish recreation grounds enough, there are within a radius of fifty miles from the city seventy-six lakes large enough to be designated by name, while the city owns and controls a whole mountain, Spokane Mountain, some forty miles distant, reached and mounted by an automobile road, and reaching an elevation of a little above five thousand feet.

In the Spokane Valley there are now 29,000 acres of irrigated land, with 40,000 acres more available for irrigation, and the climate and soil permit a diversified agriculture.

When I learned all these facts, saw the clean, up-to-date streets and buildings, and saw the usual western snap-and-go spirit, I was not surprised to hear some Spokane Saints bespeak their wonderment why "Zion" was not located in the "Spokane Country." I didn't try to argue with them, but suggested they might start an argument with some Southern Californian, or Oregonian, etc.

I nearly forgot to say that the citizens of Spokane proudly assert that of the 23,000 homes in the city forty-six per cent are owned by the occupants. "A city of home owners," I was told.

The afternoon having been spent in seeing and learning about Spokane, I was taken to Brother Bronson's home, and after supper we went to Religio at the church, where for a few moments I spoke. I was pleased to see the alertness of the Religio under the leadership of Brother W. W. Wood, who is a nephew of "Uncle Tom" Chatburn.

Saturday forenoon was spent in writing and reading, and after lunch Brother "Jot," Brother Rufus Smith (formerly of Independence), and I started in the latter's Buick for Sand Point, where and at Sagle we planned to spend Sunday with the Saints. This ride gave me a good chance to see a part of the "Spokane Country" in the Spokane Valley. A brief stop at Coeur D' Alene, and a bite to eat with Brother Ahern, and then on to Sand Point, which we reached about half past six. Going to the home of Brother and Sister R. P. Bronson, a former stopping place of Brother Jot, he and I found a welcome, while Brother Smith, having business to attend to, went to the hotel. After supper several calls were made in the Bronson car and meetings announced for the next day. And so on Sunday at half past ten in the morning and at two in the afternoon, meetings were held at the home of Brother and Sister R. P. Bronson, and in the evening in the church at Sagle. Brothers J. A. and Rufus left Sand Point after the close of the afternoon meeting, returning to Spokane, while I went home with Brother Robert McDole of Sagle, to be present at the evening meeting.

At Sand Point and near by, several of the Saints have become disaffected by the work of one formerly a worker for the church. The disaffection is, I feel quite sure, largely the result of misapprehension based on misrepresentation, some of which misrepresentation has been not entirely fortuitous, to put it mildly. In my sermons I presented a constructive program, and only when questions were asked at the afternoon meeting were "differences" discussed.

After the close of the evening meeting at Sagle, I was again taken to Sand Point to the home of Brother and Sister Bronson, where I again stayed for the night. Early next morning I was taken, after breakfast, by Sister Bronson, to the Great Northern depot, where I took train for Spokane. I had enjoyed meeting the Saints of Sand Point and Sagle, though sorry to see the trouble wrought by certain causes. I feel sure, however, that a better understanding will ensue and that some there who are now troubled will be once more in the church, and happy. And I appreciated the kindly hospitality extended by the Bronsons, McDoles, and Gunters.

Reaching Spokane about noon on the 19th, I was met by Brother "Jot"; and after another hand-ball game and lunch with him and some of his friends, I was taken in hand by Brother Wood, familiarly known as "Bill," and under his guidance, after an interview with Brother Case, the district president, I had a chance to see the industrial exhibit, and then in a motor ride into some of the outlying parts of Spokane—the Rim Rock Drive, Fort Wright, the Spokane Valley below the Falls, the great railway bridges, etc. Then

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after a chat with the home folk in the Wood residence, was left by Brother Wood at Brother Bronson's home. With Brother and Sister Bronson I had supper and in their company spent the evening.

I had intended taking a late train for Seattle and had made the necessary reservations; but when I went to the Great Northern depot to get my baggage, I was locked out. So, going to a near-by hotel, the Coeur d'Alene, I took a room for the night and on the next day took an early train for Seattle.

In spite of the fact that I had worked as opportunity would permit on my writing, and worked all day at reading and writing on the train that day, yet when I reached Seattle late Tuesday evening there was so much unfinished work in my portfolio, and knowing the week-end from Friday to and including Sunday would be busy with convention work, I decided to take a hotel room for a couple of days and work. So I did, and Wednesday and Thursday were spent in almost constant writing and reading matters demanding my attention. Early Friday morning I called on the telephone the residence of Brother and Sister D. S. McDole and told them that I would be writing all forenoon but would be at their service in the afternoon. So they arranged to call at three o'clock. At two in the afternoon I was visited by a reporter for the *Post-Intelligencer;* and at three I left the hotel in company with Brother A. C. Martin, Sister McDole, and Sister Mulvane in whose car we went. I was taken to the home of Brother McDole, my home for the rest of the stay in Seattle. A little later we went to the church, where supper was had, and in the evening the convention began.

I shall not here try to give a detailed account of the convention. Suffice it to say they kept me busy. From the evening hour Friday to and including the service Sunday night I was put on the program nine times for "talks," lectures, sermons, etc., from three quarters of an hour to two hours in length. It is needless for me to say that except when answering questions at the round table, and most of the time then, the talking was on Zion and her problems and the social program of the church. The attendance was good, exceeding the expectation, and the interest excellent. This, the first young people's convention of the district, was pronounced a complete success. All parts of the district were well represented, Saints coming from as far north as Westminster and Hammond, British Columbia, and from as far south as Portland. The capacity of the church building was taxed.

No finer hospitality could be extended than did the Seattle Saints to the visitors. Meals were served at the church, and I'll venture the guess that Monday found many weary sisters who had worked long and faithfully to care for the visitors.

It had been sixteen years (1909) since Mrs. Smith, Lois (then six), and I had visited that part of the country, when the reunion was at Alki Point; and I was glad to see again many of the Saints we had then met, and to form new acquaintances with the young Saints and those who had moved in. Sunday noon I had the pleasure of dining with Brother and Sister Mulvane, he an assistant to the city editor of the *Seattle Times,* she a former Kansan and one of the first guests at the Order of Enoch House. Sunday night I supped with Brother and Sister C. E. Jones; and during the convention I was hospitably cared for at the home of Brother and Sister McDole. Brother McDole is the president of the Seattle Branch.

Brother A. C. Martin, the missionary to the district, and Brother M. H. Cook, the district president, were on hand doing their parts in assisting Brother Granville S. Swenson in handling the affairs of the convention. Brother Swenson is a grandson of Swen Swenson, known to many of the Saints as a faithful servant of the church for many years.

As the church gradually emptied after the close of the service that Sunday night, I thought of the expressions made by the many as they heartily shook my hand and as heartily wished me Godspeed and good-by, and I felt that perhaps my going among them had not been without some good to them and the "cause," and though tired yet I was happy; and as with the McDoles we went our way "home" to seek rest, I could not but exclaim, "God bless the Seattle and British Columbia Saints, in every way, and advance the work among them."

FREDERICK M. SMITH.

PORTLAND, OREGON, October 31, 1925.

"Tear Not Down Another's Structure, Hoping Thus to Build Thine Own"

By C. Ed. Miller

[Reprinted from last issue to correct printer's error.]

While acting as pastor of the Toronto Branch, I frequently heard the Saints sing a hymn to the tune of "I will sing of my Redeemer," and "Jesus, I my cross have taken," but I was not familiar with the words. Upon inquiry I learned that the hymn was published in the late R. C. Evans's book of songs, poems, etc. There the history of the hymn is given as follows:

"On the evening of October 2, 1908, Brothers R. C. Evans and R. C. Longhurst bowed in prayer in their room. While praying, the Spirit came upon them, and they retired, but the Spirit continued to bless them until the power became so great that the bed on which they were reclining trembled.

"A sister in another part of the house, knowing nothing of the blessing under which the brethren were rejoicing, testified that the whole house shook.

"While under this power, Brother Evans said, 'I cannot remain in bed longer.' On reaching the floor he was commanded to secure material and write, for the Lord had a message for his people. . . . Brother Evans, pale and trembling, wrote rapidly, without hesitation until the message was completed."

A Message

O my people, hear the message,
That to you this day I give,
Cease your quarreling and contention,
For in me ye move and live.
By my power I have led you
Through the struggles of the past,
And, if faithful to your mission,
I will crown you at the last.

If ye love me, build my kingdom;
Work together, one and all.
If divided, ye shall suffer,
And the house ye build shall fall.
Harshness, jealousy, and envy
Hath wrought weakness and distress,
Human weakness calls for pity;
Love, repent, and find sweet rest.

Tear not down another's structure,
Hoping thus to build thine own.
Each shall answer for his conduct
When he stands before the throne.
Honor comes to those who honor,
Faith to those who me obey,
Keep the law that I have given,
Soon will dawn Millennium's day.

Whether the source of the inspiration of this "message" was human or divine, it must be conceded that the counsel contained therein was wise and very timely, and subsequent events have demonstrated that it was a tragedy that R. C. Evans did not follow the admonition,

"Tear not down another's structure,
Hoping thus to build thine own."

Eloquently he pleaded in the pulpits of Canada for the church to return to the good old path from which he said it had departed. He claimed the Lord showed him that he was to lead the church back to the path. Hundreds be-

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lieved in him and followed his leadership. Gradually, almost imperceptibly, he led away from the basic truths of the great latter-day work. In a sermon on the "Rights of man," which is printed at the close of his book of poems, etc., from which the "Message" was taken, he said:

"In closing, permit me to say, I am convinced that we are on the verge of a great change. May we return to our first love, stand by the gospel as God has revealed it; let no man take our crown, nor abridge our right; but may we stand firm in the liberty wherein Christ has made us free, and so go on until the world is warned and Christ shall come in his glory is my prayer."

His conviction that the church was on the verge of a great change was not borne out. He was on the verge of a great change. His exhortation to "return to our first love and stand by the gospel as God has revealed it" did not result in his followers standing by the gospel and the church, for the spirit which was leading him eventually led him to write the following, which was published in his last book, printed in 1920:

"My earnest prayer for the many honest people of the church is, that they will abandon Joseph Smith, the Book of Mormon, the Book of Abraham, the Book of Doctrine and Covenants, the Book of Commandments, and all other fraudulent works of Mormonism and embrace Christ and the gospel as presented in the Word of God."

His self-appointed leadership, claiming to lead back to the old paths, led to repudiating Joseph Smith as a prophet of God, the Book of Mormon, and the Book of Covenants as divine records. How many more such tragedies will the church witness? Self-appointed leadership in this church is dangerous. It was dangerous in the courts of glory when one third of the hosts of heaven were led away. God's house is a house of order.

The counsel given to

"Tear not down another's structure,
Hoping thus to build thine own"

is good counsel to-day. May we heed it.

The Faith of Our Grandparents

An ancient letter and short history of Lucius and Hortensia Merchant. . . .

These faithful Saints lived in Nauvoo and were personally acquainted with Joseph Smith the Martyr. Mr. Merchant was a stonecutter and worked on the Nauvoo Temple. They were driven out of Nauvoo and emigrated west. They traveled with covered wagon drawn by oxen. They arrived at Council Bluffs, Iowa, and wintered there. They moved from there to Harrison County, Iowa, and took up Government land. However, they did not unite with the Utah faction. To this couple were born three girls and five boys. There are a goodly number of their grandchildren now in the church. Some have been missionaries to the islands of the sea; others have been active in local work. While these people were never permitted to live in Independence, one of their sons now resides here. This worthy couple lived to an old age and died strong in the faith. The letter that follows was written by Hortensia Merchant to her parents in Massachusetts.

NAUVOO, July 10th, 1844.

Dear Parents: I can wait no longer for a letter from you, but will now write again, hoping that when you receive this you will think of me long enough to write to me, for I feel very anxious to hear from you, and I want to see you very much. I wrote to you soon after I arrived here last winter, but I have received no answer. I also wrote to Delana, and I have not heard from him. I live close by Rufus. They are all well, and we are also enjoying good health and prosperity. I often think how I should like to be there and have some of your early apples and other fruit, for they are very scarce here. I like the place well, although there are some evil-designing men that are determined that the Mormons shall not stay here, or they wish to exterminate them. No cause for their offense save our religion.

Probably you have heard before this of the great excitement there has been of late, that the mobocrats from several places collected together, and their fiendish passions enraged so that they were determined to rush into Nauvoo. I suppose their calculation was to slaughter men, women, and children should their party have been capable, but this has abated for the present. The governor has forbidden such unlawful and inhuman step. The legion was called out day after day, yes, day and night, for to be in readiness to defend the innocent should these monsters come, but what have they done? They have slain two of our most noble and worthy citizens of the United States. Thus we have lost two of the holiest men in this generation. They have fallen martyrs for their religion. They were shot in Carthage Jail while awaiting their trial. These villains said if the law would not reach them, powder and ball should, and so it did—all this in a land of freedom and liberty to all but the Mormons. O will you not raise a voice against such barbarity as this! We know that we had better suffer this than to enjoy the pleasures of sin for a season. Truly it is trying and grievous that we cannot worship God according to the dictates of our own conscience unmolested. The people here do surely abide by the laws of the land and wish to disturb no one in their religion or anything else. O that we could have these privileges. Yet we calculate too far. No one can take these principles from us, and we think it our duty to strive for the rights and happiness of ourselves and all others; and so we do, but I must not dwell on this long. Perhaps you do not believe all that I have told you. Be that as it may, I could tell you much more that I know, but I must wait.

I have braided hats this summer, but they are very low here now. I have a few leaves to braid, leaf that was sent me last fall. The men are engaged in harvesting now. We have good weather for it, excellent crops of wheat ready for harvest. Lucius and Rufus are out harvesting. They work not far from home. They are at home nights. Mother, I received a few lines from you in Rufus's letter that Mr. Burr brought and was very thankful for the same. I enjoy myself well. I have a good home, a good companion, and nothing to prevent me from being happy, but I do want to see you so bad. I hope I shall some time. I want you to write to us soon, and I wish you would send us a Greenfield paper once in a while if you take them.

Yours affectionately,
HORTENSIA MERCHANT.

Value of Our Church Papers

Shortly after becoming a member of the Reorganized Church, in the year 1889, at Oakland, California, I left for a visit with my family, to my native land, England. During my stay there, of several months in the Lake District, I was not near any branch of our church, nor any Latter Day Saint of whom I knew. Therefore I had to rely entirely for my spiritual food upon the church books and papers. At that time the church published only two papers, the HERALD and *Autumn Leaves*, and it was through reading these publications that I gained much valuable and necessary information regarding the church and its work; and thus, though isolated and young in the faith, I was able to feed my soul and develop spiritually.

The church books and papers were my closest companions, and each week I looked forward with eagerness for the arrival of the HERALD, the reading of which brought joy into my life, for in its pages I was privileged to read articles of inspired men, through whom God was feeding and directing the church. The light and knowledge received from the HERALD editorials were of inestimable value to me, inasmuch as they gave me an understanding of many matters I was ignorant of, and answered questions that presented themselves from time to time to one so young in the faith.

On different occasions it seemed to me that the Spirit was directing these writers to furnish information that I needed for my growth and development, for as questions would arise which I could not satisfactorily answer to myself, and while

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meditating upon the same from day to day, there would come in a HERALD editorial the needed light and instruction. Other HERALD readers have no doubt had similar experiences.

Then again, through the HERALD I was informed of the progress of the work in different parts of the world, and of what was being done at church headquarters, and of the needs of the church, and thus placed in a position to avail myself of the opportunities to help where it was possible for me to do so.

The letters appearing in the HERALD from time to time also were very helpful, furnishing abundant evidence that obedience to the restored gospel was followed to-day as in apostolic times, by manifestations of God's power—the signs following the believer.

Autumn Leaves coming monthly, telling of the experiences of faithful men who had gone forth in this dispensation to proclaim the gospel message, also played an important part in my spiritual life; and often as I read of the power of God accompanying his servants as they faithfully performed their duties, my soul was filled with joy, and I was confirmed in the faith and filled with an earnest desire to live a righteous life so that I might be able also to carry the gospel message to others.

Thus, while not enjoying the association of God's children in a branch of the church, I became firmly established in the faith, so that the following year (1890) when I returned to Honolulu I was eager and anxious, and in a measure prepared, to assist in starting the work there.

During all the years that have passed since then, while acting as president of the Honolulu Branch and directing the affairs of the mission, again and again valuable knowledge has been obtained and help received from the church papers, especially the HERALD, through the inspired articles written by leading men of the church whom I am satisfied God uses to be a help and blessing to his people in all parts of the world, in a way that otherwise would not be possible. Many times while conducting the Lord's work on these islands of the sea, my faith has been strengthened and my soul encouraged and enthused through articles I have been privileged to read, many of which seemed to have been specially provided at the time needed. For instance, there have been occasions when the Spirit of God seemed to move upon me to speak upon certain questions and to urge the members forward in a certain line of work, and while thus engaged, as an individual isolated from the body of the church, there would come to my rescue the dear old HERALD, with an editorial giving the necessary light upon the matters in question. These articles gave me the assurance that I was being directed aright, inasmuch as the same Spirit was with those who wrote the articles referred to as was with me. Many others, no doubt in different parts of the world, engaged in the Master's work, have received the same help and assurance.

Then again, how many times have the Saints throughout the world been refreshed and strengthened and encouraged by the wonderful and inspired articles that have been furnished by Brother Elbert A. Smith. What food for thought, what knowledge, what joy these articles have brought to thousands of others beside myself, who were hungering for such food!

While I have mentioned the HERALD and also *Autumn Leaves*, I would not overlook the value of *Zion's Ensign* as our church missionary paper.

When absent from Hawaii on business missions, which have taken me to far-off Australia or New Zealand, wherever I have been, I have always endeavored to get hold of the HERALD, so as to keep in touch with church headquarters.

The value of the church papers to me in my ministerial work was brought home to me very remarkably in the year 1906, when our beloved Prophet Joseph visited Honolulu to dedicate our church. While speaking of my work, he said that while I had not had the privilege of close association with the church headquarters, still I had managed to keep in line with the general church work and to conduct the work in harmony with the church laws and rules. In this connection I may also add that I have had the privilege, during the whole of my thirty-five years of ministerial work, of attending only one General Conference.

Of late I have been made glad as I have noticed and read some of the letters appearing in the HERALD from the pen of our worthy President Frederick M. Smith; glad because I know through these letters he is getting close to the members of the flock, who will learn in this way to know him better, and knowing him better will learn to love him as their prophet and leader.

In conclusion, my dear brothers and sisters, let me urge upon you the importance of reading the church publications, and if you have not in the past been subscribing to them, begin now. If you cannot take them all, then at least you should take the HERALD. No home in the church should be without the official organ of Christ's kingdom on earth.

G. J. WALLER.

Women Surprise Church With Piano as Gift

DULUTH, MINNESOTA, November 2.—The young people's prayer service held each Sunday at nine o'clock, except the first Sunday of each month, is still doing fine here, but there is yet plenty of ground for improvement, especially in regard to giving service in prayer and testimony. May the time come when each mind will be centered upon things above, that God may see fit to speak admonition, correction, and praise to all that assemble, and that the outward gifts of the gospel may be demonstrated by the youngest child in attendance, that even angels may be seen in the assembly.

On October 11 Brother W. C. Stauty occupied in the morning and Pastor C. B. Freeman in the evening. Out-of-town visitors were Sister Johnson and Brother and Sister Jay Walters and daughters Mildred and Ruth of Carlton, Minnesota. Brother George W. Day, district president, was with us on the 18th and preached both at the morning and evening services. The Saints are always glad to welcome him, as he brings to them the gospel in plain and simple manner so that it can be understood by all.

Brother W. C. Stauty and Brother Robert Zuelsdorf motored to Two Harbors on the afternoon of the 18th. While there a number of the Saints gathered at the home of Brother Samuel Sloan, and a pleasant time was enjoyed by all. They went in the interest of the Graceland endowment fund drive and met with the other members of the committee while there.

Out-of-town visitors on this date were George W. Day, district president, Vernie Tunnell, and Sister Susie Cravens of Two Harbors.

Pastor C. B. Freeman occupied at both preaching services the 25th. At the eleven o'clock service a special message was given to the young in regard to Graceland, that beacon light that shines on the hill.

A junior class, "The Busy Bees," won the attendance contest for last quarter and were the guests of honor at a Halloween party given at the home of the Sunday school superintendent, Sister C. B. Freeman, the evening of October 30. A good time was enjoyed by all.

The new furnace for the church has arrived and has been installed. It promises to furnish sufficient heat for us during the long winter months. Work is still progressing in the basement and will give ample room for the different departments.

The Department of Women sprung a surprise on the branch by purchasing a piano for the church, and its tones were heard on the first of November.

Services were held all day November 1 in honor of College Day, and fair weather graced those who wished to attend. The first service was young people's prayer service. Although not so many young people were there, many older ones who are young in the gospel were there to start the day aright. What better service could we find for entering into a day's service than to blend our voices in prayer and testimony to our heavenly Father for the Spirit given to in-

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spire us to greater heights within the gospel, that he may take us under his wing of protection and lead us aright? The meeting was in charge of George W. Day, assisted by W. C. Stauty.

Sunday school convened with Superintendent Vivian Freeman, wife of the pastor, in charge. All Sunday school officers were in attendance, and only one teacher was absent. At the eleven o'clock preaching service, District President George W. Day occupied, assisted by C. B. Freeman. Then problems meeting was held in charge of Brothers George W. Day, Samuel Sloan, and C. B. Freeman. Stewardships was the main topic.

Sacramental service was held at three o'clock in charge of Brother Day, assisted by Brothers Sloan and Freeman. A fine spirit was felt, and many earnest prayers and testimonies were offered, accompanied by the Spirit.

Brother Day again occupied at eight o'clock assisted by Brother Zuelsdorf. His subject was found in the 16th chapter of Matthew, "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

Out-of-town visitors were Brother and Sister Grant Byce, Brother and Sister Samuel Sloan, and Sister Catherine Hastings, of Two Harbors; and Brother J. P. Fetting, of Port Huron, Michigan.

The finest part of the day was when it was announced by the Graceland endowment committee after the evening service that though there had not been many in attendance we had gone over the top the first day in raising our quota. Our quota was $400, and we had pledged $437, and some of the pledges were not yet in. Does not this show that Duluth Branch is in harmony with the program outlined by General Conference and by leading authorities in the church?

Brother William Sparling, of Minot, North Dakota, and Brother Swen Swenson were to have been with us, but disappointment was ours, as they did not arrive.

We are praying that the redemption of Zion may be a reality, that she may indeed demonstrate to the world the more abundant life. And may Graceland turn out from her doors righteous people that may go forth in every walk of life and bring light and truth to a dying world, that the gospel may be preached to all the world for a witness. Then shall the end come, and the Son of God shall come in glory. May each one that has made a covenant with his heavenly Father be inspired to greater heights, that he may be, not a member in name only, but a true and obedient child of God.

Our church is located at 302-304 Sixtieth Avenue West, one block north from the Grand Avenue car line.

Home-Coming Profitable at Sandyville

Sandyville Branch near Des Moines, Iowa, is still numbered among the living. Neither are the Saints all asleep.

On account of the branch being so widely scattered and the weather being unfavorable for our pastor to come down from Des Moines, we have not met for Sunday school or services for three or four months. As a result, the enemy has been very busy sowing the tares and trying to uproot the good spirit of unity that our little branch has had.

We realized that the statement, "United we stand; divided we fall," is true, for where there is unity there is strength. We must work together and for the good of each, or the branch will fall.

We had a good and a profitable home-coming last Sunday. Brothers Anderson and McDonald were with us, and Brother McDonald preached in the morning and after the social service in the afternoon. His subjects were mainly on the theme that is arousing the interest of every true Latter Day Saint now, as the drive is on for the endowment fund. This branch went over the top in raising its quota, and we are sure of receiving quite a little sum from the members who were not at the home-coming services.

It does us good to hear how the Saints are responding so generously from every locality. It is evidence that the work is moving onward, and when the call comes for us to give our all, then we will move out with faith.

We had a good social and sacramental service, and each one present seemed to enjoy a portion of the Spirit. The testimonies were strengthening and encouraging, and the spirit of unity prevailed.

New London, Connecticut

November 6.—Bishop M. C. Fisher, of Somerville, Massachusetts, was the speaker here Sunday, October 18. In his talk, Brother Fisher gave an explanation of the college endowment fund and its use. His talks on tithing, finances, etc., of the church, are very interesting and pleasingly said.

The Saints were also glad to see Sister Florence Fisher and Myron, jr., and Sister Ora Holmes, who accompanied Brother Fisher.

A few of the members of this branch attended the recent conference of the Southern New England District, convening at Attleboro, Massachusetts.

Mabel B. Whipple, wife of Brother John Whipple, is convalescing slowly from her serious illness. She was the mother of twins: namely Earl Wendell and Eunice Muriel, both of whom died. She has received administrations by the pastor, and the prayers of the Saints have been in her behalf.

The Department of Recreation and Expression gave a Halloween party October 30, which was well attended and greatly enjoyed by old and young. Young Brother C. Douglas Alves was awarded a prize for the most unique costume.

Brother David Crouch has gone to Florida for the winter. The Saints miss him and will be glad to see him in the spring.

Ottumwa Loses Respected Sister

OTTUMWA, IOWA, November 5.—The Saints here have been made sad by the death of our aged sister, Angeline Shockley, who died October 26 after a short but painful sickness, though she had been confined to her home for many years. She was a member of the church for fifty-six years and was a widow for thirty-three years. She had lived in this city forty-six years and in that time had made many friends, to whom she endeavored to make known her religion. She always demonstrated her love for her church by the things she did. During her sickness she was patient, and asked only for administration and the prayers of her brothers and sisters in the gospel. She was cared for by Sister Nevin and Sister E. H. Lewis. While on her sick bed, she bore a wonderful testimony of the love of God to her many times in her life. The funeral service was held October 28 from her home, in charge of the pastor, with the sermon by Elder A. L. Sanford of Nauvoo. Under the divine Spirit he preached a wonderful sermon to her many friends who had come to pay their last tribute of respect. The singing by the church quartet was wonderful. Her husband and five children preceded her in death. She had been a good mother, and it can truly be said that she had fought a good fight and had kept the faith.

Eleven years ago this dear sister willed her home here to the church.

As present we have our Sister Gunn and Brother George Lewis in the hospital, and Sister Annie Scott is in poor health.

During the month of October the Sunday school held a rally day program which was well attended. The program was good.

The Department of Women had a cooking sale, and gave $50 towards the Graceland endowment fund.

The sermons of October have been on stewardships and Graceland, and the speakers have had good liberty. We feel the Saints here will respond heartily.

At our communion service the first Sunday of the month, there was a wonderful outpouring of the Spirit, which found

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its expression in song. Some real testimonies were borne, and all felt well repaid.

The vision of the future work of the church has been caught, and with a larger vision we believe more will be done. The Saints have surely made true the words of the song, "Blest be the tie that binds our hearts in Christian love," both to those inside and outside the church. With all hands on deck we feel our drive for $200,000 will be successful.

London District Conference

LONDON, ONTARIO, November 3.—The annual conference of the London District convened at Stratford October 3 and 4, with District President George C. Tomlinson in charge, assisted by Apostle J. F. Curtis.

At ten o'clock Saturday morning the Saints met for organization, and at half past two for business. The order was changed from a delegate to a mass conference, and Brother Curtis was given charge. A resolution was passed sustaining the Presidency of the church in their present policies; then delegates to General Conference were chosen. It was later voted to give $50 from the district treasury to the Graceland endowment fund.

Saturday evening at eight o'clock Elder G. C. Tomlinson, jr., gave for the opening address, "Education as a factor in Zion's redemption." This was followed by a talk by Mrs. H. A. Koehler, "Getting the most out of life." Brother Curtis gave the closing remarks.

The Saints convened at nine o'clock Sunday morning for prayer service in charge of Patriarch John Shields and Elder W. I. Fligg. They were strengthened by the prayers and testimonies of those who had long been valiant in service.

At eleven o'clock there was preaching by Bishop Berger on "Temporalities." J. F. Curtis occupied at half past two in the afternoon, using the Graceland endowment for his subject. He left not one stone unturned, and anyone within hearing could not help being converted to the plan. Elder H. A. Koehler gave a sermon on "The affiliation of the churches" at half past seven.

At the close all felt it had been a most successful conference. It was enlivened by the jovial and peppy nature of Apostle Curtis. On Saturday we all held our breath when Brother Fligg was passed a telegram. Upon reading it he arose and announced, waving the telegram, "I'm a grandfather."

Elder D. A. Withrow, district chorister, was in charge of the music, and Sister Withrow presided at the piano. We were favored during the conference by the Stratford orchestra.

Pioneer Saint Passes

Mary Helen Grant passed from earth life at nearly ninety-four years of age at Rocklin, California. She was born near the town of Moravia, New York, December 27, 1831, and was baptized into the Reorganized Church when sixty-one years of age. She died October 24, 1925.

She was one of the early pioneers to the west, driving an ox team, fording streams waist deep in her girlhood days in order to help her parents move a large family west.

It was her delight to talk of the gospel. She would relate experiences of events happening in the early church in her girlhood days, and would talk of Nauvoo, Kirtland, Winter Quarters, and Salt Lake City, as we now talk of the cities we know. She had a very active, intelligent mind during the twenty years she was known by the writer, retaining all her faculties up to the last.

During the "dark and cloudy days" of the church, she and her husband were rebaptized and reconfirmed into the church Brigham Young started, her husband becoming a seventy in that organization and being once sent on a mission among the Indians, or Lamanites.

Our sister hated the doctrine of polygamy. Her mother felt as though she was "going to hell" because she was leaving Utah, and so warned her. But feeling sure the people in Salt Lake City under Brigham Young were without the Spirit of the Master, she was anxious to raise her family of girls at that time in a purer atmosphere, even if it took another series of hard pioneer trails and sufferings to do so.

She came on to California at the peril of her life. Her husband, while not joining the Reorganized Church, was a firm believer in the restoration of the gospel and was in full accord with his wife in getting out of Utah. She was held in high esteem by the Saints in this Northern California District, where she has resided the greater part of her very long life. We called her "Grandma Grant" and flooded her home with birthday postal cards which she delighted to receive from the Saints.

She received one hundred per cent care by her daughters in the last twenty years of her old age. But her health was nearly always the best for one of so many years.

The two daughters living are faithful members and untiring church workers. Mrs. Julia A. Crocker of Loomis has looked after a large home class for many years and assisted in many other ways.

Mrs. Ada M. Earle of Rocklin, where our sister made her home, was for many years secretary of the Rocklin Branch and has been helping in Sunday school work when circumstances would permit. Sister Earle is the wife of Elder C. W. Earle. Grandma Grant was very fond of her son-in-law, and he showed no less affection.

Anyone interested in this genuine pioneer woman of the old church will find thirty-five pages of intensely interesting reading matter in the April, 1917, *Journal of History*.

She was buried beside her husband in Rocklin, California.

W. H. DAWSON.

Tordoff and Cheville in Des Moines District

At the request of the Quorum of Twelve, I joined Brother Roy Cheville at Boone on November 4, to visit with him the branches of the district on behalf of the endowment fund.

He had visited Des Moines, Rhodes, and Nevada Branches before I reached the district. Too much cannot be said of the splendid response of the Des Moines Branch. They are now building a church which will reach the $50,000 mark before completion. When I think of Doctor F. G. Hull, Henry Castings, and Brother Higgins, and their work in connection with the building of the church, I am reminded of the spirit of 1834, when Sidney Rigdon would cry out night and day to God, while standing upon the incomplete walls of Kirtland Temple. These men, surely, have not lost the old-time spirit. With their congregation they have to date, in addition to the stupendous undertaking of building the church, raised $3,060 for the Graceland College endowment fund.

The Rhodes, Nevada, Boone, Runnells, and Perry Branches will go over the top easily, if their present subscriptions are anything to go by. The Pershing Branch, with a quota of $250, subscribed in fifteen minutes almost $400. Concord Branch, which meets at Sandyville, also went over the top. Doctor Slocum of Webster City, after financing an expensive tent meeting, is paying more himself than the church is asking from the little group of Saints that he is in charge of. Yes! the Spirit of '34 can be found in the Des Moines District.

One brother said, "We have no room for cranks in this district; all must be self starters." Although all the groups of the district have not yet been visited, the Des Moines District is easily over the top.

It has been a pleasure to be once again associated with Brother Cheville. He carries with him the "spirit of Graceland." We certainly had mutual enjoyment working together for the college and the stewardship plan, especially when we found the Saints ready and eager to do their part.

Basking under this wonderful spirit; working with such a progressive program; thinking of the statement of the Christ,

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"Love thy neighbor as thyself," we immediately see that He had an idea. The greatness or value to the world of a man's ideas determines how large their names are written on history's pages. The idea of treating our fellow men as well as we expect them to treat us is so big that Jesus' name still overshadows all others in history.

We are now grasping the significance of his teachings. We mean business, which means we are determined to build upon the foundation Christ laid. This is the spirit of the Des Moines District. Are you with us?

Sincerely, W. D. TORDOFF.

Omaha, Nebraska

November 11.—During October we had the privilege, by arrangements of Pastor Whalley, to listen to a series of sermons on "Stewardship" presented by various brethren, Brother Carl Self opening as reported in our last letter. Brother Roland W. Scott, former branch president, followed on the 16th with a splendid sermon in which the social side of our responsibilities was stressed, the speaker quoting freely from various modern authorities, especially Doctor Charles A. Ellwood, who insists that the correction of our modern social evils can come only through religion.

On the 25th Doctor Henry A. Merchant, district president, presented the thought that Christ's statement that he came that we might "have life, and have it more abundantly," can be put to the test through the principles of stewardship, when each man considers the good of his neighbor, and selfishness is eliminated from human character. As a beautiful accompaniment to Brother Merchant's thoughtful and spiritual presentation of his subject, Sister Doris Fredrick sang "For others," a song in which is stressed the thought that our whole life must be for others, and that even in prayer should our thoughts for others ascend to the heavenly throne.

The series closed on the evening of the 25th with a sermon from Elder B. M. Anderson, Bishop's agent for this district, in which the individual duty of members was brought out, the financial activity being linked up with the spiritual vitality, and the close relation of the two emphasized. The Saints have been well pleased with the efforts of these brethren, which have but supplemented the steady teachings of our pastor, and already results are gratifying. The right kind of Saint has only to know his duty, to be willing and eager to discharge it; and the constant efforts of those in charge of the flocks should be to bring those duties before their members in the spirit of cooperation and sympathy.

On the evening of October 23 the La-Da-Sa Sunday school class and the Department of Women united in giving a "Woolworth Dinner," which proved a great success, socially and financially. The boys had decorated the church in red and blue, arranging booths for the various kinds of foods, the initial letters of which spelled the slogan, "Let's build the top." A movie picture of a patriotic nature was shown afterwards, which, together with the "Topics of the day," proved highly entertaining and rounded out a pleasant evening. Each group has about thirty dollars added to its treasury through the effort, which brings the Sunday school class "over the top" with its building pledge of one hundred dollars.

Wednesday evening, November 4, Sister Grace Wallace and her class of girls gave the regular monthly dinner for the teachers and officers of the Sunday school, which netted close to twenty dollars, putting them "over the top." An excellent talk on "Why we study Israelitish history" was given by Sister Grace Thiehoff, teacher of our normal training classes. Her deduction was that in Israelitish history *only* can we find the divine revelations concerning the salvation of our souls, and therefore it is our chief source of study and information on that all-absorbing subject.

Our prayer services are well attended, and occasionally a word of encouragement or counsel comes by way of the Spirit. A recent experience of this kind was the stanza of a song, given through Sister Rosa Adams:

"Step by step, we onward go;
Cheered by faith, His will to know;
Strength is given in struggling on;
Victories fill the heart with song."

Sister Lillie Marks, who is teaching school in a near-by Iowa town, spent the last week-end in our city, attending the State Teachers Association meetings. She is always a source of courage to the Saints, and left her Graceland endowment contribution with us on her departure.

Our branch quota for that endowment, by the way, is steadily advancing towards its high peak. We have not the figures at hand but feel assured we will exceed the amount placed as our share in this worthy enterprise. Brother R. W. Scott heads the committee having the work in charge and feels optimistic concerning it.

Sister Mabel Tousley, graduate from Graceland, spent Sunday, October 25, with us. She is teaching school at Persia, Iowa, her second year there, with encouraging success. She had a friend with her, Miss Hazel Copeland, of Logan, Iowa, a former associate in the Persia schools.

Brother Albert Merrick has been permitted to return to his home after four long months in the hospital. His condition is still very discouraging, but all must admire the plucky fight he is making to regain his health.

Brother Theodore Hicks is another member who is being mentioned in the prayers of the Saints at this time. He has been confined to his home for some weeks, suffering from nervous indigestion. He is always cheerful, however, and we trust will soon overcome his affliction.

Sister Mabel (Leach) Green is the mother of a baby boy, born at the Swedish Immanuel Hospital on November 4. With three big sisters, this little boy brings great delight to his family.

A number of our members have moved about of late, some leaving the city. It would be a great kindness and a matter of thoughtfulness, if members would acquaint the branch president with such moves and provide him with their new or contemplated addresses. The church does not wish to lose track of its members, and the work of branch secretaries would be greatly facilitated if everyone would cooperate in this matter. We are posting in our church this week, and also in that of the South Omaha Branch, a list of about forty-five of our members whom we are unable to locate at the present time.

Coffeyville, Kansas

November 7.—We are glad to say that the branch at this place is moving forward in the wonderful work. The weather this month has been very unfavorable. Much rain and some snow have been in evidence, but attendance has been good.

We were favored with a visit from District President Amos T. Higdon. He gave us two inspiring sermons on the Graceland endowment fund. This has also been the theme for the sermons of Pastor Howard P. Anderson during the month of October. As a result of these endeavors, we were made to see the grandeur and far-reaching results of such a movement. The quota assigned our branch was $125, and when the committee made a check of the pledges it was found that $285 had been subscribed. This was noble response from the Saints.

Last Sunday at the eleven o'clock hour, sacramental services were held. We were blessed with a goodly degree of the Spirit and felt encouraged to press on in our struggles.

A Halloween party was given by the Religio at the home of its president, Sister James Reynolds. All came in costumes, and games were played throughout the evening in which both old and young participated. Refreshments were served.

On October 18 Sister Elma Davis and Sister Ballinger, of Independence, Missouri, met with us in services. They were here visiting their sisters, Mrs. Charles and Elzie Biggerstaff.

MARGIE PITCOCK.

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Independence

Sunday School Convention, November 20, 21, 22

Purpose: Conferences of the teachers and officers of our Department of Religious Education for the consideration of the problems concerning each department in order that we may obtain

1. A deeper knowledge of our own powers and better methods of presentation and management.
2. A greater sympathy for and a better understanding of the pupil.
3. A closer walk with the Master Teacher of religion.

Results hoped for:

1. An enlarged vision of the service we should render.
2. Better ideas for reaching our youth, helping them to make right decisions in the everyday problems of living, leading them to the finding of themselves and the real service they should render the church.

A cordial invitation is extended. Officers and teachers engaged in the Sunday school or Religio are urged to be present. Come prepared to tell of the things you have accomplished and to present your problems for discussion.

Tentative Program

Friday, November 20, 8 P. M., at Institute Building

Selections, Walnut Park Orchestra, Mr. Orlando Nace, Director.

Address of welcome, Pastor C. Ed. Miller.

Response, General Superintendent Charles B. Woodstock.

Ladies' quartet, Second Independence Sunday School: Mrs. Clara Curtis, Mrs. Frank Good, Miss Mary Fields, Miss Gladys Good.

Address, President Elbert A. Smith.

Male quartet, First Independence Sunday School: Joseph G. Smith, George Anway, Clarence Resch, and Paul N. Craig.

Informal reception.

Saturday, November 21, 9 A. M., at Stone Church

Service of prayer and praise in charge of Pastor R. V. Hopkins and C. B. Hartshorn, superintendent of First Independence Sunday School.

10.15 A. M.

General assembly.

Vocal solo, Mrs. Mabel Higgins, Spring Branch Sunday School.

Announcements.

Special music, East Independence Sunday School.

Group Conferences: Cradle Roll, Beginner and Primary Departments; Junior and Intermediate Departments; Young People's Division; Adult Division; Administration Division.

2.00 P. M.

Departmental Conferences: Cradle Roll; Beginner; Primary; Junior; Intermediate; Young People; Adult; Secretaries and Librarians; Superintendents, Assistants, and Supervisors.

3.00 P. M.

General assembly.

Vocal solo, Mrs. George A. Willis, Mount Washington.

Address, "The teacher's vision and skill," General Superintendent C. B. Woodstock.

Vocal solo, Mrs. C. I. McConnell, Englewood.

Sunday, November 22

8.00 A. M.

Prayer services in local Independence churches. Theme: Our Sunday schools.

9.30 A. M.

Sunday school services in local churches.

11.00 A. M.

Service in Stone Church.

Special music, Stone Church Choir, Paul N. Craig, Director.

Address, President Elbert A. Smith.

2.30 P. M.

General assembly in Stone Church.

Demonstration, Beginner Department.

Chorus, Primary Department.

Bottle Doll Exercise, "Naaman the Leper," Lorraine Whittemore of the Junior Department.

Double quartet: Young People's Department, Liberty Street Sunday School.

3.30 P. M.

Adjournment to departmental conferences.

7.30 P. M.

Service in Stone Church.

Special music, Paul N. Craig, director Stone Church Choir.

Address, Elder Cyril E. Wight, Kansas City Stake.

Stone Church

The Sunday school attendance was about one hundred and thirty below the average. The snow-covered ground possibly had something to do with it. The eleven o'clock service showed a pleasing gain in attendance. President Elbert A. Smith continued his practical and personal sermons, this being the fourth of the series. The theme was, "Your home." He said there is a saying that a man's home is his castle. It may not be entered against his will excepting by due process of law. Yet society perhaps without a search warrant may direct a very searching gaze upon it, for out of it will come the future citizens of church and state. The church herself has an interest there and has been told to send her visiting officers into your home to help you with your problems. Why a home at all: First for shelter, and second for protection. This is fundamental and largely physical. But a house is not always a home. The body needs a house, but the soul needs a home.

Longfellow celebrated the founding of a home in his poem "The hanging of the crane."

> "O fortunate, O happy day
> When a new household finds its place
> Among the myriad homes of earth,
> Like a new star just sprung to birth,
> And rolls on its harmonious way."

Will the new home, like a star in heaven, continue its harmonious way? If so, it must be based on unswerving loyalty. The wedding ring should be so big that if the exigencies of business or missionary work put the man in Australia and the woman in America the ring will reach around the earth and hold them together. But it should be so small that there is no room in it for any other man or woman. The home must be built on the gospel foundation.

Here is woman's chief work; to make homes out of the raw material. Zion will be a collection of homes. By night their lights as they cluster on Zion's hills will be like the stars of heaven. And we will see visualized the Master's statement about a city set upon a hill that cannot be hid. From such homes will come the future builders of the church.

One of the assistant pastors of the Stone Church suggested to President Elbert A. Smith that he deliver a series of Sabbath morning sermons. In harmony with this suggestion President Smith commenced the series four weeks ago, and they met with such favorable response that he has consented to continue these 11 o'clock meetings.

William E. Barton, D. D., writing in *Colliers* for October 17, says that people do not attend church services as they once did. And he states that the club, the political party, and the lodge are also suffering from lack of attendance. He gives as the reason the fact that to-day people wish to spend some time with their families.

Some doubt has been expressed as to the advisability of having a series of preaching services during the week. The Saints in Independence love to go to church and to be with their families also. So they all went together to the John

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Garver meetings which have just closed. There was a very fair attendance.

At the regular Sunday school hour the Y. K. T. Class held an opening program in honor of their new Sunday school room. The little house east of the church was turned over to them for their use. They have refinished the inside and have made a pleasant meeting room. The president of the class, Lyle McFarlane, formally presented the building to Bishop J. A. Becker for the use of the church, which was followed by a short talk by Brother Becker. After a solo by Miss Thelma Vincent, President Elbert A. Smith made the main speech of the hour, which was much enjoyed by the large crowd present. This room will be used for other church activities than the Y. K. T. Class—the choir, ladies' aid, etc. These young people have reason to be proud of their achievement in making this building such a pleasant place for their meetings.

At eleven o'clock in the lower auditorium Sister Westwood was in charge of the young people's church. Brother Sam Thiel was the speaker. At the same hour C. Ed. Miller addressed the juniors in the assembly room at the Institute Building.

In the evening service Apostle John F. Garver concluded a week's series of meetings on "The faith of our fathers." These sermons were reported and will be published later. Brother Garver demonstrated that he knew what the faith of our fathers was, and he considered it an honor to stand by that faith. It was the faith which will save the world. We shall continue to hold fast to it.

Many times as we have listened to the able men of the church preach in the Stone Church, as we have enjoyed the fine musical productions so frequently given, we have wished our scattered brothers and sisters, isolated from church privileges, could be present.

The radio makes it possible for some to get in touch with Zion, but we wish those isolated, and the Saints in the smaller branches where there is a limited amount of talent to draw from, could experience the personal touch and influence we have the privilege of enjoying. We have had some wondrous musical programs in the recent months given by our splendid musicians, soloists, and the choir. Some of our skilled musicians and singers, and many of our consecrated Saints have come from the isolated farm and the little village. This is the contribution of the small place to the center place.

Wednesday evening there was a large attendance to hear Brother Garver. After the preaching service a short prayer service was held for those who wished to stay. Only about one dozen people left. President Elbert A. Smith was in charge. The meeting was pervaded by such a splendid spirit it held for about an hour.

Pastor R. V. Hopkins preached at the rally day service Sunday at Spring Branch to a full house.

A priest in Group 37 makes the following interesting report of a visit: "Had a pleasant social visit, with some general talk on church problems. Then played the flute for the children and made a little pencil drawing for them."

The annual bazaar for the Laurel Club will be held in the dining hall of the Stone Church November 19 and 20. The fancywork booth will have on sale handmade articles suitable for Christmas presents, also for your own use. The doll booths will furnish gifts suitable for the children. Homemade candy for everybody, young and old. The evening of the 19th an oyster supper will be served, as well as ice cream, homemade cake, pies, and other eatables. Come and get your supper and enjoy a social evening with your friends. We will be glad to serve and welcome all our friends. The proceeds always go to help the church.

The Independence Music Club held its second recital for the winter last Saturday night in the studio of Arthur H. Mills and Paul N. Craig. It had been postponed from the previous Saturday night because of bad weather. The weather was not much better this week, but the studio was filled with an enthusiastic audience. The program was given by four artists from Kansas City, Miss Mildred Spencer, soprano; Mr. Jack Lloyd Crouch, pianist; Mr. George C. Arnold, baritone; and Miss Amy Winning, accompanist. The program was very pleasing from start to finish. After the program Mrs. Stanley Green, hospitality chairman, assisted by Miss Ina Cockerton, served punch and wafers.

Thanksgiving Concert

The Saints of Independence are reminded that the Stone Church Choir will give its annual Thanksgiving Concert next Tuesday evening, November 24, at eight o'clock in the Stone Church. Besides several special choruses by the choir, there will be numbers by the men's chorus. Also numbers by individual artists. It is expected to be a program that will interest the listeners. An invitation is extended to all to be in attendance. This program will be broadcast as the regular Tuesday evening program from K L D S.

Second Church

Evangelist U. W. Greene was the speaker Sunday morning, and Bishop J. A. Becker delivered the sermon of the evening hour.

The funeral of Mrs. Ora G. Hedges, of 1111 South Noland Street, was conducted at Second Church Saturday afternoon, U. W. Greene being the speaker and minister in charge. Mrs. Hedges died at her home Thursday morning. She leaves her husband, James Hedges, two sons, and three daughters, one of whom is the wife of Donald Morgan, Mrs. Inez Morgan. The burial was in Mound Grove Cemetery.

Walnut Park

Sunday speakers were Elder R. S. Salyards in the forenoon on the life of Paul, and Missionary W. A. Smith in the evening on the subject of God speaking to mankind in different ages of the world, as an evidence that he still speaks to us. The junior chorus sang at the evening service.

The families of Erwin Moorman and Orlando Nace gave a musical program at Religio the night of the 13th. Brother and Sister Erwin Moorman are still faithfully keeping up the junior meetings every Sunday at eleven o'clock, except sacrament Sunday, securing some one each Sunday to tell a story and one of the priesthood to preach a short sermon. Brother and Sister Moorman frequently furnish these numbers themselves, besides acting as chorister and pianist. They have been faithful to their work in this department for several years, while using their talents also in various other places as needed.

Enoch Hill

Bishop A. Carmichael preached at Enoch Hill Sunday morning. After reading section 128 in Doctrine and Covenants, he explained how it was hoped to get church property into the control of the Order of Enoch, rather than into the hands of the Presidency and Presiding Bishopric, making it plain that the leaders want the Saints to know how the tithing and surplus are used. Said they welcomed questions and constructive criticism, and asked questions himself of the audience to ascertain their understanding of the matters he discussed, thus making the meeting decidedly interesting and educational.

At seven o'clock R. S. Salyards preached from the first chapter of Paul's letter to the Romans and told the life story of the Apostle Paul.

Liberty Street

Liberty Street has gone over the top in the Graceland endowment drive, and is still going.

Sunday morning we had a wonderful talk by Apostle John F. Garver. He used as a theme, "Except a corn of wheat fall into the ground and die, it abideth alone. But if it die it bringeth forth much fruit." In the evening Richard Bullard preached, using Isaiah 9: 6; 55: 4, and Jeremiah 9: 23, 24 as the basis for his remarks.

Sunday afternoon at half past two Thelma F. Williams, daughter of Brother and Sister W. H. Williams, was united in marriage to Milton C. Cox at the home of her parents in

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Independence. Elder W. A. Stevenson officiated. Only the immediate family were present.

The women of Group 35 have organized for what they call relief and service. So many mothers who have little folks to sew for do not have any time for study. These women have decided that on certain days they will go and help these mothers with their sewing so as to give them time to join classes and study to keep abreast with the progress of the church. The group met last week at the home of a sister who has a number of small children, and sewed all day. Each one took her own dinner, and they ate together and enjoyed a sociable day in addition to helping the mother. Twenty-one garments were cut out and completed that day.

Deselm Branch

MANTENO, ILLINOIS, November 10.—The Graceland team canvassing Northeastern Illinois District, Brothers Closson and Connor, held a service here Friday evening. November 6. Their talks were interesting and straightforward. The "spirit of Graceland" was shining in their countenances. Sister Pauline Kahler sang a solo and Sisters Edith Rogers and Bernice Pement a duet, which added much to the service.

Brethren Reginald Jones and Paul Pement have charge of the Graceland endowment drive and are hopeful of reaching the quota.

Elder J. E. Wildermuth, district missionary, and Sister Wildermuth, district Sunday school superintendent, accompanied by their son Rolney and their daughter Avela, came for the service Friday evening and stayed until Sunday afternoon.

Sister Wildermuth gave a talk Sunday morning to the Sunday school workers, emphasizing the normal work. A number of our Saints have started the Book of Mormon outline so needed some prodding to keep us going. Sister Wildermuth discussed Sunday school problems with our superintendent, Sister Emma Studtman, Saturday afternoon.

Brother Wildermuth occupied the eleven o'clock hour Sunday morning. His subject was stewardships. Our members are deeply interested in this subject and found food for thought in the sermon.

Brother and Sister Wildermuth visited this community some twenty years ago when they were newly married.

Sister Vivian Eklof is caring for her father, Seth Jones, who underwent two operations recently and is now able to sit up part of the time.

The regular sacramental service November 1 was quite well attended and was characterized by the Holy Spirit. An admonition was delivered, warning the Saints to cease contention over church affairs, as God has charge of the church and has his chosen leaders directing the work.

A Halloween party was held at the home of Erlan and Oliver Shreffler Saturday evening, October 31. The house was decorated with black and yellow, and owls, witches, and black cats were conspicuous. Games suitable for Halloween fun were enjoyed. Brother Paul Pement caused much merriment by his impersonation of "Rastus." Brother and Sister J. H. McGuire, of Hammond, Indiana, attended the party, and the sacramental service the following morning.

The regular monthly service conducted by our priesthood with the Saints in the southern part of the district was held October 25 at the home of Aaron Ziegenhorn, near Fairbury, in charge of Elder Earl D. Rogers and Priest J. H. McGuire. A lively interest was manifested, and Mrs. Nettie Ziegenhorn was baptized by Brother Rogers. This makes two members of the Deselm home department to enter the church recently, as Mrs. Ruby Huette was baptized in August. These two sisters are in earnest and are doing valiant service for the Master.

Elder Victor Eklof and Priest Reginald Jones held a service at the home of Brother and Sister William King in Joliet Sunday afternoon, October 25.

A number of our Saints attended the young people's convention in Chicago and were so much enthused that they all desire to attend the coming district conference, November 20, 21, and 22.

We are pleased that the district bishop's agent, Elder Elmer L. Kahler, of Wilmington, Illinois, is a member of our branch. We appreciate his wise council. Brother Kahler and family attended services here November 8, and they were dinner guests of Brother and Sister Abe L. Rogers.

The New Group in Zion

INDEPENDENCE, MISSOURI, November 12.—Group 41 is a newly organized group in the City of Zion, consisting of eighteen families, twelve of whom live in temporary shacks in the Cooper-Short Addition. The organization of the group was effected about six months ago, with Brother P. A. Sherman as pastor.

We have well attended prayer meetings each Wednesday night, Sunday school at half past nine on Sunday morning, and preaching at eleven o'clock. The Sunday school has an enrollment of forty, divided into five classes. Brother Clarence Martin is our Sunday school superintendent. Classes 1, 2, and 3 have regular lessons; and Class 4, the young men's class, takes church history. Class 5, the adult class, studies stewardships.

The Department of Women, with a membership of seventeen, all workers, is in charge of Sister R. R. Sherman, and our meetings are held regularly. In the three months we have been organized we have paid our share on the general budget for Zion and given $5 to the Sunday school for much-needed supplies. A comfort was sold for $4.50 and the money applied on our pledge of $10 for the Walnut Park quota of the endowment fund. There are still several dollars in the reserve fund.

The biggest problem we have is providing a place to meet. Our houses are all too small for meetings. We rented a basement for two months; then it was sold. During the time we occupied the basement we accumulated considerable equipment. Brother Sherman donated benches, and we put backs on them and stained them. Some camp chairs were given us, also a stand. Sister Willard Atwell loaned us an organ. We could seat about one hundred. When the basement was sold, Brother Sheman came to our rescue and rented us his summer residence for the winter months. But we need very much a permanent meeting place.

We are moving out according to each ray of light we receive and try to make the best of our environment. The ladies are planning to help pay for a lot, and we have hopes of being organized into a branch in the near future. At present we are handicapped, having only a pastor and a deacon. We need a priest and teacher, and a place to hold meetings. We ask the prayers of the Saints that our needs may be supplied.

Our quota for the endowment drive was $100, and $241 has been raised to date, with more promised. We feel this is not so bad for a small group newly organized.

SADIE BURCH, *Secretary Department of Women.*

From the Hoosier Capital

INDIANAPOLIS, INDIANA, November 12.—Since our last letter Elder O. J. Hawn and Brother Charles Fish were in attendance at a two-day meeting at New Albany, Indiana, where a goodly number of Saints were gathered. The Spirit of the Lord was keenly felt. Much good was accomplished in preparation for the Graceland College endowment drive, and many were won over to a greater desire to help bring about the redemption of Zion.

We also visited the Saints at Marengo, where Brother Hawn delivered a very convincing discourse in favor of the endowment and the establishing of stewardships. His efforts were backed by the convincing power of the Spirit and will surely result in good to the cause.

Sister Walter Jones, of Bargersville, Indiana, was pres-

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ent at our sacramental service. She is an isolated member, and her testimony of blessings received should be an inspiration to faithfulness and service.

The Department of Women are continually busy in their efforts for good in the branch. Incidentally they are demonstrating the fact that they are "no mean cooks."

Our energetic young assistant superintendent of the Sunday school, Brother Clifford Krichbaum, who has been confined to his home by sickness the past month, is able to be out again. We shall be glad to see him occupying in his accustomed place.

Our branch has gone way over the top with its quota for the endowment fund and is still going. United effort always brings success.

We were glad to see Sister Powers, of Morgantown, Indiana, at our services Sunday morning after an enforced absence on account of sickness and death in her home. Our sympathy is with her family in their bereavement, and we welcome their presence at our services.

The glad hand of our branch is extended to the family of Brother L. Smallwood, formerly of Middletown, Ohio. May they find with us that true saintly fellowship, and may our associations together be mutually productive of good.

Apostle D. T. Williams dropped in on us the first of the week and gave us some very interesting discourses, stewardships being the principal theme. He left with Brother Hawn the morning of the 11th for other points in the district to minister gospel blessings to other congregations. His labors were much appreciated, and we unhesitatingly say, "Come back again, Brother Danny."

Youngstown-Sharon Ministerial Conference

SHARON, PENNSYLVANIA, November 7.—The Youngstown-Sharon district ministerial conference was held recently in New Hamburg, Pennsylvania. Saturday afternoon was given over to recreation, the chief diversion being a mush ball game for visitors and members of the Hamburg Branch. Elder Joseph A. Jaques of Pittsburgh was in charge. He is famous for the work he has done in the recreational lines.

Saturday evening a mock radio entertainment was given. An improvised radio set was erected on the platform, and the entertainers stood behind a curtain. Their songs and speeches were supposed to be coming in over the radio. The Youngstown-Sharon district orchestra gave a few selections, and they deserve praise for the work done. Elder L. F. P. Curry, of Pittsburgh, Pennsylvania, broadcasted "Uncle Wiggly bedtime stories" for the younger folk. If K D K A or K L D S had heard this they would surely sign up Brother Curry on their broadcasting programs. And Brother Jaques was right there in entertaining the audience. Members of the Hamburg Branch sang songs. They are live wires when it comes to helping in anything that will aid the branch or the church in general. The Warren, Ohio, Branch, also contributed to the entertainment with some wonderful vocal selections by Mrs. L. M. Evans. The entertainment was a great success.

Priesthood meeting was held Sunday morning at half past eight, where Brother Curry lectured on "Selecting our members." He showed the desirability of observing the instructions given in Doctrine and Covenants 17 indicating the method of procedure. Brother Curry's talk was very fine indeed.

Sunday school for the children was held out under the trees in charge of Sister Emma B. Ryhal, and at the same hour talks to the adults were made by Elder Joseph Jaques on "Looking out for the boy"; Elder Martin Ahlstrom, Sharon, Pennsylvania, district bishop's agent, on "Consecration"; and Dennis E. Benbow, Newton Falls, Ohio, district Sunday school superintendent, on "Stagnation."

The preaching hour was occupied by Elder L. F. P. Curry on stewardships. After outlining the need for the application of stewardships, the speaker emphasized a heart right with God as an essential qualification.

A picnic dinner was served on the lawn of Elder M. H. Headley, president of the New Hamburg Branch.

Social service in the afternoon was in charge of Elder Cecile Neville, district missionary, assisted by District President David H. Jones, Bishop's Agent Martin Ahlstrom, and Branch President M. H. Headley. The meeting was held in Brother Headley's grove. The Spirit was present, and several prophecies were given by Brother David H. Jones. The meeting was enjoyed by all present.

Preaching service was held in the evening in charge of Elder Cecile Neville. His sermon was on the need of stewardships, and it was very fine. He is a live wire in the district and is awakening the Saints to their duty to God and their fellow men. E. B. JONES, *District Secretary.*

Denver, Colorado

November 10.—Winter has set in early this year. We have had more cold weather in October than the oldest inhabitant can remember.

Denver went over the top for Graceland Sunday, the 8th. Our quota was $1,000, and we raised $1,500 in less than thirty minutes.

The next move now will be an addition to our church building. We are badly in need of more room, and if we can do so much for an outside project in so short a time, there is no reason why we may not do as well for our building fund. We already have about $1,700 in the building fund, and the coming winter is a good time to do our building, for various reasons. At the priesthood meeting Sunday, the 8th, it was voted to appoint a committee to draft plans and estimate the cost of a new addition, to submit to the annual business meeting December 7.

Apostle F. Henry Edwards was with us the 8th to help put over the drive for Graceland. In the evening he gave a fine talk on stewardships. He left on the evening train for other fields.

Brother Elder, who has been confined to the hospital for several weeks, is reported improving. Sister Emily Hamlin, one of the old-timers, is seriously ill at this writing. We pray for her speedy recovery. Your correspondent was laid up two weeks in October with sciatica, and he is satisfied that one experience is a plenty.

We notice that our church has been treated to a new carpet the past week.

Death has invaded our ranks twice within the last two weeks. The first was Brother Robert Sherman, grandson of Solomon Salisbury of Illinois. He had been ailing for some time. The other death was our young and faithful brother, Byron R. Shupe. He had been sick for over a year with what the doctors called Hodgkin's disease, for which there is no known cure. He was administered to many times, but only received temporary relief. He died Sunday morning, November 1. He was a patient sufferer, and till the last had a pleasant word and a sunny smile for all. His funeral was one of the largest ever held in the Saints' church, and the interment was in Littleton Cemetery. The schools dismissed for the occasion, and it was said by one of the teachers, that when the announcement of his death was made in the high school, there was scarcely a dry eye in the house. He had graduated from Littleton High last year.

To know him was to love him. He told Pastor E. J. Williams a few days before his death that he would like to live, but if it was God's will to take him he was ready to go. We have no fears of the future for him. Maybe the Lord has a greater work for him on the other side than he could have done here. Our hearts are wrung with grief, and we can only wonder why.

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(Continued from page 1228.)

Lansing, Michigan, November 13

A club of young people, members of the congregation at Lansing, Michigan, gave a musical at the church and cleared a substantial amount for the Graceland College endowment fund. The news is sent in by Miss Donna Manning, publicity agent.

Carsonville, Michigan, November 9

Bishop A. Carmichael: One week of the campaign is over, and we have approximately reached our district quota, still having several branches ahead of us for this week. We had a very busy day yesterday (Sunday); started at Carsonville in the morning and with only thirteen present we raised $286 in about five minutes. Their quota was only $200, so they went over the top. At Sandusky last evening they went over nearly one hundred dollars, so you can see that we are going strong. G. T. RICHARDS.

Selding, Michigan, November 8

Bishop A. Carmichael: The Belding, Michigan, Branch have oversubscribed their quota and will I believe double that amount. Good news from many other branches indicate splendid faith and confidence in the Graceland College endowment and stewardship program of the church. C. J. HUNT.

Kerman, California, November 6

Bishop A. Carmichael: I wish to notify you that the Fresno Branch is going to reach its quota in pledges and I believe will go over the top. Wednesday night at our regular business meeting they subscribed in a few minutes $390. The next day a $50 pledge came in, and there are others yet to see.

A. S. VOTAW.

Niles, Ohio, November 8

Bishop Carmichael: Just a line to say that the Warren Branch of the Youngstown-Sharon District went "over the top" this morning in about twenty minutes. Our quota is oversubscribed and more to come. Yours for the greatest campaign we ever put over, PAUL BRAMAN.

Denison, Iowa, November 15

Bishop A. Carmichael: Gallands Grove District's full quota pledged. F. T. MUSSELL.

Piedmont, Oklahoma, November 6

Bishop A. Carmichael: The El Reno Branch has gone "over the top," I think perhaps one third. All are not heard from yet. H. K. ROWLAND.

Malvern Hill, Kansas City, Kansas, November 13

Bishop A. Carmichael: Malvern Hill oversubscribed her quota twenty per cent and is still going strong. W. O. HANDS.

Lincoln, Nebraska, November 9

Bishop A. Carmichael: The rural and isolated Saints I met last week rose to the occasion in a noble way, the results being eighty-six dollars cash paid in, and a total of more than two hundred and fifty pledged. E. F. Robertson.

Marshall, Missouri, November 8

To the Presiding Bishopric: Our committee has just reported that up to to-night we have $523 pledged. Our quota was $400, and we still have a few members to see next week.

L. MCCORMICK.

Indianapolis, Indiana, November 9

Bishop Carmichael: The Indianapolis Branch has gone over the top and is still going.

CHARLES H. FISH.

Columbus, Ohio, November 15

Bishop Albert Carmichael: The quota for Second Columbus Branch was four hundred dollars. We closed our drive to-day and are glad to report that our total subscriptions amount to one thousand and fifty dollars. Congratulations. H. E. FRENCH.

Pontiac, Michigan, November 15

Albert Carmichael: Pontiac, Michigan, Branch has gone over the top to the extent of 230 per cent. Quota $600. Pledged $1,403. OTTO J. BRENDT.

Mobile, Alabama, November 15

A. Carmichael: Mobile District over the top at $825. Mobile Branch quota $300; pledged $560 and still going. Congratulations on success of drive.

F. M. MCDOWELL.

Sharon, Pennsylvania, November 16

Bishop A. Carmichael: Sharon quota four hundred. Subscribed to-day seven hundred. Hope district will meet quota. M. H. AHLSTROM.

Brewton, Alabama, November 15

A. Carmichael: Every branch in district over the top. Best from thirty-five to fifty per cent over. Florida District is well over.

A. D. AND E. N. MCCALL.

Buffalo, New York, November 14

A. Carmichael: Fayette City, Pennsylvania, quota two hundred fifty. Subscribed four hundred sixty-five. R. S. BUDD.

Port Huron, Michigan, November 13

Bishop Albert Carmichael: Eastern Michigan District is one thousand over. Six churches to report. Expect to reach six thousand when completed. Just closed tour of district. MATTHEW W. LISTON.

Lamoni, Iowa, November 9

The First Presidency: Just received a card from Elder L. W. Moffet, president of the Pleasanton Branch in Lamoni Stake, stating that at a meeting yesterday morning, with only twenty-one present, that they pledged the sum of $633 for the Graceland endowment fund. Their quota was $600.

Lamoni Stake has pledged to date the sum of $23,245.50, and we have five branches that have not completed their campaign.

LAMONI STAKE PRESIDENCY,
By WILBER PRALL.

Hayti, Missouri, November 7

Bishop Carmichael: Just received word from Springfield, Missouri, Branch that they have gone over the top. Their goal was $175, but they have subscribed over $200. Kennett and Thayer will make their allotment all right. A. M. BAKER.

Cedar Rapids, Iowa, November 8

Dear Brother Carmichael: I am pleased to advise you that the work on Graceland endowment is completed for Cedar Rapids Branch, and a total pledge of $264 was offered. The quota for Cedar Rapids Branch was $136, which was nearly doubled, as you will note. Other branches in Eastern Iowa District are doing fine, and we hope for 100 per cent in the district. R. R. WELDAY.

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Radio Programs

K L D S

TUESDAY, November 24.—The program will be the annual Thanksgiving Concert by the Stone Church Choir. It will consist of numbers by the mixed chorus choir; numbers by the men's chorus; also numbers by individual artists.

THURSDAY, November 26.—The Walnut Park Choir of thirty voices will render Maunder's "Song of Thanksgiving," under the direction of Mrs. Minnie Scott Dobson. Soloists: Mrs. Marian Campbell, soprano; Miss Margaret Gard, alto; Mr. Glaud Smith, tenor; Mr. Kenneth Morford, bass. Mrs. Gladys Reynolds and Mrs. Carletta Norman, accompanists.

SUNDAY, November 29.—Stone Church service. Chorus choir, anthem; Robert Miller, organ. Sermon, President Elbert A. Smith. 6.30, vesper service: Lilly Belle Allen, soprano; Mrs. Arthur Daniel, contralto; Elbert Dempsey, tenor; Doctor Frank Criley, bass; Lillian Green, violin; Evangelist U. W. Greene, sermonet. 9 o'clock, Mrs. Pauline Becker Etzenhouser, organist; Mrs. Nina Smith, soprano; Miss Lillian Green, violinist; Mrs. Paul N. Craig, pianist. President Frederick M. Smith, sermon.

Runnels Twins' Radio Program Popular

Judging from the number of applause cards and letters received, a special Sunday afternoon program broadcast rerecently from K L D S was the most popular of any presented by the new station. Although the program was unannounced except in local Independence papers, and on K L D S regular schedules, it brought in several hundred telegrams, long distance phone calls, letters, and cards. The Runnels twins, who presented the program, received 11,000 reports on a program they broadcast from W O S about a year ago.

Why should this program, furnished by nonmembers of our church, and with little advertising, elicit such a favorable response from radio listeners? We believe it is because they sang the good old-time hymns, the kind that tug at people's heartstrings. Our own musicians can well get a lesson from this experience. The majority of our radio talent have much greater ability than these two earnest men who have clearly demonstrated to us what the people want.

We have been maintaining a high standard of broadcasting with no jazz or objectionable features, but we haven't been reaching the great masses of people who are hungering for the good old-fashioned songs and sermons.

This one program has been a lesson to those in charge of K L D S and to many of our loyal musicians. Let us profit by it. ARTHUR B. CHURCH.

(Following are a few of the letters from listeners who appreciated the program presented by the Runnels twins and broadcast by K L D S).

Homewood, Kansas.—The program this afternoon by the Runnels twins was the best I have listened to, without exception. The songs were soul inspiring, and I believe the heavenly choir were listening to them, and surely God's blessing will be poured out abundantly on them.—R. B. Gould.

Emporia, Kansas.—We receive the sermons, music, concerts, etc., broadcast by K L D S, and get you in fine shape, plain and clear. Enjoyed the sacred concert yesterday afternoon by the Runnels twins, Mrs., and daughter. Such broadcasting cannot help but do good.—F. K. Sims.

Caney, Kansas.—I want to thank the Runnels twins and the little daughter for their beautiful singing this afternoon. I have been a radio listener nearly four years, receiving four hundred stations. I want to say that the songs rendered this evening by the Runnels twins were the best I have ever heard. Hope to hear them again soon.—George K. Keller, Route 1.

Oak Mills, Kansas.—I wish to express our most sincere appreciation for the program by the Runnels twins this afternoon. We love especially to listen to such songs as they rendered. Was very sorry when the program came to an end. I have enjoyed the various services and programs from your station of late. May God's richest blessings ever attend you.—T. F. Hall and Family.

Hazard, Nebraska.—Our family thoroughly enjoyed the songs by the Runnels twins yesterday. Other radio fans in town were listening and called over the phone to tell us to tune you in, but we were already with you. Give us more music of this sort, and let the jazz hounds have the jazz. My father-in-law, seventy-eight years old, nearly blind and deaf, gets so much pleasure listening to the gospel songs. —J. C. Needels.

Corning, Iowa.—We wish to tell you of our appreciation of your old-time revival hymns as sung by the Runnels twins, and extend congratulations to them and to little Miss Harriet. Your station came in unusually clear. All of your programs are good, but this one was especially satisfying.—C. A. Haynes and Family.

Nowata, Oklahoma.—We thank you for the music by the Runnels twins. They were great. If you are to be on with similar programs each Sunday, we certainly will be tuned in. Clear reception.—C. E. Gowdy.

Springfield, Missouri.—My family has been enjooying your program this afternoon. It was clear and fine. We always are glad to tune in on something real good, such as your programs. There's entirely too much jazz on the air. I thank you for good music.—E. W. Gibson, 1189 Clay Avenue.

Boonville, Missouri.—No sermon of words could do more toward bringing souls to Christ than such beautiful voices singing to his praise. We appreciate the program by the Runnels twins. Their voices came in fine, every word distinct. We always expect a good program when we tune to K L D S and have never been disappointed yet. While I am writing I am listening to your vesper service. Your station is one of the best we get. This letter does not half express our appreciation of your efforts.—Mr. and Mrs. Frank C. Stegner and son Charles, Route 4.

Easton, Kansas.—Let me say that in the year we have had our radio we have never before enjoyed such music as came from your station this afternoon. To the Runnels twins—"Come again and stay longer." To announcer F. A. C.—"Excellent! Your voice is so clear and distinct, it sounds as if you were right in our home. We enjoy the sermons from K L D S—Mr. and Mrs. M. A. Baldwin.

Wyaconda, Missouri.—We have tuned in your station for the first time and heard the wonderful singing by the Runnels twins. It was a spiritual uplift, and to say we enjoyed the program is putting it mildly. I can visualize the success of a meeting with two such singers. Such fine voices and wonderful expression. The gospel in song is just as potent as the preached word and will reach many that will seldom listen to a sermon.—Mr. and Mrs. D. S. Starbuck.

Fair Play, Missouri.—I am not a member of your church, but I listen often to your Sunday services. May God bless your church. The program by the Runnels twins yesterday afternoon especially appealed to me.—Marley O. Manuel.

Kingswell, Missouri.—The singing by the Runnels twins is the finest I have ever heard. As I sit here listening, my eyes are filled with tears.—Jasper Morris.

Keosanqua, Iowa.—Have had a radio about ten days; received you yesterday for the first time. We were giving a birthday dinner to our little three-year-old daughter, Norma Helen, and had quite a few in for dinner. The "Runnels twins" made a big hit with the party. Your station comes in with wonderful clearness and volume. Will listen for K L D S often, you may feel sure.—Doctor J. W. Rinabarger.

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MISCELLANEOUS

Young People's Convention

Kewanee, second annual young people's convention, at Kewanee, Illinois, November 27, 28, and 29. The first meeting will be at 9 a. m. Friday, and the entire time, up to the closing service, will be filled with devotional, educational, and recreational activities. Brother F. M. McDowell and Sister Blanche Edwards will be with us. Don't fail to attend this convention. Write E. C. Winquist, 803 May Street, Kewanee, Illinois, for particulars regarding accommodations. E. R. Davis, district president.

Request for Prayers

Albert A. Aldrich, who is in the Veterans' Hospital at Waukesha, Wisconsin, asks the prayers of the Saints in his behalf. He was paralyzed while serving on the rifle range during the World War and is only very slowly recovering the use of his limbs.

Conference Notices

Pottawattamie, at Council Bluffs, Iowa, December 4, 5, and 6. The opening meeting will be prayer service Friday at 10 a. m. District officers and delegates to General Conference are to be elected at this conference. Apostles J. F. Garver and E. J. Gleazer are expected to be present. We urge the membership of the district to make an effort to attend. J. A. Hansen, district president.

Spokane, at Spokane, Washington, December 12 and 13. Oliver Turnbull, clerk.

Northeastern Kansas, at Atchison, December 12 and 13. Delegates to General Conference to be elected, also other important business. Prayer meeting at 9 a. m. Saturday. Those of the priesthood who have not yet sent in their reports please do so at once, that we may have a full report. Send to the undersigned. Samuel Twombly, district president, Fanning, Kansas.

Saint Louis, at Belleville, Illinois, West Maine Street, Saturday and Sunday, November 28 and 29. Regular business meeting at 6 p. m. Saturday. Election of district officers as well as other important business. Usual conference calendar of services will be followed Sunday: young people's prayer meeting at 8.30; Sunday school at 9.30; preaching at 11, lunch from 12 to 1.30, at which time the Department of Women will convene, also the district priesthood, in their respective places; prayer service at 3, preaching at 5.45. Also at 3 p. m. the young people's department will have a meeting, for which an interesting and instructive program is being prepared. Don't fail to attend this conference. There is ample room for all. R. Archibald, district president; C. J. Remington, secretary.

Conference Minutes

SOUTHERN NEW ENGLAND.—At Attleboro, Massachusetts, October 24, in charge of district presidency. Susan E. Sinclair, secretary; Harve Elefson, chorister; Earl Bradshaw, organist; Attleboro deacons, ushers; Raymond Bradshaw, press committee. Following department superintendents were elected: Lena Baldwin, Religious Education; Harold Cash, Recreation and Expression; Lucie Sears, Department of Women; Doctor W. A. Sinclair, Health Department; James Houghton, district chorister, Music Department. Moved and carried that the following question be discussed at the next conference: Any matters may be legally handled in a departmental conference. Recommendations from Brockton and Fall River Branches were referred to elders' council. Council reported approval of recommendations and that ordinations be provided for. Moved that we sustain present treasurers of departments. Moved that next departmental conference be held at Brockton, Massachusetts, October 30 and 31, 1926. Saturday evening Attleboro Saints entertained the conference with a pageant, "The story of an Easter garden," at the close of which the conference voted an expression of thanks and appreciation for efficient and pleasing exhibition of service displayed in giving the pageant. Sunday at 9 a. m. was prayer service. A good spirit of consecration and desire for service manifested. Verses that had been given to the district president by inspiration were read by him, and at the close of the afternoon service it was moved to send them in to the HERALD for publication. Talk to the young people of the departments by Abram Law at 10.50; also health and the Department of Women by Doctor Sinclair; Religious Education by Lena Baldwin; solos by Helen Coombs and Evelyn Elliott. Dinner was served in the vestry of the church by Attleboro Saints. The following ordinations at 2 p. m.: John W. Roberts, Brockton, elder, W. A. Sinclair and T. J. Elliott officiating; Harold F. Garfield, Brockton, priest, Edmund M. Brown and Abram Law officiating; Alma Coombs, Fall River, priest, T. J. Elliott and W. A. Sinclair officiating; Donald E. Crowell, Brockton, priest, Abram Law and Edmund Brown officiating; Edward Greene, Fall River, deacon, ordered provided for. Half hour song services conducted by James Houghton. Talk, "Endowment-stewardship fund," by Doctor W. A. Sinclair. Collection for fund taken amounted to $22.80. Susan E. Sinclair, secretary, 166 Pearl Street, Winter Hill 45, Massachusetts.

WESTERN MAINE.—At Vinal Haven, October 10 and 11, with Elder Archibald Begg in charge, associated with Patriarch Richard Baldwin and Bishop M. C. Fisher. Sister Alice Baldwin, clerk; Lewis Eaton, chorister; and Lizzie Young, organist. Statistical reports were read. Richard Baldwin was the speaker for the conference. On account of terrible gales not many Saints could come by boat. A fine conference was enjoyed by all. Louise J. Eaton, secretary.

THE SAINTS' HERALD

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

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Our Departed Ones

GREEN.—Margaret Green passed away in Seattle, Washington, November 3, 1925, at the age of eighty-two years and two days. She leaves two sons, John R. and Samuel G. Kinghorn, and two daughters, Margaret M. Bennett and Lillian Huch, of Seattle, Washington. Her early life was spent in Belleville, Illinois, where she was laid to rest November 10, at the side of her father and mother. The remains were accompanied from Seattle by her son Samuel and wife and two daughters. A beautiful service was held in Seattle by A. C. Martin before starting, and at the parlors in Belleville a service was held, with sermon by J. M. Terry, of Independence, Missouri, a former pastor in Seattle and a friend of the deceased and family. The story of her faithfulness and the beautiful hope of the gospel twice told was not too much, for she was worthy.

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

Why a First Presidency in the Church?

Some propaganda is being carried on, intended to convince Latter Day Saints that there should be no First Presidency in the church. An effort to remove one or all of the members of the First Presidency might be lightly dismissed; they are but men, and in any event *time* will bring a change. But an effort to destroy the *office* strikes at the organic structure of the church, discredits the church during all the time of its forward march under a First Presidency, and discounts and discredits the revelations given during many years past.

The church is not ready to abandon the Book of Doctrine and Covenants or any other one of the three standard books, having observed all too often that the man who repudiates the one presently proceeds to repudiate the others and to renounce the entire work of restoration with its glorious history and its splendid fruits. Gurley, Bays, Evans, there have been many tragedies of surrender, which began in a little slipping and ended in an avalanche, ruinous to individuals though not greatly injuring the church.

Modern Revelation

We are asked why the First Presidency is not more specifically named in the Book of Mormon and New Testament. We might ask in return why bishops and deacons are not mentioned at all in the Book of Mormon (at least not under those titles) and their work only vaguely indicated in the New Testament. Yet without question there were such important offices in the church that Christ founded, as the New Testament indicates.

As a matter of fact, modern revelation directed very largely in the restoration of the church:

> Having opened the meeting by solemn prayer to our heavenly Father we proceeded (according to *previous commandment*) to call upon our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and *be organized as a church according to said commandments which we had received.*—Joseph Smith in *Times and Seasons*, vol. 3, pp. 944, 945.

If the Bible and Book of Mormon had been perfectly clear and explicit on every point, modern revelation would not have been so greatly needed. The New Testament by no means contains all of Christ's words; the Book of Mormon is an "abridgment" of the things said and done. However, neither the Bible nor the Book of Mormon is silent on the subject of presidency, even though the modern English terms may not have been used to indicate the office.

The Work and Revelations of President Joseph Smith

Let us first scan recent revelations: Through the late President Joseph Smith the Lord clearly recognized the presence of a First Presidency in the constitutional *organic* structure of the church:

> The burden of the care of the church is laid on him who is called to *preside* over the high priesthood of the church, and on *those who are called to be his counselors;* and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time.—Doctrine and Covenants 122:2.
>
> The quorums in respect to authority are designed to take precedence in office as follows: The *presidency*, the *twelve*, the *seventy* in all meetings and gatherings of the membership, where no previous organization has been effected. Where organization has been arranged and the officers have been ordained and set in order; the standing ministry in their order; high priests, elders, priests, teachers, and deacons; the parallels are; in the presidency, the president and his counselors; in the second presidency, the twelve; in the missionary work, first the twelve; second, the seventy; in the standing ministry, the presidency, second, the high priests; third, the elders, then priests, teachers, and deacons in their order.—Doctrine and Covenants 122:9.
>
> Hearken unto me, O ye elders of my church. Lo! I have seen your efforts in my cause, and they are pleasing unto me. I declare unto you, It is *my will* that you ordain and set apart my servant William Marks to be a counselor to my servant Joseph, even the *president* of my church, *that the first presidency of my church may be more perfectly filled.*—Doctrine and Covenants 115:1.

Wisdom in God to Establish the Presidency

> Hearken to the voice of the Spirit, O, ye elders of my church; the prayers of my people have prevailed with me. Behold, it is *wisdom in me, and expedient in my church* that the *chief* quorums should be more nearly filled, and their organization more nearly completed. Thus saith the Spirit. Let my servants, William W. Blair and David H. Smith, be chosen and ordained to be counselors to my servant, the presiding elder of my church. **Let them be set apart to this** office by the laying on of hands by my servants whose duty it is to ordain and set in order the officers of my church; and let my servants, the president of the high priests' quorum

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and the president of the lesser priesthood, also lay their hands upon these their brethren who are to be counselors, but let my servants of the twelve be the spokesmen.—Doctrine and Covenants 117: 1-3.

The foregoing is as good scripture as any that the church has. Thousands have received personal testimony that the late President Joseph Smith was a true prophet of God. He did not deceive the people in giving these revelations supporting a presidency and in occupying as president for fifty-four years. Neither did God compound a felony and wink at apostasy by recognizing him as *president* when there was no scriptural and rightful place for such office in the church.

Joseph Smith Neither a Dupe Nor a Deceiver

We are not ready to repudiate the splendid work of the Reorganization and put the stamp of "false prophet" on that good gray prophet who gave his life to the church as truly as his father gave his life at Carthage.

When he came to the First Presidency of the church in 1860 he said that he came in obedience to a *power* not his *own*. That *power* led him to *that position*. And thousands had evidence to the divinity of that call.

When he issued his wonderful First General Epistle in 1861, in the "name of the God of Abraham, of Isaac, and of Jacob" calling upon the scattered Saints everywhere to return to their first love, and upon the inhabitants of the earth to repent, believe, and be baptized, other thousands said, "The man who wrote that epistle is a prophet of God."

That God who led him to the office of President of the church never by whisper or hint conveyed to him information that the office was bogus and a sign of apostasy. Instead he said, This is *your* calling. It was the calling of your *father* before you. It shall be the calling of your *son* after you.

For fifty-four years Joseph occupied as President. He was the friend of man, the student of the law, the recipient of the Holy Spirit. He was neither a dupe nor a deceiver. He was the President of the church and as such stood where God placed him. And the people who for a half century sustained him in that position are not so easily shaken by every wind of doctrine as to abandon his revelations or his work or his office.

Presidency in the Book of Mormon Church

The following passage clearly indicates a presiding high priest over the whole church in Book of Mormon times; it also indicates the law of lineage, which appears in many other places in the Book of Mormon:

I, Alma, having been consecrated by *my father Alma*, to be a *high priest over the church of God*, he having power and authority from God to do these things, behold, I say unto you, that he began to establish a church in the land which was in the borders of Nephi; yea, the land which was called the land of Mormon; yea, and he did baptize his brethren in the waters of Mormon.—Book of Alma 3: 3, 4.

Alma thereafter exercised presidential watchcare and direction over the *whole* church and set other officers to "preside" in local congregations:

And now it came to pass that after Alma had made an end of speaking unto the people of the church, which was established in the city of Zarahemla, he ordained priests and elders, by laying on his hands according to the order of God, to *preside* and watch over the church.—Book of Alma 4: 1.

The very fact that they were to *preside* indicates presidency, the right of presidency, presiding officers in the church, etc; or as we have it in the Doctrine and Covenants: "Of *necessity*, there are presidents, or presiding offices, growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods." (Doctrine and Covenants 104: 11.)

In the Book of Mormon church Alma presided over the whole church and others were selected to preside over local churches. Note also the following from the standpoint of an opponent who did not believe in the "foolish traditions" of the true church:

Now Satan had gotten great hold upon the hearts of the people of the city of Ammonihah; therefore they would not hearken unto the words of Alma. . . . Nevertheless, they hardened their hearts, saying unto him, Behold, we know that thou art Alma; and we know that thou art high priest *over* the church which thou *hast established in many parts of the land*, according to your traditions; and we are not of thy church, and *we* do not believe in such *foolish* traditions.—Book of Alma 6: 10-13.

The general supervisory character of Alma's work is indicated by the following:

And it came to pass that Alma was appointed to be the chief judge; he being also the high priest; his father having conferred the office upon him, and had given him the charge *concerning all the affairs of the church*.—Mosiah 13: 63.

This is strikingly in accord with modern revelation to the First Presidency:

And this shall be your business and mission in all your lives to *preside* in council and *set in order all the affairs of this church and kingdom*.—Doctrine and Covenants 87: 5.

After the Order of Jesus Christ

If we go back to the Book of Mormon for a pattern, we find Alma as president of the church doing about what the president of the church is told to do in the revelations through Joseph Smith in Doctrine and Covenants. Alma presided and called other men to "preside." The very word "*preside*" (Book of Alma 4: 1) carries in it the variations, "president," and "presidency." (The president may officiate with or without counselors. Doctrine and Covenants 99: 6.)

It may be argued that this was the Mosaic church over which Alma presided. But he says it was the

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church of Christ. He preached the gospel of Jesus Christ. His administration was after the order of Christ: "For I am called to speak after this manner, according to the holy order of God, which is in Christ Jesus." (Book of Alma 3:73.) And lastly his church was called "the church of God or the church of Christ":

And they were called the church of God, or the church of Christ, from that time forward.—Mosiah 9:49.

The above referred to the organization over which Alma presided. Those who would say it was the church of Moses rather than the Church of Jesus Christ may argue the matter with the Book of Mormon. The church generally will accept the latter. And since it was verily Christ's church, why *cavil* if there be found *to-day* over *Christ's church* a presiding high priest, even as Alma (a president, if you please); like Alma, to "have charge concerning all the affairs of the church." Yea, verily, like Alma, "having been *consecrated by his father*" to occupy in that position.

Indeed, if the church of Christ to-day were not after that order, something would be very wrong, for Alma says that he worked after the order of Jesus Christ. The Reorganized Church of Jesus Christ does not need any man to "call it *back* to the Book of Mormon plan," for the good reason that it has gone *forward* on that plan.

A Presidency, Twelve, and Seventy in Mosaic Church

The Mosaic economy itself was a "pattern" after which the Church of Jesus Christ was to be builded, a "schoolmaster to bring us to Christ" (Galatians 3:24); "a shadow of good things to come" (Hebrews 10:1). "Behold, I say unto you, *all* these things were *types* of things *to come.*"—Book of Mosiah 8:8. In its organic structure were found a presidency of *three*, a leading body of *twelve*, and another of *seventy*—all of which appear later in the New Testament regime and all of which are set forth in light as clear as noonday in modern revelations. The witnesses of three dispensations agree.

Note the following from the Old Testament scriptures:

And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.—Exodus 17:11, 12.

Then Joshua called the *twelve* men, whom he had *prepared* of the children of Israel, out of every tribe a man: And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel.—Joshua 4:4, 5.

And the Lord said unto Moses, Gather unto me *seventy* men of the elders of Israel, whom thou knowest to be the *elders* of the people, and *officers over them;* and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will *put it upon them;* and they shall bear the burden of the people with thee, that thou bear it not thyself alone.—Numbers 11:16, 17.

It was not just an *accident* that Aaron and Hur upheld the arms of Moses. That he was the leader and director (to use modern parlance, president) and they his associates (counselors) is very evident from the following:

And he [Moses] said unto the *elders*, Tarry ye here for us, until we come again unto you: and, behold, *Aaron* and *Hur* are with you: if any man have any matters to do, let him come unto *them*. And Moses went up into the mount, and a cloud covered the mount.—Exodus 24:14, 15.

In the New Testament Church

Particularly as his ministry drew to a close, Jesus seemed to recognize three and prepare them for oversight of the church. This was after the pattern given in the Mosaic economy. We read:

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.—Matthew 17:1-4.

As his departure drew very near, after he had taught *all* of the disciples in the upper room at the last supper, he took these *three* apart again into the Garden of Gethsemane:

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.—Matthew 26:36-38.

After Christ's departure these three appeared as in charge to speak for the church:

And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.—Galatians 2:9.

At a time of grave crisis one of these men, James, gave a decision "in council," exactly as one member of the Presidency might speak for the entire quorum:

Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God.—Acts 15:19.

One of the three, Peter, is indicated in the Inspired Version of the Bible as holding the office of *seer*, which is significant in the light of revelations in the Doctrine and Covenants pertaining to the Presidency:

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Thou art Simon, the Son of Jona, thou shalt be called Cephas, which is, by interpretation, a *seer*, or a stone.—John 1: 42, Inspired Translation.

To Peter the Lord said:

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

In section 7 of the Book of Doctrine and Covenants Joseph Smith and Oliver Cowdery were given the language addressed to Peter concerning Peter, James, and John:

I will make thee [Peter] to minister for him [John] and for thy brother James; and upon you *three* I will give this power and the *keys of this ministry until I come.*—Doctrine and Covenants 7: 2.

The Three Carry Over Into the Restoration

These three carry over and officiate in "the great restoration," giving to Joseph Smith and his associates the authority and keys held by them:

The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament, and that *he acted under the direction of Peter, James, and John,* who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us—and that I should be called the first elder, and he [Cowdery] the second. It was on the fifteenth day of May, eighteen hundred and twenty-nine, that we were baptized and ordained under the hand of the messenger.—Church History, vol. 1, p. 36.

And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfillment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca County, declaring the three witnesses to bear record of the book. The voice of Michael on the banks of the Susquehanna, detecting the Devil when he appeared as an angel of light. The voice of *Peter, James, and John,* in the wilderness between Harmony, Susquehanna County, and Colesville, Broome County, on the Susquehanna River, *declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fullness of times.*—Doctrine and Covenants 110: 20.

Was Jesus playing three *favorites* among the Twelve *all down the ages?* Was this a secret order of three within the Quorum of Twelve? No; Jesus was carrying out the "pattern" of the Mosaic economy and in strict accord with the revelations which he later gave in the work of restoration. Why reject the revelations given to us and go back into the misty past to laud ancient revelation?

In the Latter-Day Dispensation

Under the glory which shone around Cumorah and the divine light which came with the angel's message Joseph Smith moved out in power to organize the church. Think you he made a dismal failure within the first two years? This is what we are sometimes asked to believe.

Joseph worked according to the will and commandment of God. And it was said:

For thus saith *the Lord God,* him have I inspired to move the cause of Zion in *mighty power for good,* and his *diligence I know,* and his prayers *I have heard.*—Doctrine and Covenants 19: 2. Book of Commandments 22: 8.

No suspicion here in the mind of Omniscience that within two years Joseph would be "moving the cause of Zion in mighty power for *evil*" by exalting himself to a position foreign to and incompatible with the kingdom of God. Who is wiser than our Lord in this matter, let him speak.

So early as March, 1832, the following was given by revelation:

Verily, verily I say unto you, my servant, Frederick G. Williams, Listen to the voice of him who speaketh, to the word of the Lord your God, and hearken to the calling wherewith you are called, even to be a high priest in my church, and a counselor unto my servant, Joseph Smith, jr., unto whom I have given the keys of the kingdom, which belongeth always unto the *presidency of the high priesthood.* . . . Amen.—Doctrine and Covenants 80: 1.

Passing by other revelations, the principle "shadowed" forth in the Mosaic economy is clearly set forth in the following:

Of necessity, there are *presidents,* or *presiding offices,* growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedec priesthood, *three presiding high priests, chosen by the body, appointed and ordained to that office,* and upheld by the confidence, faith, and prayer of the church, *form a quorum of the presidency of the church.*—Doctrine and Covenants 104: 11.

And again, the duty of the *president* of the office of the high priesthood is to *preside over the whole church,* and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church.—Doctrine and Covenants 104: 42.

The "Book of Commandments" ends abruptly in the midst of a revelation given September 1831. We are now asked to believe that the prophets have been bogus and the seers spurious during the intervening years, to discard the Book of Doctrine and Covenants, the work and vision and sacrifice of President Joseph Smith, and much of the work and revelation of his Father the Martyr, to go back to 1831 (or some other date) with those who are headed in the wrong direction.

This progressive discard of revelation knows not where to stop. One goes back to 1835, another to 1832, another to 1830. The Methodists go back to Patmos. The Christian Church ("Campbellites") go back to Pentecost. The Jews go back to Sinai. The atheist finds no stopping place even in Genesis. We like not this creeping blight of atheism. We do not believe that God started his work in glory and power and then went away and forgot about it. We see rather his moving hand with the early church and his light and power with the Reorganization. We believe that the Lord is still at work with his church.

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From the Man Who Cleaned a Brother's Boots

We believe that God set his hand to restore his church according to his *own pattern* in these last days. He selected Joseph Smith, jr., as the chief instrument and first elder in that work. We are not prepared to throw that work into the discard and follow some modern movement functioning under "government by committees" in the stead of the officers that "God set in the church."

We believe that after the dark and cloudy day incident to the apostasy wrought by Brigham Young and his associates, the Lord moved in power and light and majesty to restore his work through the Reorganization under the leadership and presidency of "Young Joseph."

Years ago on an occasion three people were in a room adjacent to the Kirtland Temple. Two of the three are gone to their reward. Elder C. Ed. Miller, then a silent witness, now reports the incident. It was between sessions of a General Conference. In one corner of the room a man of gigantic stature was laboring to remove mud from his huge boots. The third person entered and said cheerily, "Brother David, what are you doing?" The one addressed replied, "I am trying to remove some of this Kirtland mud from my boots." The newcomer said, "Let me help you, David."

And so President Joseph Smith kneeled down on the floor (unconscious of the presence of the silent witness, Brother Miller) and cleaned and polished David Dancer's muddy boots. It was not an official or formal act; but it was as significant as the washing of the disciples' feet.

Those hands that cleaned David Dancer's boots were often lifted to the throne of grace in behalf of this church. The man who could humble himself to cleanse the boots of the disciples rose to the very throne of God and came back with this message:

> I was, on the fifteenth day of the fourth month, of the year 1894, in fasting and prayer before the Lord, and being *commanded of the Spirit* I arose from my praying and wrote:
>
> Thus saith the Spirit unto the elders and the church:
>
> My servants have been harsh one with another; and some have not been sufficiently willing to hear those whose duty it is to teach the revelations which my church has already received. Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstanding and confusion among the members.
>
> The *burden* of the care *of the church* is laid on him who is called to *preside over the high priesthood of the church, and on those who are called to be his counselors;* and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time. —Doctrine and Covenants 122: 1, 2.

In Conclusion

Never willingly forfeiting friendship, with regret incurring any man's enmity, not courting abuse or calumny, but refusing to shrink from it, we desire to go forward in the very path the great God has marked for our feet.

In that spirit we invite all Saints who love the restored gospel to go forward in "the work intrusted to us all."

And to this church may we say:

> We know what Master laid thy keel,
> What Workmen wrought thy ribs of steel,
> Who made each mast, and sail, and rope,
> What anvils rang, what hammers beat,
> In what a forge and what a heat
> Were shaped the anchors of thy hope!
> Fear not each sudden sound and shock,
> 'Tis of the wave and not the rock;
> 'Tis but the flapping of the sail,
> And not a rent made by the gale!
> In spite of rock and Tempest's roar,
> In spite of false lights on the shore,
> Sail on, nor fear to breast the sea!
> Our hearts, our hopes, are all with thee,
> Our hearts, our hopes, our prayers, our tears,
> Our faith *triumphant* o'er our fears,
> Are all with thee—are all with thee!
>
> ELBERT A. SMITH.

Questions and Answers

What about the marble company in Colorado, and why isn't it developed as was first intended? Why is not this put on a stewardship basis?

In 1922 there was offered an investment which was thought at the time would not only secure a profitable return on the money invested, but give the church a fine quality of marble to use in building the Auditorium at a price that would mean a saving to the church of thousands of dollars. With this intent in mind, F. M. Smith, B. R. McGuire, and Israel Smith, representing the general church, used this opportunity and invested funds of the church which were held at that time admitting of investment.

During 1922 and 1923 some development work was done, but after that the work was delayed until June, 1925, when in order to protect the first investment of the church, already made, F. M. Smith and Albert Carmichael took active part in planning for the development of the quarry. Their official connection with the company is only *temporary,* until arrangements can be made with men who are qualified to operate the church interests of the enterprise as a stewardship.

Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered with corn; they shout for joy, they also sing.—From Psalm Sixty-five.

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ORIGINAL ARTICLES

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

Nobility of Soul

BY J. E. VANDERWOOD

Relatively speaking, we are prone to shrink from the true and great in life because the price of these things is too high for us. We are willing to content ourselves with commonplace things because they are easily obtained, and they require no sacrifices on our part, no extraordinary expenditures of means or energy, and no stemming of the currents of popular opinion. At best we are far short of the type of men we ought to be. We bow in reverence to the whims and notions of men, because to do otherwise may make us unpopular and bring the torrents of persecution upon us. We content ourselves to become followers and not leaders in the problems of life, because the price we must pay in order to become leaders is too great for us. We constantly ask the question, "What will they say about me if I should act thus?" Why is it that we are so constituted? and why do we not rather ask, "In what way may I be able to raise myself and my fellow men to higher and better things?" Is it not because we lack the nobility of soul that is so essential to the forward movement of life?

Surely there is room for thought here, and I am going to ask you to go with me into a brief consideration of the things that are necessary to developing and unfolding a nobility of soul. It is evident that we can only evolve that which first has been involved; therefore, if we are to bring the best out of life, we must first put the best into life. I wish to use the term *soul* in the truest sense here so that it includes the whole man, his spirit and body.

We are so prone to take things as a matter of course that we often fail to think at all seriously about the things that present themselves to us. If we do think of them we usually ask for the common interpretation of men upon them, and then we carefully avoid any expression or idea beyond the common and generally accepted rituals of men. So long as we do this we are going to exclude ourselves from the truth, and we will surely stultify the soul and warp it in the groove of tradition. No one is able to enter into the larger realms of thought and action until he has come to have a profound love for truth. This love will cause him to search out truth for truth's sake, and he will therefore ask, What is truth? rather than, What do men think about it?

After reading Emerson's essay, "The over-soul," something like four years ago, I wrote the following paragraph which will be very fitting here. It reads:

> A profound love for the universal and eternally beautiful things of the world will tend to stimulate the spirit of youth and loyalty in the soul of man. God will not, nor cannot, speak to, nor manifest himself through, a cowardly person. It requires strength of character to place man in correspondence with the divine One, so it becomes necessary for me to be able to say no to myself, and regardless of the opinions of men, take up my cross daily if I would be able to hear the voice of the Highest and translate it into terms of brotherly love. He, therefore, whose ear is attuned to the eternal harmonies, is he who will distribute benedictions to a world that would vigorously oppose, and ruthlessly destroy him. When once we are able to come to this place, we will be able to reveal a nobility of soul that will make us akin to the infinite God.

Nobility of soul, let it be remembered, must be revealed in the acts of life, in our generosity of spirit, and in our love for truth and virtue. The noble soul is the one who sees good in all men, and who seeks to appeal to that good and lead it on to higher and nobler purposes. The noble soul is clothed with the spirit of altruism, and in this spirit he goes forth among the children of men seeking to extend their vision and strengthen their spirits so they will come eventually to appreciate the things that make life worth the living.

David exhibited nobility of soul when he entered the camp of King Saul, when Saul was pursuing him, and set the spears in the earth by the head of the jealous king and then departed. He showed to Saul how easily he could have destroyed him if he had desired so to do, but his magnanimous spirit caused him to choose the royal pathway that leads men into the realms of celestial love, and his action shamed the jealous king and he confessed to David that David was superior to him. The youthful David here reveals to us a very striking example of nobility of soul, but there is even a stronger one portrayed in the life of his bosom friend, Jonathan. What an excellent thing it would be if we could learn the lesson that this story holds for us. Jonathan is the legal heir to the throne of Israel, but the prophet Samuel has anointed David to take his place. He knew full well that the earthly splendor he might have enjoyed was going to his friend, and that he would be required to submit to the direction and rule of David, but with the spirit of a hero he only hung the closer, and loved the stronger the man who had supplanted him in his right to the royal throne. Here we have a real exhibition of nobility of soul.

Stephen also gives us a very striking example when he submits to death with a prayer on his lips for those who are stoning the life out of him. No one but a truly noble soul can do this. But if we are to reach the height that is set for us in the example of Christ, this is the very thing we must do. It requires a brave, manly soul to be able to do this, and he who has so mastered himself as to be able to do this is able to walk with the Eternally

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Great, and to reflect the light of truth for his less enlightened brothers to follow.

We should remember that there are opportunities all around us for the exhibition of nobility of soul, but generally we miss the real thing because we hope to make a display of it. The noble deed must be done spontaneously; it must come naturally and not with a feigned purpose. The small man thinks of station and place as being great, but he who has entered into the divine harmonies realizes that true greatness arises within the soul of man and is revealed in services rendered for which he expects no returns. The privilege of performing the work and rendering the service is ample remuneration for him. Therefore, craving no paltry reward, he gains everything. But man must learn that he must act where he is, and he must be sure that he acts in harmony with the highest and best that is known to him; he must learn that it is best for him to be where he is, because there is so great need of his service in the place where he resides; that if he would enlarge his soul he must do it where he is and not some other place. Emerson says:

> . . . You think paltry places, and the ear loves names of foreign and classic topography. But here we are; that is a great fact, and if we will tarry a little, we may come to learn that here is best. See to it only that thyself is here; and art and nature, hope and dread, friends, angels, and the Supreme Being, shall not be absent from the chamber where thou sittest.

The one thing above all else that should concern us is to be sure that we are here and that we have found ourselves, for he who has found himself has made a wonderful discovery. And he who mines well his own heart and mind will discover untold wealth; and he who does this will develop a strength surpassing his expectation.

Greatness does not consist of a place, nor does nobility consist of position, but both are to be found within the life that is properly developed and poised. Emerson says:

> A great man illustrates his place, makes his climate genial in the imagination of men, and its air the beloved element of all delicate spirits. That country is fairest which is inhabited by the noblest minds.

I am sure we can well afford to reflect upon sentiments like this, for in so doing we will discover the pathways to true nobility of soul, and we will come thereby to share the constant communion of the Infinite verities. Herein we are reminded of the great field of opportunity that is opened for the children of men, and the possibilities that are theirs if they will only search out the pathway that will lead them into true nobility of soul.

It is therefore quite evident that the truly noble soul is a heroic soul, and the hero is the one who is not afraid to stand alone if need be, so long as he is assured that he is on the side of right. He is the one who will not stoop to petty and mean things, but who will manfully deport himself under any pressure, and who will grant to his fellow men every privilege that he claims for himself.

The hero is he who, regardless of self or selfish rewards, stands nobly for the right, and who with serene and manly courage will willingly, nobly, and sublimely face the cannon's fire, the gibbet, or the persecution of men, and who will never submit to wrong, nor stoop to do that which is base or ignoble. The true hero will swear to his own hurt, because he would rather suffer any penalty than to violate, in the slightest degree, the principles of absolute justice and equity. He who would be thus endowed must be true to the highest and best there is in him. He must be willing to be made the target for all kinds of abuse from little minds; he must be able to stand alone with God. Emerson says:

> But when you have resolved to be great, abide by yourself, and do not try to weakly reconcile yourself to the world. The heroic cannot be the common, nor the common the heroic.

How excellent it would be if we could come to understand that truth and right are far more valuable to us and to the world of mankind in the midst of which we dwell than are position or place.

The noble soul will establish a means of communication between himself and the Infinite One, and he will thus daily acquaint himself with the purest and best methods of dealing with his fellow men, and day by day will he be found instructing them in the ways of peace and life. He will carry into effect the instruction given unto the church as recorded in the closing paragraph of section 38 of the Doctrine and Covenants, which reads: "And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness." What an excellent thing it would be if we could learn this instruction, for then might we well be recognized as being truly wise and noble souls.

May the giver of life and possessor of wisdom give us a clearer vision and enable us to approach more nearly to the realization of the task that is ours than we have been able heretofore to do. Courage, persistence, and patience, coupled with faith, humility, and love will qualify us for the work and make us finally what we ought to be, possessors of noble souls.

"Of all the signs used in writing, the one that conforms best to what it signifies is the interrogation point. Down below is a round atom. It is the bowl of the world. Up above rises the augur's wand, asking questions of the unknown."—Fabre.

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OF GENERAL INTEREST

The Heart of the Nation

The mother has at heart her child's welfare, the father likewise has plans and dreams for his boy's or his girl's fitness for life. Why, then, is not the child the heart of the Nation—a center of thought as it were? From the heart come the good and bad impulses of all human beings. When such impulses are guided and the minds of our youth filled so full of good, noble, and constructive thoughts—thoughts of kindness, mercy, and justice to all living creatures—there is little room for thoughts of a cruel or destructive nature. When this guidance is exercised, then and only then can we hope to crowd out and eradicate cruelty and crime.

The often-quoted line from George T. Angell's writings is as true now as ever. He says: "Nearly all the criminals of the future are in our public schools now, and we are educating them. We can mold them now *if we will.*" To instill into the hearts and minds of the coming generation, humane sentiment—the feeling of kindness and justice to every living creature—educating them in ways of mercy and thoughtfulness for the helpless in the world, will do more to decrease crime than punishment can ever be expected to do.

Doctor William O. Stillman, late president of the American Humane Association, referring to humane education, said: "The quality of the citizenship will certainly improve and eliminate a large percentage of the lawlessness which makes prisons and reformatories necessary and which increase so largely the cost of the maintenance of the Government. This is not an idle theory but a well-demonstrated fact."

While there has been a steady increase in the growth of humane education all through the United States and its possessions, there is much more to be done in order to obtain the desired results. It is the vital and important duty of each and every one of us to do what we can to make humaneness a part of the regular teaching in the public schools of our country.

The Parent-Teachers Associations—fathers, mothers, and teachers—are to a great extent alive to this need of training our children in ways of kindness, but it needs the concerted effort of every one of us to effectually raise the standard of the coming generations and eventually establish a more humane civilization.

"The great advancement of the world throughout all ages is to be measured by the increase of humanity and the decrease of crime."—M. L. H., Humane Education Press Bureau, Box 144, Copley Square, Boston, Massachusetts.

Invents Wave Meter for Radio Broadcasting

Winfield W. Salisbury, S4 of Iowa City, is responsible for the invention of a new type of wave meter used for measuring waves sent out in radio broadcasting, which is more accurate and sensitive than any previously used, according to authorities. The wave meter used by the W S U I broadcasting station at the present time will measure to tenths of a meter and must be operated in the power room of the station.

The new wave meter is capable of measuring the university wave from the laboratory of the physics building, where it was discovered. It is estimated that it will be possible to measure waves to hundredths of a meter. This is accomplished by reducing the resistance of the meter to a value that seemed impossible a short time ago.

The old type of meter is used in the W S U I broadcasting station to enable the operators to keep the length of the waves at the number of meters which are assigned by the Government.—*Daily Iowan.*

Winfield W. Salisbury is a former Independence boy, the son of Brother and Sister H. S. Salisbury.

Man's Condition Determines His Vision

"The state of mind and heart governs capacity to see God or anything else," Doctor Burris A. Jenkins said in a sermon during the summer of 1925 in the Linwood Boulevard Christian Church.

"Most of us see in life only what we are fitted to see. A man cannot see God if he is a liar or a double crosser in business or fails to pay his debts. He must ring true, be thoroughly genuine, and as none of us is entirely free from dishonesty and insincerity, man can see God only in proportion as he is honest and genuine.

"Doubt exists in the world to-day as to the existence of God and a real order and purpose in this chaos we call life, but the source of this blurred vision lies in our hearts and minds.

"Argumentation will be useless. The existence of God cannot be demonstrated as a theorem in geometry. It is the greatest truths that require no proof. They are sensed, are a part of us, and require no evidence.

"When we purge our lives of dishonesty and insincerity, we will begin to see beauty and harmony all about us, which is God."—*Kansas City Journal,* June 1, 1925.

Donald Monro, a British army surgeon of the eighteenth century, called to the attention of his men the wonderful hygienic code of Moses.

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NEWS AND LETTERS

Little Journeys With the Editor in Chief

On Board the Southern Pacific Train Number 53, en route to Oakland, California, November 5

My last letter to you closed with the young people's convention at Seattle, after a very strenuous week-end for me, and Monday, the 26th, found me as so many Mondays do, rather "let down," and with some lassitude. I sometimes wonder if Monday is so with all church workers. It is a bit likely to be, especially if one's speaking program be full on Sunday. So other than a bit of reading, that forenoon found me doing little, and quite ready to go with Brother A. C. Martin and Sister McDole to see a bit of the business part of Seattle, and up to the top of its skyscraper, the L. C. Smith Building, said to be the highest west of New York, forty-two stories.

Seattle has the reputation of being situated amidst some very picturesque and beautiful surroundings. I had seen little of this; for from the time of reaching Seattle till I left, the distant scenery was shrouded in fogs and mists, and at no time did I see the distant mountains. But that morning the fog had lifted somewhat, and from the Smith Building I saw the city quite advantageously and was quite astonished at the wonderful growth it had made since I had seen it last, both in size and in industry. Since its founding in 1851, it has steadily grown in size and importance. Located on one of the country's most wonderful inland seas, Puget Sound, it has become a port of prime importance to the Pacific Coast, being the gateway for much water transportation to Alaska and the Orient, its docks handling from four to seven million tons of cargo annually. In area it covers nearly a hundred square miles, about thirty-six of which are water—lakes, river, canals, sound, etc. Its present population is about 380,000, and it is claimed that over forty-six per cent of its homes are owned by the occupants. Eighty-four grade schools, eight high schools, and the State University of Washington care for educational activities.

Of course Seattle citizens are boosters, and to them it is the "best in the country." The climate suits them; even the rains fail to bother them. Their parks, boulevards, churches, street railways, all are "the best," and their city water "is as pure as is ever found in natural state." Now what can a poor fellow from Kansas City say to all that? Think of the Missouri River, the Union Stockyards, and say nothing, I guess.

Seattle claims to be America's healthiest city, with a death rate of 9.78 for 1911-1920, and 10.10 for 1924. The average winter temperature is 41 degrees, the average of summer 62 degrees, while the annual rainfall (precipitation) is 33 inches.

Now are you surprised that I heard some Seattle Saints expressing wonder that Zion was not located in the Puget Sound country? Again, for argument I referred them to some of the Colorado or Florida Saints. I propose sometime compiling statistical, political, social, geographical, agricultural, sanitary, industrial, and religious reasons why I think Zion was located in Missouri. It seems I shall have to do it in self-defense.

In any event, Seattle is a splendid, live, bustling city, and I look for good things from the Seattle Saints in the way of church work.

We three joined Brother McDole at Boldts for lunch; then I was taken to the train, bound for Centralia.

Among others I had met at the young people's convention in Seattle were Brother Carl F. Crum and some others of the Saints at Centralia. And in talking over with them the conditions at Centralia, I decided to call there; so I arranged with Brother Crum to meet me at the depot there at four o'clock, and when I detrained I found him waiting. In his car he took me to the home of the Wards, where we were for supper, and from where we went to the church, where most of the Saints of Centralia were assembled for the evening meeting.

Knowing that considerable trouble had been stirred up here by a man who for some time had been a malcontent, and after discussing briefly some recent happenings in church affairs, questions were permitted, and for some time "differences" were discussed. Madam Rumor had been doing some particularly nefarious work here. Following the questions, as some from a distance wanted to hear Zion discussed, for some three fourths of an hour I spoke of Zion and section 42. It was near eleven o'clock when the meeting was dismissed after announcing my subject for the next night, "The social philosophy of Joseph Smith."

I was taken to the home of Brother and Sister John Bankey, where I found a hearty and yet unostentatious welcome, which made me feel quite at home.

The next day, Tuesday, was spent in writing, though at the noon hour, when Brethren Carl F. Crum and Willard Hartnell joined the Bankeys and me at lunch, we discussed for some time the local situation. At night a goodly sized audience greeted me, several of the city officials being present by invitation of and in deference to Sister Jessie Ward, who as city clerk of Centralia has made an enviable record for herself. I felt well in presenting the social philosophy of the Saints, and the attention given me attested the interest of the audience in a live subject.

The next day, Wednesday, the 28th, Brother Carl called for me about nine o'clock, and bidding good-by to my genial hosts, we left the Bankey home for a number of calls before train time: "Will" Boren and family, formerly of "San Bardoo"; Brother Steele, an aged brother shut in with a broken leg; Brother Norris Headding and family; Brother Oppelt; and one or two we did not find at home, then to the Wards just before going to the train. But I must not forget to say that about noon, while in Chehalis, we called at and somewhat hastily inspected the State Training School for Boys, and called upon a lad who was sojourning there for a time.

At the depot we found Sister Crum waiting to bid me Godspeed. She will be remembered as the sister of Brother Emsley Curtis. So I bade Carl, and Sister Crum, and Centralia good-by, and boarded the train for Portland, to be on hand for the young people's convention of the Portland District.

I was met at the train by Brother H. L. Livingston and taken by him to the home of his mother and himself for the night; and there I found a quiet, hospitable, and comfortable home for the week I spent in Portland.

Next day I found a treat in store for me—the chance to see a portion of the far-famed Columbia River Highway. Of this, more later.

Friday, the 30th, was spent in trying to get caught up with writing, while in the evening was held the first meeting of the convention. A "program" had been placed in my hands by Brother Eli Bronson on my arrival, and I discovered that my sojourn in Portland would be about as busy as had the one in Seattle. In fact from Friday night to Sunday night, or a little over forty-eight hours, I was scheduled for eight addresses or talks. This with visiting, answering questions, etc., quite kept time from dragging.

The convention was a decided success, the attendance throughout being such as to tax the capacity of the church building. It is quite likely that a complete report will be made to the HERALD by local correspondents, so details here will be unnecessary. The convention was well organized and moved smoothly on as planned, attesting to the close cooperation of local and district officials with department ones. The programs were well balanced, with music of good quality. I always appreciate the assistance given by choir, soloists, instrumentalists, and orchestra.

All day Sunday the space in the auditorium was crowded, while splendid attention was given me as I discoursed on Zion and her problems. Here as elsewhere I found the interest in Zion keen, and the eyes of the Saints turned towards the land of promise. When after the close of the Sunday night service the usual good-bys were said, the general opinion of

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the tired but happy Saints seemed to be that "Eli" and Brother Barker and their corps of willing helpers and workers had planned and ably carried through so fine a program that "more" was wanted. This was expressed in the unanimous vote to have a young people's convention next year. I found myself a bit weary; but the many expressions of appreciation made to me caused me to hope that I had encouraged and fortified some of the Saints, perhaps many, and I was happy, for the idea has been oft with me that perhaps one of my "jobs" is to encourage and enthuse the Saints with greater hopes for Zion redeemed and stewardships established. And I could not but believe that the young people's convention of the Portland District had given distinct impetus to the cause, the Zionic movement among Latter Day Saints—a cause which lies close to the heart of all true Latter Day Saints.

Monday, especially a Monday following such a strenuous program as we had just participated in, is likely to be somewhat "blue"; but Monday, the 2d of November, did not prove to be so for me; for not long after breakfast Sister Livingston, answering a knock at the door, found a police sergeant there who said he was looking for Frederick M. Smith. And, of course, being one who preaches obedience to properly constituted authority, I had to go with the officer. And it was nearly midnight when he finally released me. As he took me away from Sister Livingston's in his car, he said that there were two others he wanted to "pick up" on the same charge, so he went to a certain house where he got Brother Murray and Brother Walter Dancer. Then he took us some miles farther to the building in which we were to be confined for the day. It was the building in which the Pacific International Livestock Exposition is held annually, and the show was on. The sergeant, Brother A. F. Clement, and Brother Murray, who, I afterwards learned is another policeman, took Walter (an early playmate of mine) and me in hand, and "showed" us "the show." And we had a good time, too. We saw many "blue bloods" of the equine, bovine, swine, and sheep varieties (mules and goats, too,), and chickens, doves, etc. I saw a well-known Kansas City horsewoman carry off some blue and red ribbons for driving horses; and we saw jumpers, and gaiters, and ponies, etc., to our hearts' content. All these with county displays of produce and the usual exhibits of arts and industry, quite converted "blue Monday" into a day long to be remembered, and greatly enjoyed, even if an obstreperous monkey (ancestral enemy?) did hop onto me and try to tear my coat. But this "byplay" seemed to add to the amusement of the party, especially Sergeant Clement, who greatly enjoyed seeing that simian rascal "tackle" a husky like me and hearing it cry as I seized it and tossed it back onto the bale of hay from which it had so unexpectedly sprung upon me. Well, I've had to meet several kinds of attacks, but this was a "new one," and I enjoyed it almost as much as the sergeant did.

Rested by the change Monday's experiences had afforded, Tuesday forenoon I again bent to the task of writing, and until about half past one in the afternoon, when I was called for by Sister Verna Huntley of Beaverton, and the afternoon and evening were spent in riding and visiting with members of the family of Page Lyman, who was a brother (deceased) of Sister Alice E. Cobb, my wife's mother and widely known in the church, as the family for the occasion gathered in the Beaverton home of Mr. and Sister Huntley. It was a pleasant occasion and much enjoyed, even the ride back through the fog, with Mrs. Huntley at the wheel.

Fogs seem to be no novelty in Portland, any more than in Seattle; for most of the time I was there the fog was hanging near, sometimes quite thickly, and seldom high. And I also had opportunity to learn why Oregonians are supposed to grow webs between their toes.

Wednesday, the 4th, was spent largely in writing, but an hour or so was spent in the afternoon in conference with Brother J. A. Gillen of the Twelve. He had just come from California on his way into the northern part of the field, and there were a number of things I had "saved up" for this conference. I had remained in Portland over Wednesday for the purpose of seeing him, and we had much to discuss. I found him happy in the work and greatly encouraged with the conditions he had found at the points where he had visited.

About half past five Wednesday afternoon, I bade good-by to my genial hostess, her sons and daughters-in-law, and was taken by "Hank" to the home of Brother and Sister Young for dinner and a visit before going to the station to entrain for San Francisco. Brother Gillen was with me. In Brother Young I found a fellow "camera-nut." You may be sure that in inspecting each the other's camera, in discussing prints, negatives, slides, lenses, actinophotometers, and other photographic paraphernalia "Claud" and I found much to visit about. He and I had a good time, and the rest seemed to also, so it was a delightful evening.

About nine o'clock we left the Young home, as I thought, for the station; but it seems that Claud was under orders from Sergeant Clement to take us to the police station. He did so, and we enjoyed what to us was quite an unusual evening. Some years ago as a student in the sociological department of the University of Kansas I had taken a course in criminology, specializing in juvenile delinquency; and at that time and since I have visited jails when opportunity afforded. And so under Sergeant Clement's guidance we visited every department of the police station, from identification and records bureau to target range.

After meeting Brother Clement, he took us to the third floor, where we passed the "booking" desk. Around it was a group of placid-faced Orientals. The police had just raided some Chinese gambling dens, and they and their friends were arranging bail for the arrested ones. I learned that this they always do, never permitting one of their number to remain in jail if bail is accepted. Passing the desk we took a look into the "hold over" where "drunks" are thrown in for the night. What a sight! Men in drunken stupor, huddled together, lying on the hard floor clothed just as they had been taken from the street—lying without pillows or covering. One, a young man, aroused by the switching on of the light and the grating of the heavy lock as we entered, raised on his elbow, and blinking at us babbled in the thick incoherence of the inebriate. In a bath and "delousing" room we saw two men, one old, one young, heavily sleeping in the hot room on the floor, with newspapers spread out under them and coats rolled up for pillows. These were homeless men who had come to the station seeking a place to sleep, and had been allowed the "privilege" of "flopping" on the bathroom floor.

As we passed the "booking desk" on our return, the silent Orientals had gone—back to their gambling, doubtless—and at the desk were two young men who looked strangely out of place there. They were, we learned later, college boys, who under a misguided sense of "fun" had created a disturbance at a moving picture theater and were having their first (and let us hope last) experience at a police station. We passed into the "jail," a two-decked arrangement of cells where a hundred and fifty prisoners can be kept at once, two in a cell. Here we saw a number of "well-to-do" young men who had come to grief by driving automobiles while intoxicated—a serious offense against the law in Oregon. Then we saw the padded cells for those undergoing violent mental aberrations and the specially arranged detention rooms for "hop-heads," or drug addicts.

"Is this class of criminals increasing?" we asked Sergeant Clement.

"Yes," said he, "especially among the young—high school students, etc."

"How do they start on the road to becoming drug fiends?" was asked him.

"Usually through the cigaret habit," said he. "Wanting to get more 'kick' out of smoking than the ordinary cigaret affords, they begin using a tobacco treated with a mild form of opium. This forms the habit, and soon there is another 'hop head,' or drug addict, and sooner or later we get them."

A visit to the female department of the jail and a short

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chat with the matron elicited the information that "bootlegging" was furnishing an increasing number of additions to that ward.

We spent some minutes in the finger print and record department briefly having explained how criminals are identified, how stolen watches and autos are traced, etc. Then we started to leave; but the sergeant suggested we wait to see the "wagon" come in. He referred to the patrol wagon. We could hear its clanging bell. So we did, going to where it backs in to discharge its load. It had, besides an officer, two "forced" passengers; one a neatly dressed young man picked up as a "vag" (vagrant), and an elderly man who might be termed "gloriously drunk," for he was grinning, at least apparently happy, as he was dragged, his useless legs dangling, by the two officers and deposited in a limp heap on the elevator to be lifted up "to the third," where he would be booked and thrown into the dark room where we had seen the other "drunks" wallowing.

The driver of the "wagon," putting his head through a door said, "Wagon," and repeated after some one on the inside, "Third and Arkenny."

"Get in," said Sergeant Clement, so Brethren Gillen and Young and I took our first ride in a police hurry-up wagon. In driving in various cities, I have frequently scurried to the curb to give clearance to the clanging, rushing patrol wagon, and I rather enjoyed the reverse sensation of seeing autos scurry out of our way as we rushed down upon them. We must have given one fellow quite a fright as we with grinding brakes stopped just short of hitting him, as he failed because of his speed to stop for us. But around corners and down streets we dashed, and at "the box" at Third and Ankenny found two officers waiting with two more "vags." The sergeant took charge of the prisoners, the other officers resumed their beats, and we rushed clanging back to the station.

"One more job," said the sergeant, so we went again with him "to the Third," past the desk where the last two "vags" were being booked, to the cell where the two college boys were. They were taken out by the sergeant, and we all went into another room, where the sergeant gave those boys a kindly but severe "lecturing." The boys were quite sure they had made a serious blunder, and would profit by the lesson. And we had the satisfaction of seeing the two lads, quite penitent and humble, taken away by a good friend who had got up out of bed to help the boys out of trouble. As they murmured "Thanks, sergeant, for your leniency," and went away, we all felt that we saw two lads going away from the station who were not likely to come back again.

We had seen already quite a bit of "how the other half lives," but we were to have opportunity to see more in a few moments; for the sergeant said, "Would you like to see a joss house?"

Of course we would, so into a large, dismal-looking building across from the police station we went. I guess we must have been about in the heart of Portland's Chinatown. Anyway, I found that as we climbed a dingy, dark, and much worn stairs we were in quite different conditions from any I have previously been in. It was an experience so unusual that I am at a loss to describe it. Those walls through which we passed to go up the stairs seemed to be the border line of a strange country. How Brother Clement found his way around, I do not know; but we went through strange "community kitchens," used in common by a large number of roomers or inhabitants of this strange building. The stoves were like the picnic stoves now found in so many parks, built of stone on stone foundations. The open stoves emitted smoke and soot, creating a dinginess and blackness in the "kitchen" quite in consonance with the rank, heavy, and to us strange odor, a composite of odors from several sources quite conspicuous. Sergeant Clement seemed to know where he was, and we peered into strange-looking dishes, and "cupboards" alive with cockroaches and distinctly unappetizing. We saw solemn-faced Orientals cooking their "mulligan," and passed long rows of doors into two-decked bedrooms, ventilated only by small "windows" or latticed openings into the hallway, many of them tightly closed. Behind those doors were Chinese; individuals and families.

We finally came to the place for which the sergeant was looking—a joss house. It is a sort of club room, social hall, and temple combined. An altarlike decoration, massive and elaborately carved and once bright with gilt decorations and coverings, but now dingily in keeping with the rest of the house, stood in one end of the room. High up to the ceiling in the other end was another gilt-covered, carved object like an inverted altar, from which hung some sacklike drapes. Around the wall stood heavily carved black chairs, and in them lounged some four or five Chinese. In front of the altar stood a long table on which were strewn newspapers. At least we took them for newspapers, for in shape and size they looked it. But the Chinese characters with which they were covered conveyed no news to us.

Back through the long, narrow hallway flanked by the silent tightly closed sleeping quarters and through several kitchens we made our way, down two flights of dark stairways, and we were again on the streets, back, shall I say into civilization? Well, we were on the streets of Chinatown in Portland; and Portland, like other American towns, is supposed to be civilized. As we walked away from those grim walls, behind which we had for a few moments walked as in a strange world, and laughingly chatted of our short experiences there, I found myself wondering what weird tales those walls could tell were they permitted to speak, what tragedies develop behind them, what dramas they might unfold, and how much or how little of pleasure and higher ideals they see.

Saying "au revoir" to the genial sergeant, we three went on to the station, where Brother Gillen got his baggage to go back with Brother Young, and I to seek the sleeper for Oakland. I was soon in my bunk, to read for a while and think over the novel experiences of the evening. I have often found myself disposed to grumble over the narrow quarters and cramped facilities of a Pullman berth; but as I read with electric lamp over my head and soft pillows beneath it, and stretched out in the clean and after all comfortable berth, I thought of those inebriated men wallowing on the hard floor of those dark dungeons, who in a misguided search for pleasure had sought surcease from sorrow in the brief paralyzing of the senses which accompanies intoxication; and of those inscrutable Orientals packed into the dismal quarters in the vile building we had seen, and I felt that from the little excursion we had made into the underworld I had returned with a deeper sense of gratitude that I am permitted to work for the establishment of Zion, where such conditions cannot be. What a far leap from the scenes of the police station and the joss house to the ideals of Zion! And I feel that I can go to the next young people's convention, at Oakland, whither I now am en route, with a deeper appreciation of the ideals I shall try to hold before the Saints once more—a people moving into better social relations because of being in better tune with God. May Zion soon be an accomplished fact, a realized ideal!

As I write I am somewhere near the boundary line between Oregon and California, on the scenic Shasta Route of the Southern Pacific, the "route of a thousand wonders," with wooded hills and dales, and valleys through which the mountain waters sing on their way to the sea, at times turning wheels for power development, at others being diverted for irrigation purpose, with snowclad peaks rising majestically above the horizon—a beautiful region, where Nature seems to work on a lavish scale: yet I find my heart turning towards Zion and her people, and my thoughts occupy themselves with the problems of our yet unfinished tasks, and I long to sweep aside for the moment the veil that drapes the future, and glimpse the developments of the morrow to see how long before Zion in her beauty shall be. But perhaps it is better to work on with that veil unparted, stimulated by our ideals, responding with our best efforts to the call to liberate Zion so that she shall be able to put on her beautiful garments, from which shall radiate the glory of God. From contemplating our ideals we gather courage and labor on towards our goal.

FREDERICK M. SMITH.

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Home-Coming Enjoyed at Runnells

RUNNELLS, IOWA, November 15.—The home-coming at Runnells has been recorded on the pages of history as one of the best ever held in the branch. It came at the culmination of the Graceland endowment campaign, and we almost reached our quota, lacking only $28, which will yet be subscribed.

The day was cloudy, with a little snow falling and a cold northwest wind blowing. Inside the church, however, there was warmth and cheer, and everyone was happy.

District President Henry Castings was the speaker at eleven o'clock. He was suffering from a sore throat and influenza, but the Lord abundantly blessed him and manifested his power in a marvelous manner.

Brother Castings stated that this service meant much to him, because it was here that he first heard the gospel and obeyed it. It was here that he offered his first public prayer, gave his first testimony, preached his first sermon, and first took charge of a Sunday school. His first tithing was paid here, and he borrowed the money to pay it. He was in business in the town for several years and has many friends who are not of the faith. His sermon was based on the conditions in Enoch's day, in which he called the Saints to emulate the example set before us in their manner of living and thereby have Zion to-day.

He contrasted the conditions of Enoch's people with those in the Book of Mormon as recorded by Alma, showing that in the latter case there were poor among them, while in the first there were none. The power of the Holy Spirit carried the message to the hearts of the people, both in commendation and in condemnation.

A sacramental service was held at half past two, after a sumptuous dinner at half past twelve had been served by the sisters of the branch.

The Spirit was enjoyed all during the sacramental service. One lady, a nonmember, said afterwards that she could hardly keep her seat. Her husband, also a nonmember, subscribed to the endowment fund, as did two other men, one giving $25.

At this meeting Brother Tordoff related that he could have been given a mission nearer home recently, on account of his wife's health, but because of his love for the Saints in the Des Moines District he had decided to remain with us. He stated that his work with the men of the district had been very pleasant and enjoyable. This brother has won our hearts.

The evening service was begun at seven o'clock so that all might reach home in good time. Doctor G. F. Hull was the speaker. His sermon was given in the power of the Holy Spirit, and the worthiness of the Saints was the matter under consideration. He spoke of the experiences that endeared to us any spot or place, calling our attention to the experience of Moses on Mount Horeb; of Abraham and the offering of his son; of Joseph Smith and his vision in the New York woods, remarking that the spot upon which these experiences were had were dear in memory to those men.

He told the story of the painting entitled, "The last supper." How that the painter spent many years finding faces that would look the part. Finally, finding a young man whose face seemed to resemble his conception of the face of Christ, he put that into the picture. Then, after several years' search, he found in an Italian prison a face that would look the part of Judas. As he painted those features, one day the man said to him, "Have I not met you before somewhere?" But the painter said, "No, I do not know you." Finally the criminal told him that he was the young man who had furnished him the likeness of the Christ.

In this story our brother depicted how one might work faithfully for a time, but finally do as the young man had done and lose the spirit of the work. He showed that being a member of the church of Jesus Christ and a Latter Day Saint were two different stages in individual development. We heard that selfishness was the principal factor that hindered that development, and that love for material things caused them to get in the way and defeat the end that is to be accomplished. His personal wish was that if anything came in his way that would defeat the purpose sought, he hoped God would take it away from him. His pathetic statement regarding those who had given in the endowment drive, "reaching way down in their pockets, away beyond where there was anything," brought tears to the eyes and happiness to the hearts of his hearers who had made a similar contribution. We were assured that when the temple is builded there will be mixed with the mortar and stone of the building the tears and life blood of the people of this church.

This day will be long remembered by the Saints as one in which much wise counsel was given, and warning as well.

Brother Tordoff will begin a series of meetings Monday night. We are anticipating a good harvest.

Oklahoma City, Oklahoma

November 9.—On October 25 Brother Christensen preached here at eleven o'clock, and Brother Hubert Case preached in the evening. Brother Christensen preached Monday and Tuesday nights. Their sermons were pertaining to Zion and Graceland and were interesting.

District President F. E. Dillon is back home after a pretty thorough canvass of the district, and preached an interesting sermon at eleven o'clock yesterday. Brother Samuel Simmons preached in the evening.

At a meeting on November 1 the Saints of this branch subscribed more than their quota on the Graceland endowment fund, and they are still working.

San Antonio, Texas

November 9.—The prayer and sacramental meeting on the first Sunday was well attended notwithstanding the inclement weather. A marked degree of the Spirit was felt in the prayers and testimonies. The committee which was appointed to look after the Graceland endowment fund have been very busy sending out letters and cards to the scattered members and distributing cards to the members in the city. They have announced a musical program to be given November 13, when a silver collection will be taken to swell the fund. The morning of the first Sunday, at the close of Sunday school, Sister Flossie Waite, chairman of the committee, gave a talk on the purpose of the endowment fund, explaining why everyone should lend his support to Graceland. The talk was to the point and well taken. She was followed by the pastor, who also gave a short talk. At the evening hour Brother E. L. Henson was the speaker, Graceland being the theme. He made a forceful argument which I am sure had its weight with all who heard him.

Last Sunday the speakers were Pastor T. J. Jett, jr., and Brother R. E. Miller, the farmer occupying in the morning and the latter in the evening. The theme was stewardships. The speakers were each led by a great degree of the Holy Spirit, which was felt by those in attendance. We feel that we are fortunate in having such able defenders of the cause of Christ.

A Halloween party under the auspices of the Sunday school was given at the home of Sister Pauline Allnutt, where an enjoyable time was spent. The committee left nothing undone that would add to the entertainment of the guests. The house was beautifully decorated with yellow and black and jack o' lanterns and other symbols of Halloween that made the scene very effective. The refreshments consisted of ginger bread, pop, and apples.

The Religio has been revived, with Sister Stella Jackson as president and Brother Theodore Dorow as vice president. It has been discontinued through the summer months. The attendance is improving, and the programs are entertaining. Last week there was a mock trial by a kangaroo court, which was amusing and entertaining. This week there was a talk by Brother R. E. Miller, followed by a musical contest. The pianist played a line of ten different

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songs, and the one who gave the name of all the songs correctly was awarded a prize—a box of candy. Ione Lerow was the lucky one.

The Sunday school has improved in attendance since they have been putting on special features. Two of the boys, Gifford Edwards and Marshall Richardson, have been furnishing music. Last Sunday Miss Gracia Robinson's class gave a nice program. The school has gone over the top with the Christmas offering, the goal being $125.

The branch regrets to part with one of its stanch members, Brother James Johnson, who has gone Zionward. But we know that our loss will be the gain of the branch where he locates.

Colorado Springs, Colorado

November 7.—The Saints here were fortunate in having Brothers B. E. Brown, M. A. McConley, C. H. Rich, and Curtis here the last month, or part of it.

We were glad to have with us also Brother F. Henry Edwards the first of the month in the interest of the Graceland endowment fund. There were thirty-three present at the meeting, and we went over the top in our quota in about thirty minutes, showing we have a bunch of loyal Graceland supporters here. Many have expressed their desire to see the fund oversubscribed at least $50,000.

We take this means of thanking the Saints for the hearty cooperation in the drive in which we oversubscribed our quota of $300 by quite a little, and there are still several to hear from.

The night of October 12 I awoke in the middle of the night singing the following song to the tune of "Consecration":

Hark to the Spirit, oh my people,
Hear the words for you to-day.
Be not discouraged or disheartened
By what other people say.
Hark to my servant who is the leader
Of my church on earth to-day.
Heed the admonition given,
And from my church turn not away.

This is to me but another confirmation of the work, and that God is pleased with his people and with the program into which we are entering.

May God continue to add his blessings to his people, that we may all be successful stewards, is our prayer.

W. E. ROGERS.

Kentucky-Tennessee District Conference

Semiannual conference of the Kentucky-Tennessee District was held at the High Hill Branch, near Lynnville, Kentucky, Saturday, October 31, and Sunday, November 1. By reason of the late rains and snow the roads were in very bad condition, and the attendance was not as large as had been expected at the opening session.

The conference was called to order by the district president, Curtis L. Ross. After song and prayer he was selected to preside over the conference, with Elder J. Charles May to act as his assistant. Brother P. B. Bowlin was selected to act as secretary, and Elder May as chorister. Branch and ministerial reports were called for and read, followed by the reading of the Bishop's agent's report.

Preaching Saturday night was by Elder J. Charles May. A very fine prayer service was enjoyed Sunday morning, the good Spirit being enjoyed by all present. At the morning preaching service the subjects of consecration and stewardships were presented by Elders J. Charles May and Curtis L. Ross, after which several expressed loyalty to the program of the church by signing up pledge cards to assist in the great drive for the endowment funds.

"Why I am a Latter Day Saint" was the theme of the afternoon service, which was participated in by practically all present giving their reasons. The conference closed with the evening preaching service by Elder May, who remained with the High Hill Saints and friends to continue services throughout the week.

The spirit of unity prevailed in the business sessions, also in the prayer and preaching services, and a disposition was manifested on the part of all to work in harmony with the program of the church. P. B. BOWLIN, *Secretary.*

Sacrifice Is Surely Sweet

INDEPENDENCE, MISSOURI, November 12.—It has been some time since I wrote to the church papers, but I feel I am still in the faith of our fathers. Though we are tried as by fire, our faith put to the acid test, yet we rejoice in the gospel more as the years go by.

This is a time of sacrifice, but oh, the joy of that sacrifice! We give our surplus, but that is only the law of nature. All natural things give their surplus for the use of others. But when it comes to sacrifice, that is what brings joy to our hearts. For instance: One poor sister in Independence had six quarts of fruit which she had canned from her own tree. She gave two quarts to the harvest festival. She is the mother of two small children and the wife of an afflicted World War veteran who labors by the day for the things that sustain life. When approached for the endowment fund, they offered $25, but the solicitor would take only $15, to be paid in installments as he could earn it. He does not have steady work, for his strength will not permit of anything but light work, but it is a pleasure to them to make the sacrifice.

And so it is on every hand. Saints are ready and willing to make the sacrifice. To my mind there never was such a time of opportunity as now to help ourselves and thereby help others. We must not be weary of well doing, but go on to victory.

The stewardship plan is the boon sent down from heaven to bring us to unity, peace, and happiness. Saints, we must not slacken, but go on and push until all things are accomplished which the Lord requires at our hands. Then the great blessing of contentment will be ours to enjoy.

After the struggle is over,
After the doubting is past,
We will be happy in Zion
With stewardship sure at last.

With hopes for the victory,
MARY L. PALMER.

The Work of Brothers Muceus and Ruch in Norway

(A letter to the Quorum of Twelve.)

Inclosed you will find my statistical report for the month of September. My work during the month has been divided between Porsgrund and Skien. Skien is a town of about 19,000 population and is about five miles from Porsgrund. There are good train connections as well as an auto-bus line between the two towns, which makes it comparatively easy for us living in Porsgrund to do missionary work in Skien and be at home every night, too.

I have often had a desire to hold meetings in Skien, but for some reason or other that desire has not been realized until recently. Two of our members (a young married couple) moved this summer from Kragero to Skien, and their home has been opened to us to hold meetings. We have been going there one night a week this month and inviting in neighbors and friends, endeavoring to get them interested in our message, but we find that at this place as well as elsewhere we are met with a great deal of prejudice, indifference, and lack of interest on the part of the people. However, we are going to continue our efforts for

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a while, and we hope that in the near future we may be able to rent a suitable hall there and advertise the meetings well and have a much better attendance than we could possibly hope to have in a private home.

Brother Muceus was here the first ten or twelve days of the month, and I was associated with him and extended to him the courtesy of doing all the preaching while he was here, as I knew he was planning on leaving for Bøn, to be gone some weeks holding meetings. That is one reason why my total of sermons for the month is as low as it is. Sometimes when we meet in private homes for meetings it is proposed that we have a conversation meeting instead of a preaching service. This gives all present the opportunity of asking questions and conversing on points that are not clear to them. These meetings often prove beneficial and interesting.

On the first day of September, Brother Muceus baptized a man in Porsgrund who has been attending our meetings more or less for about twenty years. He at last made up his mind to unite with us. A few others are manifesting some interest here, and we trust they, too, will soon be numbered among us. V. D. RUCH.

V. PORSGRUND, NORWAY, September 30.

The Work Moving in Eastern Kansas

BLUE RAPIDS, KANSAS, November 18.—Just a few lines to let you know I am busy about my Father's business. I began a series at this place October 18 and closed November 15, the night of the close of the drive. The work was represented here in the past by Heman C. Smith, I. N. Roberts, W. S. Pender, C. W. Prettyman, and Brother Shoot, all of whom have passed away. Other men of the ministry, too numerous to mention, have made their contributions to the spreading of the gospel. We were made to know that, all pulling together, there are brighter days ahead for this branch.

Last Sunday two were baptized. One is the superintendent of the Marshall county farm, and the other is the daughter of Brother and Sister Henry Schriner. Brother Schriner, or "Dutch," as he likes to be called, and is known by all in these parts, was surely made to rejoice. This makes all his children members of the church.

We were blessed to a marked degree in presenting our message and were loath to bring the services to a close. But we had promised Brother B. F. Jackson, who is the president of the branch, that we would return sometime after the first of January and hold follow-up meetings. We have some very faithful members here, and some we hope to win back to the fold. One sister paid $40 tithing, and her invalid husband tithed his potatoes and gave $2.50. Our branch has more than raised its quota for the endowment of Graceland College.

One sister who works at weaving carpets and rugs paid her pledge in cash, and after the Saturday evening services, when Brother Lewis of Graceland and Brother Twombly were here, she was anxious to do all she could so doubled the amount paid at first.

Last Monday evening we met at the church for a farewell social, Saints and friends bringing well-filled baskets. We had singing and a general good time, and all seemed to enjoy themselves. I was called on to give some of my experiences as a minister and was presented with a beautiful bouquet of flowers, which were sent to the loved ones at home. I shall always remember the kindness of the Saints and friends of this place. I sold one man, not of the church, ten dollars worth of books, the man who was baptized last Sunday. His name is David Donahue. The missionaries will remember him gladly.

Mrs. Donahue is not with us in name, but we think it will be only a short time until she, too, will take the step. These are good, honorable people, who will assist in the building up of Zion in these parts.

Brother Ward Johnson and wife are missed from here. They were known as good workers. C. E. HARPE.

Anaconda, Montana

Elder George W. Thorburn, district missionary, visited this branch and held a series of meetings beginning October 3, on the subject of stewardships. The attendance was good, and nonmembers were interested. Much good was done.

Pastor Helstrum and Brother Fred Kendall have, during the past month, been preaching on the social teachings of Christ, stewardships, and the Graceland College endowment. We believe the Saints have been aroused and are enthusiastic in the future social prospect of the church. To this date, November 3, donations given thus far for the Graceland endowment demonstrate that the willingness on the part of the Saints to give is whole hearted. Those who seem quite unable respond heartily.

All seem anxiously engaged in this great cause.

Port Huron, Michigan

November 17.—Again has been demonstrated to the church the real value of the proper functioning of the various departments of the church. The Department of Women in Port Huron have worked hard for the last several weeks, and the final accomplishment brought them a big return in the proceeds of a rummage sale. The sisters made a complete canvass of the stores of the business district, calling on the merchants, who rewarded their calls by making donations worth while. The week of the sale there were two other sales going on, and our women made $267 clear: a very worth-while accomplishment.

Following close on the heals of their seniors, the Temple Builders put on a celebrated "chicken" supper. The tickets were going very slowly, and prospects were for a small crowd till the hour for serving arrived, and then the crowd came in. When the "remnants" were gathered up, they lacked the twelve baskets, as they had been cleaned out of house and home. This adventure netted the circle $66, and gave rise to more confidence in being able to put over an undertaking of this kind by the junior department. Both of these departments are busy preparing for the annual bazaar, to be held during the early part of November.

Among the recent visitors to our church, we are pleased to note the visit of Elder William I. Fligg on October 21. His sermon was well received, and the comments made show its effect on his audience. Elder Fligg began his missionary work in this city and district, so Port Huron always has a warm welcome for him, and he will ever be a member of the Port Huron family of Saints. Elders D. T. Williams and E. J. Gleazer, of the Twelve, visited us the 2d and 3d of the month, speaking at Croswell on the 2d and at Port Huron on the 3d in the interest of Graceland endowment. Their visit was well received, and with their help both of these places went "over the top" in a big way. With this starter, other branches could not help but do likewise.

During the first two weeks of the month, Elder G. T. Richards and myself made a complete tour of the district. We visited each branch and received a hearty response from them in the interest of the big task for Zion. This morning mail brings in the good news of the branches, reporting most of them over the top. Several branches have not made their final report, but when all is in it looks as though Eastern Michigan District will be close to $1,500 over. This in spite of the backward fall weather, as many of the farmers have not their beans and sugar beets in. Thousands of bushels of potatoes have frozen in the ground.

Never in my experience of twenty-one years in the church have I seen the spirit of sacrifice as now. Most of the branches will go over their quota, and some of them will fall short because of not understanding their work. Many will make up these deficits, which will offset the shortages and put the district ahead. Many find excuse for not giving in, not being in sympathy with the program of the church. Sometimes I think our people have been converted to bap-

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tism *only*, and now we will have to start over and convert them to Zion. But as a whole we find many true, honest-hearted Saints, willing to sacrifice to the last dollar for the church.

The winter coming finds us busy on the basement of the new church at Mortonville. The Morton Salt Company has donated two lots for a church there, there being no church in that vicinity. We have several families in that part of the city, and all are hard at work in getting this started. The nonmembers are assisting in a big way, and prospects point to an early construction, "built with our own hands."

MATTHEW W. LISTON.

Spokane, Washington

The young people's convention has passed into history, and like all good things it has left a desire to have another. A recommendation was passed for another gathering next year.

Apostle Clyde F. Ellis was the principal speaker, and it is needless for me to report that we enjoyed each sermon. All who have heard our brother know we have heard some real preaching.

I want to say that stewardships will be on the increase in this district, if what you hear can be depended on, for about everyone was ready to go.

Spokane Branch has gone over the top about fifty per cent and is still going.

Brother Ellis is nursing a sprained knee, but expects to be on his way in a few days.

A short time back President Smith stopped long enough to say hello. He made a short talk at the Religio, bade us good-by and good luck, and was on his way to the western coast.

East Los Angeles Grows

The work is quite young, and the East Los Angeles Branch, like other new places, has had its trials and its ups and downs. But things now are moving in the right direction, and everyone is working for the advancement of the church. Those faithful Saints that stood firm when things looked blue and discouraging are now made glad by the fruitage that has been gathered in the past few weeks, and in harmony with the promises of God their faith has been rewarded. This is only another testimony of the goodness of God and his promises to those who do his will.

About the middle of September the district missionary, Brother P. R. Burton, was invited to come with the large district tent and hold a series of missionary meetings, to which he agreed, and in due time the tent was located in a new part of town and made comfortable, with good seats for about one hundred and sixty-five people.

Brother T. W. Williams at this time was still in California, and because of the fact that he had been the one who first established the work in East Los Angeles and had many friends in that part of the city, Brother Burton invited him to assist in holding these meetings. The first night of the meetings will be long remembered by the people of that part of the city. Brother Williams was the speaker, and the tent was crowded with interested listeners, many of them nonmembers. At the close of the first week Brother Williams left for the East, and many felt that he had made a mistake in so doing.

Brother Burton continued preaching the plain principles of the gospel and visiting the homes of the Saints and also the nonmembers. The result was that the interest continued to grow, and several were baptized. But the best results were that the Saints were encouraged, and to-day are standing squarely behind the church and its program. Thus they are gathering the fruits of their labors.

As the work developed, it was decided to buy a lot and build a new church home. A splendid lot has been purchased, and plans are being drawn for a new church, and the work is moving forward according to the program of the general church.

Brother Lumm is the branch president and is a splendid spiritual man, well supported by the various departments. The Department of Women is under the supervision of Sister Farley and is doing some splendid work, several nonmembers taking an active part in the women's work.

The branch has erected the tent on the back part of the church lot and is holding forth there till they have the new church ready to move into. As one sees the little tots gathering to the tent on Sunday morning for Sunday school, one is reminded of the saying: "*Israel, to your tents*," and our hearts are made glad.

Saint Mary's, Ohio

November 2.—The Saints here are in good spirits because of the fact that we have been fortunate in buying and paying for a lot in a favorable spot upon which to erect our church. This lot cost us approximately $350, $105 of which was donated by the Department of Women. The money coming through this department was earned through earnest prayer and effort, holding markets and bake sales and serving suppers. The remainder came through the general church fund. Now we are looking forward to the time when we may see the foundation laid for our church home.

On October 29 and 30 we had with us Apostle Roy S. Budd. His presence was very much appreciated, but due to the inclement weather only a few were present the first night. The second night saw quite a mixed audience. This was the regular Religio night, with a drive on for attendance. The Religio has been divided into two parts, the winning side to be entertained by the losing side. After the representation for each side was counted, the time was given to Brother Budd, and we listened to a wonderful sermon. Many strangers expressed their appreciation of hearing him.

Prior to Brother Budd's coming, Sister Blanche Edwards was with us for one night. Her lecture was very interesting to all.

Brother Halb came on sacrament Sunday and spent two nights helping prepare the Saints for stewardship.

We now have but one more night for the Religio contest, and all are working earnestly. Many strangers who never were in the hall before have come to these meetings. Last Friday night we had an attendance of ninety-three. We hope to work some good through this department.

MINNIE HAGER.

Logan, Iowa

November 15.—I am truly elated over the good news that was in the last issue of the HERALD, and I hope by the next issue that we will be able to give the Graceland College yell for a complete victory for Graceland and the endowment. We went over the goal line in nearly every instance. Good end runs, center smashes, and continuous over the top passes did the work. I have almost made up my mind to take a course in Graceland College yet. I wonder if there is any age limit. We have had bad weather nearly every Sunday since the program was announced, but it didn't stop us. Brother C. J. Smith was with us last Sunday, and preached for us Monday evening, also Tuesday, and did some soliciting with the committee. Our quota of $1,524, for a small branch seemed large, but we are going to beat it.

We have at present $1,400, and quite a number to hear from, and some have agreed to give who did not want to sign a card. We have had financial troubles in this section of the country; had three bank failures in our little city, so it has made it hard for some, but there has been a splendid response in almost every instance. Then, too, we built our basement and other improvements, which will cost us in the neighborhood of $1,200. We are thankful for the loyalty of the Saints.

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Moral from bank failures: The church is the safest and best depository, after all.

In this campaign I mailed out over twenty letters to some of our numbers that are isolated, and I am just beginning to receive a response from them. As I write this letter, I opened two that contain $27. If that ratio keeps up, look out. I wrote to a good sister, a former member of our branch, but she had made her contribution to another branch near where they live. She inclosed a card with one dollar for baby Arthur M. J. Baby Arthur says he wants to go to Graceland, where his mamma and "daddy" went; says his mamma wants him to be a preacher, but his "daddy" want him to play football. It's agreed he can do both. He says he is twenty-seven inches tall and weighs twenty pounds and hopes some day to be a bigger preacher than I am. Here is hoping that he achieves, and we feel sure he will. If anyone can guess who this little "tot" is, I will add a dollar to his pledge so that he will be sure of Graceland. Who will be the first to guess? I am happy in this work, and the future never looked brighter for Zion's progress to me. WILL R. ADAMS.

Gray's Harbor Branch

ABERDEEN, WASHINGTON, November 9.—The great work of our Master is receiving new life in this branch. All of the services are having splendid interest and attention.

A number of our people attended the young people's convention at Seattle and had the pleasure of hearing President F. M. Smith. He gave the Saints of this part new life, or a new interest in the work.

The branch is losing a number of its members. Brother Paul Fishel is leaving for Florida. Brother and Sister J. E. Phillips and Sister Ina Sivere are leaving for their home in Louisiana.

The Saints here pledged their quota for the Graceland endowment.

A missionary campaign by Brother A. C. Martin has been arranged here, and all are optimistic as to results.

Flint, Michigan

Of course, the all-important subject these days is the endowment fund drive, and it is pleasing to note that Flint, with a quota of $2,800, has gone over the top. Our total at this writing is over $3,300.

District Missionary John R. Grice spent one week with us, preaching two sermons in each of our churches, beginning at the Niles Avenue church on Monday and continuing at the Jane Street church Wednesday.

On Sunday, College Day, the endowment drive began, and at the close of a city-wide rally at the Newall Street church in the evening we were within five hundred dollars of our quota. Elder Grice gave us some wonderful sermons. On November 4 two of the quorum of twelve, E. J. Gleazer and D. T. Williams, were with us, at which time pledges were made putting us over the top. Pledges are still coming in, and we feel that the results are very gratifying in view of the fact that we have been carrying on an intensive campaign to raise money for the completion of the Niles Avenue church.

The young people's convention at Grand Rapids was a milestone in the lives of many of the young folks of Michigan. It surely was soul stirring to see a body of people raise their hands to witness that they were willing to take the first definite step in the establishment of stewardships. I am sure the Bishop's office was a joyful place when they received all those cards asking that inventory blanks be sent to about two hundred and eighty people. In spite of the disagreeable weather and the distance, one hundred and twelve miles, there were twenty-six representatives from Flint.

On November 2, the closing night of Brother Grice's week here, Class 3 of the Newell Street Sunday school put on a chicken supper in the church basement and raised $26 to apply on the building fund.

During the past month there have been ten baptisms, making some exceptionally fine material for Zion building.

Coming events include "A curiosity night" after Religio November 13, put on by Class 5 of the Newell Street Sunday school; a chicken supper November 20 at the Knights of Pythias Hall; and a bazaar in one of the down-town stores November 20 and 21. The bazaar is under the direction of the Department of Women. All these activities are looking toward the raising of funds necessary for the completion of the Niles Avenue church.

The bimonthly business meeting and annual election of officers will take place Monday, December 7.

Artland, Saskatchewan

November 12.—Elder John Tomlinson, by special request, preached his farewell sermon on the evening of November 1. He and his wife live in the east side branch, but he has so often been requested to preach from this pulpit that the Saints feel he belongs to them also, as well as his own branch. They have sold their home and are moving to Indiana. They will surely be missed. A farewell reception was tendered them in their own branch a few evenings before their departure. Sister Thomas Pentland accompanied them as far as Winnipeg. She was en route to Michigan to visit relatives.

Brother and Sister H. A. Hartshorn had a large sale yesterday. They are moving to Nauvoo, Illinois. May peace attend them and be with them in all their ways.

Elder W. J. Cornish started on November 7 to make a tour of the branches of the district, in his work as district president. A letter received from him reports two baptisms, a little boy and a school-teacher. The teacher had one hand that was almost useless, but after administration she straightened out the fingers and even raised that arm above her head, which was not possible before. To our Father in heaven be all the praise.

We did so well for the Christmas offering with the community supper that a bazaar is being staged for the near future for the same purpose.

Preparations for the Christmas entertainment and tree are going merrily forward. The executives of the Sunday school are the committee; also Sister Margaret Allison, the organist of the Sunday school.

Elder William Osler, president of the Alberta District, has been preaching in the Michigan Branch for several evenings. He preached to the Artland Branch this evening on the subject of the Graceland endowment. In his preface he showed how each grade of animal, according to their species, acted and reacted in their own environment and were adapted to it. Warming up to his subject he led us higher to the human race and showed how men should act and react in their environment; that at the door of baptism each one was made a steward and should report daily to the Master, not only the good that had been accomplished, but also our failures and discouragements. Then he led up to the Graceland endowment.

We have the following bit of interesting information from the Chicago, Milwaukee and Saint Paul Railway:

Last month fourteen automobiles ran into Milwaukee trains on highway crossings. Among the reasons given for not stopping are:

Thought they could beat the trains.
Going too fast to stop.
Defective brakes.
Did not look.
Thought track was further away.
Under influence of liquor.

The Milwaukee Railroad in the same year carried almost 12 million passengers—rounding out a period of five years in which 69,279,000 passengers were carried without a fatality.

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Independence

Stone Church

Only a small group were present at the eight o'clock prayer service Sunday morning. Possibly it was due to the fall in temperature and the overcast sky. It being the union service of both old and young, it was held in the upper auditorium. The theme suggested was that of the Sunday school and the recent convention. The subject was closely adhered to throughout the service, and a quiet, peaceful spirit was evident. Both old and young took part quite freely.

It is always an interesting sight to watch the Sabbath school in action. Brother Cooper and his splendid orchestra beguile the mind from the outside world with its noise and confusion and daily worry and lead it into channels of thought which bring a restful peace. While the pipe organ with its dignified and majestic tones is ideal for the more solemn services of the church, the orchestra with consecrated musicians is well adapted for the Sabbath school sessions.

After the lesson period is over, the big bell cheerily rings out its musical command, and the ones appointed in each class to gather the books place them in a tin box and then file out in order and deposit the boxes in receptacles in a room in the lower auditorium. Again the bell rings out, and the classes rise, and in a marvelously short time the building is cleared. Young Zion, middle-aged Zion, the old Zion—the army of the Lord on the march! It is always a beautiful sight. The attendance Sunday was 1,187; the collection $26.56.

We noticed the report from the Spring Branch Sunday school, which is as follows: All officers and teachers present, with but one exception. Only ten members absent. Seven perfect classes. Sadly in need of larger quarters.

The Sunday school convention was much in evidence Friday, Saturday, and Sunday. General Superintendent C. B. Woodstock was in charge, assisted by Mrs. Alice Cowan, general superintendent in Zion. The various programs were carried out.

Elder R. V. Hopkins reports a good spiritual time at the early Saturday morning Sunday school convention prayer service, over which he presided; also excellent interest at his lecture, "The call to teach," delivered to the young people's section of teachers at the convention. He will preach at the Second Independence Church next Sunday morning.

Sunday was pleasant—cold but fair. The church was crowded at the eleven o'clock service. The sermon by Brother Elbert A. Smith was the beginning of a new series under the general theme, "Things that we verily believe to be true." The subject for the hour was, "In the beginning God created."

Brother Elbert said that in the five words taken as a subject appear three great ideas: God, the beginning, and the creation. We are naturally curious. Children begin to ask questions as soon as they can use words. Every word followed by a question mark that they know they use. We continue through life to question.

But there is more than idle curiosity involved in our questions about our own origin. Our present and future hope is in it. Our morals and ethics largely grow out of the answer we accept. Neither science nor philosophy throw light on the question of our origin. Religion gives us this answer, "In the beginning God created." It is dogmatic, ex-cathedra. God does not argue with us about it. We can take it or leave it. But much depends on our decision. And there is only one alternative.

Either things came by design, creation, or they came by blind chance. Haeckel said they came by chance. Kelvin said there could be only the two theories of origin, and as a scientist he rejected blind chance and affirmed creative power.

When we see a fine painting on a canvas, we know that the painter did not just take a bucket and fling the paints on the canvas, the pigments by chance fall to make the picture. Cubists and impressionists may paint that way; their productions look like an accident; but in real art, pictures do not come that way.

Materialism, atheism, these ask us to believe that in the beginning blind chance threw a bucket of paint on the canvas of eternal time and infinite space, and the pigments fell by accident to form worlds pursuing their orderly course. They fell on this old earth so as to form green grass upon the hills and great trees in the valleys. They fell by chance to form flying birds, running horses, lovely flowers, laughing children, intelligent men and women.

We are asked to believe too much. It takes faith to believe that God created. It takes blind credulity to believe that things came by blind chance. The declaration that God created is the beginning of revelation. It is like a rising sun in its splendor, throwing new light all about us if we will receive it. Life itself, our own souls, duty, truth, immortality, virtue, eternity, all appear in a new light. "All things are become as new." Thus truly life and immortality are brought to light.

Next Sunday morning Brother Elbert Smith will continue his series on the subject, "The personality of God."

A look-in at the Religio these days will demonstrate that the members are all from Missouri. They want to be shown. Possibly that department is now as seriously engaged in real study as at any time in its history. It has moved over the three-hundred mark in attendance.

The evening sermon by Cyril E. Wight was a masterful effort of a young man with a forward-looking vision. His sermon was one of those splendid character-building thoughts which we are coming to expect when Brother Wight occupies the stand. He spoke of some of the things that hindered us in our realization of the dream of Zion, mentioning chiefly our failure to realize the importance of self-development. He told us very forcibly that the making of ourselves into a "temple" in which the Spirit of God might dwell was of vastly more importance to God than all the million-dollar buildings of stone and mortar we shall ever erect. His whole thought was condensed in his closing query, "You are the raw material from which God shall build his kingdom on earth. What will your answer be?"

The Laurel Club gave a bazaar and served meals Thursday and Friday evenings in the dining hall. They seem to have drawn considerable patronage their way. The general mental attitude toward the sisters of this club is, "If you want to get anything done, ask the Laurels to do it."

The twenty-one groups of the Stone Church congregation have been invited to hold a joint Thanksgiving prayer service at the Stone Church Wednesday evening. There will be no services in the church on Thursday.

We have noticed the following elders of the general ministry in Independence the past week: C. J. Smith, J. A. Robinson, James A. Thomas, H. O. Smith, J. D. Shower.

Elder J. M. Terry had a busy day Sunday. He preached twice, administered to the sick, and looked after his group work. He is the supervisor over Groups 20, 21, 22, 23, and 24.

Second Church

Group 16 was requested by the pastor in Zion to relinquish Elder C. A. Kress as group leader, to take charge of Group 20. Elder D. A. Whiting is taking the lead in this group as successor to Elder Kress. On Thursday evening a social of the group was held at the home of one of the Saints on South Cottage Street, Sister Rena Diefendorf, and was an occasion of splendid saintly sociability.

The choir is preparing a Thanksgiving cantata, "The Lord of the harvest," which will be rendered Sunday evening at half past seven.

Superintendent Charles B. Woodstock was a Sunday school visitor Sunday morning.

Elder H. E. Winegar preached a good sermon Sunday morning, and was welcomed by his many old acquaintances of the former South Side Branch.

Sunday afternoon was enlivened for the priesthood by a study hour under the leadership of Elder A. K. Dillee, the subject being stewardship. The pastor, R. J. Lambert, spoke in the evening.

Elder R. V. Hopkins, pastor in Zion, will be the speaker

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Sunday morning at eleven o'clock. We predict a crowded house to greet him.

A poverty social, with several unique features, was held Tuesday evening under the auspices of Second Church Religio officers. We will report results later.

Enoch Hill

Speakers on the Hill Sunday were Elder J. M. Terry at eleven o'clock and Elder James A. Thomas at seven.

A double quartet from this church furnished two numbers at the convention at the Stone Church Sunday afternoon.

Group 33 North gave a chili and pie supper Tuesday evening in the church basement and were very successful, netting $20. This, with what the group had previously raised, made a total of $70, which they turned over to the deacon to apply on the local church debt.

The three groups at Enoch Hill will hold a union prayer service in the church Wednesday evening.

On Thanksgiving afternoon a six o'clock luncheon will be had in the church basement. Each family is asked to bring a basket of lunch sufficient for themselves and one sandwich extra. A program will follow at half past seven.

Walnut Park

The Thanksgiving sermon at Walnut Park was preached Sunday forenoon by Bishop J. A. Becker, and he was very successful in arousing the thanksgiving spirit.

A prayer service will be held at the church Thursday morning from nine o'clock to ten.

At half past seven Sunday evening the local choir of thirty voices presented Maunder's "Song of Thanksgiving," under the direction of their leader Mrs. Minnie Scott Dobson. The church was well filled, and a spirit of praise and thanksgiving was present. The invocation was by Bishop B. J. Scott and was inspiring to choir members and congregation alike. At the close of the concert, in a few well-chosen words, Pastor Glaud Smith, on behalf of the choir presented Sister Dobson with a floral offering, to which she responded with feeling. The soloists were all members of the local choir. They were Mrs. Marian Campbell, soprano; Miss Margaret Gard, contralto; Mr. Glaud Smith, tenor; and Mr. Kenneth Morford, bass. This cantata will be given over K L D S at eight o'clock Thanksgiving evening.

East Independence

Brother J. W. Davis was the speaker the morning of November 15, and Brother H. O. Smith was the evening speaker.

East Independence went over the top in the Graceland endowment fund drive.

Sunday, November 22, Brother J. W. Davis addressed the Saints at the eleven o'clock hour from the text, "Am I my brother's keeper?"

A committee consisting of Sister J. W. Davis, Sister Joseph Stowell, and Sister Beulah Teeter was appointed to arrange for a Christmas program.

The name of Roy Verdan, son of Brother and Sister Lloyd Minton, was placed upon the cradle roll.

In the evening Brother W. H. Kelley was the speaker. He gave an interesting discourse on the subject of authority.

New Branch at Wagner, Nebraska

Wednesday night, November 11, the newly organized branch met in the capacity of prayer and testimony meeting, with the power of God manifested with power and much assurance. There was perfect harmony and unity among the little band, with Presiding Elder Amos Lamson, an Omaha Indian, in charge, assisted by Priest Charles W. Hare, a Yankton Sioux Indian, a newly ordained man in the work.

All the Saints present were active, and the Spirit of the Lord was felt with great encouragement. At the conclusion of the meeting, the Saints showed their appreciation of the service of Brother Lamson by presenting him with a new overcoat. The presentation was by Ralph Braidwood, not a member of the church. A short response was made by Brother Lamson, who voiced his appreciation of the much-needed gift.

Such deeds as these encourage men of the priesthood to do the will of God in every way, and give them new courage to try to serve their fellow men by presenting the gospel.

May God bless the Saints throughout the whole breadth of the earth.

Lamoni Stake

Lamoni

Through various school and church activities last week Lamoni did her part to emphasize the value of education in the home, the school, and the church. As a fitting climax to the week's activities, the following program was given at the church on last Sunday evening:

Hymn.
Invocation, Elder Oscar Anderson.
Violin solo, Miss Emma Snead.
Talk, "Education in the home," Mrs. Lydia Wight.
Talk, "Education in the school," Elder George N. Briggs.
Duet, Misses Helen Anthony and Grace Lane.
Talk, "Education in the church," Elder Roy A. Cheville.
Closing song.
Benediction.

Thanksgiving week is being observed in the following manner: On last Sunday morning at eleven o'clock the service consisted of the following numbers:

Hymn.
Invocation, Elder Lonzo Jones.
Anthem, "The woods and every sweet-smelling tree," by West, Miss Doris Gieselman and the Oratorio Society.
Vocal solo, Mrs. Frances Norris.
Thanksgiving sermon, "God's benevolence," Elder L. G. Holloway.
Closing song.
Benediction.

A union prayer service will be held in the main auditorium of the church on Thanksgiving morning at 9.45 with the stake presidency in charge.

Bishop Albert Carmichael was in Lamoni on Thursday and Friday, looking after church interests.

Creston

The sixth annual home-coming of the Creston Branch was held Sunday, November 15.

The day's program began with the prayer service at nine o'clock, and a good spirit prevailed.

The clouds, which were heavy early in the morning, broke away during the service, and the sunshine beamed in upon us, which, according to Brother Prall, seemed to augur to the Creston Branch the promise of the sunshine of God's love with us for the coming year. The crowd continued to gather during prayer service and Sunday school, people coming from Corning, Kent, Glenwood, Fontanelle, Winterset, Greenfield, and Bridgewater, until by time for the preaching service about one hundred were present.

Two carloads came over from Lamoni Saturday night, and the help they gave in making our home-coming a success was appreciated by us very much, and we hope they will come again. They also brought with them Sisters Elsie Hammer and Helen Franklin, who are attending Graceland and were happy for the privilege of spending the day with home folk.

At the eleven o'clock hour a very impressive service took place, one to which the Creston Saints have looked forward for some time, that in which Brother David Blair was ordained to the office of priest with Brother Wilber Prall as spokesman. Brother Blair is a splendid young man, loved by all, and no doubt will be able to do a good work in the church. One especially pleasing incident was the presence of Brother Blair's father from Chicago, who assisted in the ordination service.

Harold Franklin rendered a horn solo, and the Jolly Four Quartet of Lamoni sang.

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Brother Prall brought to us an inspiring message on Christian stewardships, from the text, "Speak unto the children of Israel that they go forward."

Well-filled baskets were brought by all, and at noon a bounteous dinner was served cafeteria style under the direction of the Department of Women with Sister Estella Franklin in charge.

Sister Thelma Lane of Lamoni is employed as grade school music instructor in our city. She is also acting as branch chorister, while Sister Elsie Hammer is attending Graceland. Sister Lane arranged the following program for the afternoon meeting:

Berceuse, stringed trio.
Prayer, Brother Hogan.
Violin solo, Ruth Hogan.
Talk, "Our heritage," Thad Howland of Graceland College.
Quartet, A and B, Jolly Four of Lamoni.
Violin solos, A and B, Thad Howland.
Talk, Brother Wilber Prall.
Piano solos, A and B, Opal Hall.
Solos, C. J. Fiddick.
a. "Just for to-day."
b. "Perfect day," with cello obbligato.
Benediction, Brother George Hall.

Everyone returned home declaring it had indeed been a perfect day.

Chariton

On Thursday evening, November 12, the choir work among the northern branches of Lamoni Stake was reorganized by Sister Mabel Carlile, our stake chorister. Two auto loads from Lamoni drove to Chariton to assist in this work. Owing to the bad condition of the roads, the choirs from Centerville, Lucas, and Creston were unable to attend the first meeting. Mrs. David Smith, Ruth Smith, Ann and Nell Morgan, and Handel Morgan represented the Hiteman choir on this occasion. The following from Lamoni were in attendance: Miss Mabel Carlile, Mr. and Mrs. W. E. Prall, Mrs. Aileen Walden, Tess Morgan, Rae Lysinger, George Gates, Thad Howland, and some others.

These joint choirs, under the direction of Sister Carlile and with Miss Ruth Smith of Hiteman as pianist, are working on the oratorio, "Olivet to Calvary." They are arranging to give concerts in Chariton, Creston, and Hiteman later in the season.

Sioux City, Iowa

November 18.—Brother Oran J. Barr had the misfortune of fracturing his hip in a fall one month ago. He is still in a local hospital, but is permitted to take daily exercise with the use of crutches. We feel that the Lord's hand has had a major part in the reconstruction of the afflicted part.

The November meeting of the "Men's Booster Club" admitted four new members to the organization. The men are becoming better acquainted, and a closer bond of fellowship is engendered. The meetings are held the first Monday evening of each month, but semimonthly meetings are being asked for.

Elder Charles B. Woodstock lectured to the Sioux City Saints November 5 and 6 on religious education and the Graceland endowment. We always appreciate Brother Woodstock's kindly advice and his spirit of service.

Brother and Sister J. C. Keck, of Sherwood, North Dakota, stopped en route to Independence and visited in this city a few weeks. They expect to make Independence their home.

Mr. J. H. Lines of Luton became a member of the church November 8. Brother Lines handles Uncle Sam's mail at Luton.

A little son came to make his home with Mr. and Mrs. Kirk Huff October 26.

Sixteen books have been added to our library. They were a gift of Brother and Sister J. C. Keck. The books are already in circulation amongst the Sunday school children.

Sister Priscilla Worsencroft of Little Sioux visited her brother, William, this week. Sister Grace Bottomaly Hagan has gone to Des Moines. Sister Ella Smith and Sister Ester Woodruff and children have gone to Sacramento, California, to make their home. Relatives preceded them about five years ago.

One of the Parent-Teacher Associations have requested the Riverside Women's Department to give their play, "How the story grew," to its organization. They are not slow in noticing the ability of our "lady players."

The annual election of officers of the Sunday school will take place November 25 at eight p. m.

A fine new "screen" has been ordered by the Religio for use in the slide pictures that are being shown. We are taking a trip over the United States and the world, with a thousand "slides." They are the property of the Independent School District, which has kindly loaned them to us.

Although we have not reached our quota in the Graceland College endowment fund drive, we are very optimistic and feel that we are going "over." Through the *Pilot* we are informing the donors the total amounts from week to week.

Phenomenal Interest of East Saint Louis

November 19.—East Saint Louis Branch had a quota of $625 for the endowment drive. The total subscription was over $17,000. This was raised by several members giving real estate and a united effort by the branch as a whole. The young men's class, named "The Stewards," pledged $500. Many of the children gave small amounts to help swell the total. The priesthood preached many sermons on stewardships and Graceland College.

C. V. DICKENS,
Secretary East Saint Louis Branch.

Topeka, Kansas

November 15.—Affairs have been moving along quietly in this part of the Lord's vineyard. The pledging toward the Graceland endowment fund has progressed nicely, and nearly everyone pledged a reasonable sum. Much enthusiasm was shown over this particular item of the church's program. It is estimated that the branch has considerably oversubscribed its quota, but definite figures are lacking to the writer. We all want to see this plan of stewardship carried out and placed in operation at an early date.

A good sacramental service was our privilege the first of the month. We had with us at that time Brothers Jack Gardner of Independence and Bert Lewis of Nauvoo, both Graceland students, who bore their testimonies and spoke in behalf of Graceland. Brother Samuel Twombly, district president, was also with us the night of November 1 and talked in behalf of the college fund and the stewardship plan.

We have had some out-of-town visitors the past month, notably Brother T. H. Malyas, formerly of Port Huron, Michigan; and Brother G. R. Kuykendall, a former missionary, who consented to preach for us Sunday night, November 8. He gave us a very able sermon entitled "Truth," which was much enjoyed.

On November 15 Brother R. W. Hayes, of Kansas City, Kansas, was visiting in Topeka and occupied at the eleven o'clock hour. Brother Hayes meets with us every few months, as his parents live in Topeka. He was pastor of the Topeka Branch several years ago and is always a welcome visitor to the branch.

Local members of the priesthood have occupied the pulpit at other times in the past month. Brother B. F. Deller, district Sunday school superintendent, with his family, visited the Scranton Branch November 8 and report an enjoyable time. (Continued on page 1271.)

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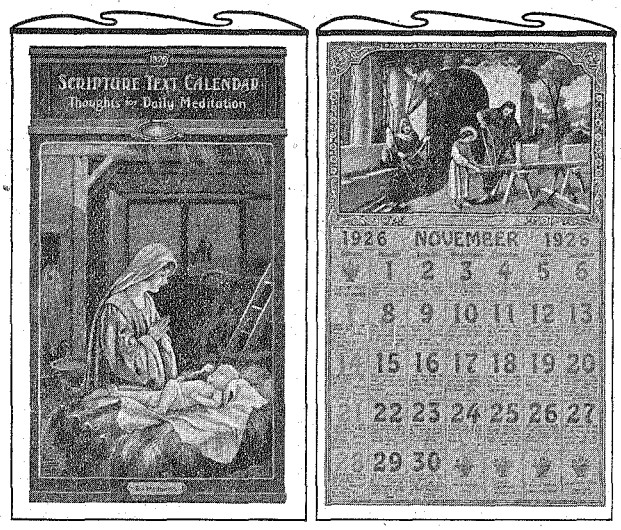

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NEWS EROM CAMPAIGN WORKERS

Caseville, Michigan, November 16

I started a series of meetings at the Caseville Branch last evening and am glad to report to you that they went over the top with the endowment subscription. G. T. RICHARDS.

Calgary, November 15

Gone over our quota! Our quota is $80, and we have to date $99 subscribed, with $29 paid up and more to hear from. MELVIN HANNA.

Alberta District, Edmonton, November 16

I have returned from a boosting campaign of the district and have had good success. Word also coming in from outlying localities indicates that this district will yet make its quota. Many Saints are realizing that we must do our share now, or the burden will be harder for others. Alberta will be there. WILLIAM OSLER.

Parkersburg, West Virginia, November 15

Parkersburg Branch of West Virginia District is over the top. Quota $150, and we have $190 and hope to go over $200. Have not heard from other branches in the district. HARRY B. SMITH.

Detroit, Michigan, November 16

This is to let you know that East Side Church of Detroit Branch has gone over the top. Quota was $650, amount raised, $1,659. R. HOLLAND.

McKenzie, Alabama, November 15

I hasten to report that Pleasant Hill Branch of Alabama District has oversubscribed its quota. Quota was $700, and we have pledged to-night $891, $540 of which is cash. This is not a complete report. We expect to reach $1,000.

E. C. SHELLY.

Saint Thomas, Canada, November 15

Our quota $500. Subscribed $511 and committee have several yet to see. L. O. PEARSON.

Indianapolis, Indiana, November 22

Our branch gone over the top four times. Still going. O. J. HAWN.

London, Ontario, November 22

London, Ontario, Branch has met their quota of twelve hundred dollars for Graceland College endowment fund and have ninety-eight dollars over, with a number yet to hear from.

FRANK GRAY, *Secretary of Committee.*

Clarksburg, West Virginia, November 16

I am glad to say that the Clarksburg Saints have already oversubscribed their quota. The amount given us to raise was $275. We have already $317, and quite a number have not been heard from. I think when all are heard from we will easily have $400, which is half the amount allotted to the whole district. THOMAS NEWTON.

Mount Vernon, Illinois, November 9

I was with the Marion Branch yesterday. Their quota was $49. Yesterday at noon they had $127 and several of their number yet to hear from. Mount Vernon has gone over the top; others yet to hear from. O. C. HENSON.

Madison, Wisconsin, November 16

I am very glad to report at the end of the drive at Madison that we oversubscribed our quota $100—not all in yet. May the good work move on.

H. W. WOODSTOCK.

Mobile, Alabama, November 17

Mobile District over the top; $1,108.60; doubled quota; can't stop them; all branches heard from will reach $1,500. Vancleave quota $200, raised $220.18; cash $100.33. A. G. MILLER.

Clinton, Iowa, November 17

Clinton Branch, Eastern Iowa District, raised more than quota. C. A. BEIL.

Birmingham, England, November 17

Midland District going five times over the top!

MEREDITH.

Gaylord, Michigan, November 17

Onaway, Lachine, East Jordan, Munising, Gaylord, oversubscribed. Northern Michigan will raise quota. ALLEN SCHREUR.

Barberton, Ohio, November 15

The Saints in Barberton are very much interested in the college. At last Sunday's service we went over the top in about twenty minutes, and closing this evening we have $524. Our quota was $325. We still have a number to hear from. Have about thirty per cent cash.

H. RHODES.

East Saint Louis, Illinois, November 16

Lansdown Branch, East Saint Louis, Illinois, over. Quota $625. Subscription to-day, $17,764. More than twenty-eight times allotment. Our aim, $18,000.

G. F. BARRACLOUGH.

Saint Thomas, Ontario, November 16

A. Carmichael: Three branches report quota raised and still going. Quite sure London District will go over. J. L. BURGER.

Bishop M. H. Siegfried returning from Omaha, Nebraska, Monday morning reports that the two Omaha branches, with quotas of $500, subscribed $1,500.

Lees Summit, Missouri, November 15

A. Carmichael: Our quota of $350 oversubscribed.

E. F. BRACE.

Atherton, Missouri

A. Carmichael: Atherton with quota of $400 over the top. NOBLE WILKINSON.

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MISCELLANEOUS

Notice

Anyone having relatives or friends living in or near Decatur, Illinois, who should be in this church, please send names and addresses to the undersigned. E. L. Ulrich, 954 South Broadway, Decatur, Illinois, missionary of Central Illinois District.

Requests for Prayers

Clarence Fisher, Bassett, Nebraska, a believer in the church, asks the prayers of the Saints for the restoration of his health. He is bothered with kidney trouble and seems to be getting worse. He depends upon daily labor for the support of his family and has not had steady work for some time. He says it is chiefly for this reason that he is asking for divine help.

Mrs. Mae Lee, Weleetka, Oklahoma, asks the prayers of the Saints for her mother, Mrs. Julia Graham, who has been ill since July 6, when she was taken to her bed with acute indigestion. This was followed by a stroke of paralysis. She is up now most of the time but cannot use her hands. She asks that the Saints fast and pray for her that she may be healed.

Sister Mary Bates requests the prayers of the Saints for herself and her loved ones scattered abroad in the world, that they may be truly converted in the gospel and that she may be faithful to the end. She has no church privileges, not even the church papers, though she is now subscribing for the ENSIGN.

Mrs. J. T. Dobbs, Glen Easton, West Virginia, asks the prayers of the Saints for her husband, who is in the hospital for treatment after having been afflicted for many years. The Lord has never yet turned them away, and they have faith in him at this time. Also pray for her daughter, who has a goiter.

Clarence Stewart, of Rosedale, Kansas, asks the prayers of the Saints in his behalf. He belongs to the church. Three months ago he was taken sick and has been bedfast for two months. His limbs are paralyzed from the knees down. The only way he can attend church now is via radio.

Conference Notices

Southeastern Illinois, at Dry Fork Branch, Wayne City, December 4, 5, and 6. Entertainment Friday night. Business session Saturday at 10 a. m. Usual services Sunday. Apostles F. Henry Edwards has planned to be with us. The membership is urged to attend because of the business that is to come before the conference. Please send in reports early. Arthur Henson, district secretary, Box 40, Mount Vernon, Illinois.

Eastern Michigan Priesthood

In planning for the ministerial conference, we have made provision for one at the north end and one at the south end of the district. The north end will meet at Shabonna, Saturday and Sunday, December 12, 13. The south end will meet at Port Huron, Saturday and Sunday, January 9, 10, 1926. First meeting, prayer service at 10 a. m. Programs will be mailed to each branch president in the near future. Will each member plan on attending, and be prepared for the discussions of the many topics to be presented. These lectures will be duplicated at both sessions. Visiting brethren will be welcome.

MATTHEW W. LISTON, *District President.*

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Radio Programs

K L D S

TUESDAY, December 1, 8 p. m.—Mrs. H. C. Burgess, soprano; Mrs. S. A. Burgess, contralto; Mrs. Paul M. Hanson, piano; Miss Roberta Berry, reader.

THURSDAY, December 3, 8 p. m.—Mrs. Floyd Burrus, organ; Miss Cammie Johnson, piano; Miss Thelma Ohman, soprano; Miss Elizabeth Clinton, soprano.

SATURDAY, December 5, 8 p. m.—Organ request program, Herbert Johnson.

SUNDAY, December 6, 11 a. m.—Studio service: Ladies' quartet, Mrs. John Watkins, Mrs. James Gault, Mrs. Mark Siegfried, Mrs. Madge Kueffer; Wesley Brocaw, saxophone; Mrs. George Willis, soprano; sermonet by U. W. Greene. 6.30 p. m.—Vesper service, musicians from First Christian Church of Independence, Mrs. J. M. Sexton, soprano; Mrs. M. R. Leach, contralto; W. J. Frost, tenor; J. M. Sexton, bass; Cammie Johnson, organist; sermonet by U. W. Greene. 9 p. m.—L. D. S. Chorus Choir, Mr. Paul N. Craig, director; Stone Church Men's Chorus; Mrs. John Watkins, soprano; Mrs. James Gault, contralto; Robert Miller, organist; sermon by Doctor Frederick M. Smith.

(Continued from page 1267.)

We have several new families of Saints in Topeka, whom we are glad to welcome. We hope they will remain with us and help in the work. Among these are Brother and Sister Clarence Smith, formerly of Oklahoma City, and Brother and Sister D. A. McCord, of Holton, Kansas.

The Department of Women has been active in assisting to raise funds for the new church we want to build. They held a rummage sale October 16 and 17, clearing some sixty dollars. Considerable clothing that was left over was donated to the Salvation Army. The women also held a food sale October 24 and intend holding another soon. A bazaar is also contemplated by them, to be held in the near future. Their efforts are encouraging to all, and those who have assisted in these affairs are to be commended for their zeal.

A Halloween masquerade party was held at the home of Brother and Sister Charles Sheets and Brother and Sister Ord Lasley November 30. A good crowd was present and all had a good time.

Plans are being laid for a Thanksgiving dinner at the church. We hope all members in the vicinity, or any passing through, will be there. The last time it proved to be an enjoyable affair.

We are pleased to report an increased attendance and greater interest in the weekly prayer service, which is evidenced in the spiritual life of the branch.

"Just a line this morning to let you know we are doing nicely. Brothers Christensen and Dillon are here, and Sunday we had a very nice meeting. There were seven administrations to the sick. The Indians believe very strongly in this ordinance. We are starting on our church building."—Jonathan Koshiway, Red Rock, Oklahoma, November 2.

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THE SAINTS' HERALD

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OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

Practical and Personal Gospel Editorials

I. YOUR TONGUE.—Part 1

Some years ago I had occasion to burn an immense amount of rubbish that had accumulated on the premises, and when the flames and smoke were rolling toward heaven a little nephew approached me and said, "Uncle Elbert, I want to ask you a question, Did you start all that fire with *one* match?" Yes; a very great conflagration can be started with one match.

James indicated that the tongue may be "set on fire of hell." (James 3:6.) A man with his tongue set on fire of hell may burn his own home. A woman may do the same thing. I do not necessarily mean burn his *house*. I mean burn his *home*. A home may be burned out while the house is still standing in good condition.

The man with his tongue thus set on fire can set on fire the whole neighborhood. Old friendships make a sorry bonfire. Do not start such fires with careless or vicious conversation.

In the church, one with such a tongue may set on fire his own spirituality and burn the spiritual structure of others. A case came to my attention not long ago of a boy approaching young manhood who was much interested in the church, a worker in the Sunday school and Religio. Some older persons filled his ears with talk against and about the church. The boy had not yet reached the years of stability, where he could analyze as an older person can, and it literally set fire to his spiritual structure. He had not the background of experience to enable him to realize that his faith was founded on eternal principles which cannot be changed by anything that anyone may do or may not do. The result was that he became completely discouraged, dropped out of church, Sunday school, and Religio work, and even quit the day school. We ought not to jeopardize the faith of the young and the weak by careless and untimely assertions.

Isaiah, on the other hand, reminds us that the tongue may be set on fire from heaven. An angel appeared to him and took a live coal from the altar of the Lord and touched his lips with it.

> Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, *Here am I; send me.*—Isaiah 6:5-8.

Isaiah went forth with his lips purged with divine fire. We are told that at Pentecost tongues of fire dwelt upon the disciples. The gospel fire should touch every Latter Day Saint's lips, burning therefrom all that is obscene or false or vindictive.

We as Latter Day Saints baptize by immersion, which means that the whole man in all his parts is put under the water as a symbol that the whole man in all his being is regenerated and has risen up to new life.

We as Latter Day Saints believe that the gospel applies to the whole body. It applies to the hands, "Keep your hands off your neighbor's goods and off your neighbor's wife." That is negative. The affirmative would be, "Consecrate your hands to help your neighbor." The gospel applies to the heart. "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else," is the commandment contained in Doctrine and Covenants. No man can be happy with two women in his heart, and no two women can be happy in one man's heart. The gospel law applies also to the tongue.

The hands are the symbol of service; the heart is the symbol of the emotions; the tongue is the symbol of speech. Certainly the gospel law ought to apply to the tongue, since speech is one of the most sublime and important functions that distinguish man from the dumb brute. By it he is enabled to rise to a plane just a little lower than the angels, and transmit his ideas and ideals to the minds of others; and is so honored that God has said to him, "Come, let *us* reason together."

Let us now consider the gospel law as it governs the use of the tongue: First, in the home. A man may beat his wife with a club, but if he does he is

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quite likely to be arrested. He may beat her with hard words until her heart is broken and her spirit is sore all over, and nothing happens. The law takes no notice, and the neighbors do not care to interfere. Many a man, when things go wrong in the office or at his work, "takes it out on his wife" or children.

On the other hand, while the woman may not be able literally to beat a man up with her tongue, she can terribly lacerate him. Solomon said in Proverbs 21: 9, "It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house."

Solomon probably knew by experience. He made four hundred experiments, and among these four hundred experiments there seems to have been at least one woman who put this proverb into his mind. Paraphrasing in modern language, it might read, "It is better to dwell in a small bungalow or a three-room flat with a kind woman who loves you than in a big mansion with a quarrelsome woman whose tongue blisters you."

I was going down the street one day when I saw a big Saint Bernard dog come hastily down a front walk and rush down the street, and close upon his heels and making it very disagreeable for him was a maltese house cat. Poor dog! Have you ever when walking down the street seen some man come out the front door with his shoulders hunched up and his coat collar turned up about his ears, pursued by a shrill torrent of scolding which blew him up the street like a leaf before a cyclone? Poor man! Poor dog!

A certain amount of friction may be inevitable in the home. Many of our outbreaks are the result of frazzled nerves. We should learn to make due allowance for such, and when we offend to ask forgiveness. It is a splendid thing to be able to repent and ask forgiveness. Do not let the sun go down upon your wrath. If the sun never sets upon wrath in your home, it will never set upon a divorce in that home.

Among Solomon's four hundred wives there must have been at least one good woman, who inspired him to write the closing chapter of Proverbs in which he pays that splendid tribute to the virtuous woman. He says of her, "She openeth her mouth with wisdom, and in her tongue is the *law of kindness*." That is the gospel law governing in the home, "the law of kindness."

There are three magic words, words of very strong magic, two pronouns and one verb: "I love you." If husband and wife will learn to use these words often, they will settle many quarrels and make many days happy. ELBERT A. SMITH.

[NOTE.—These editorials contain the substance of a series of practical gospel sermons delivered in the Stone Church, Independence, Missouri, on the following subjects: "Your tongue"; "Your heart"; "Your hands"; "Your home." The subjects indicated will follow in their order.]

Questions and Answers

In Connection With Stewardships

Question: To what extent can the principle of stewardship be engaged in outside of Zion?

Answer: To whatever extent willingness and preparation or ability will permit. The principles of the gospel can be made directing factors in our lives wherever we are, though it is recognized that it is easier to "live our religion" when we are among our own, where conditions cannot but be more favorable. So with the law of stewardships.

Question: How or by what means will the church determine the vocational adaptation of its members who take up stewardships?

Answer: By educational and inspirational methods. Our system of education must include processes of discovering early in the child's life what its chief talents or capabilities are, and then adapting the educational methods to the completest development of those talents, to be followed by the opportunity to exercise those talents to the fullest extent in promoting the welfare of the group.

Question: If I take a stewardship, how shall I save for my child?

Answer: The best possible way to save for a child is to equip him for self-dependence. This is found chiefly in educating his talents so he is capable of caring for himself, and developing whatever stewardship shall become his. The costs of educating our children are legitimate expenses. It should be our ambition to leave our children the heritage of adequate equipment for service. This may include both training and material equipment—a stewardship.

Question: Is it necessary to make out a financial statement if I do not owe any tithing?

Answer: Yes. It is the duty of all to make out such statements, in order to go on the stewardship basis.

Question: Did the persons spoken of in the second chapter of Acts give everything or "the surplus"?

Answer: Their surplus. Had a person given more, then he would have a need to be supplied by the redistribution. For it will be remembered that "distribution was made unto every man according as he had need." (Acts 4: 37.)

Question: Will not stewardships make the able and industrious support the incompetent and indolent?

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Answer: No. The idler shall have no place in Zion. Idleness is intolerable. The problem of incompetency due to lack of ability rather than laziness will be solved by management by those organized for such purpose.

Question: When God gives us our inheritance, will it be with a deed that cannot be broken, or shall we possess it without a deed (certificate of stewardship)?

Answer: Until the Master comes to reign upon his throne, our inheritance will be held by us with a deed that cannot be broken. Just what will obtain after the Master comes, or during the millennium, we do not know. Of this one thing we are assured, that all those who are fortunate enough to be there will be only too glad to hold their property in any form the Master of men says is right; so why worry how our inheritances are held when Christ reigns?

Question: What is meant by the expression *trained men,* etc., doing the work of having inventories, etc., perfected. Are those men yet to receive special training, or are there those of the bishopric of various localities already trained?

Answer: The term *trained men* means men who are able to teach the financial law, the law of stewardships which includes the making of financial statements, etc. The teaching of this law primarily falls upon the bishopric, and they are expected to be able or trained to do this work, and we believe that a large portion of the bishopric are so trained to-day. It further means that if we need more men than the present bishopric to teach the social program of the church we will have to give men special training. Briefly, whatever is needed to be done in this line, so far as training men is concerned to teach the financial law, will be done.

Question: Is the money loaned to the church to buy just the land, or is it to stock and equip the farms as well as buy the land?

Answer: Both, if needed.

Question: If there is more subscribed than the $200,000, what will be done with the extra amount and the interest?

Answer: Whatever is subscribed has been paid in by the subscriber for a specific purpose, the endowment of Graceland College and buying lands for the beginning of stewardships; therefore every dollar subscribed is what is known as a trust fund and must be used for what it is subscribed. It makes no difference whether it is undersubscribed or oversubscribed, it is a trust fund, and under the law of the land must be used for the thing for which it was subscribed.

Question: Why has the "all things common" plan that the Nephites lived under for 165 years been rejected and a stewardship plan been adopted?

Answer: The stewardship plan and that of "all things common" as taught and practiced by the saints both at Pentecost and on this continent for about 165 years are one and the same thing in principle. The only thing held "in common" by the former day saints was the surplus, or that amount which was not needed by the individual.

Question: Would stewardships eliminate rich and poor, or would there not be the same class distinction as there is at present?

Answer: A full compliance to the law of stewardships would eliminate both riches and poverty, keeping always in mind the two economical divisions of these two terms. That is, riches means that amount had above a person's needs and just wants. Thus if a person has $1,000 more than he needs or is required by his just wants, he is $1,000 rich. (b) If a man is in need of $100, he is that much poor. This is the very thing that stewardships accomplishes. No rich or poor; or in other words, equality, which is another way of saying, an equal opportunity for all.

Question: If I should go on the stewardship plan and turn over all my surplus to the church, and I found it necessary to enlarge my business to take care of my orders, would the church or group refund or loan (without interest) me the amount I needed?

Answer: The church or group would loan without interest in most cases, a person the amount needed.

Question: Will not the statement (that is made by all who have spoken on the subject) "equality according to their ability to use," be a loophole for the rich to say that the poor man has not the ability to use large sums or any more than he gets now?

Answer: We think not. That every man should have according to his ability is clearly taught in Matthew 25. The law governing stewardships will prevent any unfair advantage being taken by parties in the matter.

Question: Should a superannuated minister in good health draw from the treasury of the church? Should a widow of a missionary in good health, because of the past services of her deceased husband, draw upon the funds of the church?

Answer: Questions of this nature may be readily answered if two of the fundamental laws as enunciated by God are made operative. We here mean the "law of the need," or that every man should have his needs supplied; and the law of work, "Thou shalt earn thy bread by the sweat of thy face." Both laws should be operative in our philosophy, and one should not clash with the other.

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This superannuated minister and this widow in good health, if able to, should continue to work. Do what they can toward supplying their needs by laboring according to their strength and ability. If, after doing their best, they still need, then they should be aided out of the church treasury to supply what they lack.

It is incumbent on every member of the kingdom of heaven to continue to do his part until incapacitated either by physical or mental illness. Happiness and contentment come through an active life—active until old age or sickness incapacitates.

Complying with the law of temporalities by paying one's tithe or by paying one's surplus or by making an offering does not entitle any member of the church, no matter what their services nor the services of their husband or relatives have been, to draw from the church treasury. The law clearly states that the only ones who have the right are *those who have need and who have been worthy, wise, and faithful.*

Question: Will persons be made stewards through technically complying with law, and then be set apart by a ceremony in public assembly? Do stake officers have full authority to fulfill this appointment?

Answer: The law provides for every person to be made a steward both in the spirit as well as in the letter of the law. The letter of the law provided for a solemn setting apart of the steward, and as Christ says nothing is done in secret, this setting apart should be in a public assembly of the Saints.

Yes, we think the stake officers have the right. To confine the right to do this work to a few general officers would put so strict a construction on the law as would make the carrying out of this law almost inoperative. When we remember that untold thousands must be set apart to their stewardships, we must see the necessity of stake officers having the authority to do this work.

Pastor Blames Modern Home for Jazz Era

Bitterly denouncing the "jazz, razz, dazz" age of to-day, the Reverend Howland Hanson yesterday charged parents with dressing baby boys in long trousers and letting baby girls go barelegged to get them used to it.

Scoring the present generation and also modern parents in a sermon at the University Baptist church he said:

"We live in a jazz, razz, dazz age. These times indicate delirium. It is a state in which the thoughts, expressions, and actions are wild, irregular, and incoherent. It is movie educated, artificial painted, and made up. Conventionalities are taboo. We enjoy without the pangs of conscience what gave our fathers sleepless nights of remorse. Our highest paid artists no longer paint masterpieces, compose oratorios, or write great poems; they are slap-stick comedians, ragtime musicians, and brazen affinities."

Sees World of False Faces

"A quarter of a century of screen life has now graduated a generation of grinning false faces. Lips are painted red, noses are white, eyebrows and lashes are black, and makers of false faces and masks are no longer needed. Baby boys wear long trousers while baby girls go barelegged so as to get used to it.

"Although young folks to-day have the same native passions they have always had, the animal energies, once exhausted in drudgery, are now released in leisure. Material temptations have multiplied. Electricity has eliminated night. Automobiles make joy riding more possible than did ox carts. Thrills are now difficult. Our childhood is sophisticated. The blush of shame has disappeared."

In discussing the solution of the problem the Reverend Mr. Hanson said:

"I have no knocks for young people. Elders have torn down family altars. Parents have broken away from old-time moral sanctions. Church members have left the churches. We have compromised moral ideals for mercenary gains. Dances have displaced devotions, and cards have superseded culture."

Attacks High School Frats

The Reverend Max Deweese in his sermon last night at the Highland Park Church of Christ attacked high school sororities and fraternities as dangerous to groups of high school ages:

"They are dangerous because they tend to cliques and snobbishness in a democratic institution. This is the reason the state legislature passed the law against them. The boys and girls of that age still need supervision of a kind that they do not get in these organizations. They want to emulate their older brothers and sisters in college, or their parents in exclusive clubs, but haven't the poise to stand the responsibility. The fact that the school board has outlawed them is sufficient for our urging our boys and girls to avoid them. No Christian should break the law of the land."—*Des Moines Register,* November 16.

In transmitting the newspaper cutting to HERALD editors, Elder H. A. Higgins, pastor of the Latter Day Saints at Des Moines, Iowa, says in part: "On the same page, column 6, is the picture of Harlan (Gabe) Simons, who was hanged at Fort Madison, Iowa, for the murder of Orton Ferguson. In a letter written to his friend, he blames the bright lights, dance halls, and light beers for his downfall. It seems to me that the pastor strikes the true keynote in the warning he gave to his people."

It behooves parents and ministers to consider carefully each act in dealing with their children or their parishioners, for nothing can give more joy to one come to full maturity or approaching advanced age than comment from the young to the effect that his example and teaching have saved from mistakes and a wrong direction of effort. Parents in Zion or her stakes have a charge which, if they fulfill, will tend toward insurance against many, if not all, the evils of the present day. It reads much like this: It shall be a law unto the inhabitants of Zion and of her organized stakes that parents shall teach their children to understand the doctrine of repentance, faith in Christ, the Son of the living God, of baptism and the gift of the Holy Ghost, to keep the Sabbath day holy, to pray and to walk uprightly before the Lord; for their children shall be baptized when eight years old.

If in addition a few such commandments and in-

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hibitions as to take sleep in the hours set apart by God for the rebuilding and strengthening of the body and mind; to be found often in the house of prayer; to avoid idleness; to eschew such habits as the use of tobacco and intoxicating beverages; and to keep ourselves unspotted from the world, are kept scrupulously, the inhabitants of Zion will be availing themselves of an insurance more dependable than the insurance companies of the world can furnish—upon which they may depend for peace and life in the present state, and life and peace in the world beyond the grave.

Let us hearken unto the Lord!

"Can We Do as We Please?"

New Radio Series by President F. M. McDowell Begins December 8

The K L D S lecture course series, 8 o'clock Tuesday and Thursday evenings, have met the approval of radio listeners. Mrs. M. A. Etzenhouser's talks on eugenics and heredity have brought many letters of applause. Her series, based on Wiggam's Fruits of the Family Tree, will be concluded this week.

President McDowell has chosen an interest-compelling subject for his series, which is next. Tune K L D S Tuesday evening, December 8, at 8 p. m., and learn the answer to the question, "Can we do as we please?"

A Thousand Reports on Midnight K L D S Program

Find the radio fan who will say it wasn't worth the sleep to stay up for the midnight test program. Many wrote that they stayed with it until the playing of "The world is waiting for the sunrise," after 2 a. m. Nearly a hundred long distance telephone calls and telegrams from coast to coast were received during the program. A complete report on this very interesting program will appear in next week's HERALD.

Tune In for K L D S Morning Inspirational Service

Another "breakfast hour program" will be broadcast from K L D S 6.30 to 7.30, December 8. It will consist of sacred musical numbers, Bible lesson and morning devotional prayer, old-time melodies, and a short inspirational talk to help you start the day right. Brother Ralph W. Farrell will be the speaker.

If enough listeners like the morning programs well enough to demand them they will be made a regular K L D S feature, probably for Tuesday and Friday mornings.

THEY SAY---

Ruskin: "It's a good safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, speaking a true word, or making a friend."

Bryant:

So live, that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like a quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

Kipling:

If you can keep your head when all about you
  Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
  But make allowance for their doubting too:
If you can wait and not be tired by waiting,
  Or being lied about, don't deal in lies,
Or being hated don't give way to hating,
  And yet don't look too good, nor talk too wise;

If you can dream—and not make dreams your master;
  If you can think—and not make thoughts your aim,
If you can meet with Triumph and Disaster
  And treat those two impostors just the same:
If you can bear to hear the truth you've spoken
  Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
  And stoop and build 'em up with worn-out tools;

If you can make one heap of all your winnings
  And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
  And never breathe a word about your loss:
If you can force your heart and nerve and sinew.
  To serve your turn long after they are gone,
And so hold on when there is nothing in you
  Except the Will which says to them: "Hold on!"

If you can talk with crowds and keep your virtue,
  Or walk with kings—nor lose the common touch,
If neither foes nor loving friends can hurt you,
  If all men count with you, but none too much:
If you can fill the unforgiving minute
  With sixty seconds' worth of distance run,
Yours is the earth and everything that's in it,
  And—which is more—you'll be a Man, my son!

Pascal: "Justice without force is powerless; force without justice is tyrannical."

The Spectator: "In trying to escape from our fears we sometimes increase our own perils."

Montegazza: "To feel is good, for much feeling means much stored-up material for the achievement of infinitely great work. To think is still better, for it means the grouping of the thousands of images gathered by our senses. But to will is the best of all.

(Continued on page 1280.)

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NEWS FROM CAMPAIGN WORKERS

Holden, Missouri, November 24

Bishop A. Carmichael: You would be touched to see how the Aged People at the Home here are interested in the college endowment stewardship drive. While they have passed the time of their great activity, they are still intensely interested in the church and in assisting our young people to prepare for service and establish what they have so long prayed for—stewardships.

Many have made their offerings from the meager funds which they have. The amounts range from three cents to one hundred dollars. The former giving his "all" and the latter, a widow of one of our departed patriarchs, giving from her life's savings.

This morning I received an offering from the oldest member of the Home Family, Elder H. W. Pomeroy, who was at the Amboy conference when "Joseph came." Brother Pomeroy was for the church then and is still with the church and wished to do "what he could" to maintain the college for our young people, and to be one of the "charter" members in the establishment of stewardships.

From reports received it is evident Holden Stake has gone over and is still going. Very sincerely,

D. J. KRAHL.

Harrisville, Michigan, November 23

Bishop A. Carmichael: The Saints here at Killmaster or Harrisville are not organized into a branch yet, as they are all new members except three besides myself. Our quota was $100, and we have gone over the top now and may go higher. We have $119.55 pledged. MARSHALL J. MCGUIRE.

Fall River, Massachusetts, November 23

Bishop A. Carmichael: I understand that you were to be informed how we stood on the endowment fund. We have $808 and expect to total $1,344 by July, 1926.

JAMES W. HEAP.

Lansing, Michigan, November 1

Bishop Carmichael: Branch at Lansing, Michigan, with quota of $377 oversubscribed four hundred per cent. Send more pledge cards. GLEAZER AND WILLIAMS.

Springfield, Illinois, November 23

Bishop A. Carmichael: We have finished our drive and have sent you pledges amounting to $246. I am sending additional pledges amounting to $119, making a total of $365. Our quota was $244. GEORGE NOWACK.

Taylorville, Illinois, November 23

Bishop A. Carmichael: Just a line to say we are still going. D. T. Williams at his best. You know what that means. I reported last week $1,298. We have now $1,611, and I think we will get a little more by the end of this week. The Central Illinois District quota is $2,000, and we surely hope Taylorville will reach the district quota.

JOHN J. JENKINS.

Clearwater, Nebraska, November 21

Bishop Carmichael: Reports have been a little slow coming in in this district, but I am quite sure we will raise our quota of one thousand dollars.

CHARLES M. SODERSTEN.

Grand Rapids, Michigan, November 22

Bishop Carmichael: Just to let you know Grand Rapids Branch went over the top in fine style. Our quota, $675; amount of pledges, $2,135—over three times our quota. The Saints of Grand Rapids are glad to do this, and we assure you that we are always ready to do our part to make Zion a reality. Hoping and praying for the success of the drive and for the success of the church in general and with every confidence in the church and its officers, I am

WALTER F. RYDER, *Pastor.*

Thayer, Missouri, November 22

(Southern Missouri District)

Bishop Carmichael: I am not in position to make a full report, but Thayer, Kennett, and Ellington have gone over the top in the campaign, and I have full confidence in the Saints at Springfield that they will go over the top.

G. A. DAVIS.

Puryear, Tennessee, November 23

Bishop A. Carmichael: I am glad to be able to report that though reports from the outlying points in the district are not yet all in, from the branches and groups already reporting the Kentucky-Tennessee District has gone well over the top and will more than reach the quota of $400.

J. CHARLES MAY.

Council Bluffs, Iowa, November 23

Bishop A. Carmichael: The amounts pledged to date in Pottawattamie District for the Graceland endowment fund are as follows: Council Bluffs Branch (quota $1,800) pledged $3,695; Boomer Branch, $161; Hazel Dell, $415. Other branches are not yet reported.

T. J. SMITH, *Bishop's Agent.*

Oklahoma City, Oklahoma, November 24

Bishop Carmichael: I am mailing to-day cards to the amount of $117 to Brother Earl Bailey. This brings our total up to $1,123.25, or $325.25 over our quota. I feel very proud of the way the Saints of our branch responded to the call.

E. L. KEMP.

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Fostoria, Ohio, November 24

Bishop A. Carmichael: Just a line to inform you that the Northwest Ohio District has doubled her quota. I cannot give you the exact figures, but it will be from twelve to thirteen hundred. R. F. SLYE.

Sacramento, California, November 23

Dear Brother Carmichael: We are just a little slow, but our quota of $556 is all pledged but $23. We have a few more to see yet and think we shall go over. Am happy in the good work. THOMAS J. LAWN.

Weyburn, Saskatchewan, November 24

Bishop A. Carmichael: You will be pleased to know that we have raised our quota for Graceland. We have to date two hundred and twenty-one dollars, with two branches yet to hear from. Webb group we asked for forty dollars and they gave us one hundred and nine dollars and fifty cents. If other groups do as well we will go over six hundred.
OTIS L. D'ARCY.

Duluth, Minnesota, November 18

The Presiding Bishopric: We were pleased to hear K L D S last night. The report on the endowment campaign sounded good to us. Our quota in Duluth Branch was $400. Our pledge cards total $735. We have enjoyed our work in this campaign and were glad to note the hearty response from the young people and children, each one seeming desirous of doing his part. R. C. ZUELSDORF,
Chairman of Committee.

Ionia, Michigan, November 23

Presiding Bishopric: Please send some blanks for inventories. Our branch quota was $40. We have more than doubled it. J. J. RUSNELL.

Battle Lake, Minnesota, November 22

Dear Brother Carmichael: As president of Union Branch of Minnesota District I am able to report $304 toward the endowment, with more than half cash. Our membership is so widely scattered most of our soliciting has had to be done through correspondence, consequently only a comparatively few have responded. We may hear from others yet.
LESTER WHITING.

Honolulu, Hawaii, November 17

Bishop Carmichael: You will be pleased to know that this district has oversubscribed its quota to the Graceland College endowment fund. The amount pledged thus far is $1,040. The quota assigned to this mission was $1,000 and as we have several people yet to hear from we are hopeful that our oversubscription will be substantially more than the amount above named. G. J. WALLER.

The Graceland Endowment-Stewardship Campaign

Will the Church Respond?

The members have
answered in terms
of a big
oversubscription,
and again,
as in every emergency
in the past,
the loyalty of the
Saints
to the program of the
Church has more
than met the test.

❖ ❖ ❖

Pledges to Date $210,000.00

With Branches Carrying Quotas of

$70,000 Not Yet Heard From

❖ ❖ ❖

The Church Has Answered

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They Say—

(Continued from page 1277.)

In the realm of deeds a small thought which wills is more useful than a hundred thoughts that either do not will or do so weakly. . . . 'I have willed and achieved!' is a more than human cry, for only those can utter it whom men elevate to the ranks of demi-gods or the gods of Olympia."

The Spectator: "Poverty and despair have a strength of their own which may make them invincible."

Who?

"Get thy spindle and thy distaff ready, and God will give thee flax."

Moses: "Thou shalt not bear false witness against thy neighbor."

An unknown author:

I want to walk by the side of the man who has suffered and seen and knows,
Who has measured his pace on the battle line and given and taken blows,
Who has never whined when the scheme went wrong, nor scoffed at the failing plan;
But taken his dose with a heart of trust and the faith of a gentleman;
Who has parried and struck and sought and given and scarred with a thousand spears;
Can lift his head to the stars of heaven and isn't ashamed of his tears.
I want to grasp the hand of the man who has been through it all and seen,
Who has walked with the night of an unseen dread and stuck to the world machine;
Who has bared his breast to the winds of dawn and thirsted and starved and felt
The sting and the bite of the bitter blasts that the mouths of the foul have dealt;
Who was tempted and fell and rose again, and has gone on trusty and true,
With God supreme in his manly heart and his courage burning anew.
I'd give my all—be it little or great—to walk by his side to-day,
To stand up there with the man who has known the bite of the burning fray,
Who has gritted his teeth and clinched his fist and gone on doing his best,
Because of the love for his fellow men and the faith in his manly breast.
I would love to walk with him, hand in hand, together journey along,
For the man who has fought and struggled and won is the man who can make men strong.

Longfellow:

Thou, too, sail on, O Ship of State!
Sail on, O UNION, strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!
We know what Master laid thy keel,
What Workmen wrought thy ribs of steel,
Who made each mast, and sail, and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat
Were shaped the anchors of thy hope!
Fear not each sudden sound and shock,
'Tis of the wave and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale!
In spite of rock and tempest's roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee—are all with thee!

Carlyle: "Certainly, this is a fearful business; that of having your able man to seek, and not knowing in what manner to proceed about it. That is the world's sad predicament. We need the man of intellect at the top of affairs; this is the aim of all constitutions and revolutions, if they have any aim; for the man of true intellect is the noble-hearted man withal; the true, just, humane, and valiant man. Get him for a leader, all is got; fail to get him, though you had constitutions plentiful as blackberries, and a Parliament in every village, there is nothing yet got; we shall either learn to know our true leaders and statesmen somewhat better than we see them, or else go on to be forever governed by the unheroic. Had we ballot boxes clattering at every corner, there were no remedy in these."

Beck: "It is the attribute of genius that it is rarely discouraged."

Beck: "The life and death of a civilization depends upon its sense of values."

Macaulay: "I have long been convinced that institutions purely democratic must, sooner or later, destroy liberty or civilization, or both."

Matthews: "Conscience in many respectable people consists in denouncing the sins of other people."

Beck: "A race of individualists obey reluctantly, when they obey at all, any laws which they regard as unreasonable or vexatious. They are increasingly opposed to any law which affects their selfish interests."

Proverbs: "Remove not the ancient landmark, which thy fathers have set."

Beck: "In all public bodies, there are two kinds of men: the first do all the talking, the others do the working."

?: "A jest's prosperity lies in the ear of him that hears it."

For books are more than books, they are life,
The very heart and core of ages past,
The reason why men lived, and worked, and died,
The essence and quintessence of their lives.

—Amy Lowell.

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ORIGINAL ARTICLES

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

The Cause of and Remedy for Lawlessness

A sermon by Reverend Doctor Harry H. Mayer, Rabbi of the Linwood Boulevard Temple, Kansas City, Missouri; given at the Stone Church, Independence, Missouri, March 16, 1924. Introduced by President Elbert A. Smith.

My friends, the gracious introduction that I have just received touches me deeply. Brief though it was it comprehended many ideas that were new to me. I was surprised to learn how much like the Jews you people of the Latter Day Saint Church are. I imagined that it was only the Jews who flocked to hear speakers who attacked them and their religion. I can assure you that if anyone wishes to make an assault upon my religion he will be certain of finding among his hearers a large number of my people.

It was also news to me to learn that your church had been publicly persecuted. I confess that I do not know as much of your church as I should like. I realize that your people and my people are in the same boat in that we are a minority in that, and any minority if it does not threaten the overthrow of the majority is not heeded except to be persecuted. Knowing that there is ignorance, of which I confess myself to be a party, about your religion as there is ignorance about my religion, my sentiments toward you from the very inception were inclined to be sympathetic and friendly, and since I have heard the surprising statement that in the brief span of your history you have been subjected to persecution just as my people have been for centuries exposed to it, I feel a deeper sense of brotherhood and fraternity, a fellow feeling with you, greater than before I came to stand in your pulpit to address you.

I must say that in a general way I have known something from the American history of the vicissitudes of your church in the early days, but it takes a statement that is not decked with the ribbons of rhetoric, a plain statement coming from the heart, such as the statement that was made here concerning your persecutions, to convince one that after all we do not know half of what is going on in the lives of our neighbors nor half of the history that is familiar to them, but which is a book ofttimes sealed with seven seals to those not of their household.

I am not going to speak on mooted points of doctrine. I am not going to make a plea for better understanding of my people, though God knows that is needed. I am not going to try to convince you that we have not only sentiment and loyalty that holds us steadfast to our ancestral faith, but also what we believe to be reasonable grounds for thinking that this faith is rational as well as revealed. And after all, what is rational is in a sense identical with that which is revealed. Revelation and reason are in a sense, not entirely, of course, but in a sense, interchangeable expressions.

My subject is one that I deem to be of the utmost importance, of first importance to all Americans. It is a subject that was suggested to me by a committee having in charge the holding of a special service once a week in my church for our young people—not the children, but the young single men and women on the verge of citizenship and the young married men and women who had taken upon themselves recently the responsibilities of citizenship as fathers and mothers, as husbands and wives. The subject was, "Respect for law." The committee believed that nothing could be more timely, that nothing could be more appropriate in this period of national and world crisis through which we are passing than a discussion of this subject of respect for the law.

If ever the law has been flouted, if ever the law has been trampled under foot, if ever the law has been held in contempt by high and by low, by office-holder and by citizen marching along as a private in the ranks, that time is the time in which we are living. It would be unnecessary to point out instances that will immediately suggest themselves to you of how the law has been ignored and despised and condemned.

A former senator of the United States, making a keynote speech in this State in the city of Saint Louis, crystallized a sentiment that is in the minds of many when he declared himself to be in favor of fewer laws and better enforcement. I, too, believe in fewer laws. I, too, believe in stricter enforcement. But I am not so certain that this slogan which met with wild applause when it was delivered, "Fewer laws and stricter enforcement," covers the entire field. I think that there is more to be done than demanding of our officers a strict enforcement of the law, although it is right and prudent and necessary that we should make this demand upon them. I think it is more than necessary that we should comprehend that we have too many laws, but the knowledge that this is the case frequently makes us contemptuous of the law rather than respectful towards it. The multiplicity of laws that have been passed is confusing, not only to the mind of layman, but also to the minds of the expert. Not even a Philadelphia lawyer can tell us all the laws. Not even a Philadelphia lawyer knows all the laws without investigating, sometimes very laboriously and over a protracted period, the law books where

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the sources of our laws are to be found. We have so many laws because our congressmen and our members of the state legislatures imagine that it is incumbent upon them to demonstrate their fitness for office by offering and urging the passage of at least one law. Every new member of the House of Representatives of our Nation or our State, almost without exception, frames some new piece of legislation and then returns to his constituents proudly boasting of what he has done to improve the laws of our country.

New laws do not mean an improvement of our country's condition. Usually they mean adding further difficulties to the administering of our laws. If these new laws are not imperatively needed, they are pernicious instead of helpful. Some of our senators, some of our congressmen are kind-hearted men who have not the heart to say no to anybody asking a favor of them. When their friends or acquaintances come to them and request them to sponsor legislation, instead of refusing unless they are convinced that the legislation is imperatively needed, they yield complacently and present the law to the legislature, to the senate, and work indefatigably in order to see that it is passed.

All of these factors combine to give us here in America more laws than we need, and the consequence is that the people cry out, "We have too many laws. We cannot know them all, and not knowing them we cannot be expected to observe them."

Not only have we here in America too many laws, but the great number of laws that we have are indefinite. They have been so hastily framed that the meaning of the law is not clear. We do not know what the intention of a great number of the laws that we have is, so court decisions are necessary. And before we find out what the intention of the law is, and in a number of cases the courts conflict in their decisions, and through the dragging years while the people walk in a cloud of uncertainty, the law must be carried to the higher courts until it is brought to be tested to the Supreme Court of the United States.

When the people find that besides having too many laws they are vague and indefinite and uncertain, their respect for the law is diminished. Besides all this we have laws on the statute books that are dead letters, laws that are archaic, laws that are obsolete. I am informed that in Los Angeles there is a law to this day upon the statute books and ordinances of the city, that every house containing more than four rooms must burn a light at the entrance of the house every night—a law that comes down from the frontier days. And in the same city I am told there is an ordinance that horses and mules should not be driven at a furious pace through the streets. These illustrations are but a few of those that might be cited to indicate that not only have we a good many laws in this country, not only have we laws that are uncertain in their meaning, but also laws that are dead letters, that should be eliminated from the statutes.

With this feeling, this knowledge concerning the laws of our country in the mind of the general public, is it any wonder that respect for the law has been on the decrease? The great war, we all know, is held responsible for adding further contempt for the law. I deny the statement frequently made, I challenge the charge frequently heard, that our country's soldiers are the worst offenders, that having been under arms they learn to forget the dividing line between mine and thine; having been taught to slay, having been taught to confiscate property, having absorbed the teachings all too well, and returning to the walks of life, they decide to continue to pay no heed to the commandment not to slay and the commandment not to steal. I venture to say that this is a false accusation against the splendid young men who have been under arms in defense of their native country. I hope it will be heard less and less.

It is not at this moment my purpose to discuss this matter, but I wish to say merely that I abhor war as much as anyone, that I believe a time of universal peace will come, and that I know war creates the destruction of standards that are usually applied. Nevertheless, I challenge the statement that our country's soldiers are largely responsible for the lawlessness that is sweeping like a tidal wave over our country. That this wave has inundated America we cannot ignore. In Europe it is the same. In England, in France, in Germany, in Italy the same complaint is heard, that everywhere contempt for the law is rampant.

But, friends, the situation is serious. I am not speaking here in order to repeat facts that are familiar to you without suggesting what the root of the evil is, without offering a humble solution of the problem, without appealing to you, my fellow countrymen, to be on your guard lest the house in which you live come tumbling down around you. This idea was recognized when our Government sent a Federal officer of high standing in company with a church worker of national and international reputation to the different centers of population to make a plea on behalf of law and order. These men did not go out to plead with bandits. They did not make their speeches to dens of robbers. They did not go into the slums to convert sinners and criminals. They addressed respectable bodies of men and women, feeling that it was their duty to make a

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plea to the same kind of people as you are and as I believe my young people are who wish to have the subject of respect for law discussed from the pulpit.

Who make the laws? It is not the criminal classes that make the laws. Who make the standards of conduct by which a country rises or falls? It is not the criminal classes. If the so-called better element is at fault, the poison filters down. The viciousness, the criminality, the lawlessness that sometimes pervade and permeate our modern life do not come from the gutters, do not come from sewers. It is because at the top of the social scale the respectable men and women, like yourselves, and like the young people of my church believe themselves to be, are responsible. You and they have seriously enough considered that respect for law has been diminished and that therefore the vicious and the criminal flaunt their crime in the face of the world. If our standards of right are strictly maintained, if we are scrupulously careful to do nothing that is condemned by the law or in contravention of the laws of our country, what a regeneration will be brought about! How speedily will our salvation from this skeleton hand of lawlessness be accomplished by us!

It is up to the respectable people, it is their duty, it is their unavoidable responsibility to understand that because they have lost their regard for the law, because they violate it, others are emboldened to do it and go still further and commit the crimes and atrocities from which our land and all civilized countries are suffering.

The remedy is only with the upper classes, the better element, the church people themselves. They must practice what they profess. I know there will be classes. I know we shall find ourselves unpopular in some places, and they will say that he or she is not a good fellow; but these are times that try men's souls. These are times when our morals are being tested in the gospel, and those that are for right and virtue and goodness and law observance must take their stand in the camp where they belong.

The whole world has been contaminated by disrespect for law. The Good Book is full of admonitions to hold the law in high esteem. In the book of Psalms, the preface which introduces it, known as Psalm One, contains the startling exhortation, "Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night." In another wonderful exhortation in the book of Proverbs we read: "For I give you good doctrine, forsake ye not my law." It is a tree of life to them that lay hold of it, and the supporters thereof are happy. "Its ways are ways of pleasantness and all its paths are peace."

You may say that these words which I have quoted refer to the divine law and not to national law, to civil law. If such a thought be yours, let me remind you that in the Scriptures there is no distinction between divine law and civil law; ecclesiastical law and national law are promiscuously placed side by side in the Mosaic dispensation, and concerning all of them it is said, "Thus saith the Lord."

The law of our land should be sacred in our sight. It is a law of God. If we object to it, if we regard it as being archaic or crazy or insane, the thing for us to do is not to violate it but to work for its repeal. But so long as it has been enacted and placed upon the books of the statutes of our country, it must be revered and respected by us. Oh, for that former, that Biblical respect for law that teaches us the glorious doctrine that every law is holy.

It is sometimes said that the religion which I profess and teach is not a religion of law, but I contend that it is. It teaches that a man must be just before he can be merciful, and that is the religion also of American citizenship.

Our Constitution has been more deeply venerated than the law of any land by the inhabitants thereof. Let us not lose this American, this Biblical virtue of veneration for the law of God and the law of man. It is a good doctrine; it is a tree of life to them that lay hold of it, and the supporters thereof are happy. Its ways are ways of pleasantness, and all its paths are peace. God grant that the eyes of the people of America may be enlightened to see the stern necessity of observing punctiliously, faithfully, strictly every law of our country that is known; every law of our country, whether it be approved by our conscience or disapproved by our conscience; every law of our country, because it is the expression of the will of the people and therefore the expression of the will of God.

Physical necessity moves man to labor. Mental necessity moves him to reason. Spiritual necessity moves him to believe that life has a meaning, that the method of it is progress. The wind of destiny blows him ever toward a large hopefulness. It also drives him to see that his direction is upward. In terms of social advance this means that the method of social progress is not to equalize all men on the level of the lowest, but all men's freedom of ascent to the level of the highest. Equality by degradation has proved a failure; equality of ascending opportunity has lifted the world.—*Dearborn Independent*, November 7, page 9.

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OF GENERAL INTEREST

Work of the Fourth National Radio Conference

BY ARTHUR B. CHURCH

Secretary Hoover designated November 9 as the opening date of the conference, but the broadcasters, under the auspices of the National Association of Broadcasters, held an all-day preliminary meeting on the 8th. The Washington Hotel management had invited broadcasters to make its hostelry their headquarters, and extended the use of their beautiful sun parlor for assemblies and for a lounging room for the radio men.

Between two and three hundred representatives of broadcasting stations attended the special meeting of the National Association, the largest group of the kind ever assembled. Various matters of importance to broadcasters, known to come up during the conference, were systematically discussed, and several resolutions for presentation to the conference were passed. The organization, on whose directorate K L D S is represented, gained quite a number of new members as a result of the meetings, greatly adding to its strength. On a committee of broadcasting educational institutions and churches, I represented K L D S and K F F V. The majority of university and college men favored an exclusive band of wave lengths for their use in broadcasting educational features; the latter formed an organization and presented a resolution to the Hoover conference; in this I did not participate.

An undercurrent of suspicion and jealousy among a large group of Class A broadcasters was evident at the beginning of the meetings, and continued throughout the conference. There seemed to be a belief that Class B broadcasters were trying to edge out the smaller ones. If there was any such movement afoot it was poorly organized, and I did not come in contact with it. It is certain that a few of the so-called "super-power broadcasters" strongly "feel their eggs" and think that they should be given special consideration on account of their immense investments. However, a number of super-power station owners, unable to obtain Class B waves, are operating on Class A or low waves. The smaller Class A stations feel this an intrusion upon them.

The biggest thing accomplished at the meetings of the National Association was the unanimity of opinion reached concerning the copyright situation. It was agreed by ninety-five per cent of the members that action by Congress is necessary, if broadcasting is to become a permanent institution. Attempts to reach satisfactory agreements with copyright owners have failed, and under existing copyright laws probably every broadcasting station is subject to litigation by copyright owners. The resolution passed for presentation to the Hoover conference reviewed briefly the history of the situation, and recommended that Congress be petitioned to amend the present copyright laws fixing definite license or royalty fees on copyrighted production, thus protecting both broadcasters and copyright owners.

The Fourth National Radio Conference, by courtesy of the United States Chamber of Commerce, was held in their splendid new building. About six hundred delegates were in attendance, including representatives from neighboring countries. Secretary Hoover delivered the opening address, and it is believed that this address is of sufficient interest to our readers to merit reproduction here.

Secretary Hoover's Address

Ladies and gentlemen, before I go forward with a final statement, I know I express your appreciation for the fine courtesy of the United States Chamber of Commerce in giving to us their facilities here in Washington. I regret to say that in one sense at least, they are superior to anything that the Department of Commerce can afford; but it is in your service, and to our mutual good that the Chamber of Commerce has been able, and seen fit, to provide Washington with an adequate meeting place for national conferences on important subjects, and I know I express your appreciation to the Chamber of Commerce and to the President of this Chamber, Mr. O'Leary, who is here with us on the platform, for their fine courtesy in giving to us the use of this hall, and their committee rooms for this session. (Applause.)

This is the fourth annual occasion upon which I have had the pleasure of calling together the National Radio Conference for consultation with the Department of Commerce in the solution of the ever-new problems which have developed in the growth of this astonishing industry.

We have great reason to be proud of the results of these conferences. From them have been established principles upon which our country has led the world in the development of this service. We have accomplished this by a large measure of self-government in an art and industry of unheard-of complexity, not only in its technical phases, but in its relations both to the government and the public. Four years ago we were dealing with a scientific toy, to-day we are dealing with a vital force in American life. We are, I believe, bringing this lusty child out of its swaddling clothes without any infant diseases, and that is more than can be said of any other invention or industry that has developed in this country. (Applause.) We have not only developed, in the conferences, traffic systems by which a vastly increasing number of messages are kept upon the air without destroying each other, but we have done much to establish the ethics of public service and the response of public confidence.

Some of our major decisions of policy have been of far-reaching importance and have justified themselves a thousand fold. The decision that the public, through the Government, must retain the ownership of the channels through the air with just as zealous care for open competition as we retain public ownership of our navigation channels, has given freedom and development in service that would have otherwise been lost in private monopolies. The decision that we should not imitate some of our foreign colleagues with governmentally controlled broadcasting supported by a tax upon the listener has secured for us a far greater variety of programs and excellence in service free of cost to the listener. This decision has avoided the pitfalls of political, religious, and social conflicts in the use of speech over the

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radio which no government could solve—it has preserved free speech through this medium.

While we have reason to congratulate ourselves on the success of past conferences and on the results that have come from them, we still have difficulties to face and overcome. But before I come to a discussion of them it seems proper to describe some of the progress in the various branches of radio during the twelve months past. We will thus logically arrive at existing conditions and present problems which now press for solution.

Telegraphic Radio

Expansion of international communication by radio telegraph.—The rapid extension in the international field by American radio telegraph companies, which has already given us a dominant position, has continued during the past year. Public service has been inaugurated with Colombia, Honduras, Cosa Rica, and Nicaragua. We have reason to hope that connection with Guatemala will soon be effective, thus forging another link in the communication chain which binds us to our friends in Central America. Direct service with Sweden commenced last December, and other European, South American, and trans-Pacific services have continued their effectiveness. Enterprises have been undertaken in the Phillipines and in China. Altogether we will, by another twelve months, have systematic radio telegraphic communication with nearly every important country in the world—a matter of vast importance, for it increases the movement of ideas as well as business. We have no pressing problems before us in this field.

Clearing the Broadcasting Band of Code Signals.—There has been a gratifying improvement in the character of equipment used in marine communication, which has tended somewhat to reduce annoying interference to broadcasting from this source and to improve that service itself. The recommendations made by the conference a year ago that ships and short stations should cease to use 300 and 450 meters have been carried out as to our own vessels, and reciprocal arrangements have been entered into with Great Britain, Canada, and New Foundland, by which the vessels of those countries will no longer use these troublesome channels in Morse code communication off our coasts. I am hopeful that like understandings may be reached with other nations whose ships visit our shores. A few months ago, we reached an informal agreement with Canada relating to radio use by vessels and shore stations on the Great Lakes, by which 600 meters was abandoned, spark sets discouraged, and communications placed on 715 and 875 meters—one more example of the friendly cooperation between ourselves and our northern neighbors, which has always characterized our radio relationships.

The 600-meter wave length is to-day used almost exclusively for calling and distress work, there being very little other traffic handled on it. Individual working channels have been assigned to the North Atlantic coastal stations, and traffic is handled more readily and with considerably less interference. This plan is being extended to the South Atlantic, Gulf, and Pacific stations. It is a very real advance both in clearing up of another of the sources of interference with telephone broadcasting and in the introduction of more order into marine communications.

Telephonic Radio

It is in broadcasting, of course, that we have again seen the most important changes and in which we again develop the most pressing problems. There has been some improvement on the technical side. Better means of enabling the stations to maintain their assigned frequencies have eliminated much beat note interference. Increase in the frequency of range of receiving sets is making the shorter wave lengths of the broadcasting band more available. Improvement in sets has given far greater perfection in tone and quality. Experimental work in the high frequencies is giving encouragement to the further development of the art.

The most profound change during the year, however, has been the tremendous increase in power and the rapid multiplication of powerful stations. When the conference assembled a year ago, there were 115 stations equipped to use 500 watts or more. Now we have 197 such stations, an increase during the year of over 70 per cent. This mere numerical expansion of stations falls far short of telling the whole story. A year ago only two stations were equipped to use an excess of 500 watts. Of the new stations, 32 are equipped to use 1,000 watts, 25 to use 5,000 watts, and 2 a still higher power, making fifty-nine in all against 2 last year. Taking the situation as a whole, we find that a year ago all stations of 500 watts and over were using a total of 57,000 watts. To-day they use 236,500 watts, or a 250 per cent increase.

A year ago we were fearful of the effect of greater power. We are told by some that the use of anything more than 1,000 watts would mean excessive blanketing, the blotting out of smaller competitors, the creation of large areas into which no other signals could enter. Some of the most pessimistic even warned us that our tubes would explode under the impact of this tremendous force. (Laughter.)

But our experience so far leads to the opinion that high power is not only harmless in these respects, but advantageous. Power increase has meant a general rise in broadcasting efficiency; it has meant clearer reception; it has helped greatly to overcome static and other difficulties inherent in summer broadcasting, so as to give us improved all-year service. Whatever the limit may be, I believe that substantial power increase has come to stay, and the public is the benefiter from it.

Service Area

Our experience during the year has somewhat more clearly defined the geographical area within which a single broadcasting station can give complete service. And by "complete service area" I mean the territory within which the average set can depend upon getting clear, understandable, and enjoyable service from the station day or night, summer or winter. I do not include radio golf around the edge of these areas in our conception of public service—that game is an exercise of skill and the efficiency of your set plus a gamble on the radio weather. But we are not here concerned with it. Actual operation of high-powered stations has proved advantageous in broadening the "complete service area," but this area is much more limited than many expected. Subjected to the test of positive and reliable service at all times and all weathers it will be found that the real effectiveness of a station falls within a comparatively small zone.

What these maximum areas of positive service are we do not yet know with any precision. The Bureau of Standards has recently carried on some rather extensive tests, and has accumulated some interesting information, though it is not yet ready to give us any definite figures. If, however, we set up the most rigid standard of any complete service in adverse atmospheric conditions and all times of day and year for the average crystal set, then the bureau's actual measurements would seem to indicate that this radius of the circle served by a 500-watt station will not exceed ten miles, and that a 5,000-watt station will cover about thirty miles, and 50,000-watt stations will not cover much over one hundred miles. Obviously more sensitive receiving sets, or better atmospheric conditions, at once greatly extend these distances. Some stretch to 500 miles.

For some reason or other, the area is not always a circle, as you know, and it varies in different parts of the country for the same power. The department is undertaking the important task of determining these service areas, and you will have an opportunity here of inspecting some of the equipment we are using for this purpose. I am in hopes we can secure the resources this year to continue the study forther. It will give us information on which to base much more efficient allocation of wave lengths than we have hitherto had. In any event, it is obvious that barring revolutionary discoveries it is certain that the country must continue to be served with local stations, and this is the perti-

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nent fact in the matter of our set-up or regulation and control.

Scientific Investigation

No discussion of progress in radio would be complete without an appreciation of the intensive scientific and industrial research now in progress in our universities and in the great laboratories of our commercial concerns, notably the General Electric, Western Electric, Westinghouse, and others, and, I might add, in our own Bureau of Standards. The vast expenditure of money and which our manufacturers are placing at the disposal of scientific research in these directions, is the real impulse to the development of this power.

Problems for the Industry

The problems in broadcasting are, as ever before in these conferences, of two categories: Those on the one hand which the industry can and should solve for itself in order to safeguard the public service and its own interest, and, on the other hand, those which can be solved only in cooperation with the Government. And again, as before, we should find the solution of as many of our problems as we can in the first category. I have no hesitation in discussing these questions because, as I have said, the more the industry can solve for itself the less will be the burden on the Government, and the greater will be the freedom of the industry in its own development.

Interconnection.—One of the extraordinary problems which we considered at the last conference was that of interconnection. This has proceeded during the year in splendid fashion without any necessity of artificial stimulation. A year ago interconnection between stations was only occasional and was a great curiosity. Now it is commonplace. It is becoming more systematized and has gone far toward the creation of long-linked systems which will finally give us universal broadcasting of nation-wide events. The number of people who throbbed with joys and sorrows at the dramatic presentation of minute-to-minute events of the world's series is one of the most astonishing developments in radio broadcasting. (Laughter.)

Advertising.—Another problem for solution by the industry itself, and which now rests prominently on the public mind, is that of advertising. There lies within it the possibility of grave harm and even vital danger to the entire broadcasting structure. The desire for publicity is the basic motive and the financial support for almost all the broadcasting in the country to-day. Publicity largely provides the cost of broadcasting, which might otherwise fall upon the listener, who now pays nothing, much as the advertiser does in the case of the newspaper or magazine. Whether an individual accomplishes his purpose through the building and operating of his own station or by hiring time on one already built by somebody else makes little difference.

But the radio listener does not have the same option that the reader of publications has to ignore advertising in which he is not interested, and he may resent its invasion of his set. It has been pointed out over and over again in previous conferences, and it might well be reiterated by this one, that advertising in the intrusive sense will dull the interest of the listener, and will ultimately defeat the industry. Furthermore, it can bring disaster to the very purpose of advertising itself, if it creates resentment to the advertiser. If we can distinguish on one hand between unobtrusive publicity that is accompanied by a direct service and engaging entertainment to the listener and unobtrusive advertising on the other, we may find a solution. I believe the conference could well consider a definition of this distinction all along the line.

Removal of stations from congested areas by remote control.—Another problem that the industry could quite well stimulate is the removal of stations from congested centers. Blanketing of reception is inevitable within some short range of every station, and if the station is in the midst of congested population it affects thousands of people. Remote control has developed to the point where city studios operate perfectly with the transmitters far outside the city limits. I look forward to the not-distant time when all stations of sufficient size to cause disturbance will be banished from the cities and when their blanketing annoyance will cease. The conference could render a definite service by formulating proposals to that end.

Problems for solution by cooperation with the Government.—My major purpose to-day is to discuss those problems which must be solved in cooperation with the Government.

The air to-day overcrowded.—Up to the present time, we have had a policy of absolute freedom and untrammeled operation, a field open to all who wished to broadcast for whatever purpose desired. I am convinced that policy was sound. It resulted in a wonderfully extensive development which could have been obtained in no other way. We have to-day five hundred and seventy-eight stations, and as no more than four of them are under the same management, no one can say there is not plenty of competition. To-day every solitary channel in the ether is occupied by at least one broadcasting station and many of them by several. Of the 578 stations, 197 are using at least 500 watts of power, and there are now pending before the Department of Commerce over 175 applications for new licenses.

Higher power has greatly strengthened the service to listeners, but it has aggravated the problem of providing lanes through the traffic, for geographical separation must be greater. Heretofore, it has been possible to duplicate channels geographically to a large extent among those using five hundred watts; but with the increase of power, this system becomes more and more difficult, for the borderland of interference is wider spread. We must face the actualities frankly. We can no longer deal on the basis that there is room for everybody on the radio highways. There are more vehicles on the roads than can get by; and if they continue to jam, all will be stopped. It is a simply physical fact that we have no more channels. It is not possible to furnish them under the present state of technical development. It takes no argument to demonstrate that eighty-nine wave lengths (and no more are available), can be made to serve innumerable stations, no matter how ingenious we may be in arranging time divisions and geographical separations. It is not a question of what we would like to do, but what we must do. One alternative, which would only partly solve the problem, would be to increase the number of stations by further dividing the time of the present stations down to one or two days a week or one or two hours a day. From the listener's viewpoint, and that is the only one to be considered, he would get a much degenerated service if we were to do that. It is quality of program, location, and efficiency of transmission that count. None of these will be improved, and in most cases they will be ruined by introducing more stations to traverse the same channels. A half dozen good stations in any community, operating full time, will give as much service in quantity and a far better service in quality than eighteen, each on one third time.

As the art progresses, the capital investment in a good station has risen to upwards of $150,000; and to provide technical staff, good talent, and interconnection, the cost of operation has risen to as much as $100,000 per annum, and frequently even more. The costs are in large part the same, whether the station works one day in a week or seven. If we impose more division of time than at present, we shall drive the best stations out of action, and the public will be more poorly served. The choice is between public interest and private desire, and we need not hesitate in making a decision. There are, of course, some stations of special character which can divide time, but they do not often lie in congested territory.

It has been suggested that the remedy lies in widening the broadcasting band, thus permitting more channels and making it possible to provide for more stations. The vast majority of receiving sets in the country will not cover a wide band. Nor could we extend it without invading the field assigned to the amateurs, of whom there are thousands and to whose constant experimentation radio development is so

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greatly indebted. Radio in this branch has found a part in the fine development of the American boy, and I do not believe anyone will wish to minimize his part in American life.

If we did absorb the upper amateur band from 150 to 200 meters, it would not even solve the immediate difficulties. All these things bring us face to face with the problem which we have all along dreaded and for which we have hoped the development of the art might give us a solution. But that appears to be far off, and we must now decide the issue of whether we shall have more stations in conflicting localities until the new discoveries in the art solve the problem.

We hear a great deal about the freedom of the air. But there are two parties to freedom of the air, and to freedom of speech for that matter. There is the speech maker and the listener. Certainly in radio I believe in freedom for the listener. He has much less option upon what he can reject, for the other fellow is occupying his receiving set. The listener's only option is to abandon his right to use his receiver. Freedom cannot mean a license to every person or corporation who wishes to broadcast his name or his wares and thus monopolize the listener's set.

We do not get much freedom of speech if fifty people speak at the same place at the same time, nor is there any freedom in a right to come into my sitting room to make a speech whether I like it or not. (Laughter and applause.) So far as opportunity goes to explain one's views upon questions of controversy, political, religious, or social, it would seem that five hundred and seventy-eight independent stations, many competing in each locality, might give ample opportunity for great latitude in remarks. And in any event, without trying out all this question, we can surely agree that no one can raise a cry of deprivation of free speech if he is compelled to prove that there is something more than naked commercial selfishness in his purpose.

The other is a public medium, and its use must be for public benefit. The use of a radio channel is justified only if there is public benefit. The dominant element for consideration in the radio field is, and always will be, the great body of the listening public, millions in number, country-wide in distribution. There is no proper line of conflict between the broadcaster and the listener, nor would I attempt to array one against the other. Their interests are mutual, for without the one the other could not exist.

There have been few developments in industrial history to equal the speed and efficiency with which genius and capital have joined to meet radio needs. The great majority of station owners to-day recognize the burden of service and gladly assume it. Whatever other motive may exist for broadcasting, the pleasing of the listeners is always the primary purpose. There is a certain analogy to our newspapers and periodicals, but the analogy is not complete. A newspaper survives upon the good will of its subscribers. It has intimate knowledge of their number, and there is a delicate and positive sensitiveness in the reflex of their good will or ill will. But the broadcasting station has little knowledge of the number of its listeners and much less ability to judge their ill will or good will. There is no daily return of rise and fall in circulation. If some one could invent a method of accurate touch, it might solve our problems, for I am convinced that some stations are broadcasting, not to receiving sets, but only to the ether. (Laughter and applause.)

The greatest public interest must be the deciding factor. I presume that few will dissent as to the correctness of this principle, for all will agree that public good must overbalance private desire. But its acceptance leads to important and far-reaching, practical effects, as to which there may not be the same unanimity, but from which, nevertheless, there is no logical escape.

What are we to do? We simply must say that conditions absolutely preclude increasing the total number of stations in congested areas. It is a condition, not an emotion. But this implies a determination of who shall occupy these channels, in what manner, and under what test.

I can see no alternative to abandonment of the present system, which gives the broadcasting privilege to everyone who can raise the funds necessary to erect a station, irrespective of his motive, the service he proposes to render, or the number of others already serving his community. Moreover, we should not freeze the present users of wave lengths permanently in their favored positions irrespective of their service. That would confer a monopoly of a channel in the air and deprive us of public control over it. It would destroy the public assurance that it will be used for public benefit. There are, indeed, many difficult issues to be solved, but we have to face them just the same.

It seems to me we have in this development of governmental relations, two distinct problems: First is a question of traffic control. This must be a federal responsibility. From an interference point of view, every word broadcasted is an interstate word. Therefore, radio is a one hundred per cent interstate question. And there is not an individual who has the most rudimentary knowledge of the art who does not realize that there must be a traffic policeman in the ether, or all service will be lost in complete chaos of interference. This is an administrative job, and for good administration must lie in a single responsibility.

The second question is the determination of who shall use the traffic channels, and under what conditions. This is a very large discretionary or a semijudicial function which should not devolve entirely upon any single official, and is, I believe, a matter in which each local community should have a large voice—should in some fashion participate in a determination of who should use the channels available for broadcasting in that locality.

In other words, the ideal situation, as I view it, would be traffic regulation by the Federal Government to the extent of allotment of wave lengths and control of power and the policing of interferences, leaving to each community a large voice in determining who are to occupy the wave lengths assigned to that community. It is true, of course, that radio is not circumscribed by state lines and still less by city boundaries. But it is possible, nevertheless, to establish zones which will at least roughly approximate the service areas of stations, and to a very considerable extent to intrust to them the settlement of their local problems.

I am seeking your view as to how far this can be made practicable, or what other basis may be found for handling the problem. I have no frozen views on radio—except that the public interest must dominate. As many of you know I am not one of those who seek to extend any sort of government regulation into any quarter that is not vital, and in this suggestion I am even endeavoring to create enlarged local responsibility.

Much work has been done in past sessions of Congress looking to radio legislation. I cannot speak too lightly of the constructive effort expended by Representative Wallace White and his committee associates in the study of radio needs and the preparation of measures to meet them. But until the present time I think we have all had some feeling of doubt as to the precise course which legislation should take, for changes have been so rapid and conditions so shifting that no one was ready to try to chart an exact course. I am glad that Congressman White and other members of the House and Senate Committees are with us in this conference. I am certain that they have a hearty sympathy with, and understanding of, the actual needs of the radio public.

To sum up, the major problems for consideration are, to my mind: (a) Is public interest paramount? (b) Shall we limit the total number of stations in each zone pending further development of the art? (c) What basis shall be established for determining who shall use the radio channels? (d) What administrative machinery shall we create to make the determination?

That, ladies and gentlemen, is all that I have to weary you with in a formal address. (Loud and continued applause.)

One great problem of all conferences is to secure an organization that will be effective and rapid in movement

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within the conference itself. Every representative here is here at the expense of both time and money, and I have felt that perhaps the chairman of these conferences is justified in taking rather positive action in the matter of organization in order that the conferences might get under way with their work.

We, in the department, have therefore worked out what we feel is at least a preliminary classification of the problems before the conference, and we have drawn up suggestions as to the constitution of committees for the handling of these problems, and we will suggest to you the constitution of those committees in their preliminary membership, or the shifting of those problems can be carried out in the course of the conference, that by some prearranged and established method of this kind we can advance the work of the conference for one or two days that would otherwise be spent in milling around.

So in that direction we have enunciated nine divisions among the problems which the conference will need in our view to consider; and I may say that if you have in your minds further problems, we can establish the machinery for their consideration. What we are endeavoring to do is to get under way. The first of these is the Allocation of Frequency of wave length bands. That is one of our old problems in every one of the previous conferences. Second, the advertising question. Third, licenses and classification; that is, classification for stations, questions like permits in advance of construction; listening for distress signals; license fees; duration of licenses; the question of operators for classification, and the necessity of knowledge of codes and methods; and in the fourth group of problems we have outlined here, operating regulations; power; time division; duplication of frequencies; rebroadcasting; removal from congested centers. The fifth classification refers to the Merchant Marine; general problems; assignment of frequencies to coastal stations; use of spark equipment and TR reports.

The second group of problems relate to amateurs. The seventh, interference, that is, interference from radiating receiving sets; maintenance of assigned frequency; harmonics and non-radio electrical interference. Eight, is the problem of legislation, and, nine, copyright relations to broadcasting.

There are some of these groups of problems which are not directly matters of governmental regulation, such as the advertising and copyright relations, but we have been urged to introduce them to this conference, and we do so in the sense of appointing committees who might make constructive recommendations to the industry.

Now we have set up these committees, and I will read to you the names that we propose for their preliminary membership. As I have said before, members of the conference who desire to join these committees should communicate with the chairman or chairmen of the committees or with the secretary of the conference. The committees obviously have all the authority in the world to add to their own membership. There has been no effort to limit the activities of the committees, but one general observation in their work I think is justified, and that is that we are here, six hundred delegates; but if we were to divide the six hundred into these six great committees, we would get nowhere. We must rest upon the representative committees at least bringing in basic reports, which we can develop as well, and therefore we cannot and do not find desirable that the committees should be too large. I have faith that in outlining the committees, making them geographical, distributing them over different groups as to listeners, broadcasters, manufacturers, and the press, that we were making at least a necessary start in committee construction and that as little additions to those committees as we could make would be advantageous. Of course I do not wish to be thought to be in the position of dictating to your organization, but merely acting in the hope that we can expedite the work.

Now, for the first committee on allocation of frequency of wave length bands, I have suggested as chairman, Doctor J. H. Dellinger of the Bureau of Standards. Doctor Dellinger has acted as chairman of this committee, I believe, for four years, and I have suggested as members of that committee Mr. A. R. Belmont, Lieutenant Commander T. A. M. Craven, Henry Field, W. G. H. Finch, Joseph Freed, A. N. Goldsmith, E. S. Harrison, V. L. Hogan F. A. Kolster, Nathan Levinson, George Lewis, W. V. Lovell, R. H. Manson, H. P. Maxim, I. R. Nelson, E. C. Raynor, E. B. Reid, Eugene Sibley, and W. A. Wheeler.

I am wondering whether we cannot save time by omitting the reading of the names of these committeemen in full, because I understand they are in process of being mimeographed for distribution, and if there is no objection, I will read simply the names of the chairmen, and you will in a few moments have in your possession the names of the preliminery set-up of the committees.

Committee No. 2, on advertising, we are suggesting Commissioner D. B. Carson of the Department of Commerce, acting chairman, with representation from all sections of the industry.

Committee No. 3, licenses and classification, we are suggesting Deputy Commissioner A. J. Tyrer of the Bureau of Navigation.

Committee No. 4, on operating regulations, we are suggesting General Charles McK. Saltzman, who is commander of our signal service division of the army.

For committee No. 5, on Marine, we are suggesting Captain Ridley McLean.

For amateurs, Mr. Hiram Percy Maxim; and on Interference, General George O. Squier, whom you will recognize as having been chairman of one of our committees in the past; and Committee No. 8, on Legislation, I am suggesting Stephen Davis of the Department of Commerce as chairman.

That comprises the list of committees and their chairmen. We are proposing that the various inspectors in the Department of Commerce shall act as executive secretaries of these committees. We have provided a room for the committee meetings and clerical service; and, as I say, I wish to make it clear again that those members of the conference who have something to present to the different committees should do so direct, and if they have a desire to join a particular committee, if they will communicate with the secretary of the conference or with the chairman of the committee, we will endeavor to arrange those matters.

There is one matter in connection with the copyright question that I desire to suggest before I complete the committee set-ups, and that is that I wish to make it clear that that is a matter that the Department of Commerce, or the Government, is not directly concerned with. It is a matter of copyright rather than radio, and while it may be said not to fall within the strict scope of this conference, I have been asked on a number of sides to name a committee to consider the problem. Since it is of primary concern to the broadcasters, I am naming on that committee representatives of the broadcast group who have been selected by the president of the Broadcasters' Association, and I have added a few public members of my own selection, and the committee so constituted will consist of twelve or fourteen members under the chairmanship of Congressman Wallace H. White, who I am in hopes may be able to keep peace in that committee. (Laughter.)

These committees are requested to meet at four o'clock this afternoon. In the mimeograph sheets that will be distributed to all of the preliminary set-ups of the committees, will be shown the rooms of the secretaries and all of the details, so that the committees can go into immediate action. If they follow the course of the conference hitherto, we, as a conference, will expect them to sit night and day until they have brought something to us worthy of debate. (Laughter.)

Now before we adjourn our general sessions, pending the committee report, I believe there are some questions that we could gain time, and be more effective, in a general discussion, more particularly as to the major questions which I laid before the conference this morning, and that is the whole question of control in number and character of broadcasting stations. I have, therefore, thought it worth while

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to formulate three questions which I would like to put to the conference and secure an opinion as the result of full and open debate, as a measure of instruction to the committee on legislation before that committee goes into such discussion. We will distribute these questions, mimeographed, to you in a few minutes, and merely, as I have said, in order to have something to debate and to hold the debate to rigidly, because with six hundred of us here we can spend the next two years in debate.

I have enumerated these three dominant questions of principle: The first is, Is it essential to limit the number of broadcasting stations in order to prevent further congestion? Second, If stations are to be limited in number, should the public interest, as represented by service to the listener, be the basis for the broadcasting privilege? And the third question is, Should regional committees, familiar with the situation and needs of their communities, be established as advisory to the Secretary of Commerce in passing upon applications for broadcasting licenses?

As I have suggested, we have outlined these few questions in order that we may have what I conceive to be the three phases of these problems for debate, and I would suggest to you in order that you may have a little time for general discussion and have consideration of this question, that we should adjourn the conference until two o'clock this afternoon. That will give you time to formulate somewhat your ideas on these questions, and to get better acquainted with the materials which we have laid before you to begin thinking out the changes which you wish to make in your organization set-up.

The Pollution of Our Streams

BY WILLIAM M. CHAUVENET

Every man who has learned to live decently has regard for the comfort of his neighbor. In the crowd it is no longer possible to keep the independence of solitude. Even if we are entirely selfish and are looking out for ourselves alone, there are certain laws of decency—certain sanitary and protective laws we must obey.

Rivers and streams, however small, are the natural arteries and veins of the land, supplying much of the life blood of vegetation. In addition to this, they support the fish life, a most important source of food.

Where there is no pure water, civilization becomes impossible. How vastly important it is, then, to protect our streams from pollution. Never should the smaller streams and rivers be used as sewers, nor as the dumping place for organic and vegetable waste. This practice is common in many parts of Missouri, where tomato canning factories are in the habit of dumping their refuse into the nearest stream. This should be stopped. The decomposing of such vegetable refuse gives rise to certain organic acids which are poisonous to fish as well as to plants, and are very dangerous to man.

Some of the worst epidemics of history have been due to polluted waters.

Civilization at its best might be defined as a decent consideration of the neighbor.

Sooner or later all these uncelan dumping practices must be regulated by law. Why not be among the first to stop such carelessness and protect your own streams for your own good? Most men are willing to play fair and to work fair, but the man who dumps upon his neighbor the refuse which he is unwilling to care for himself is doing neither the one nor the other. Dig the vegetable waste from your canning factory back into your fields. It will enrich them and at the same time save our beautiful little rivers from poisonous pollution.

NEWS AND LETTERS

Among the Saints of England

When the literature came through from headquarters in reference to the representative of the local bishopric assisting the district presidencies to broadcast the matter of the Graceland College endowment fund, we felt somewhat concerned over the whole matter, and, as it had been requested that the mission supervisor also act in consort with these brethren, we were wondering how it could be made possible for us to have personal contact with the Saints, seeing that the funds of the treasury were very low, and we could not see any possible way of putting our desires into effect until the Lord opened the way for us.

Brother and Sister H. E. Walker of California had been over to this country on a visit and, to enable them to see the country more fully, had purchased a motor car. About this time they returned to the States and by arrangement left their car for our use; so on September 18, Brother Abel Hall, who had been lecturing in Leicester, came down to London to take hold of the car, and upon his suggestion Brother and Sister Foster journeyed along with him back to Leicester, where Brother Hall had still another week's lectures to deliver.

A plan was quickly drawn up to call at as many branches as possible in the mission by means of the car; so, leaving on Saturday, the 19th, we arrived in Leicester for tea about six p. m., where we were enthusiastically received by the Saints.

It was arranged that after the close of Brother Hall's lectures a social evening should be had on Saturday, September 26, with the understanding that during this social Brother Foster should be given time to speak upon the Graceland College endowment fund. Brother Foster spoke for thirty minutes, with the result that the Leicester Saints have made up their minds to meet not only their quota of £3, but to exceed it four, if not five times. We wish them every success.

We passed on from Leicester on September 28, making our way to Manchester. Here we attended the conference of the Northern District, which was held in the new church at Beresford Road, Manchester. These people entertained the conference right royally, and it was evident on the Saturday night that the Spirit of the Lord was present. This was the last business meeting attended by our deceased brother, Elder Joseph Dewsnup, and as he sat behind us speaking to us upon the matters that were upon the floor of conference, we were not to know that this was the last time he would ever take part in the business assemblies of the church.

Sunday morning the Saints met at half past ten, when Brother Foster addressed the assembly upon the financial law of the church. In the afternoon at half past two a splendid fellowship meeting was held, and in the evening, at half past six, Brother Abel Hall spoke to a capacity house. We were favored upon this occasion with two duets rendered by a lady and a gentleman from a neighboring church.

The catering at this conference was excellent, and it was

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noticeable that everything was done with order and respect. The tables had been laid in the new schoolroom adjoining the church, and all our services were free from noise and bustle. Immediately after each session was over we were asked to adjourn into the schoolroom; the church door was locked; we partook of our repast, afterwards entering into church about fifteen minutes before the time for service. This itself seemed to breathe peace into our souls.

By agreement with the presidency of the Northern District it had been arranged for us to visit the following branches: Warrington, Farnworth, and Wigan. We visited Warrington on Monday, Brother Foster being the speaker; and thanks to the efforts of the branch president, Elder W. H. Chandler, the meeting was brought to a successful climax, the Saints there commencing right away to give contributions. Another success.

Not only did we feel that the Lord was with us, but also we felt the power of the opposing forces. It seemed that we were being prevented from doing our work, particularly when starting out for Farnworth on Tuesday. We had traveled two thirds of the way by electric tramcar from Manchester when suddenly we stopped. Something had gone wrong with the overhead wires, and sparks a foot long were dancing around; wires were spluttering fire as they met; and the whole tram became enveloped with electricity. So we decided to step out (we thought too much of ourselves to stay for electrocution).

The tram remained sationery for about fifteen minutes, with no chances of its moving, so we decided that our best course was to walk the remaining three miles. Our time of meeting was 7.30 p. m., but we arrived eventually about 8 p. m. It was intended that Brother Foster should address the Saints, but he was overdone (his feet and disabled leg giving him pain after the walk), so the task fell upon Brother Hall instead. Brother Hall gave a fine address on the college and its relation to the church and the world, which caused the Saints to have a new opinion of the work of the church college. We believe we succeeded in convincing the Farnworth Saints of the responsibility resting upon the members in the British Isles.

Wigan was our next destination for the following day. Brother Foster was now feeling much better and talked to the Saints here along the line of finances, introducing the topic of the Graceland College endowment fund. The Saints became enthused after Brother Hall and the branch president, Elder Arthur Smith, had also spoken along the lines of the college. Before we left, some of the Wigan Saints had already pledged two thirds of the branch quota. We were very grateful for this, especially when we remembered that the major portion of the Saints here are poor. We feel that their blessing will be all the greater.

The following day we traveled by our motor car to Bradford, Yorkshire. By this time Brother Hall evidently seemed at home at the wheel and accelerator. The Saints met us with that same spirit which had been manifested by others on our trip. Brother and Sister Foster were pleased to meet these good folk, for they have heard much of them but never met before.

Success along our line of duty seemed to have followed us so far, and it did not fail us at Bradford. After both of us had talked on Graceland—its work in and out of the church—the branch president took hold of the situation and after the meeting was over was taking pledges and subscriptions.

We had arranged to leave early the following morning, but the chance was given us to have a peep inside a Yorkshire weaving mill, so we took the opportunity and were shown round a part of the mill where Sister Emily Aldridge, sister to the Bradford branch pesident, Elder G. H. Aldridge, was employed. Each worker has to attend two machines, and the noise was almost deafening. Quite a number of the machines we saw were making up suitings.

Arrangements had been made some weeks ahead for both of us to attend the Midland district reunion, which convened on Saturday and Sunday, October 10, 11. The district president, Elder J. E. Meredith, had invited us, so we set out from Manchester for Clay Cross on the Saturday morning, but circumstances were such that we did not arrive until 10.30 p. m. Everything seemed to prevent us from getting there for the opening at 6 p. m. We did not see the program that had been arranged for the Saturday evening, so had to be content with the one day's Sunday services.

The Saints had been asked to fast from the morning meal, and those who were at the prayer service had obeyed this request. The meeting was a spiritual one—a good beginning for the day. The next was preaching service, and the district presidency had arranged for three priests, one from Sutton-in-Ashfield, one from Birmingham, and another from Clay Cross, to address the Saints. In the afternoon the local Sunday school met. We were not privileged to be present, having been called away to another meeting. A fellowship service followed, when quite a number of the assembly testified to the goodness of God. Brother Foster was scheduled to address the members at the evening service and spoke on the financial law.

Upon our returning to Manchester, we learned from one of the brethren of the death of Elder Joseph Dewsnup. As we were in Manchester we called upon the widow of our brother, and although suffering from this severe blow we found her keeping up bravely. The next day had been set aside for the interment, so we followed the mourners and saw our brother laid to rest. Only three months before, he was the officiating minister at the burial of Elder William Spargo of Wigan, another stalwart in the army of the Lord; we little thought he would be the next one we should see laid in Mother Earth.

Our plans were to go on to Leicester the following day, making our way to Gloucester, then on to the Wales district conference, scheduled to convene in Llanelly. We had then planned to go on to Exeter, where Brother Hall had made arrangements to give three week's Book of Mormon lectures. Our plans were shattered for Brother Foster contracted a severe cold that compelled him to take to his bed for nearly two days. We were forced to change our itinerary, so decided to take a trip to Sheffield for the Sunday and visit the Saints. We did. We found Brother John Austin and a few others still holding fast to the rod of iron. This was the first time for seven years that Brother Hall had visited Sheffield, which place, by the way, is the home town of Brother Foster. We stayed the night at his mother's house.

Upon seeing us, Brother Austin invited both to take over the meeting, Brother Foster in the chair and Brother Hall the speaker. Brother Hall gave them some encouraging facts as to what the Lord is doing in the British Isles; he spoke to them of the little band of people in Bradford, Yorkshire, and how the Lord brought them into the fold; of his experiences in Wales particularly in regard to Cardiff, where, the Lord has said, there are some who will come into the kingdom. (At the time of writing we learn eleven souls have recently been baptized in Cardiff.) We believe the Sheffield Saints were encouraged to go on, and Brother Hall promised to visit them again with his three hundred lantern slides on the Book of Mormon.

After the meeting we learned of Sister Arber having damaged the ligaments of her leg through falling downstairs, and we were asked by Brother Arber to visit her. We were also requested by Sister Harrison to pay a visit to a cripple friend of hers, one who had been in bed no less than nine years with paralysis of the legs. Hands were laid upon her in the name of Jesus by Elders H. Sykes and Hall, and two other prayers were offered on her behalf.

We called upon Sister Arber the next morning and found her cheerful, although she had had to take to her bed. We spent a pleasant hour or more with her, her daughter Doris, and Brother Arber, and then had to return to the home of Brother Foster. We arrived back in Manchester after having traveled over the top of the Backbone of England; the car had to climb and keep on climbing up hill quite a number of miles over what is known as the "Snake," and truly

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it is. We had to give the car a rest near the top, and here it was Brother Hall had to go down into a deep ravine for water, clinging to the grass on the sides all the way. For miles we could see nothing but moorland.

Our trip was coming to an end sooner than we anticipated. We intended setting out on the Tuesday, making our way to Exeter, but correspondence from several sources, obstacles that seemed to come in our path, our purpose seeming to be frustrated no matter what we tried to do, everything going not the way we wanted, until finally we decided to get to London, where some business arising out of the correspondence referred to was to be taken up by Brother Hall.

Thus ended our five weeks' trip amongst the Saints; the conclusion to an experience that we will never forget, for the associations of the Saints and the blessings attending our work have been such that we can truly say the Lord has been with us.

ABEL HALL.
J. W. FOSTER.

President F. M. Smith Visits Oakland

What has been said by old-timers to have been the best series of meetings ever held in the Oakland Branch was made possible by the recent visit of President Frederick M. Smith and the loyal cooperation of Saints from all over the district.

When the officers of the Oakland Branch learned that President Smith was to attend a number of young people's conventions in the Northwest, they wired him an earnest request asking that he include Oakland in his western itinerary. His reply that he was changing his plans in order to be with them was a source of great joy, and immediately invitations were sent out to all the branches asking them to share in the "feast of good things."

The committee having the matter in charge, anticipating the size of the crowds, not only increased the seating capacity of the church for the Friday and Saturday meetings, but they secured the ballroom of the Oakland Municipal Auditorium for the Sunday services. The committee judged well, as the houses were crowded to hear from our leader.

The President was at his best throughout the entire series, and he can never know the great good his sermons and visit have done in strengthening the work in this part of the vineyard. By his "straight from the shoulder" utterances on matters vital to the establishment and redemption of Zion, he has convinced even the most skeptical that he has the true vision necessary to bring about the culmination of all things spoken by the prophets of old and of latter days. Those who were in doubt as to his position on the immaculate conception, the resurrection, and atonement were pleased to learn that he stands with his illustrious predecessors in the prophetic office. His belief that true religion and true science go hand in hand was strengthening to others who have met some opposition in the study and exposition of certain true sciences, while acting in the capacity of ministers. His five sermons were truly food for thought, and questions asked in the afternoon meeting Sunday were evidence that the Saints are reacting splendidly to the social program of the church. The Saints are intensely in earnest and want to go forward, and under the leadership of such men as President Smith and his associates in the various quorums they will rally to the call of the church.

Many expressions of appreciation for his sermons have been heard, and it remains for us to show our gratitude to God and his servant by showing our faith by our works. If, as a result of this visit, the Saints here are not more zealous, more constant, and more fully consecrated, we shall be greatly disappointed. Time alone can tell the inestimable good which his advice and council have done us.

Sunday, the 8th, was truly a gala day, and Saints from almost every branch in the district were in attendance. Some who were not there expressed their disappointmnt by letter in being unable to be present. It was a blessed sight to look over that large audience and notice the excellent attention which the Prophet commanded of all. It was the first opportunity for some, and they were truly appreciative of it. Two professors of the University of California were present at the morning service, and they expressed great pleasure in hearing President Smith. Yes, the gospel appeals to all, be they men of learning or otherwise. A cafeteria lunch was served by the sisters at noon, and all were more than pleased with the service.

The local and visiting priesthood rendered valuable service in assisting according to their various callings. The work of our choirs was truly appreciated, and their special numbers added greatly to the success of the meetings. The Saints were very generous in their contributions toward defraying the expenses incident to the meetings.

November 6, 7, and 8 will long be remembered by the Saints of our community.

V. B. ETZENHOUSER.

OKLAND, CALIFORNIA, November 17.

Bishop Carmichael Visits Chatham District

Bothwell, Ontario, November 17.—We have just passed through the Graceland endowment-stewardship drive, and although no definite reports have been handed in, we expect Chatham District to go over the top. Windsor is the first branch to pass their quota, and they are not done yet.

We have appreciated very much the visits of Apostle M. A. McConley and Bishop A. Carmichael to our district. Brother Carmichael visited Bothwell anniversary services, at which were quite a number from other branches of the district. Many kindly remarks have been made as to his efforts. He also visited Chatham, Windsor, and Sarnia, from each of which we have had good reports.

Good work has also been done throughout the district by Missionaries B. H. Doty and John F. Martin. It is good to see our men going out with something definite along the line of stewardships, all able to speak the same thing.

Things are moving quietly here, and we trust surely and sanely. There is a deal of work to do, and few feel disposed to give a great amount of time.

We have just had several anniversary services, but attendance has been affected by wet weather and bad raods.

The passing of Sister Thelma Anna Brown, of this district, on October 28, has been felt as a keen loss. About two weeks previous to her death she graduated as a nurse from the Sarnia General Hospital. She had suffered from diabetes for more than a year, and while her case seemed hopeless, she bore her trial so patiently and cheerfully that her death was unexpected so soon. She always had a smile for everyone and endeared herself to her acquaintances. The matron of the hospital and a group of ten nurses attended her funeral, although it was held seventy-five miles away. Six of her graduating class acted as pallbearers. Sister Brown was the daughter of the late Samuel Brown, who was for forty years a missionary. Her mother also passed over several years ago. She was laid to rest beside her father and mother in Blenheim Cemetery. She leaves four brothers and two sisters. The funeral sermon was by Bishop John C. Dent.

Fifty-two of the one hundred and seventy-five pledge cards issued have been returned, with a total of eight hundred and sixty-three dollars, averaging sixteen dollars per contributor. We would like our readers to note carefully the above list, and if we have overlooked your name please call our attention to it. From week to week the *Pilot* will issue contributor's names as they are made known to us. All contributions are being turned to the treasurer, Oran J. Barr, who will handle in the designated manner as per instructions from the Presiding Bishopric. It is gratifying to note that friends of the Latter Day Saint Church are among the names listed this week. Others who have not yet been solicited please see the committee—Oran J. Barr, Ed. Lowe, jr., or Jay E. Keck. We expect a score of cards next Sunday from the Sunday school children.—*Saints' Pilot*, November 18.

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Pensacola, Florida

The stewardship plan, plus the endowment fund, has been our theme for study. We have oversubscribed the quota assigned us, and more is coming in. If all the Saints could only catch the beautiful vision, surely we could hasten the redemption of Zion.

District conference was held here October 7, and a good representation was had from the different branches. On Sunday the church was dedicated, with the main sermon by President F. M. McDowell. Brother T. C. Kelley offered a beautiful prayer. A history of the church work in this part, from the time the gospel was first preached until the present time, was given by Sister L. J. McBride. The whole program was very good.

The dedicatory service was preceded by an early morning prayer meeting, and the sweet, peaceful influence of God's Spirit was felt by many. District President A. D. McCall was one who was deeply touched when Brother McDowell commended him for his humility and service, telling him God was pleased with his efforts. Many pledged their lives for more diligent service in the future.

A basket dinner was enjoyed by all, then the afternoon service was given over to raising the endowment fund. Two were baptized later in the evening.

The evening service was mostly for the young people, and Brother McDowell's interesting way of admonishing and encouraging the young was well received. Brother McDowell entertained the young folks again Monday night at Sister McBride's home, where he had them playing games and thoroughly enjoying themselves until time to depart.

We have been greatly blessed in our efforts to serve the Lord, until it seemed that sunshine reigned supreme. But sometimes we are overtaken by the dark clouds, and thus it has been with Brother and Sister Hollis Sandiford. Sister Sandiford had been very ill for several weeks and had just begun to sit up when they first noticed that their beautiful child, who had been the very picture of health, was suffering from kidney trouble. All was done for her that was possible, but it developed into acute Bright's disease, and she died November 2. She was five years old and was of such a lovely disposition that many called her a little beam of sunshine. We hope that the dark cloud of trouble that has been overhanging this home will show its silver lining, and that by all they are called upon to endure these dear people may be drawn closer to God.

Brother McDowell has promised that if we build a nice brick church he will come back to help dedicate it. We wish him to keep his promise in mind, for our work has grown to what it is, and real determination is back of it now. We may need him again in a few years.

A character Halloween party was given at the home of Sister McBride to help increase the endowment fund.

An Appreciation From Palestine

JERUSALEM, PALESTINE, October 26.—I wish to express if possible some of the pleasure I have had in reading President F. M. Smith's letters in the HERALD. I was interested in all of the letters, so if I ever get to see any of the reunion grounds they will seem familiar. At least I shall not feel myself a stranger. These letters also show the busy, useful life our President is leading and make us feel to ask God's blessings upon him continually.

I begin to feel that I would like to get back so as to be able to attend some of the good gatherings of Saints. I am thankful I had the privilege of attending one General Conference and three reunions when in America, so I can better understand and enjoy the write-ups of such gatherings.

I am glad to hear of the progress of the church and wish there could be an awakening over here. May God help us all to be faithful and diligent to the end.

Box 290. MARY J. FLOYD.

Fall River, Massachusetts

November 15.—During the past month the sermons have all been on the stewardship plan and the Graceland endowment. The local speakers have been Pastor James W. Heap, Elder John E. Rogerson, and Priest Alma M. Coombs.

November 1, Elder W. A. Sinclair, wife, and eldest son, of Boston, were present. After the sacramental service, which was well attended, Brother Sinclair spoke on the Graceland endowment, making the plan clear to all. Nearly all are willing to assist, and the church can count on Fall River to do its part. The committee plans to hold a supper or entertainment each month. The first supper will be November 21, with a musical program following.

Wednesday evening, November 11, Apostle Paul M. Hanson and Patriarch Richard Baldwin talked on the Graceland endowment. A number of pledges were signed.

Brother William Baldwin, wife, and sons went to the dedication of the church at New London, Connecticut, November 8. Brother Paul M. Hanson was also there.

Elder Franklin S. Dobbins, of Jonesport, Maine, is in Fall River at the present time. He has preached once, and it is hoped he will speak often. Brother Dobbins is on what is known as the boat train running between Boston and Fall River, connecting with the New York boats.

Brother Edward H. Green was ordained a deacon November 8 at the evening service, by Elders F. S. Dobbins and J. E. Rogerson. Deacon Alma Coombs was ordained a priest at the Attleboro conference October 25.

Sister Margaret Slater and children of New London are at the home of her mother, Sister Brindley. It is expected that an operation will have to be performed on little Marion, as she is suffering from an infection in the face around the eye, caused from the whooping cough. She has been administered to.

The Department of Women is busy making articles for the Christmas sale. The Christmas offering is never forgotten. Candy and calendars are being sold as one source of profit.

Sister Margaret Henderson, of the primary department, gave paper cameras to the children, in the back of which is a supply of pictures with verses. A prize will be given the child bringing in the most money from taking photographs of his friends.

New Westminster Branch

CENTRAL PARK, BRITISH COLUMBIA, November 11.—Since our last letter to the HERALD we have been very busy. Soon after arriving home from our district reunion the Department of Women was well occupied getting ready to have a dining tent at the fall festival which started September 7 and continued for one week, giving both the brothers and sisters who were willing an opportunity to work.

We were pleased to welcome Sister Sargent and Brother Stratton of Kansas City, who spent one Sunday with us, and all felt encouraged by their visit. We would have liked to have them stay longer.

As it is hard to locate Saints in the cities, we might say that in Vancouver the Saints meet in the ten hundred block on Broadway East. Prayer service is held Wednesday night at eight o'clock, Sunday school at ten Sunday morning, prayer meeting at eleven, Department of Recreation and Expression at six in the afternoon, with preaching at half past seven. The New Westminster hall is located at 713 Carnaroon Street. They have prayer service Thursday at eight o'clock, Sunday school at one o'clock, prayer service at two, Department of Recreation and Expression at a quarter after six, and preaching at half past seven. I am sure the Saints of either branch will be pleased to welcome any visiting brothers or sisters.

District President M. Cook was with us for two weeks and held meetings each night. While the attendance was disappointing, those who did attend considered their time

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well spent and hope to hear some more of Brother Cook's good sermons.

Some of us also had the pleasure of attending the first young people's convention to be held in this district, at Seattle. We were fortunate in that we had Brother F. M. Smith with us. He certainly was kept busy while there, but many things were made plain by him, things that had troubled the Saints. All felt a greater determination to go forward and put into practice the laws God has given to govern his church. MAE COBURN.

Vinal Haven, Maine

The Saints here are very much interested over the Graceland College endowment and have pledged liberally, feeling in their hearts that this movement is the door being opened for the establishment of Zion.

Brother Richard Baldwin was here and spoke in the interests of the drive for money, and there was a wonderful spirit present during his stay over the week-end. The Saints were wonderfully blessed. The reason is that Brother Baldwin was here and held a series of meetings one week before convention.

Brother Archie Beggs does the preaching Sunday nights, and Brother Floyd Young and William Candage Sunday forenoons.

The Sunday school is progressing under the leadership of Sister Elizabeth Barton, and we have a junior Sunday school in the branch.

Conference was held here in Vinal Haven October 11 and 12, and there was a good attendance considering the bad weather. Richard Baldwin was the only missionary able to be present because of there being no means of transportation to Vinal Haven.

We hope the Saints are all interested in the Graceland movement and feel the spirit of the drive. We are wishing for Zion to become a reality.

P. R. Burton in Santa Ana

Lots of news this month. Santa Ana seems to be girding herself for greater things. On October 20 the Department of Women began meeting again under the direction of Sister Lottie Calkins. Sister Rosa Tier of Los Angeles, district superintendent, met with them to instruct and encourage them in their work. They are taking up the study of the care of the sick.

On the evening of October 30 the Saints, led by the young people, met in Brother Calkins's barn near El Modena and had a real spooky, but nevertheless enjoyable, Halloween party. Prizes were given those who could not be recognized in their costumes, lively games were played, spook dens were visited, refreshments served, and a happy lark enjoyed by all. Brother and Sister Sutherland from Watts were among the visitors, and welcome.

The stewardship-endowment drive has come and gone, and Santa Ana, though greatly handicapped, has tried to do her part. Street paving, insurance, heavy local expenses, and district assessments all ran competition with the drive. Naturally there were those who felt that the local demands should claim first attention; some were unable to help, and others, good Saints too, felt they could not conscientiously do so. Nevertheless two thirds of our quota of $940 has been pledged, and we feel that we have done the best we could.

Graceland supporters here, and those interested in the establishment of stewardships, are thanking God in their hearts for the way the members all over the church are more than going over the top with their quotas and rolling up surpluses. Surely this is the spirit that will establish Zion! Surely the day is dawning when the hopes, faith, prayers, and songs of our fathers concerning Zion are about to be realized!

We had two very interesting talks on Graceland by Graceland students. Miss Leona Rabe though there but a short while, is very enthusiastic in her praise of the little church college in Lamoni. And Sister Bertha Ball came from Los Angeles on November 8 to zealously boost our college.

And now who's who in Santa Ana? Our big brother, P. R. Burton. One November 2 our Irish missionary just dropped in on us, unannounced and unexpected; and the next evening, backed by his stereopticon and charts, he began thundering the old Jerusalem gospel, the marvelous work and a wonder, to the pews of our church. Of course a few Saints were present. Sunday morning fifty-eight heard him, and all sensed the presence of the divine Spirit. Sunday evening (they say California Saints don't go to church Sunday evenings) seventy-two were there. The Saints are awaking to the fact that a true preacher of the true gospel is here to be heard, and they are hearing the message with increasing interest. Last night two fine, young Spanish girls asked for baptism, the first fruits of the series, and we are expecting more to follow the example of these two young ladies, both English and Spanish. Brother Burton seems to have found the key to unity, and that is the preaching of the everlasting gospel; truly he is helping us to gird ourselves for greater things.

Parkersburg, West Virginia

November 24.—Several from here attended our district conference at Clarksburg, West Virginia, September 12, 13. The conference was well attended, and we had a very good one. Some from this branch were elected to district offices again. Sister May Griffin was sustained as district superintendent of the Department of Women, also as publicity agent. Mabel Smith was reelected district secretary-treasurer for both the Sunday school and church. Harry Smith was reelected Sunday school superintendent and sustained as bishop's agent.

At our branch business meeting September 4, Elder Baronet Beall was elected branch president for the year. Sister Desde Beall was elected Sunday school superintendent. On September 27 all the new officers made a talk and expressed themselves about the work they were going to try to do while in office.

Elder C. W. Clark of the First Columbus (Ohio) Branch was here for prayer service September 16 and then preached for us the following night. It was his first visit with us, and we were very glad to have him with us.

Brother Carl Wirth, of Madison, Wisconsin, was in our city Sunday, October 11, attended our services and spoke for us at the eleven o'clock hour. He said it was his first attempt to speak, and we thought he did real well.

The Graceland College endowment fund campaign was observed in this branch November 1 to 15. The branch president was chairman of the committee, and the solicitor acted as secretary. Three other members were on the committee, and an effort was made to see every member. Our quota was $150, and to date we have $190 and hope to get $200.

Our Sunday school held a very successful Sunday school institute November 22. It resulted from a meeting held by the superintendent and teachers of the school. It was held to try to arouse interest among some who had not been active in the work. Members were visited or written to, informing them of what we were going to have and requesting to be present. We were fortunate in having our district president, Elder C. W. Germon, of Morgantown, West Virginia, and Elder Thomas Newton, conference appointee, with us that day.

Elder Germon came in time for our prayer service on Wednesday night, and arrangements were made to have preaching on Thursday and Friday nights, and a priesthood meeting on Saturday night. Brother Germon spent the day in visiting the members, especially those who have not been very active in the various meetings of the branch. I am sorry to say that we have several of them, but hope some will become more active as a result of our efforts to build up the work here.

We planned an all-day meeting for November 22, starting

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with prayer service at half past eight with a goodly number out. The Saints had been asked to come fasting and praying that we might have a good spiritual service, and we did. Brother Germon spoke in the gift of prophecy to the Saints, admonishing them to come up higher and to banish from their lives some of the things that were not pleasing in His sight. We were told the old dilapidated walls of the hall we used were blessed because of our presence. We have used this hall since the work was opened up here, about this time of the year in 1917. We were told that there were many precious souls in this place to hear his gospel, and that his people should let their light so shine that it would attract people to his work. Five of the Saints present were spoken to, and two were designated to occupy in the priesthood if they would prepare themselves for the work. One of the brothers spoken to had all arrangements made to leave that day to go away to find work that would take him and family away from here. He was told that the Lord wanted him to remain here and help care for his work in this place. We do not have a full set of officers and for some time have lacked those holding the priesthood to care for the work. The brother before mentioned had been away for about a year and one half and had been directed to return to this place as he could be of great assistance in the work here.

Following the prayer service the Sunday school was called to order and the minutes prepared, and the session turned over to Harry Smith for institute. This was our first attempt to hold such in this branch. The standard of excellence adopted by the district for the schools calls for one session each quarter. We were trying to comply with it. About two hours were occupied by those taking part, and all had their parts in good shape, showing that they had studied and prepared. Sisters Mabel Smith and Dolores Bunner played two violin duets very nicely. The parts taken and discussed are as follows:

"The purpose or goal of the Sunday school," Harry Smith.
"The Sunday school a stepping-stone to the church and kingdom of God," Desde Beall.
"The aim of teaching," C. W. Germon.
"The Sunday school and missionary work," Thomas Newton.
"Teaching the beginners," May Griffin.
"The origin of the Sunday school and its relation to the church," Baronet Beall.
"The work of the secretary," Dolores Bunner.

Those taking part were well qualified to discuss their topics, as it was pertaining to the office they are filling in the work. We were very well pleased with our first effort and hope to have another next summer and invite the other schools of the district, as was done at the Clarksburg Sunday school in July.

Elder Germon preached again at night, using the ten point test of self-examination as to our standing in the work, as was suggested by Brother Floyd McDowell at Kirtland reunion this year. It made us stop and think seriously and realize that we have much improvement to make before we can qualify one hundred per cent. This was Brother Germon's first visit with us since being elected district president, and we feel that much good was accomplished. We hope that we can follow it up and profit by his visit among us. His work took him home Monday morning, but Elder Thomas Newton is going to stay with us this week.

"I have enjoyed reading the HERALD the past year. It is now a pleasure to sit and read the articles of the brothers. Did I say *sit?* Well, sometimes I read standing in the subway or on the elevated trains, and enjoy them just as much. After having gone over the top in war, it is inspiring to read of going over the top in peace. Let the motto for 1926 be "Every member a steward." Here in the East we long for Zion's establishment too."—Louis J. Ostertag, Philadelphia, Pennsylvania.

Strong for Church Policies

BROCKTON, MASSACHUSETTS.—We are glad to report at this time that this branch has exceeded its quota of the endowment fund by one hundred dollars. When the drive was first begun here, prospects were very doubtful as to whether our quota of $1,008 would be realized. But one never knows what can be done or what can be accomplished until an effort is put forth. Thank God the endowment for Graceland shall be raised, and Zion shall be a reality.

Our branch is strong for the policy outlined by the general church. The spirit of progress is being felt here in all our activities. Surely this work is going on under the able direction of Brother F. M. Smith. The Saints here are praying fervently that the Lord will lead and direct him in his endeavors to do his duty.

Patriarch Richard Baldwin and Apostle Paul M. Hanson paid us a visit recently and explained the benefits of Graceland College to the church.

We sincerely hope and pray that the work in all parts of the land is going ahead in leaps and bounds.

Brother J. W. Roberts was recently ordained to the office of elder. Brothers Harold Garfield and Donald Crowell were ordained priests at the last district conference.

Brother Roberts was elected to be our pastor for the coming year, filling the position that was held so nobly and faithfully by Brother E. L. Baker, serving over a long period of years.

We feel that God is with us and has blessed us with everything we need. Let us pray that the spirit of consecration will awaken us to our responsibilities.

Sister Chase Busy in Hawaii

(A letter to the First Presidency.)

I am enjoying my work here among this people very much, especially with the Department of Women. We believe we see advancement. We are now in coordination with the branch for the first time. Our Sunday school, Religio, and all departments have the one treasurer and often do all their business in one general meeting. We are glad that while on the mainland we took advantage of the splendid recreational course offered by Graceland. This people greatly appreciate and are very active in sports, games, and anything on this order. We have, as yet, not been able to interest them in special study courses except as we give them Bible and Book of Mormon normal work, about fifteen minutes Bible normal just before closing Sunday school, and Book of Mormon normal same time in Religio. We present this latter with use of maps and blackboards furnished by our late dear friend, Lucy Resseguie, we all loved so much. I believe they, and all of us, are getting good from this as all seem to be interested. The fruit, flowers, and climate are delightful. Come and see. Sincerely,

HILO, HAWAII, November 6. MRS. A. M. CHASE.

Resumes Gospel Work With Good Spirit

During the past ten days I have been holding meetings in Springerton, Illinois, with good success. This is one of the places where I did some of my best missionary work when I was under general church appointment, and I was glad to feel the old spirit with me as I presented the truths of the gospel.

Before and immediately after the recent General Conference I was considerably troubled over the difficulties within the church, and since I could not agree with the document on church government which was adopted at the conference, I sent my name to be signed to the protest being made by certain of the brethren. However, further thought on this matter has convinced me that since I have accepted the commission to represent the Lord and the church I must preach an affirmative gospel, and must not seek to tear down that which has been adopted by the body. I am therefore

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determined to do all that I can to build the faith of the Saints in the work of God, and have asked that my name shall be taken from the protest signed at Independence.

The many stories which have been circulated against the President of the church have to some extent destroyed my confidence in him as an officer, although I always recognized his integrity as a man, but I have now determined that I will give him the assistance of my prayers and exercise that charity which thinketh no evil. It seems to me that it is this way I can help him to be strong for the tasks which come to him, instead of making his task harder to perform.

My faith in the ultimate triumph of the truth is as strong as ever, and I want to continue to do my part for the advance of the cause of Christ. Your brother in the gospel,

L. C. MOORE.

SPRINGERTON, ILLINOIS, November 24.

Mallard, Iowa

November 19.—We have all been very much enthused over the Graceland College endowment drive and have been very anxious to raise our quota, as we do not want to see our college an uncredited one. We will also be pleased to see the stewardship plan move forward as it should, and we know it will take the help of every one of us. We pray earnestly that God will bless the leaders in faith, wisdom, knowledge, courage, and strength, so they will be able to work as they should.

Seven members of our branch attended district conference at Dow City and were much strengthened by the spiritual help received. We all receive new light and courage to help this great work along, by attending such meetings.

The Department of Recreation and Expression held a Halloween party at the home of Sister Kolarish the evening of October 30. Games were played and lunch was served, after which all returned home, feeling they had spent an enjoyable evening.

November 1, at eleven o'clock, we had a very fine Graceland College program. Brother and Sister Peterson and family, and Sister Person and family from Manhattan were visitors on that date.

Brother and Sister Edwards were visitors November 8, and Brother Edwards was the speaker at the morning service. November 10 and 11 Brother F. T. Mussell was here and gave some very fine talks on college and stewardships.

The juniors of the Religio gave a fine explanation of the Word of Wisdom by chart on November 13.

Nauvoo, Illinois

November 25.—Sister Ida Stevenson, wife of Frank Stevenson, passed away last Sunday evening, at her home near Adrian. The funeral was held at the Rock Creek Church, Brother Berve officiating, and the Nauvoo Saints assisted with the music.

A community Thanksgiving service is to be held at the Methodist church on Thursday morning, and Brother Berve will preach the sermon. Our pastor is a very busy man; he is holding a special series of meetings in Montrose and has assisted in installing a furnace in our little church. This furnace was made possible by the Department of Women, who have largely financed it. A surprise donation party was given our pastor and wife by the branch soon after their return from their vacation.

The Wednesday night prayer meetings are being held in the home of Brother L. H. Lewis during the winter months.

Brother Heber C. Snively and family have located in the Nauvoo House temporarily. This active family is proving a valuable asset to our branch.

Sister Irene Layton is home from Graceland College for a two weeks' rest.

Our three Graceland boys, Oscar Ourth, Gomer Snively, and Bertram Lewis, are home for Thanksgiving. A dinner is to be given in their honor at the Lewis home by the Lewises and Sanfords. The young people are planning to make the boys' stay as pleasant as possible.

The original program given in Religio on the theme of Graceland met with a splendid response. Brother Berve arose at the close and said he felt as though he were at Graceland, for he sensed the same consecrated spirit, and under its inspiration confirmed again the promises that were made to the young people a short time ago. Sister Florence Sanford composed the words and music for a college song, which was sung by a group of girls as follows:

Graceland's Call

You can hear the voice from round the world
As they answer Graceland's call;
When she asks for the help that we can give
To keep open Graceland's hall.

Chorus:

Dear old Graceland's doors are open to-day,
And they shall always open stay,
For we all will give our help untold,
For the Blue and Gold.

There is where we learn to work and play,
And live the best we can;
That we all may be ready to do our share,
To help in the stewardship plan.

Kansas City Stake

Central Church

That which was apparently forbidding in way of weather was dispelled by a break in the clouds, and the sun began to shine along about eleven o'clock, when our thirty-sixth quarterly stake conference convened. However, the weather had no dispelling effect upon those who attended the conference, as from the Sunday school at 9.30 to the close of the evening service, and also the business session which occurred the evening of the 16th, there was not a thing discordant during the entire period.

At the 11 o'clock preaching service, Stake Missionary William I. Figg dispensed the word, using as a basis for his sermon, "What manner of love the father hath bestowed upon us." He had good liberty in his effort before an appreciative audience that filled the church. At the same hour a service was held for the junior members of the stake.

At 2.30 the young people's social service was held in the I. X. L. room and was reported to have been an interesting and lively meeting.

At the same hour the regular social service was held in the main auditorium and was replete in the manifestation of the Spirit in prayer, song, testimony, vision, and prophecy. Following these two meetings, the men of the stake were addressed by Cyril E. Wight on the importance of "preparation," which was well received. In the main auditorium the Department of Women were addressed by Sister J. O. Worden, and this was reported to be a very timely discourse.

At 7.45 Elder J. A. Tanner was the speaker, his effort very appropriately closing the day.

The business session held on Monday night was interesting from the standpoint of the character of business done. The presidency's report, which was quite lengthy, was full of splendid suggestions. The report of the bishop showed cash on hand April 1, $1,652.35; received since, $35,974.07, making a total of $37, 626.42. His expenditures have been $32,403.74, leaving a balance of $5,222.68 on hand. Information was given that the auditing committee was no longer needed, as that work would be done hereafter by the general church auditor. The officials of the stake were sustained as follows: Stake presidency, Elders J. A. Tanner, S. S. Sandy, and C. D. Jellings; stake bishopric, F. B. Blair, John Tucker, and Fred S. Anderson; stake high council, C. A. Selbe, H. W. Goold, J. O. Worden, R. L. Bishop, R. E. Browne, J. A. Harrington, L. W. Hays, E. N. Palmer, Harvey Sandy, A. R.

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White, Robert Winning, and John J. Schimmell; stake secretary, recorder, historian, reporter, W. S. Brown.

The appointment of pastors as follows: Central Church, the stake presidency; Second Kansas City, F. A. Evans; Fourth Kansas City, J. O. Worden; Bennington Heights, H. W. Goold, associate, James E. Cleveland; Mount Washington, R. L. Bishop; Northeast, C. A. Selbe; Argentine, R. E. Browne; Armourdale, John Gross; Chelsea, J. A. Harrington, associate, A. W. Sears; Quindaro, E. N. Palmer; Heathwood, John Tucker, associate, A. W. Eskridge; Grandview, C. D. Jellings, associate, L. W. Hays; Malvern Hill, W. O. Hands. Auxiliary officers appointed were for Sunday School, J. Ray Lloyd; Department of Women, Fern Lloyd; stake chorister, Bernice Griffith. The appointment of local department heads were, for Central, Sunday School, Burdette Root, Mrs. Burdette Root, and Mrs. F. B. Blair; Department of Women, Mrs. G. H. Hidy and Mrs. J. H. Paxton; musical director, Eugene Christy. For second Kansas City, Sunday School, P. J. Raw; Religio, Eugene Blacksmith; Department of Women, Elizabeth Raw; musical department, Mrs. Duzan. Fourth Kansas City, Sunday School, L. E. Babcock; Religio, Pauline Smith; Department of Women, Ruth Keys; musical department, Evelyn Worden; Bennington Heights, Sunday School, J. E. Cleveland; Religio, Lon Cantrell; Department of Women, Marjorie Jackson; musical department, Mary Helm. Mount Washington, Sunday School, Charles A. Allen; Religio, H. A. Gould; Department of Women, Signa Mitchell; musical department, Lulu Lentell. Northeast, Sunday School, Henry Davis; Religio, Earl Bagerly; Department of Women, Mrs. George Bramwell; musical department, Henry Davis. Argentine, Sunday School, Mrs. R. W. Goold; Religio, H. M. Gunion; Department of Women, Mrs. Bondie Shireman; musical department, Dan Cooper. Armourdale, Sunday School, Clarence Woodhead; Religio, Henry Rushfelt; Department of Women, Fairy Casselman; musical department, Loreno Gross. Chelsea, Sunday School, Mrs. Bessie Largent; Religio, Cecil Conklin; Department of Women, Gladys Conklin; musical department, Mrs. Lester Fowler. Grandview, Sunday School, H. L. Oldfather; Religio, Joseph Coakley; Department of Women, Mrs. P. J. Brose; musical department, Miss Mildred Swearingen. Heathwood, Sunday School, C. A. Wilson; Religio, Everett Chitwood; Department of Women, Etta Oberlag; musical department, Mrs. John Tucker. Malvern Hill, Sunday School, Glen Faler; Religio, Harry Ringer; Department of Women, Laura Beebe; musical department, Martha Crinklaw. Quindaro, Sunday School, L. R. Moore; Religio, Ernest Hawkins; Department of Women, Delpha Morrison; musical department, Pearl Goodfellow.

The stake council recommended for ordination, Eugene S. Zink to office of priest and Rolla Duzan to office of deacon, from the Second Church. From the Argentine Church an urgent recommendation was made to the council, that Brother Ralph Goold be ordained to the office of priest, which was attended to immediately after the recommendation, all of which was indorsed by the conference.

A letter from Holden Stake suggesting that we change the name of our Grandview Church because of confusion with a congregation by the same name in the Holden Stake was passed negatively, because the congregation felt they would be disturbed thereby.

A resolution was introduced and passed which allows the serving of meals in the church dining room on conference Sundays.

A mailing list was ordered of all appointees, stake and local, to be provided for the officers of each group.

Malvern Hill

A series of special meetings is being conducted by Missionary William I. Fligg with splendid attendance, especially on the part of those not of our faith. Meetings will continue until November 22.

Our week-day school is advancing in both attendance and character of work. The teachers are beginning to get used to the routine and are giving the best there is to give of themselves. They have gone over the top in their subscriptions for Graceland endowment fund, and are proud of this as their congregation is small.

Fourth Church

Speakers during the past month have been Cyril E. Wight, Ammon White, and others. Still continue to publish the weekly paper known as the *Ivanhoe Pilot*, which surely is a big help to the work. Are studying the book of Deuteronomy, and according to the outline they are getting the very most possible in the way of lessons on this important scripture. They are a live bunch down there.

Second Kansas City

Our meetings are fairly well attended, considering sickness and other things. During the time the special meetings were held at Central, we held no services except Sunday school, so that all might be able to take advantage of splendid services there.

We are doing well on the amount assigned us to raise for the Graceland endowment. Expect to raise our share and go over the top.

Sister Elizabeth Raw left us in September to attend the Kansas University at Lawrence. Brother Eugene Blacksmith has taken her place as president of the Religio and is doing well. The older ones study the Book of Mormon and Doctrine and Covenants, while other studies are arranged to interest and instruct the children and young people. The Sunday school and Religio united in a Halloween party, which was well attended and enjoyed by all.

Sister Zink, who has been very sick for a long time, is improving slowly. She is still in the hospital, but we hope to have her with us before long.

The "Little journeys with the editor in chief" were very much enjoyed and appreciated by the members here. We were sorry when they were discontinued, but rejoiced when they again appeared. They are inspiring, as well as instructive and entertaining.

The Temple Builders, under the leadership of Sister Duzan, are working with the object in view of a bazaar in the near future.

Some splendid sermons have been delivered by our own officers, as well as by visiting priesthood from other places. We are thankful for any assistance given and are trying to be earnest workers in the army of the Lord.

Piper City, Illinois

November 24.—I have been doing what I could along the line of raising the college endowment in the Northeastern Illinois District and have had fine response from the Saints. I have been under the necessity of working alone, so the Saints have not had the advantage that some have. In fact, they have had none of the Bishopric here to instruct along the financial lines.

We have tried to interest one and all and feel that we have been successful. Owing to the fact that the families are scattered, it has been hard to reach all, but where we could not go letters were sent out by the committee of sisters—Sisters Quick and Lundquist of Piper City.

We have gone over the top and did not send in a pledge card. All was paid in cash.

We feel that Graceland is here to stay. May the Lord bless all who have had a part in this work, as well as those who responded so generously to the cause we all love so well.

RAYMOND GOULDSMITH.

Mrs. D. W. Mais, of Tomahawk, Wisconsin, in renewing her subscription to the HERALD, writes that they have no branch there, but they do enjoy the radio programs. Some people in the town are warning against listening to K L D S, saying listeners will be misled. Of course it does not bother those who belong to the church. Attacks are being made there against the church, and this sister says it would be well if one of our men could be there to do constructive work.

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Independence

Stone Church

At the eleven o'clock service President Elbert A. Smith continued his series of constructive sermons on "The things that we verily believe to be true." The subject Sunday morning was, "The personality of God." These sermons are being well received as is indicated by the fine attendance and splendid attention manifested.

Sunday evening the capacity of the upper auditorium was taxed to accommodate the audience which listened to Patriarch Gomer T. Griffiths as he discoursed on the order of the priesthood as it descended through lineage from father to son throughout the ages when the priesthood was upon the earth. He also by illustrations graphically pictured the necessity of following in the footsteps of the Master, and by actual demonstration of faith and works we may be able to claim we are "in the faith." Brother Griffiths showed a picture of a Society Island pearl diver ready to descend one hundred feet to the floor of the seas in search of pearl shells. He said one of these divers sent him three golden pearls, one of which was quite large and almost perfect. He carelessly placed them in his grip and forgot about them for almost a year. After returning home he thought of them and gave one to a friend and the other two to his wife and daughter. The daughter took the pearls to a jeweler to have them mounted in a ring, and when he saw them he became very much excited and wanted to know where she had obtained them. He said they were very valuable golden pearls. Brother Griffiths drew a lesson from this experience and said sometimes we do not place the proper value upon the gospel "pearl of great price" and fail to appreciate its beauty.

Preceding the sermon by Brother Griffiths there was a half hour song service. An outstanding feature of this service was a solo by Mrs. I. A. Smith, "There is no death." We have often wished we could catch the words being sung by soloists and choruses. We could then enjoy both the spirit of the song and also the music. It seems almost impossible to always understand the words which are being sung, especially when they are not familiar to us. Sister Smith gave a reading of the words before she sang the solo. The combined reading and singing had a beneficial effect on the audience, and many favorable comments were heard regarding the rendition of the number. This is the last verse of the song:

"I tell you they have not died;
Their hands clasp yours and mine;
They are now but glorified,
They have become divine.
They live! They know! They see!
They shout with every breath:
'Life is eternity!
There is no death!'"

Tuesday evening the choir gave their annual Thanksgiving concert. It consisted of a mixed program, concluding with a cantata of a solo and chorus entitled, "The landing of the Pilgrims." From the remarks made after the close of the splendid program, it met with an enthusiastic approval.

Director of Music Paul N. Craig is training a chorus for the rendering of the "Messiah" which will be given December 27. Sunday afternoon one hundred and fifty sweet singers of Zion attended the rehearsals. This is a record attendance. Quite a number of the Saints slipped into the church to hear this fine chorus.

Wednesday evening President Floyd M. McDowell will be in attendance at the young people's prayer meeting in the lower auditorium of the church, and at the close of the service he will give a ten-minute talk on the ideals of the church. President McDowell will be in attendance at these Wednesday evening meetings for some time to come. Sunday evening he will commence a series of sermons in the Stone Church.

President F. M. Smith returned to Independence on Tuesday afternoon of last week from an extended trip in various parts of the mission field.

We noticed J. W. A. Bailey and W. A. Smith, of the missionary force, in Independence last week.

The S. de V. Temple Builders of the Stone Church group, with their monitor, Sister Margaret McKevitt, gave a chili supper Tuesday evening in the dining hall for the benefit of the Graceland endowment fund, to which the girls pledged $50. The supper was more of a success than they had anticipated.

Last Monday afternoon, November 23, at Carson's Undertaking Chapel, occurred the funeral of George Rabidou, of Kansas City. He was born in Kentucky November 25, 1846, the son of Isaiah and Barbara Minch Rabidou. His death occurred early the morning of November 23, and his brother Joseph, of Lamoni, passed away the same day. Interment was in Mound Grove Cemetery.

The Department of Women will hold its regular monthly open meeting Friday, December 4, at half past two in the lower auditorium of the Stone Church. A very good program has been prepared. Mrs. H. A. Moriarty will tell a story, and Pastor C. Ed Miller will give an address. There will be special music. At half past one, preceding this meeting, there will be a business session of the W. C. T. U. This will be a very interesting and profitable meeting, and a good attendance is desired.

Second Church

Pastor R. V. Hopkins was the speaker at the eleven o'clock service, and the junior service was postponed that these young people might also hear him. Brother Hopkins is very grateful to be able to again contribute his effort to the good of the work, and he is being very kindly received in his visits to the various congregations.

The afternoon prayer meeting of Sunday was better attended than is usual, and was very active, and comforting to the Saints.

In the evening the choir rendered a beautiful classic, "The Lord of the harvest," being assisted by Sisters Corinne French and Cleo Salisbury. Sister Frank Good directed and Sister J. A. Curtis was at the piano.

Monday evening Elder E. E. Fletcher, of Ottertail County, Minnesota, an elder of what is known to many as the Cutlerite faction, was the speaker to an audience from the various parts of Independence.

Walnut Park

Sunday was Religio day at Walnut Park, the local superintendent, Marion Schafer, having planned a day of special import to young people. The prayer meeting at eight o'clock gave opportunity for expression on the results of Religio endeavors, and at Sunday school Orlando Nace talked on the history of the local. This was organized in 1913 with seventeen charter members. Brother Nace was the first president, continuing eight years, when the enrollment had reached one hundred and thirty-six.

The varied musical talent of our Religians was enjoyed in excellent numbers at Sunday school, also at the eleven o'clock meeting, and for a half hour preceding the evening sermon.

The speakers were Brother C. Ed Miller in the forenoon and President E. A. Smith in the evening. Brother Miller dwelt largely on the need of Latter Day Saint young people preparing themselves for leadership when in an environment tending to lead them from the straight way. Being strong to act independently where they know they are right, they will not only keep themselves pure but may ofttimes prove their brothers' keeper also. His stories of known facts were such as will make his lesson to the youth one long to be remembered by them.

President Smith's sermon on faith was equally good and plain, and is the first of a series on gospel principles to be given in this church on succeeding Sundays. He had a much larger audience than our speakers have had recently.

A Sunday-school teachers' meeting at the home of Superintendent Barnhardt Tuesday evening was well attended,

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with everyone participating. The attendance of some at the state Sunday school convention in Kansas City recently had stimulated interest in more thorough work, and a united effort will now be made to get better results than ever before. Supervisor Alice Cowan was welcomed at Sunday school Sunday, where she worked principally in the primary department.

Brother C. Ed Miller will continue his illustrated lecture Friday evening.

Liberty Street

Thanksgiving Day the people of this congregation had a basket dinner at the church. A general prayer meeting at nine o'clock was well attended and greatly enjoyed. At noon three long tables were spread, one low for the little tots, and all enjoyed a feast together. The Orioles helped care for the little ones. A program was given in the afternoon consisting of congregational singing and addresses by William Aylor, George Bullard, and J. M. Baker. Brother Baker proposed that we make this an annual event, and it was unanimously accepted.

Pledges are still coming in for the Graceland endowment. Some of the Sunday school boys and girls are giving their candy and gum money also for this fund. Almost $850 has been collected in cash in Group 13.

Patriarch U. W. Greene preached Sunday morning and night about the second coming of Christ, using the second chapter of Titus as the basis for both sermons.

Sister Fred Koehler has been appointed assistant chorister. The junior choir has resumed work under the direction of Sister Mabel Sellars. The work had to be given up for a time because of the poor health of Sister Sellars.

Leta Moriarty has been appointed monitor of the Lower Circle of Orioles. The Orioles and Temple Builders are planning a watch party for New Year's Eve. The first part of the evening a prayer meeting will be held in charge of the priesthood, after which the young folks will give a program. Sunday afternoon the Temple Builders held their first debate, which elicited a great deal of interest.

Elder R. V. Hopkins will meet with the young people at Liberty Street next Sunday morning at eight o'clock.

Enoch Hill

Thanksgiving evening was spent by Enoch Hill Saints in meeting at the church for a six o'clock luncheon together, followed by a candy sale to raise funds for another payment on the local church debt. Then came a program including violin and vocal music and two cantatas, "The ten virgins," by the Oriole girls, and "Crown of reward" by intermediate girls. A good-sized crowd was there to enjoy the evening.

Bishop Albert Carmichael spoke at this church twice Sunday. In the forenoon he used the parable of the ten virgins, letting their lamps represent the three standard books of the church, the oil representing the spirit of stewardship.

In the evening he flatly contradicted any insinuations that the Bishopric were not friends of the poor and explained that Zion could not be redeemed until the law governing rich and poor is understood and obeyed. He taught the qualifications of a would-be steward and how these qualifications would be ascertained. Also the requirements of a steward after being set apart. Questions from the congregation were encouraged and plainly answered, and though the meeting was prolonged to nearly two hours no one showed any inclination to leave.

Englewood

The work on the new church progressed rapidly this week. Thanksgiving Day twenty men gave time to help get the work as far along as possible. This was a fine response, for the day was a dreary, damp one. It is hoped that the church will be ready for use by Christmas time.

The "trip around the world" that was held November 21 was quite a success. Almost fifty dollars was raised for the building fund.

A bazaar will be given in the dining hall at the Stone Church Friday, December 4, afternoon and evening. A light supper will be served, of which the main dish will be hot chicken sandwiches. There will be also candy, pie, cake, cocoa, and other eatables for sale.

Recent speakers have been J. E. Warne, John Ely, and Lyman Fike.

Spring Branch

Thanksgiving evening the orchestra and the choir met at the home of Brother and Sister D. D. McClain, and the time was spent in playing games and enjoying music.

The Sunday morning prayer service at a quarter after eight was well attended and proved profitable and enjoyable to all present.

The eleven o'clock hour was occupied by D. D. and W. A. McClain, and in the evening G. F. Weston spoke, giving a very interesting talk.

Sunday school was well attended, with several perfect classes.

Monday night, December 7, business meeting will be held for election of officers in the branch, Sunday school, Religio, and Department of Women.

Cherokee, Iowa

November 24.—"It can't be done," was the general verdict when it was announced that our branch was expected to raise four hundred dollars for the Graceland endowment. Brothers F. T. Mussell and W. A. Smith were with us November 7, and at the morning service Brother Mussell used for his text, "Have faith in God." He showed that with proper faith it could be done. He asked for pledges, and in a few minutes eight hundred dollars had been pledged. By Monday evening the amount was raised to $1,004.25. Cherokee went over the top strong and will continue to be at the line of battle.

Our midweek prayer services are again being held in the homes of the Saints. The meeting October 28 was held at the home of Pastor A. R. Crippen, and it was a spiritual feast. The priesthood were admonished to be more faithful in their work, and several of the young people were also spoken to by the Spirit, instructing them to prepare for greater work. Brother Alfred Ballantyne was called to the office of deacon.

Sacramental service November 1 was well attended, and the Saints were blessed with the Spirit to a great degree. We are always blessed at our social services and would like to have more of the Saints avail themselves of the opportunities given them to do service for the Master.

Our young people gave a very fine radio program the evening of October 30. A radio outfit was placed in a parlor prepared in the front of the church, behind which a curtain was hung, and the talented singers and speakers did their stunts out of sight of the audience. This made the entertainment apparently come over the radio. Each number was announced as being given by some great artist. Interference and static were created by various devices and made the entertainment a great success. A lunch was served at the close, and the sum of ten dollars was realized by the young people.

Brother George Shore and Miss Elsie Buck were married by Pastor A. R. Crippen at his home on October 28.

The Women's Relief Corps of this city has presented our church with a fine silk flag and standard, which will have a place on the rostrum of the church.

Brother and Sister W. E. White and family have moved to Crookston, Minnesota, where they have purchased a farm. If there are any Saints near there they should look up Brother White's family.

Sunday school election of officers was held last Sunday. New officers were chosen to fill practically every office, and we feel the work will keep moving and will grow under the new administration.

The Saints will meet for prayer service Thanksgiving morning in the church, as has been the custom for several years.

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Clinton District Conference

TABERVILLE, MISSOURI, November 24.—Conference services opened on Friday with a nice representation of Saints from all over the district, and seemingly within each heart was the sweet spirit of consecration. The district felt very fortunate in having with them Brother Frank Edwards, one of the Quorum of Twelve, who came to represent the Bishopric as well as the church in general.

The business session on Friday was seasoned with the Spirit of God, and each article was cared for with but little or no opposition. The Saturday morning session was filled with that same spirit, and the business was soon disposed of. A suggestion came from the chair that the remainder of the time be used in short talks from the young men of the priesthood. This suggestion, however, was overruled by a unanimous vote, asking Brother Edwards to speak on stewardships. This was Brother Edwards' first appearance in the stand, and truly we can say he enjoyed the endowment. It was a beautiful sight to see the Spirit of God filling the hearts of men and women, some who had never been touched before being melted to tears. The testimony has been given that while Brother Edwards was speaking a light encircled his body from his head to his waist. The sister who thus testified said at first she thought perhaps it was her eyes, but after rubbing them, she recognized that it was the Spirit of God.

Elder W. E. Haden, missionary in this district, says it was made known to him that under this Spirit the dross from our souls is being purged.

Sunday was equally enjoyed. At eight o'clock the young people gathered for prayer service, which was followed by Sunday school and preaching. At half past two the sacramental and ordination service was held. This meeting will long be remembered. While one of our young men was being ordained to the office of elder, we were made to realize that God was surely in our midst.

Following this service Brother Edwards and Brother M. C. Martin were called to Fort Scott, Kansas, to occupy at the eight o'clock service in that city. There again we were made to rejoice under the inspiration of the Spirit of God.

The conference closed Sunday night with all rejoicing and with a determination in each heart to assist in the redemption of Zion.

In two days Brother Edwards spoke seven times, and all were blessed because of his efforts. The theme of each service was stewardships. Since conference, more than ever, the Saints are asking for assistance in filling out their inventories and are expressing themselves as being desirous of paying their tithing and going on the stewardship basis. We are happy to know the Saints are recognizing the importance of stewardship and the upward trend of the church.

M. C. MARTIN.

A Good Conference at Wichita

WICHITA, KANSAS.—This branch was never in a better condition spiritually. Most of the members are awakening to a sense of their duty, and under the leadership of Pastor Thomas S. Williams are accomplishing a good work. Our pastor was a former Graceland student, and we sincerely trust that Graceland can send out many more such men as he, for with the work under the leadership of such men the church would advance.

Our quota for the Graceland endowment was more than doubled. Everyone seemed anxious and willing to respond to the call.

A goodly number of our people have made out their inventories, thus trying to comply with the law set forth by the church, and we feel our branch will show an increase in tithing this coming year. This is one evidence that the Saints are wide awake here.

Our quarterly conference was held October 1 at Wichita. Apostle M. A. McConley was here and gave some interesting and instructive points on stewardship which were of much interest to the Saints. Much good was derived from his visit. District Missionary H. V. Minton was also here and gave an illustrated lecture that was enjoyed by all. Brother Minton is a capable man, and we are glad to have him in our district. A good spirit prevailed throughout the conference.

The Department of Women, under the leadership of Mrs. A. A. Buschow, is doing good work. They are studying volume one of Church History, and unity and interest are prevalent.

Brother Whipple, formerly of Topeka, has charge of the midweek prayer services. He is amply qualified for this work and is having much success. We appreciate having Brother Whipple and his family in our midst.

On October 5 Brother E. L. Barraclough and Doctor Minnie Gregson were married. Brother Barraclough was the first to establish the work in Wichita, and by his faithfulness he has endeared himself to the Saints. He is still doing his part for the advancement of the work. Sister Barraclough has lately been baptized, and we believe she will be a real helpmate for her husband.

Pleasantview Branch

TRYON, NEBRASKA, November 18.—The Sunday school is moving along slowly at present with the attendance not so large as it has been.

Recently a gospel team from Tryon came out to help. This is a group of young people not of our faith. They gave some good talks, and a lady played the organ for Sunday school, as our organist was absent. They also helped with the singing and talked on the questions asked in the senior quarterly. These young people go from place to place to cheer any who are trying to serve Christ.

We have sacramental and prayer service every first Sunday.

We miss very much the visits of Brother Prettyman, our faithful missionary. He planned to be here all he could, and many will not forget his teachings. However, we fear that some did not grasp what he had to present when he was last here. We hope God will send more help, and pray that his will may be done. We realize he knows what is best. We feel sometimes as the Macedonians did.

The publicity work is moving slowly yet surely, and we hope to see its work reach the goal that would be pleasing in the sight of God.

There is some sickness and some other causes that keep us busy, but it is hoped all will eventually come out well.

Beaumont, Texas

November 16.—It has fallen to my lot to do much traveling this year. Following our return from our long trip to the north last summer with the Steamer, I had occasion to make a trip to Wyoming.

More recently I have traveled to the Gulf Coast, where I am at this writing—'way down south in the fields of cotton. Doors and windows are wide open, and Old Sol is pouring forth his splendor most effectively.

To-day I went through a cotton gin to observe the processes of the separation of the seed and the boling. I saw the happy darkies picking the fluffy stuff in a field I visited, and I, too, tried my hand.

The other day I went through a rice mill where the rice is hulled and the sorting and sacking is done. It is an immense plant. From here ships laden with this most nutritious diet, also with cotton bales, take clearance for distant and foreign ports. It was interesting to see them loading, and still more so to board the large freighters and admire the perfection to which marine and nautical evolution has carried mankind.

The vision of all this development, these many and varied conveniences and comforts, inclines one to wish for the day when Zion on the banks of the Missouri will not simply

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demand cotton clothing, but cotton bales—the raw material. May she soon hold forth her brave skilled bands to produce, to manufacture, as well as to consume and to wear. Here is hoping that the stewardship system will be prospered and prolonged until such a condition of supply and demand, manufacture and consumption by our people, will be reached, so that everything will seem of automatic adjustment.

The palms, the fig acres, the picturesque mass hanging from resenting limbs, the oranges, cane, okra, satsumas, pomegranates, rice, and cotton; the oysters and the dazzling shell roads; the leaping porpoise which I saw at the coast the other day, are all privileges of this climate. However, for me and my house, we like Zion, notwithstanding the fact that her children are disquieted and agitated for a little season.

In Canada, in Wyoming, and also here I have preached as occasion offered. From the farthest north the Saints who were in the spirit of the work were looking south. From here the true Saints are looking to the north. They are planning, praying, and preparing. They will come.

Yesterday I baptized and confirmed two, one a young man of twenty-five, the other a boy of twelve or thirteen. The young man's people are not of our faith, but his action creates good prospects.

I have been staying at the home of Brother and Sister Miller, of Southern blood. Soon I will bid good-by to the swamps and dampness, to the turpentine forests, to the mosquitoes still prowling, and to the many peculiarities of this great country, and will go almost eight hundred miles nearly straight north to our dear, wicked Kansas City. Others will follow—in time. They tell me you can get a Southerner out of his South, but you cannot get the South out of a Southerner.

ALVIN KINSLEY.

The Work of the Church at Washington

WASHINGTON, DISTRICT OF COLUMBIA.—The Saints here meet at 1012 Ninth Street Northwest, on the second floor. Sunday school is held at half past ten.

We have been enjoying some splendid sermons by Brother Joseph Edwards, of Baltimore, Maryland, and Brother Adolphus Edwards, of Sparrows Point, Maryland. These brothers have been coming to Washington on alternate Sundays for the past two months.

Brother Adolphus Edwards, jr., superintendent of the Baltimore Sunday school, was with us on November 15 and told us of the progress of their Sunday school that was organized a few months ago. The Washington Sunday school has missed the help of several members who are now with the Baltimore Sunday school, but we are trying valiantly to keep the home fires burning.

We are very glad to have with us again Sister Aura Fike Jones, who has been away for some time on account of the sickness of her mother. Sister Jones is an untiring worker and was greatly missed during her absence.

MYRTLE L. CUMMINGS.

Hutchinson, Kansas

November 23.—The few Saints here feel much encouraged to report that they by the help of the Lord were able to oversubscribe their Graceland endowment quota more than forty per cent, and there are still others to hear them. The quota of fifty dollars seems small, yet it looked rather large to the few active Saints here. We are pleased to make a good showing, however, and our prayers are that the Lord will assist us to be instrumental in spreading the gospel, to the end that our numbers may be materially increased.

There are so few here that we can only hold cottage services.

We have plenty of room for active young members of the priesthood, and opportunity for them to tell the angel message, but remunerative occupation is not so plentiful.

We long for the time when we can get as good a hearing as other churches.

E. E. METTLEN.

Lucasville, Ohio

November 23.—Since our last news letter the Saints of this branch have been caused to mourn the death of Brother William Cox, also Sister Sarah Catherine Crabtree, wife of Brother Rufus Crabtree. Those who knew these Saints will miss them.

Work in the branch is going along nicely with fairly good attendance at all services, considering the heavy fall of rain and the condition of the roads.

Our last report stated that Brother Mark Crabtree was at Buena Vista holding a few meetings. We are glad to say he had the privilege of baptizing two promising young people, a man and his wife. They were confirmed by Elder Ed. Wiget of McDermott. Brother Mark expects to go back soon to hold a series of meetings.

Brother Henry Crabtree, who has been helpless with paralysis for nine months, is not expected to live very long. Also Sister Darius Crabtree and Sister Joan Crabtree are not well. Sister Lizzie Culp, the wife of Brother Charley Culp, has been poorly for some time.

A Christmas entertainment is being planned.

We were made glad recently to have with us District President James E. Bishop. He preached two wonderful sermons on stewardships. He is a wonderful speaker, and we feel sure he will do his part to help redeem Zion.

Our wish is that every branch and every Saint will have a happy Christmas and New Year, and that they will begin the new year more earnestly and sincerely and be more prayerful and careful than before.

The Missionary Work

The Church of Christ is a missionary church and must continue so to be if it is to function as he would have it function. This idea at once brings us to a consciousness that there is something required of us individually and also collectively, if we are to long remain a constituent part of his church. When we say a missionary church we mean that the church must be active in the spread of the evangel of life; it must carry on a campaign of aggressive and constructive proselyting. In order to do this, all must be helpers. It is one thing for us to talk about missionary work being conducted by those that are sent out under General Conference appointment, and it is another thing to support this missionary campaign by our means and our moral support. I am sure the membership are coming more and more to see the need of doing what we are able to do to advance the interests of the church.

This church is a divinely appointed institution, and as such it is the best-organized body in the world; if only we were willing to work our organization as fully as it should be worked, we would be able to rapidly advance the cause of Christ among men. I am sure our greatest need is to become active in the performance of duty and persistently pursue the course that is marked out for us by Jesus Christ our Lord. We have not learned so fully as we should that we are laborers together with him, and therefore we often wait for some one else to do our part of the work, and in this way we defraud ourselves of the richest blessings of life. If we understood more fully, we would do better; but the source of knowledge is open for us, and it is our duty to gain that wisdom and knowledge that shall fit us for the service of life. If we are to maintain our place as a missionary church, we must exert every means available for the advancement of the work that is intrusted to us. God intends that we shall have a part in the salvation of mankind, and if we fail to do our part the debt will be charged to our account; but if we do what we can, and prepare ourselves to the uttermost, we will stand justified before God. Surely we ought to try to do our best to enrich the world with the truth of the gospel, which means so much to us.

We are told in latter-day revelation that "All are called according to the gifts of God unto them." This at least

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insures us that there is a place for us in the work and that we should strive to find our respective places and then fill such places with honor to God and blessing to man. The highest tribute that was ever paid to man by our blessed Lord was the tribute he paid Mary when he said, "She hath done what she could." Surely we can do as well if we try! God only requires of us that which we are able to do, but he is going to insist that we shall be held accountable for the things we are able to do. Are we considering this matter as we should? In what way are we helping in the spread of the work of the ministry? In what way are we becoming missionaries and helping in the worthy cause of saving mankind? Are we permitting the widow to contribute her mite, and we who are able to do more excusing ourselves by saying, "If I could preach the gospel, I would be glad to help"? No, I am convinced there is no one in the Church of Christ who is not willing to do his part, and I feel that all are going to rally to the support of the work and that all will unreservedly use every means within their reach to forward the cause of life among mankind.

He who is warned should warn his neighbor, is the word of instruction to us, and there are many ways in which we can do this; but in its last analysis it is all summed up in the one grand idea of stewardships; and if we as workers together with him will get the true idea of stewardships we will be able to push the missionary work as it has never been pushed in the history of the church. The Lord will then abundantly bless our labors, and the multitudes will come to know the truth of the gospel and its power to save all who will obey its laws. When we learn that it is not a question as to whether I am able to do as much work as some other person is able to do, nor yet to be required to do the same thing that some one else is doing; but that it is a matter of everyone doing what he can do and doing it as a steward of God, so that the best there is in us shall be given for the good of the work, we will be able to move forward. May we not, then, have an awakening of activity such as we have not had, and in this constructive program that has been adopted by the church hasten the time when the kingdoms of this world will become the kingdom of our Lord.

The Psalmist said, "Gather my saints together unto me, those who have made a covenant with me by sacrifice." When we are willing to sacrifice for the good of the work, we will see it move forward with rapid pace. Christ sacrificed much for us; many of the ministry, both ancient and modern, have sacrificed much; practically all of them are required to sacrifice the comforts of home and the association of the family ties in order to carry the gospel to the perishing world. This they ought to be willing to do, but not until all the membership are willing to make an equal sacrifice will the work progress as it should. Surely we are able to forego a little selfish gratification that thereby we may be able to enlarge the souls of men and give them a hope with the sanctified.

Just a small effort on the part of all would lighten the burden; and if all would carry out to the fullest extent the idea of giving the best there is in them for the good of the work, it would only be a matter of a short time until the work of the church would be established everywhere, and the song of gladness and praise would resound to the ends of the earth. It seems to me, then, that our slogan could well be, "Every member a missionary." When this time is fully realized, the Lord will be able to pour out his Spirit upon his church in great power, and the spread of the work will be more pronounced.

There has never been a time in the work of the ministry that I have enjoyed the Spirit of God as I have done since the last conference, and I am sure that every active worker can bear the same testimony; therefore, we ought to see that as we move out in the discharge of duty, and the carrying into effect of the program of the church, all may become sharers in a far greater endowment of the Spirit of the living God. May God give courage so that the weakest ones among us may become strong in the work that is ours to perform in evangelizing the world and making ready a people prepared to meet our Lord when he shall come to reign as King of kings and Lord of lords.

What a privilege is ours! May we not use wisely this privilege and bring blessings more abundantly to ourselves by losing ourselves in the service of our fellow beings. For only as we forget about ourselves and come to think of the welfare of the perishing multitudes will we be able to partake of the richness of God's love and share the presence of his Holy Spirit.

Surely if we would begin now and everyone would do what he could, we would find by the time of our next conference that we would have made such strides as would commend us to God, and the richness of our experiences would be adequate compensation for all the sacrifices we had made. I am hopeful in the work and feel sure that all who love truth and who have faith in our Lord Jesus Christ will unite their forces and push forward the program of stewardships.

May we all renew our efforts and redouble our work and by this means redeem the time and speed the day of triumph! Surely there is much of joy connected with so noble an effort; therefore I would appeal unto all who love truth to share with us in the excellence of the Spirit that comes to those who are willing to become the stewards of God, and are willing to labor as those who have been placed in trust with the things that they possess. May the God of peace and love aid us is my earnest prayer.

J. E. VANDERWOOD.

Far West Stake

The Cameron priesthood conference is now in history. A good representation of the priesthood throughout the stake was present. The stake president reports the conference as being one of the best he ever attended. The special program before the church was discussed a great deal. Bishop A. Carmichael seemed to be at his best in handling the subjects. Standing under spiritual power, he delivered some splendid instructions to the Saints. Thirty of the brethren in the priesthood signed a resolution declaring that they are ready to enter into stewardship. Besides the Presiding Bishop, Bishop Mark H. Siegfried came in for Sunday; and Patriarch J. A. Gunsolley was on hand to do his part.

Elder Ralph W. Farrell was the speaker at the First Saint Joseph church on Sunday, November 22, occupying both morning and evening. His two sermons were much appreciated by all who heard him.

Patriarch Gomer T. Griffiths held a series of meetings at the Second Saint Joseph Church beginning Sunday, November 15, and lasting over until the 22d. These meetings were well attended and beneficial to the Saints of this group.

On November 18 two little girls arrived at the home of Brother and Sister E. A. Gurwell.

Brother William Ruoff and Sister Hazel Miller were married at Independence, Missouri, on October 24, Brother Richard D. Weaver being the officiating minister.

The Department of Women of the Fourth Church held a miscellaneous sale on October 29; over twenty dollars were collected in this way. The efforts of the ladies in this group have proved to be very encouraging.

At the Far West Branch on November 3 the ladies spent the day by working for Sister M. M. German who recently returned from the hospital.

Mr. and Mrs. Charlie Bernett, Far West Branch, are the parents of a fine baby girl, born November 4.

Sunday, November 15, Elder O. Salisbury was with the Trenton Branch, preaching in the morning and evening and conducting a round table in the afternoon. Though hampered to some extent by stormy weather, a good, spiritual time was had by all who attended these services.

The usual quarterly business meeting for the First Saint Joseph Branch will be held at the brick church the first Monday evening in December. All Saints resident in Saint Joseph will please make an effort to attend.

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Radio

KLDS

TUESDAY, December 8, 8 p. m.—Classical program by members of the Kansas City Civic Grand Opera Company, James Mack, tenor; Mary Becker, contralto; Alberta Blattman, soprano; Herbert Fraher, baritone; Mary Green, contralto; Alma Cvech, organ; Margaret Beam, soprano; Cleo Salisbury, contralto. F. M. McDowell, lecture course series.

THURSDAY, December 10, 8 p. m.—Concert by Emily Cox, piano; Mrs. Rudolph T. Wickman, soprano; Mildred Woolman, violin. F. M. McDowell, lecture course series.

SATURDAY, December 12, 8 p. m.—Classical program by Miss Amy Winning, organist; Mrs. Elma Eaton Karr, violinist; Mrs. Margaret Longsdorf Flagg, pianist; Miss Helen E. Smith, soprano; Mr. Francis Heyser, tenor; Mr. Albert H. Karr, violinist.

SUNDAY, December 13, 11 a. m.—Stone church services; Mr. Robert Miller, organist; The Stone Church Choir, Paul N. Craig, director; sermon, President Elbert A. Smith. 6.30 p. m. vesper service; Mrs. Glaud Smith, soprano; Margaret Gard, contralto; Glaud Smith, tenor; Kenneth Morford, bass; Milford Nace, baritone horn; Minnie Scott Dobson, pianist; sermonet, Ralph W. Farrell. 9 p. m.—Walnut Park Orchestra, Orlando Nace, director; Helen Bootman, soprano; The Nace Family Trio—Delta Nace, piano; Milford Nace, cello; Orlando Nace, violin; Mrs. Luella Wight, contralto; sermon, President Frederick M. Smith.

Birmingham, Alabama.—Sunday evening, October 18, I heard the sermonet on "Happiness" very clearly, as well as other parts of the program. Enjoyed the services very much and shall try to hear you again next Sunday evening.—James H. Watkins, First National Bank.

Titusville, Pennsylvania.—On Tuesday evening, October 6, we had your station for the first time. Received practically the entire program clearly. Especially enjoyed the organ selections by Herbert Johnson. Again on October 18 we received part of the vesper service and 9 p. m. program. We are acquainted with Mrs. Pauline Becker Etzenhouser (organist), and U. W. Greene was a missionary in our district about twenty-five years ago. We are isolated members of the church, so radio means much to us. Hope to hear your fine programs often.—Mr. and Mrs. James M. Connell.

Hooper, Washington.—You will probably be interested to hear from me when I report that on Sunday, October 18, I tuned in to your station and listened, with much enjoyment and satisfaction, to the entire program. The reception was most excellent, and we never missed a word or a note. I think your announcer is as good as any in the land. There was still an hour and a half of broad daylight here after I tuned your station in, and I had you on loudspeaker all the time. Incidentally I might add that I have been a member of the church for about thirty years, although for the last half of that period I have lived where I could not attend church services. Few can realize the great thrill I received to hear the good old church songs so plainly over the radio, for it had been many years since I had heard them in any manner. I wish you the best of luck in the operation of your great station and believe that it is sure to aid in the accomplishing of much real good.—H. R. Rudd.

Chatham, Ontario.—Sunday night, October 18, the program from K L D S was received very plainly. Enjoyed the entire program, especially the sermonet by Elder H. O. Smith. We listened on set owned by W. J. Clark.—R. H. Jones, 84 Poplar Street.

Lawrence, Kansas.—I thought the piano portion of tonight's program particularly good. The "Dance Macawbre," played as a duo, is very familiar, and I enjoyed it very much on that account. I also liked Mrs. Thomason's "Espanol," by Moszkowski. Kathryn Haberlein has improved wonderfully. I got a big "kick" out of hearing Albert (Brackenbury) sing, also largely for old time's sake, as he and I used to do a lot together at Graceland. Florence Campbell deserves praise for her splendid accompaniments. Reception in the main is A-1. You come in here much louder than W O A W or W H O, and I think with better modulation than the Kansas City stations. At times I notice a fuzziness or blur on certain notes or chords, especially on heavy piano chords. . . . For the first time in my life I'm "isolated," as far as church privileges are concerned, and the radio is my only relief. I enjoyed the sermonet by Brother Case last Sunday evening. It sounded like old times to hear him preach.—Evan A. Fry.

MISCELLANEOUS

Conference Notice

Southeastern Illinois, place of meeting has been changed from Dry Fork to Mount Vernon, Illinois, December 4, 5, and 6. The change was made necessary by the state of the roads. F. Henry Edwards.

Our Departed Ones

SHUPE.—Byron Ray Shupe was born May 24, 1907, at Denver, Colorado. With his parents he moved to Littleton in March, 1910; and with the exception of two and a half years, when the family resided in eastern Oregon, this has been his home. During his three years in high school he entered whole-heartedly all school activities. Both faculty and students knew him as a dependable student, loyal to friend and school. In vacations he was never idle, working on the home ranch or for neighboring farmers who invariably called for his services again when in need of help. Beginning his junior year in high school in apparently perfect physical condition, he entered football, basket ball, making his letter in each, debating team, oratorical contest, operetta, glee club, junior play, etc., in addition to carrying the regular academic subjects; but at the end of the school year he seemed much exhausted, so went to Trinidad, Colorado, for a visit with relatives, and after two months without improvement returned home, growing gradually more anæmic until physicians reluctantly pronounced his ailment Hodgkin's disease, from which so far as we know there has never been a recovery. He rallied sufficiently to make the one half credit needed in addition to his credits at the end of his third year for graduation, and was graduated with his class in May, 1925. In early youth he united with the Reorganized Church of Latter Day Saints, and in Sunday school, young people's society, and church was equally active, earnest, and beloved. During all the long illness he never lost courage nor failed to appreciate the visits and kindnesses of the many friends, and to greet them with his sunny smile, even though the smile was often distorted with suffering. His passing November 1 came peacefully at the end of a sleep of five hours, his first real sleep in many months. His body was laid to rest in Littleton Cemetery November 3 with loving tributes of relatives, church and schoolmates, friends and community.

TEBO.—Warren Stanford Tebo, son of Mr. and Mrs. Leland Tebo, was born March 29, 1921. Died Saturday, October 17, 1925. Leaves his father, mother, one sister, and many relatives.

HOWERY.—Samuel J. Howery was born September 27, 1860, at Cross Plains, Dane County, Wisconsin. Married Rosetta A. Trowbridge December 21, 1893, at Bottineau, North Dakota. Baptized July 14, 1895, at Hilton, North Dakota, by I. N. Roberts. Ordained an elder December 7, 1902, at Delta, Colorado. Died November 10, 1925, at his home near Delta, Colorado, of heart failure. He was held in respect by those who knew him. He leaves his wife and one son.

OWENS.—Noel Owens, son of Mr. and Mrs. M. L. Owens, was born at Haden, Oklahoma, January 14, 1905. The family moved to Boone, Iowa, in 1910 and have since lived there. Baptized August 20, 1916, and although many times he varied from the faith, he always respected the family worship. His sad death occurred at Millbank, South Dakota, when the freight train in which he was riding was wrecked on August 3, but the body was not found until August 6. The funeral services were held August 12 at the church, in charge of H. A. Higgins of Des Moines, and T. E. Lewis. Interment in Linwood Park Cemetery, east.

BOOKER.—Willis L. Booker, familiarly known as "Uncle Tommie," was born September 26, 1843, near what is now Skinnerton, Alabama. Baptized at the age of thirteen, and ordained an elder when twenty-four, which office he filled honorably until his death September 30, 1925. He spent a number of years in the field as a missionary. Leaves two sons, Alma and N. L. Booker, who are both engaged in missionary work. He leaves also his wife and several other children, together with many friends. Funeral at the home in Mobile, Alabama, in charge of A. G. Miller, with sermon by T. C. Kelley.

LAWN.—Daniel Joseph Lawn was born January 25, 1876, in Mulberry, eighteen miles south of Hollister, California. Married Miss Edna P. Hawn April 24, 1901, to which union five children were born. Baptized November 8, 1886. Died November 8, at his home, after a long illness, which he bore with great fortitude and patience. He was highly respected by his business associates. He was president of the Hollister Merchants' Association and was active in the Chamber of Commerce. Leaves five sisters and three brothers. Funeral services November 11 from the Methodist Episcopal church, under the direction of George L. Grunnagle, Elder Eugene Hole of Gilroy, and Reverend W. H. Lloyd.

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HERALD PUBLISHING HOUSE

Independence, Missouri

THE SAINTS' HERALD

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Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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Volume 72 *Independence, Missouri, December 9, 1925* *Number 49*

EDITORIAL

Practical and Personal Gospel Editorials

I. Your Tongue.—Part 2

Let us now consider the application of the gospel law to the use of the tongue in the neighborhood, in the community. We have already said, Keep your hands off your neighbor's goods. We might add, Keep your tongue from spoiling your neighbor's good name. Shakespeare said, "Who steals my purse steals trash; but he that filches from me my good name robs me of that which not enriches him and makes me poor indeed."

The man who steals my purse steals a soiled leather bag. There may be in it a few dirty bills—one-dollar bills ordinarily; but even so, with those he can buy himself something of value. But the man who steals my good name steals that which does not enrich him. He cannot possibly use it, while he leaves me poverty stricken. My credit at the bank may rest upon it, and what is more vital in some ways, if I walk up the street and meet my old friends who have previously had for me a smile and a cordial greeting, they now turn their heads and look the other way. My good name is gone. My friends are gone. I am poor indeed.

The thief who steals a man's good name is worse than the thieves among whom the man fell on the road to Jericho. They wounded only his body. My name is safe with those who love me. In the neighborhood, as elsewhere, we ought to observe the golden rule: "Do unto others as you would that they should do unto you."

Consider now the gospel law as applied to the use of the tongue in the church. Away back in Leviticus the commandment was, "Thou shalt not go up and down as a talebearer among thy people." (Leviticus 19:16.) That is a good law to apply to the members of any church—Latter Day Saints, Baptists, Methodists, what not. "Thou shalt not go up and down as a talebearer among *thy people.*"

A little boy returning from Sunday school was asked concerning the golden text, and he said it was, "Go ye and tell the gossip to all the people." When a rare story going the round of church circles comes to you there are certain questions that can always be asked with profit, First; is it a true story? And if so, Have you both sides of the story? It is said that every story has two sides, and if a story be particularly outrageous and shocking you may generally rest assured that there is quite another side to it which will greatly modify its import.

Second; if it be true, is it such a story as you should repeat? There is a time and a place and a way to tell even the truth. Jesus commanded his followers to "be wise as serpents and harmless as doves." This text has a better rendition in the Inspired Version, "Be wise *servants* and harmless as doves."

Paul's law governing the use of the tongue in the church was, "Speaking the *truth* in *love,* let us grow up unto him in all things who is the head." Is it *love* which prompts you to repeat the story?

When I was a boy many times I worked about a threshing machine. I observed that from the side of the machine, from its very heart, came the stream of golden wheat. This men put into sacks and saved carefully, for from it they made the bread which sustained their lives. Incidental to the threshing there was also a great deal of chaff and some dust and dirt. The chaff was thrown into a heap and later fed to the dumb brutes. Men did not attempt to eat the chaff. In fact, such particles as they perforce took into their systems became an irritant.

The church conveys to the people the bread of life. It brought to *me* the bread of life. To thousands of you it brought the very bread of life. Pardon me, I wrote in the past tense. The church *brings* me the bread of life *to-day.* It brings to you the bread of life to-day, if you will eat. In the prayer services, in the communion of the Lord's supper, in the spiritual sermon, and in the closet to which you have been taught to retire for prayer, it brings to you the very bread of life. But incidental to the operations of the church there is and always has been some chaff thrown into the air. Those who have attempted to eat it, to live upon it, in whose life it has become the main consideration, can never thrive spiritually.

In conclusion, words may be used like bludgeons.

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An angry father may use words thus upon his children. Words may kill. Words killed President McKinley. It is true that the fatal shot may have been fired by one individual; but the rabid propaganda of radicals had created a volume of hatred against McKinley which inflamed the assassin's mind to the point of murder. Words killed Joseph Smith. It may be true that some hundreds of men arrayed like Indians burst from the forest and surrounded Carthage jail and put him to death. But the constant stream of abuse and misrepresentation which had for years come from pulpit and press inspired those men with hatred so that they verily thought they were justified in that which they did.

Jeremiah said the people in his day conceived a conspiracy against him and said, "Come, and let us devise devices against Jeremiah; . . . let us smite him with the tongue."

Words killed Abraham Lincoln. The abuse and misrepresentation which had been directed against him, both at home and abroad, filled with hatred the mind of a half-crazed actor who fired the fatal bullet. The celebrated British Journal, *Punch,* had been among those which had indulged in this propaganda of abuse. Following the tragedy *Punch* made this splendid apology in an editorial poem appearing in the number for May 6, 1865:

You lay a wreath on murdered Lincoln's tomb,
You, who with mocking pencil wont to trace,
Broad for the self-complaisant British sneer,
His length of shambling limb, his furrowed face.

You, whose smart pen backed up the pencil's laugh,
Judging each step, as though the way were plain;
Reckless, so it could point its paragraph,
Of *Chief's* perplexity or *people's* pain.

Beside this corpse, that bears for winding sheet
The Stars and Stripes he lived to rear anew,
Between the mourners at his head and feet,
Say, scurril jester, is there room for you?

Yes, he lived to shame me from my sneer,
To lame my pencil and confuse my pen—
To make me own this hind of princes peer,
This rail splitter a true born king of men.

The apology came too late to save Lincoln's life. Words had wrought his death.

Words killed Jesus. It is said that the common people received him gladly, but a few enemies, chiefly among the priests, constantly circulated propaganda against him; and finally when Pilate asked whom he should release, Barabbas or Jesus, the cry went up, Release Barabbas; crucify Jesus. Words drove the nails into his hands.

On the other hand, words may comfort; they may save; they may heal. Jesus said, "My words are life and they are light." Paul remarked, "Our conversation is in heaven." That is, our conversation is from heaven. It is such conversation as is inspired by the Spirit of God. Let us make our conversation constructive and healing, and if we will do this we may well heed Paul's advice to *think* about those things which are lovely and of *good* report:

> Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of *good report;* if there be any virtue, and if there be any praise, think on *these things.*—Philippians 4: 8.

ELBERT A. SMITH.

[EDITORIAL NOTE.—These editorials contain the substance of a series of sermons recently delivered in the Stone Church at Independence, Missouri. The next number will be, "Your heart."]

Questions and Answers

A Correction

We note in the late HERALD of December 2 issue that the answer to one of our questions is not correct, and we would like to have it corrected in the next issue.

Here is the question: "Should a superannuated minister in good health draw from the treasury of the church? Should a widow of a missionary in good health, because of the past services of her deceased husband, draw upon the funds of the church?"

Here is the part of the answer to which we object: "Complying with the law of temporalities by paying one's tithe or by paying one's surplus or by making an offering does not entitle any member of the church, no matter what their services nor the services of their husband or relatives have been, to draw from the church treasury. The law clearly states that the only ones who have the right are *those who have need and who have been worthy, wise, and faithful.*"

We would like to make the following correction: Insert the term *per se* between the words *not* and *entitle,* making the sentence read:

"Complying with the law of temporalities by paying one's tithe or by paying one's surplus or by making an offering does not *per se* entitle any member of the church, no matter what their services nor the services of their husband or relatives have been, to draw from the church treasury."

We would like to have this correction made in the HERALD for this reason: We are accused of saying that the services that one renders the church have no bearing whatever on the supplying him with his needs. This is not our position.

Our position is that no one should have anything from the common treasury of the church except he

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or she needs, and coupled with this need must be shown that they have been "worthy, wise, and faithful."

Sincerely yours,
THE PRESIDING BISHOPRIC,
By A. CARMICHAEL.

About the Campaign

Reports are being received daily which make substantial additions to our report last week of $210,000 in pledges to the endowment fund. The final reports, of course, will come to us through the district bishops and Bishop's agents. Just as fast as these reports are received they are being tabulated, and it is our endeavor to show the total amount pledged at the earliest possible time. Everyone is anxious to know the final results, and we are urging that all branch committees immediately report their pledges and payments to their district bishop or Bishop's agent. If necessary, make a report each week to the district Bishop's agent in order to keep your work reported up to date.

All district bishops and Bishop's agents are asked to make special reports, as may be necessary from week to week, reporting the receipts of pledge cards and payments on them. Do not wait for your regular monthly report.

When you stop to think there are ninety-four districts, and seven hundred thirty-five branches of the church in the entire world to be heard from, you will realize the large amount of clerical work that the Bishop's office must do to correctly tabulate these reports in order to compile the final figures. Your cooperation will be very much appreciated, and if all will work to this end it is hoped that the final report can be made by January 1.

Very sincerely yours,
THE PRESIDING BISHOPRIC,
By A. CARMICHAEL.

Bishop Albert Carmichael is on the church's business in Colorado and the West, but it is expected he will be at his desk in Independence at the close of the present week.

Bishop Mark H. Siegfried made a trip to Oklahoma at the end of the week, spending Sunday at Tulsa. He reports a splendid experience with the Oklahoma Saints, and returned to Independence Monday morning in high spirits.

President Frederick M. Smith started for Colorado Monday evening on a business trip in connection with Bishop Albert Carmichael, expecting to be gone for about a week.

ORIGINAL ARTICLES

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

My Relation to the Church

A paper written by J. A. Gunsolley and read before a meeting of the priesthood of Lamoni Stake. . . . . . .

It might have begun with my physical birth, but it didn't. When I was born my parents were not members of the church. Had they been members, then my being presented to the Lord by the elders before the church would have resulted in my name being placed upon record in some form in the archives of the church. Our introduction into the family group and into the society group comes in the same way. We are born into them. It is purely involuntary, so far as we are concerned, and our relation to the group is entirely without our consent, and largely without our conscious knowledge, for a number of years.

Nevertheless our individual likes and dislikes, our inclinations, tendencies, and desires must be subservient to the interests of the group. At first this is done without our consent, but later with our consent, if possible, but if consent be not given, subservient, nevertheless. For only so could any group organization or association be perpetuated. Society, and organization, began just this way.

So far as the home, the most important of social groups, is concerned, a man and a woman decide to live in an association more exclusively with each other than with others. At once a group relationship is created that calls for more or less surrender of individuality. As children come to bless the home, and the number of individuals increases, new conditions arise, which are met by further harmonizing group interests and individual interests.

The size and complexity of the group increase when families unite into communities. The larger the community and the more numerous its membership the greater the necessity for restricting individual interests—so called—and granting greater freedom or latitude to the interests of the group. Being born into the community, I have no say as to how far my individual likes and dislikes may be indulged. Compared to my life, the community preexisted. I have no choice until I become of legal age, and then I may either continue to yield to the will of the group or get out. Reaching legal age, I am no longer a passive unit in the group, but an active member, bearing a portion of the responsibility for what the group is and does.

This deciding what the relations are to be between the individual and the group, or society, and seeing

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to it that both society and the individuals are permitted to enjoy the relations resulting from such decision, constitutes government. Hence, in just government the right to exercise control over the individual by the group comes from the consent of the governed; for if one decides to remain with the group upon reaching legal age, or the recognized right to act for himself rather than to sever his relation therewith, he by so doing consents to the governing power so exercised; and if he by continuing his association with the group is an active unit and responsible for what the group is and does, then his will enters into the combined will of the members, which is the law of the group, to which law all members must yield obedience.

The exercise of group control can be accomplished only through a system of law administration, which at once gives rise to officers and official functions. The more numerous the units of the society, the more complex becomes the relations between the units with each other and between the units and the organization, greater variety of governing functions and officers to perform them. Variety of functions to be performed calls for numbers of officers whose functions are interrelated and must be regulated by discrimination well defined in the law, making necessary gradations, or ranks, among officers, depending upon the nature of their official duties.

Government naturally resolves itself into the following branches: Laws have to be formulated as a guide in the exercise of this control of society over its members. The making or formulating of laws comprises the legislative branch. Laws must be interpreted and applied to individual conduct, hence the judicial branch. Some degree of coercion must be exercised, prescribing and enforcing penalties for violation of law, and carrying into execution the provisions of the law; hence, the executive branch.

I have thus reviewed briefly government in general in order to give proper setting for the discussion of my subject proper, "My relation to the church." As stated, I was not born into the church by physical birth, but established relationship as a matter of choice after reaching legal age, as provided for in the law of God, being more than eight years old. It was purely voluntary with me, and hence I gave full assent to the laws governing in the church, which, compared to my life, preexisted. I could have refrained from uniting with the church, and I can now withdraw, as a matter of choice; but so long as I consent to remain, I am consenting to the law governing. It does not affect the legal relationship whether I understand the law fully, nor can I justify a refusal to honor any requirement of the law and to give obedience thereto on the grounds that I do not understand it, or that I do not believe it or understand it as it is being administered. The law was before me, and it still is my privilege, and will ever be so, to withdraw fellowship. To consent to remain in fellowship is in effect giving consent to the law as administered in harmony with the provisions of the law.

An inquiry into the nature of my relationship to the church comes next logically in order. I joined the church, or was united to the church, by the law of adoption, the ordinances of baptism and confirmation being the formal outward sealing of the covenant of adoption. I then belonged to the church, just as I belonged to my earthly father's family by being born into it naturally, and just as one belongs to a family who has been adopted into it legally, but who is not a born member. The laws governing in the family, both as to controlling conduct and as to inheritance, apply alike to the naturally born and to the legally adopted child. I subscribed to the will of the church as expressed in the law just as I subscribed to the will of the family as expressed by the authority of my parents vested in them under the laws of the state, to which the family itself is subject.

We should note this important distinction, however: The family jurisdiction over me terminates upon my attaining legal age; but the jurisdiction of the church terminates only at death. I entered the church for life, and the covenant of adoption applies until death, if not beyond.

What is the significance of that covenant? I belong to the church. I am God's, the church's, since God expresses himself through the church. My covenant is to serve God, and I can serve God only by serving his church, since God shows forth his works in his church.

The interests, relationships, and obligations between me and the church are mutual, just as those between any society or organization and its members are mutual. I owe to the church the best service of which I am capable. This implies that I not only honor, respect, and obey the will of the church as expressed in her laws, but that I am willing to respond to the bidding of the church as expressed by the authority and will of the church represented by those who have been constituted under the law as administrators of the affairs of the church, whether as lawmakers, law interpreters, or law enforcers.

My time is not my own; my property is not my own; my talents are not my own. All belong to God. He not only created me and endowed me with talents that enabled me to secure control of some earthly possessions, but he bought me with a price, the blood of his beloved and only begotten Son. Hence, I am subject to the direction of the will of the church in all things that affect my life, as that

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will may be expressed in the law, and as it may be administered by officials authorized by God through the church. Not only am I subject to the church in so far as my personal conduct is concerned, but I am subject to the church as it may determine what my life's work may be and where. The exercise of that God-given right—"free moral agency"—that was conferred upon man in the beginning, and which will never be taken from me, except with my consent, cannot be used to justify me in refusing to be subject to the church, so long as I am willing to give my consent to the authority of the church by remaining a member of it by choice; but through the exercise of my agency I may terminate my relationship by breaking my covenant, which was for life, and withdrawing from the association of the church.

The church in her jurisdiction over me also has grave responsibilities toward me as a member. The church should cherish and foster my individuality in matters of health, peace, and happiness, so far as possible. To this end the highest social order should be developed and maintained. She should guarantee equality of opportunity. To do this she should develop and maintain the highest possible economic order, dealing with industry and education. She should make possible the attainment unto the "measure of the stature of the fullness of Christ." To do this she should make possible a full understanding of the law, and a perfect application of the law to the individual in the development of the Christ character.

When I joined the church I understood that the Lord had restored his gospel and authorized men to bring forth his church. That the will of God and the will of the church were expressed in the law of the church, and that the law was contained in the Bible, Book of Mormon, and in the revelations to the church; that the Lord would continue to give revelations of his law as the church advanced and it should become necessary; that in the carrying out of the law given of God the church might adopt rules and regulations providing means and methods of procedure where the law was not specific.

I understood that in order to administer the law and to promote harmony and efficiency, and to protect the members in the exercise of their prerogatives, and to promote the welfare of the church, officers were necessary according to functions to be performed, and that such officers are provided for in the law.

I expected to find certain blessings of a spiritual nature existent among the faithful, and have realized upon those expectations.

My conception was that to be an honored and respected member of the church of God, enjoying the confidence of the Saints and the favor of God, would be something to be desired above all things else in life. Time has only confirmed me in this, and made me more anxious, if possible, to answer to the call of the church, and more desirous of qualifying for efficient service in whatever field of activity the church might call me to serve.

"Twaddle"

There is a theory that it is better and cheaper to subsidize needy widows than to support pauper children in public institutions. The Child Welfare Committee of America holds this theory; and lately issued invitations to a conference on the subject in Manhattan.

Among the replies was a letter from President Coolidge to say that uniform child welfare laws in the States would be desirable.

There was also a telegram from Governor Roland H. Hartley of Washington to say that he would on no account appoint a Washington delegate to the conference. Declared the Governor:

"Child welfare—what is the matter with our children to-day? In my opinion, they are being made to pay the penalty for an overabundance of altruistic twaddle. Too many mothers and fathers are giving their time to saving their neighbors' children, while their own children are left to shift for themselves and do as they please.

"What we need is to get back to the simplicity of the old-fashioned, truly American family circle, and to stop a lot of this uplift gush, this indiscriminate spending of money in social and charity and welfare work. In short, while welfare clubs, organizations and societies are meeting, conferring and resoluting, the home and fireside, the bulwark of good citizenship is left in charge of the cat and canary.

"Can we wonder that our children go wrong? Petted, pampered, educated at the expense of the State, robbed of self-reliance and independence, we send them forth as weaklings to take up the rugged path of life for themselves."—*Time*, May 18, 1925.

Bishop J. A. Becker left Sunday night on a trip into Nebraska, expecting to be absent just a few days.

A very large funeral was that of Patriarch Isaac N. White, at the Stone Church Sunday afternoon. All the parking room was taken and many automobiles were parked at a distance from the church. Friends from all parts of Independence and from different parts of Kansas City and Holden Stakes were in the audience. An account of the services will be found in the Independence news column.

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To-day

with more assurance
than ever before
this church
has definitely embarked
upon a planned program
of accomplishment
which incurs
church-wide responsibility
on the part
of its members to
carry it out.
The success achieved
in the Endowment-
Stewardship Campaign
just closed
demonstrates
beyond all doubt
that the loyalty of a
consecrated people is
equal to the
responsibility imposed.

Are You Ready To Start This Program?

Program for the Establishment of Zion

The General Conference of 1925 adopted the social program which was adopted by the Joint Council of April, 1924. It is as follows:

Be it resolved that we favor the immediate initiation of a program looking towards the establishment of Zion and the application of the law of stewardships, which program is as follows:

1. That the Bishopric secure completed financial statements by the selection of a corps of men qualified by special training (if possible) who shall be assigned territory with a view to securing these financial statements by personal contact.
2. That financial statements be provided which are especially designed to serve these purposes.
3. That the members of the church be requested to file their financial statements annually.
4. That arrangement for the payment of tithes due the church should be made at the time of filing of the inventory.
5. That all who are willing and desirous should be placed upon the stewardship basis, either individual or group, as they shall manifest the essential qualifications.
6. That books, tracts, etc., expressing the social ideals of the church should be published without delay.
7. That ministerial propaganda of the church include the presentation of the social ideals of the church with specific reference to the law of tithing and consecration, that they may cooperate in the education of the Saints, particularly young people and inquirers.
8. That the people of the church should be urged to gauge their expenditures in accordance with definite budgets to be formulated with the idea of maintaining an equitable standard of living consistent with the attainment and perpetuation of their maximum efficiency and the needs of the group.
9. That in looking to the completion of the surveys of man power, capital, markets, territories, etc., a bureau of research and service should be established.
10. That the determination of the order of economic development should be given immediate consideration.
11. That the surplus consecrated from stewardships in operation should be set aside for, or at once used in the establishment of other stewardships.
12. That in view of the extension of our social organization, there will be necessity for providing vocational guidance and training.

Respectfully submitted,
THE FIRST PRESIDENCY,
By FREDERICK M. SMITH.

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What Does Christmas Mean to You--Giving?

Then why not give our own church books and periodicals?

Below are listed just a few from our large assortment, some of which at least should be in every home.

	Cloth	Cloth Size Leather Back and Corners	Genuine Morocco Flexible
Book of Mormon	$1.00	$1.50	$ 3.50
Doctrine and Covenants	.80	1.25	3.25
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Church History (Set of 4 Vol.)	9.00	12.00	14.50
Helps to Bible Study		4.50	6.50
Bibles (all kinds)	$3.00 to $12.00		
In the Shelter of the Little Brown Cottage	1.50		
The Call at Evening	1.50		
Joe Pine	1.50		
Square Blocks	1.50		
Remington Portable Typewriter	$60.00 Cash or	$65.00 time.	
Herald	$2.00 per year		
Ensign	$1.00 per year		
Autumn Leaves	$1.75 per year		

Our new Catalog of one hundred pages showing the complete line of books, tracts, and periodicals, carried by us, will be mailed upon request.

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Order early and avoid the Christmas rush.

HERALD PUBLISHING HOUSE

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SEND YOUR NAME TO-DAY.

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NEWS AND LETTERS

Baker-Dies Debate

Last August, Brother Baker held a two-week meeting at Bark Camp Schoolhouse. It was estimated that more than three hundred attended the services. A good interest was worked up, and some were baptized. Bark Camp is a Church of Christ stronghold.

They became alarmed at the success of the meeting and challenged Brother Baker for a debate. Brother Baker wrote out propositions. The "Christians" began to hunt for a man to hold up their side. Several were too busy to debate with the Latter Day Saints; but a Mr. Enix, from Chicago, appeared on the scene and offered to take the job. He posed as a great debater, boasting of his victories in debate.

Church propositions were signed by Brother Baker and Mr. Enix, and November 10 was set for the debate to commence. Mr. Enix lasted for three nights. His church would no longer sustain him. They begged Brother Baker to withdraw from Mr. Enix and meet a Mr. A. D. Dies. They claimed that Mr. Dies was a gentleman and courteous in debate.

Mr. Enix had the affirmative in the first proposition. He made a weak effort to establish the church on Pentecost but made no effort to connect the Church of Christ with the one he attempted to set up on Pentecost.

Brother Baker proved by their own church histories that the Church of Christ was started by A. Campbell, Mr. Scott, Mr. Stone, and others. Mr. Enix's only reply was that he knew nothing of Mr. Campbell or of his books, but he did know that he was a member of the Church of the Lord Jesus. He denied the spiritual gifts, all miraculous manifestations, and stated that anyone who preached such things now preached "damnable damnation," and challenged Brother Baker to prove that anyone outside of the apostles ever performed miracles. Brother Baker called Mr. Enix to task; he called Brother Baker a liar. After Mr. Enix denied any knowledge of A. Campbell or his writings, Brother Baker asked about their church papers. They were willing to indorse the *Gospel Advocate*. Brother Baker then read from that paper that A. Campbell, Mr. Scott, and Mr. Stone were reformers and restorers of the gospel. Mr. Enix was withdrawn from the debate.

On the fourth night Mr. Dies took the affirmative. He made no effort to connect the Church of Christ, of which "I, A. D. Dies, am a member," with the one that he attempted to set up on Pentecost.

Mr. Dies tried to rule out the *Gospel Advocate*. But the chairman gave Brother Baker the privilege of using it.

In many ways Mr. Enix had been ungentlemanly, but he was nothing compared to Mr. Dies. Mr. Dies was constantly on the floor during Brother Baker's speeches. He did but little better than Mr. Enix in defending their church proposition.

Brother Baker in his affirmative brought out the apostasy of the church established by Jesus Christ and proved by numerous passages of scripture that the restoration of the gospel was by the hand of an angel. Mr. Dies denied the apostasy; claimed that the woman of the twelfth chapter of Revelation was the old Jewish church and the man child was Jesus Christ. Mr. Dies argued that the gospel was never lost, but to prove its continuation had to go through the Catholics and the Reformers.

Brother Baker referred to Revelation 14: 6, 7, that an angel was to come from heaven with the everlasting gospel. Mr. Dies argued that the gospel was the word and was never lost, when in the affirmative he had stated that the early Christians were killed off and that the church did cease to exist for a time. But he saw that this placed him in a predicament, and he persistently denied making the statement. He claimed it continued all through the Dark Ages.

Brother Baker proved that the gospel was not in word only, but in power and in much assurance, and in the Holy Ghost.

In the organizationn of the church, about the only attack of Mr. Dies was upon the high priest and the Aaronic priesthood. Mr. Dies argued that the Aaronic priesthood was not included at all and that Jesus Christ was the only high priest; that he was made high priest after he went to heaven. Brother Baked ably defended his position.

Mr. Dies did not pay much attention to the fundamentals of our church doctrines but made an attack upon the character of Joseph Smith and the early Saints. He asserted that Joseph Smith was a polygamous man and claimed that he and the early Saints were thieves and murderers. I have never before heard so much filth and slime flung at the Saints. Mr. Dies is a rapid speaker. He dug into the worst of the lies and filth of the enemy publications. He seemed to get insanely mad while hurling this filth at us. When he would get the floor he would start his mud slinging, and many would leave the house. Some would stop their ears.

At the close of the debate, Mr. Dies proposed to read a poem he had composed. Brother Baker objected on the ground that he could not reply. After several minutes' parley a compromise was made. Brother Baker was allowed to read a poem in reply, and his poem made a hit with the audience. Hurrahs for Baker were heard from every quarter. Friends of Brother Baker pinned many yards of blue ribbon on him, and requests were made for him to get up on the table so the crowd could see the ribbons.

At least five hundred people attended the debate.

Brother Baker had his picture taken with the blue ribbon on his coat. We propose to have a cut made and the poem published with the cut, and distribute it among the people, as Mr. Dies had his poem published and broadcast.

Brother Baker has made many friends to the cause. We believe lasting good has been accomplished.

J. A. PHILLIPS.

KENNETT, MISSOURI, Box 191, November 27.

Changes His Mind on Church Government

ZION, ILLINOIS, November 28.—I think the church papers are better since conference than they were before. I am glad the church has taken a forward step.

After reading the articles on the controversy last year I had decided in favor of those who opposed the declaration of the joint council, and when General Conference voted in favor of the document on church government I thought it had made a mistake. I was left in doubt and undecided what to do, but in May I had a dream that settled me in favor of the church.

I dreamed I was in a schoolhouse at a meeting. The people seemed to be enemies of the church, and a number of the women made fun of it and tried hard to persuade me to quit the church. I told them I would never quit the church, that I would never go back on my baptismal covenant. When I awoke I was decided that I would remain faithful to the church. I felt God would do all things well and take care of his church.

And now I see where God is pouring out his blessings on the church everywhere. This summer I had the privilege of attending the meeting at Elmhurst, Illinois, where Brother Wildermuth was preaching. The last Sunday, at the nine o'clock young people's prayer meeting, I had the privilege of hearing the gift of tongues and interpretation for the first time among Saints. I sat beside the elder who spoke in tongues, and it seemed to melt me and made me rejoice that God is with his people. I had long desired to hear this gift manifested among us.

I am glad the church is on the upward move. I want to be worthy of God's blessings. I have not lived as I should, but I ask you to pray for me that I may be able to overcome all things that hinder and be victorious over besetting sins.

B. A. WING.

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Michigan Saints Enjoying Church Activities

ORION, MICHIGAN, November 27.—This branch is pleased to report that it went over the top in the endowment drive. Our quota was $600, and we have $685 subscribed to date. We have but sixty members and only about half of them are active, so we feel that we have done well, though we realize that many of the branches have done better.

Brother J. R. Grice was with us for ten days during the first of the month, and all enjoyed the services very much. We feel strengthened and encouraged in the great work of the redemption of Zion.

November 22 the priesthood of the Detroit District met with us. The meetings opened with a very good prayer service from half past eight to ten o'clock, followed by Sunday school and various quorum meetings. Dinner was served at the home of Brother and Sister V. D. Schaar, as the lower part of our hall is being used for school purposes this year.

A splendid sermon was preached at two o'clock by Brother J. R. Grice, his subject being, "Onward to Zion." This was followed by remarks by Brother Mottashed and Brother Arthur DuRose on the social program of the church, with a round table discussion following.

In the evening Brother Grice preached another of his soul-stirring sermons on the subject of the humanity of Jesus.

The branch is in a flourishing condition, with unity and love prevailing among all the Saints. We hope to make better progress in the next year than ever before.

Since the school board rented the lower room, the hall has been painted inside and out, new windows and doors added, and many other improvements. We hope in the near future to add to the comfort and beauty of the upper room where we are now meeting by papering the walls and adding more electric lights. JULIA HAMMOND.

Pittsburg, Kansas

November 28.—Since our last news report a special business meeting was held, and a new branch secretary was elected. Sister Ellen Evans was chosen to take the place of Sister Vera Manning. We also had the sad experience of expelling a brother from the church.

District superintendent of Recreation and Expression, Chester Carter, of Joplin, Missouri, paid us a visit one Sunday evening recently and gave us a talk that gave encouragement to the work here.

Brother Ellsworth Gilbert, who is superintendent of the local Sunday school, also district superintendent, is visiting the schools in other branches. He reports favorably of the progress being made throughout the district.

Stewardships was the subject of discussion here during the month of October. The class was very ably conducted by Brother C. E. Wilson, of Joplin, Missouri. All enjoyed the lessons and appreciated very much his efforts in our behalf.

There has been added to our group of young people Sister Laura Isles, of Woodbine, Iowa, and Sister Bernice Hansen, of Logan, Iowa. These young girls came here to attend the teachers' college. They are proving themselves to be an asset to the branch by taking active part in the junior department and in other services. It is characteristically noticeable that those interested in their mental development are also interested in their spiritual development. However, this rule is violated with sufficient frequency to show that while education is an asset, it is not a requisite in the work of the Lord.

Brother Robert Jones and Brother Lewis were here a few weeks ago canvassing in the interest of the Graceland endowment fund. Their talks were very interesting and awakened a desire in each one to do his part in the project at hand. These young men are members of the religious education class at Graceland. Brother Lewis's peculiar Australian "twang" aroused pleasant memories of others who had labored here. Our quota of $600 was raised and a good-sized sum oversubscribed.

District conference assembled here the 20th and held over the 22d. President Floyd M. McDowell of the First Presidency was here Saturday and Sunday. His addresses were inspiring, and his presence created a fine feeling among the Saints. We all wish our "big brother," as he calls himself, every success in his great work.

District President Amos T. Higdon was in charge of the conference, and everything moved along nicely under his administration. Brother Higdon has been holding services in the city hall since conference. His meetings have been quite well attended, and we are all sorry to see him close them to-morrow night, after which he will be leaving us.

Owen Sound, Ontario

November 17.—At present Apostle J. F. Curtis is with us, holding a series of meetings. Patriarch John Shields piloted him over from Wiarton last Sunday evening through a "blizzard" of sleet. Apparently some difficulty was encountered because of the wet snow. However, "Uncle John" and his faithful old Ford were able to land our brother here safely in time for service. As announced, Elder Curtis gave us a talk on the Graceland endowment drive.

Brother Shields stayed over Monday, Sister Shields coming over from Wiarton that day to see her sister who recently underwent a serious operation. We are glad to report that Sister Farrow's condition is gradually improving.

Beginning Monday night Brother Curtis opened the series of meetings. Prayer service convened at half past seven and preaching at eight o'clock.

Up to the present, Brother Curtis has delivered three very fine sermons. His pleasing and appealing manner cannot help but be strengthening to Saints as well as convincing to nonmembers. Our sincere prayer is that we as God's children may rally to the support of our brother, and that as a result of our united effort he may be able to accomplish that for which he is so ardently working. More of his success later.

Eastern Montana Conference

FAIRVIEW, MONTANA, November 22.—The Eastern Montana semiannual conference convened at Fairview November 14, with District President A. R. Ritter and Counselor Stanley Fout in charge, assisted by Elder George W. Thorburn, missionary in charge of the State of Montana. An effort to have a speaker from headquarters was fruitless.

Delegates to General Conference were elected and other routine business transacted, including arrangements for next year's reunion. The time and place for the reunion were left to the committee.

Brother Thorburn arrived early in the week, in time to hold a few meetings in the hall before conference. He was the only speaker during the conference, which kept him quite busy.

The Fairview Branch went over the top by a large percentage in raising its quota for Graceland, and no doubt the whole district will do the same, though the returns are not all in. To understand what that means, consider the Andes Branch, which suffered in the exodus because of hard times to the extent of about thirty-five families, leaving only four families interested in Graceland. These remaining families are farmers seriously affected by the same financial conditions that drove the others out of the country. Yet they raised $222. It is not surprising that these few who are staying and paying are the ones who keep the branch going. Surely the Lord will be with those who honor him and carry on in accordance with divine law, doing their best to establish Zion.

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Success of Public Entertainments in Australia

Since we have from time to time considerable matter of a local nature published in the HERALD some of which has a bearing on social affairs, I thought something of that kind from this part of the world might not be out of place. Whether all Saints approve or not, there can be no doubt that social functions, whether they have a financial objective or not, have come to stay among Latter Day Saints; hence there is no use in clinging to the old-fashioned, Puritanical idea of church life. In some parts of Australia and New Zealand, as well as America, there are people, both in and out of the church, who object to the modern trend, but I am not one of that number. I believe in having recreational and social diversions, providing they are kept within reasonable limits; and I further believe that such things may sometimes have financial objective.

Within the last two years we have had some very successful social affairs in Australia and New Zealand which it is the purpose of this writing to describe. In Victoria, where I have labored of late years, we were faced with the necessity of expansion in church building development, or lapse into a state of general stagnation. This was true of Melbourne especially, although there is at least one other place where a church building is needed. Just how to approach this question of church erection in a practical way was a problem.

We had no ready cash to begin with, hence, after skirmishing a time or two along the concert line, I hit upon that method as the means of raising money. I saw, of course, that in order to use that method effectively it must be developed to a state of extraordinary efficiency. We had some local talent, though not enough to make ourselves independent if we should come out in a big way; but one of the Saints, Brother Norman Thorp, belonged to the world of entertainment, being himself a singer, hence he knew practically all the artists of Melbourne. He and Brother David Grayden and Brother George Dummett are the only ones of our folk who have sung for us, though more recently Brother George Squire, a very young man, has acted for us as an elocutionist. Not having enough talent to complete a program, we depended upon Brother Thorp to help us out, which he did very successfully; so we had some of the best talent in Melbourne, some of which was paid and some free.

In dealing with the financial side of these affairs, I shall convert the English pound into American money at the rate of $5.00 per pound, and so write in general terms, though to be exact the normal rate of exchange is $4.87 per pound. Our first effort on a large scale was held on the 25th of March, 1924. I took upon myself the bigger end of the business part and surprised myself and others by selling tickets to the value of over $525, hence we cleared $500. At a later date a similar effort was made, when, by the help of Elder E. H. Davies, who is quite as good as I am at that kind of work, we ran the figures up to $760, and cleared over $675. Later still we ran the figures up to the same sum, Elder Davies helping this time also, but cleared only $627.75, our expenses being higher than before. In all these concerts Brother Thorp was our right-hand man in getting up the programs, and I am certainly glad we have men of his capabilities in the church.

Last year, about August, the question of an effort of this kind was taken up at Adelaide, South Australia, by correspondence between myself and Apostle Clyde F. Ellis and Elder H. I. Velt, the branch there being in need of help on its new church, a building once the property of the Roman Catholic Church. This concert came off October 29. I sold to the value of $550, and Elder Velt and the Saints in general ran the sum up to $700, the amount cleared being $530. We were all pleased with our success and believe we did good by our contact with the public, as well as in the raising of money. Elder Velt, in this case, had the program in charge; none of our people appeared thereon, though some of our friends did; and, as usual, some of the talent was free and some paid, though the latter was no better than the former. In fact, we had some of the best musical artists in the city free, not even accepting expense money when tendered. They said they had often been approached by people whom they refused, but felt inclined to respond to Elder Velt's request and also to give their services absolutely free.

More recently Apostle M. A. McConley desired that I make an effort of this kind in the interests of our building operations in New Zealand. I went over to Auckland (having, in part, that purpose in view) at the Easter season, but after attending the Easter reunion I was called back to Sydney by the tragic circumstances which brought about the death of my wife's parents. This was of course before the concert could come off. I returned to finish my work August 12. Because of a seamen's strike, my arrival was delayed, which shortened the time for our exertions. We had made an appointment with the town hall authorities for June 1. My return home under the circumstances already related caused the cancellation of this date, hence another was made for September 1. My late arrival on the second trip made the use of this date problematical. We did not like the idea of approaching the above authorities for another postponement, hence I suggested to Elder J. H. N. Jones that we go on as intended and, in order to make the best use of my time and efforts, hold another concert. This we did, holding the second concert on the 17th.

The first concert brought $640; our expenses being $130; leaving a balance of $510. The second one brought $830; our expenses being $280. This last entertainment was run on a larger scale, in every way, than the first, hence the heavier expenses. From the two efforts we took a total of $1,470, which, with expenses reaching $410, made our net profits $1,060. Some may wonder how it was possible to do this. In addition to good salesmanship, we took advantage of the fact that few who bought would come, hence the big returns. We found that exactly as 1,000 handbills will not bring 1,000 people to a religious service, so 1,000 tickets will not bring 1,000 people to a concert. The latter will bring about 200, which of course is better than the bills will do. In this I am writing of the tickets in relation to Australia and New Zealand. I do not know how it would work out in America. Many of the people to whom we sold had no intention of coming, pleading a prior engagement; in some cases they returned the tickets upon paying for them, saying sometimes: "Give this to some poor person"; at other times: "Sell this again." Our prices on tickets have usually been twenty-four cents and forty-eight cents, though in Adelaide we sold some at seventy-two cents.

Our first concerts were held in small private halls, but later we took to the town halls, which we used in Richmond and Northcote, suburbs of Melbourne, as well as in Adelaide and Auckland. At the present time we have an appointment for a concert in the town hall of Balmain, a suburb of Sydney.

My biggest aim is a concert in the town hall of Sydney, also that of Melbourne, with an objective in each case of $2,500. It is always best to take the town hall, for it gives class to the entertainment, and there is also a psychological influence exerted by the town hall which would not apply to any smaller place. In other words, it gives an advertising stimulus and really succeeds by its audacity, there being the impression that anything so big must also be good. Of course one must provide a program that will justify expectations, hence our care in selecting talent. In Auckland we had only paid professional performers, whom we reached through Sister Johnston, who belongs to the Auckland Choral Society. Our talent consisted of the best artists in the city. The program was entirely in the hands of Elder J. H. N. Jones.

Our efforts in Auckland partook of the character of teamwork more than elsewhere, unless Adelaide may be an exception, since Elders J. H. N. Jones, A. L. Loving, and Herman Piesker, as well as myself, did canvassing. The last

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was not with us, except for a little while, on the first effort, but he came in strong on the second. Our exertions excited considerable interest in the church, since we had many talks on our doctrines and purposes and also requests for literature. The people as a rule accepted our explanation of the difference between us and the Brighamites. We encountered some bigots with whom we could not reason. In the main there was a widespread idea of there being two churches of Latter Day Saints. This knowledge, with some exceptions, was general, which I attribute to the street service we have so long maintained in the heart of Auckland, which at first was conducted by Elders A. V. Robinson and H. W. Savage, and by others since.

In promoting these affairs, one of our greatest handicaps has been the conservatism of our own people. Many Latter Day Saints have the idea that nothing is safe unless it is small and cheap. We must get rid of this view or we can never build up Zion. As a body we are shot through and through with parsimony; hence some of our people are alarmed when they hear of concert expenses reaching in one place $410, and net profits amounting to over one thousand dollars. To some the success of these concerts has been an objection. They would be quite willing for us to hold concerts and also sell tickets to outside people, if we did not sell so many; but when reports reach them of such immense sales, and subsequently enough cash comes in to justify these reports, they think there must be something wrong about it.

We are living in the age of big things, hence we must do something or get off the map. Keeping on the safe side of five cents (or as the English would say, tuppence ha' penny), that is to say, the near side, is supposed to be the same thing, hence the opposition. It reminds me of what some town authorities said to me once about preaching on the street, namely: "This town is like every other town—you may preach on the street with the greatest of ease if you do not draw a crowd. If you do, somebody will raise objections to your procedure."

This conservative trend suggests what J. R. Lowell said re the public attitude toward Abraham Lincoln: "At first he was so slow that he exhausted the patience of those who think there is no progress save in blowing up the engine, but later he was so fast as to excite the fears of those who think there is no safety as long as there is a spark of fire under the boiler."

I returned from New Zealand by the T. S. S. *Maheno*, which left Auckland September 18. We encountered heavy seas both going and returning, on the New Zealand coast, especially returning home, hence I suffered from *mal de mur* more than on any previous voyage. Arrived at Sydney the 22d. On October 3 officiated in the marriage of my niece, Miss Annie Eileen Dixon, daughter of Charles and Annie Dixon, to Edgar Parkes, son of Joseph and Minnie Parkes and brother of Doctor Joseph A. Parkes, and grandson of Professor Joseph Parkes. The wedding was celebrated in the Saints' Church, Leichhardt, and passed off pleasantly. The wedding breakfast, as it is called here, was served in a near-by hall, after which a gay social time was enjoyed by all present. There was a large crowd both at the church and the hall, especially the former. The happy pair hied themselves away at an early hour to the Sydney railway station, thence to the Blue Mountains for their bridal tour, while the writer repaired to his couch that night with "a concourse of sweet sounds" ringing in his ears to the effect that they and all their near relatives, big and little, old and young, masculine and feminine, were all "jolly good fellows," as melodiously affirmed by "all of us."

My best wishes to all the HERALD promoters and readers.

ALMA C. BARMORE.

GLADESVILLE, SYDNEY, AUSTRALIA, Cowell Street, October 26.

The Nevada State Board of Education urges "that clear, earnest, and intelligent instruction" as to the effects of drugs be made a definite part of the instruction in the public schools and State university.

Des Moines, Iowa

November 27.—The Des Moines Branch is pressing forward. At nine o'clock Thursday morning, November 26, we held our first service in the lower auditorium of our new church building. This was our Thanksgiving prayer service. The meeting was in charge of H. A. Higgins, branch president, who was assisted by District President Henry Castings. Brother F. T. Mussell gave the prayer of thanks. There were one hundred thirty-two present, with twenty-six testimonies, and all went away with a blessing because of having been there.

On next Sunday morning at nine fifteen o'clock, we will march from the building where we have worshiped since our old home burned last winter to our beautiful new home on the site where the old one stood.

Under the able leadership of Brother H. A. Higgins, wonderful progress has been made on our new home, and there is no doubt that Brother Higgins is entitled to much consideration and many compliments for the great sacrifice and hard work he is doing in an effort to complete this building. He, with other Saints who are striving with him, will surely find they have greatly endeared themselves to the hearts of the local membership.

President McDowell in the South

I am sending you a small report of the young people's convention held in Mobile two weeks ago. I cannot put into words the spirit that we have enjoyed and are at this time enjoying because of this meeting.

The Saints of Mobile District and of Mobile more especially have had a spiritual treat that will not be forgotten. The convention was a success, though we did not have a good representation of the district, as very few people from the distant branches were present.

President F. M. McDowell arrived in Mobile shortly after noon, Friday the 13th, a lucky date it seems, and arrangements were formulated for services that were to be, though not many plans were made, as some of the services just grew. We began with a sing Friday night, followed by a sermon in which our speaker advised us to do it Christ's way. We were told to make our choice, to choose our motive, to use our power Christ's way. I believe Brother McDowell's love for the people cannot be bottled up, especially his interest in the training of the young and the directing of their abilities in the ways of service. Needless to mention that his hearers were hearers while he was talking and desired to be doers when he finished.

Religious education was the subject of a two-hour service Saturday afternoon. The fact that each one has a task to accomplish and that the work of the church is carried on by each one working in the place he best fits was presented, with the thought that religious education means making up the mind for God.

Sunday was a busy day. A sacrament and young people's prayer service at eight o'clock, a demonstration of the junior church during the Sunday school period that taught a big lesson to bigger people, followed by a sermon on stewardship at eleven o'clock, filled the morning. The prayer service was well attended and well used. The spirit manifested at this early part of the day continued with us during the rest of the services. The trend of the meeting was towards service and development, that better service might be rendered. This spirit helped all of the Saints to serve by being present during the other meetings of the day. Mobile does not like to impose on anyone, or lose any good thing, so Brother McDowell was given plenty of opportunity to speak. His little sermon to the juniors was quite touching to some of the older ones. His big sermon on stewardship was filled with the onward urge that should cause us to vision Zion as she will be and to work for Zion until she is a reality.

The afternoon was a period of rest and relaxation, so was spent in an automobile trip around Mobile. Nine cars

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were in line at the beginning of the trip, but were lost one by one until but four were left. We saw a part of Mobile Bay, the Civil War Cemetery, the headquarters of General Bragg, the Spring Hill College, and the new high school, and all felt rather chilly as the thermometer started downward immediately after dinner.

The priesthood met in the church at five o'clock and listened to a lecture on their duties and development, as well as an outline of ways and means by which each one might magnify his office and calling. The evening service was a test. After teaching during the other meetings, Professor McDowell showed his training by giving us the ten tests of a Zion builder, and asked us to grade ourselves. Seven sermons and lectures from Friday night until Sunday night was the service given us by our big brother. We appreciate it.

Elder T. C. Kelley arrived with Brother McDowell, but took his seat in the background, where he could observe the doings of a young people's convention for the first time. His kind, careful, and prayerful watch over the Mobile Branch, and his quiet deliberations helped to bring about peace and happiness in the work here. These brethren left us built up and encouraged to continue the work intrusted to our care, to unite our efforts in bringing about our Master's will in this part of his vineyard, and with the determination to allow nothing to separate us from this great work to which we have been called.

Sincerely,

MOBILE, ALABAMA, November 28. T. M. CARR.

Death Invades Church at Moorhead

MOORHEAD, IOWA, November 26.—Death has again invaded our ranks, and during the last month there have been three funerals in our house of worship. Brother Julius Monson, of whose illness we made mention in our previous items, passed away at the Independence Sanitarium on November 7, after bearing patiently a long siege of affliction. His remains were sent to Moorhead for burial. The funeral sermon was by Elder T. O. Strand, assisted by Elder Mark Jensen.

Brother Monson led a very quiet, unassuming life, and was loved most by those who knew him best. He had never married; he leaves a sister. He had been a member of the church but a few years but had believed in the truthfulness of the work some time previous to his uniting. Unsolicited he gave three hundred dollars on the auditorium drive. We feel that a noble man has departed from our midst.

Brother Arthur Magnet was baptized several years ago by Joseph Lane, who also preached his funeral sermon on November 20, assisted by Reverend V. M. Elston of the Church of Christ. His death was the culmination of a lingering affliction, but he was able to be at his regular duties until about one week before his death, when he was suddenly stricken and was taken to Council Bluffs. He leaves a wife, several brothers, and other relatives.

Brother David Purcell passed away at Castana, Iowa, after being in poor health for months. He was buried in the Moorhead Cemetery November 25. The funeral sermon was by Brother T. O. Strand, assisted by Reverend V. M. Elston of the Church of Christ. Brother Purcell united with the church during the campaign of Daniel Macgregor at this place a few years ago. He was sixty-nine years of age. He leaves two sisters, one brother, and other relatives.

Brother Ted Moore is recovering from the recent operation which was performed at the home of his brother, Dick.

Brother and Sister Ferguson, whose home is in Illinois, attended two Sunday morning services at Moorhead during the last month. They were located at Omaha for a few weeks during the corn-husking season and improved their opportunity of driving on Sundays to different branches within reach to attend services. This is commendable.

Sister Ole Amundson visited at the Arthur Baughman home at Lake View, Iowa, recently. Brother Baughman's family has been sorely tried during the last year on account of Sister Baughman's poor health. Moorhead Saints are continually remembering Sister Edna in their prayers.

Flossie, the wife of Brother Dick Oleson, recently passed through a series of operations at Sioux City but is recovering at her home very nicely at present.

We are not prepared to report on the endowment drive, as it has not been completed at present.

Joplin, Missouri

During the month of October the theme of our meetings was stewardships. November 1 being the first day for the endowment drive, District President Amos T. Higdon occupied the eleven o'clock hour, preceded by an interesting talk by Sister Lois Henson, a former Graceland student. Brother Higdon also read a letter written by his son Earl, who is now a student at Graceland. The letter was very inspiring and had a spiritual influence over both old and young.

As the 15th of November was the last day of the drive, Pastor O. C. Karlstrom occupied both morning and evening on the subject of stewardships. While this plan is not fully understood by all, we pray they will soon understand. It is the greatest move toward the redemption of Zion.

Last Wednesday our pastor was called to administer to a brother near Anderson, Missouri, a distance of about forty-four miles. The brother was reported very low, and as the train was late in the evening, it was about ten oclock when he arrived at Anderson. He then learned that they lived about one and one half miles from town. A young man who got off the train when Brother Karlstrom did said he would walk out that way with him. Brother Karlstrom told him of his mission, and the young man said, "If you are on a mission of that kind, I'll go with you all the way." So he took him to the door. As the road was very dark and rugged, with a dangerous foot log to cross, we feel that God's hand was leading this young man to direct his servant.

Brother Karlstrom found the brother very sick, and after prayer and administration he sat up in bed while Brother Karlstrom talked the gospel and sang some of the songs of Zion.

The Department of Women has again taken up its activities with renewed efforts. All groups are now working, Sister J. E. Leslie being in charge of groups three and four and Sister J. L. Karlstrom in charge of groups one and two. Sister J. A. Graves, the head of this department, is a very energetic worker and does all she can to bring about unity among the sisters. The relief and service department has been busy this fall with helping those in need. This work is in charge of Sister Sadie English.

Brother Oliver Hinkle is in a serious condition in a hospital at Nevada, Missouri.

Sister Eliza Wilson is spending the winter with her daughter in Decatur, Alabama.

The four-year-old son of Brother and Sister O. C. Karlstrom had the misfortune to fall and break his right arm this fall. He is now recovered nicely.

Sister A. W. Hadley has recently recovered from a severe illness. Sister Free has also been on the sick list.

Religio was omitted Friday on account of conference at Pittsburg, Kansas. Brother Chester Carter is superintendent of this department, also district superintendent. As quite a number of the Saints attended conference, services here were not so largely attended on Sunday. Brother Karlstrom was in charge of the Sunday school, and Brother Fred A. Graves occupied the eleven o'clock hour with a great degree of the Spirit. His small daughter, Helen, played the piano. The afternoon prayer meeting was in charge of Brother Karlstrom and Brother Graves, and the evening service was occupied by Elder J. S. Mackie, the sermon being very instructive.

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A Thanksgiving service was held in the church Thanksgiving evening. At the Wednesday night prayer service before Thanksgiving, each one was requested to bring an offering for the needy of the branch.

Brother C. E. Wilson has been kept busy teaching three classes on the stewardship plan.

The annual election of officers will be held December 1. We trust God's Spirit will direct, that those who are placed in office will be instrumental in his hands in helping to advance the work.

The Department of Women gave a pie social Monday evening, the proceeds being given for branch expenses.

Superintendent Woodstock Abroad

After several weeks spent in the interest of Sunday school work in many localities, a brief account of conditions as I find them may be of interest and value to your readers.

Two weeks in October passed quickly in the Kewanee and Southern Wisconsin Districts. In the former, Brother E. A. Davis, the genial district president, drove with me in his Ford, and we were able to visit nearly every branch, beginning in an all-day service at Millersburg, meeting each night with a different branch, and closing Sunday, October 11, at Kewanee. It was a pleasure to meet with earnest workers at each place, to try to bring them a vital message, inspiring hope and giving a broader vision of the possibilities of training for old and young in our church schools. In most places we find the Saints anxious to progress, to keep pace with the developing program of the church. Some few there are who feel to withhold their best effort, and who allow their personal feelings and prejudiced views to stand between them and the flood of gospel light which should illumine their pathway, giving promise of success and ultimate victory. We feel sure that the Lord will prosper the consecrated efforts of his people, that we may all labor with greater assurance.

The following week was occupied in meetings with the Saints, especially with Sunday school and Religio workers, at Beloit, Evansville, Madison, and Milwaukee, Wisconsin. It was unusually pleasant to meet with relatives and friends of former years who have long carried the burden of activity in church work in these places. We found much faithful work being done. We trust we were able to bring additional light and inspiration to their task. In every local in the church there is the imperative need of trained officers and teachers. We must clearly understand and vision our task if we would accomplish it, and we must train ourselves in the most successful methods if we would expect the Lord's blessing to attend our effort in greater measure. Love for God and devotion to his work are a wonderful asset, but even our zeal must be directed intelligently.

On Saturday Brother N. E. Hield of Madison drove with us in his car to Chicago, making the long drive in time for the forenoon services of the young people's convention. We spoke to the young people at the afternoon session and drove with them for the happy recreational period at Garfield Park late in the afternoon. A splendid spirit of unity and earnestness was manifest, though the attendance was not as large as one might hope. The church was filled in the evening for a rousing Religio superintendents' meeting under the direction of the district superintendent, O. A. McDowell. Sunday morning I was with the little group of Saints at Milwaukee, speaking morning and afternoon.

Sunday, October 11, I assisted the Saints at Walnut Park in Independence in their rally day program, visiting their well-organized school in the morning, addressing a group of officers and teachers from the Stone Church at eleven, and speaking at Walnut Park in the evening. This new church has well-appointed Sunday school rooms and an enthusiastic corps of officers and teachers.

On Wednesday following we assisted in the large week-day religious education project undertaken by the five branches of the church in Kansas City, Kansas. Unusual opportunities are present here to take children from the grade schools one and one half hours each week for religious instruction. This is a splendid chance for us to teach real character building and the principles of the gospel in a systematic effort. Our churches are receiving a liberal number of these children. At present we have thirty-six volunteer teachers in charge of four hundred eighty-one pupils. Not over one third of these children come from Latter Day Saint homes. The largest group is at Malvern Hill, where three hundred seventeen children are taught by fifteen teachers. Over ninety per cent of these do not belong to the church. Who can estimate the good that may be done if we can do justice to the task! Two sisters are going over from Independence and several from Kansas City, Missouri, to assist the local forces. This is one of the best opportunities we have seen to really demonstrate the power of the gospel to regenerate socially as well as spiritually the life of the community. It shall have its perfect work only when the week-day attendance is followed up by pastoral and missionary effort to vitally reach the children and parents with the gospel message. Undoubtedly the opening in Kansas City, Kansas, is the type of opportunity for which we must be making preparation. It is sure to come in other States.

November 1, I was with the Saints at their sacramental service in Woodbine, Iowa, speaking at night and again on Monday evening in the combined interests of the Graceland endowment fund and Sunday school work. We miss the enthusiasm of some of the loyal supporters of the church in past years but feel sure the Spirit of the Master will soon dispel the darkness for all who earnestly seek the light. We are convinced that a great period of joyful service awaits the Lord's people. Those who have given to the endowment fund in the true spirit of stewardship and in order to make the social program of the church a reality, enjoy a great measure of reward in the sense of having done their duty in a time when the Lord opened the way. There comes to them an assurance of divine commendation quite unknown to those who give but grudgingly or choose to withhold altogether when the Lord has prospered them to the end that they might be able to give. Giving of the surplus, or giving to make the stewardship program possible is but a divine means of blessing for the individual who learns to share gladly of what he may spare that others may be provided for under the divine economy. We found a noble response on the part of many n the branch. The young men of the committee were diligent in their campaign.

Two succeeding days were spent with the good Saints of Sioux City. Here we again divided time between the interests of the endowment and Sunday school work. We greatly enjoyed the privilege of three days in the public library in some special research work in religious education. It is gratifying to find the plans and methods of our department well to the front among similar efforts in other churches. Our great task is to make our teaching vital, not only to develop the beautiful ideal of the gospel in our lives and especially for our youth, but to inspire a love for that ideal and an enthusiasm for its attainment which shall carry it more immediately into effect. This surely can be done under the spirit of consecration and devotion anticipated in the angel message. We are pleased to learn of the general response to the endowment drive in Sioux City.

Sunday morning, November 8, we were with the Sunday school at the new Central Church in Kansas City. The newly acquired buildings provide nicely for the classes and departments. Large adult and senior classes are popular. Each class has a comfortable, well-appointed room for meeting, and the attendance and spirit are certainly very encouraging and commendable.

Sunday afternoon we attended a meeting of the week-day teachers of our churches in Kansas City, Kansas, at the Grandview Church. With splendid courage and zeal these willing workers with their pastors are undertaking a great service in the true spirit of consecrated effort. In other churches a similar effort would cost hundreds of dol-

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lars. We hope to be able to assist these teachers to a clearer vision of their work; to place in their hands every available help that may contribute to their success. They deserve the fullest cooperation of local, stake, and departmental officers. We wish them Godspeed.

CHARLES B. WOODSTOCK.

LAMONI, IOWA, November 27.

A Dissertation on Wasted Effort

Elder DuRose, presiding elder at Flint, Michigan, puts out a neat folder with pithy comments and items of interest. In a recent one appeared the following:

WHICH ARE YOU?

Most forward movements or reforms are accomplished through organization. Whenever it becomes apparent that the time is ripe for the carrying out of some needed reform, a few enthusiastic individuals get together and start the society for this or that.

Church organization is a necessity to accomplish the work that lies before it, but what does it take to keep the organization going?

If a machine consumes 90 per cent of the power put into it to keep it going and uses only 10 per cent in productive work, we would characterize it as very inefficient, yet that in just the position the church occupies. We waste altogether too much labor in our effort to keep the organization going and consequently have very little left to use on the actual productive business of the church: the establishment of the kingdom of God on earth.

How much effort does your pastor, your Sunday school superintendent, your Religio superintendent, your leader of Department of Women, your girl leader, have to expend to keep you interested in your job? Even though you may not have a specific job, is it not a fact that it takes considerable effort on the part of your leader to keep you in regular attendance at meetings?

Of course you may be one of the Lifters and not a Leaner.

Can you imagine what it would mean to this church if every member should be an active worker, and instead of using 90 per cent of our efforts to keep the organization going, we were able to keep it at top speed with an expenditure of 10 per cent, leaving 90 per cent for the task of answering the Lord's prayer, "Thy kingdom come"?

WHICH ARE YOU, a Lifter or a Leaner?

Dedicate Church Building in Wisconsin

CHETEK, WISCONSIN, November 29.—A two-day meeting was held here October 24 and 25, at which time our church was dedicated, Brother W. A. McDowell preaching the dedicatory sermon. The prayer was by Brother D. T. Williams. A good spirit was present.

It would be beyond the power of my pen to try to tell of the wonderful truths brought out by the brothers. Let it suffice to say that they were at their best and spoke to a full house whenever they were the speakers.

On the 25th, at two o'clock, Brother Williams spoke in regard to the surety of President F. M. Smith being a true prophet of God, and brought out many facts confirming his position. He told how Brother Smith had called some of the brothers to high offices in the church under the Spirit of God, and how the brothers had confirmed their calling by speaking of incidents in their lives where they were shown that they would occupy in the very office where they were called.

The dedication of the church had been looked forward to for many years, but something always seemed to come in the way, so it was not until Brother F. A. Atwood, our branch president, and some of our tried and trusted sisters got down to business and put their hands and heads to work, that it became a reality.

While Brothers McDowell and Williams were with us they spoke much on the stewardship plan, which met with the approval of all present. GEORGE CLARK.

The Stewardship Plan

Is it of God or man? Is it an old or new law? Let us see.

In the Doctrine and Covenants, section 101, is given a revelation to Enoch, telling him God's will to man on how he would have his children dispose of their worldly goods. He told Enoch he wanted no poor among them.

We find in the Book of Mormon, 3 Nephi 12:11: "And many of them saw and heard unspeakable things which are not lawful to be written: and they taught, and did minister one to another; and they had all things common among them, every man dealing justly, one with another." Also in 4 Nephi 1:4: "And they were not rich or poor, bond and free, but they were all made free, and partakers of the heavenly gifts."

We find a very interesting account in the book of Popular Science, on page 1306, with their interpretation: "We find a class of Indians who have come to a realization of a Higher Being and have worked out themselves (?) a plan of the brotherhood of man that far excels anything of our modern civilization, which they call, "The High Type of Organized Government of South American Mountain Tribes." On a space of two thousand miles along the western coast of South America there lived at least ten million people, each of whom had a fair amount of food and work apportioned to him by the state. Everything was taken care of by the central government—provisions, medicines, land, the exchange of commodities, irrigation works, splendid roads, magnificent cities, and help of every kind. All that was asked of the ordinary citizen was that he should do his fair share of work. An overseer was set over every ten families; a head man over every ten overseers; a chief over every ten head men; a lord over every ten chiefs. All the lords are ruled by an emporer.

The socialistic form of government produced a wonderful contentment among the people, and the entire machinery of the society worked with incomparable smoothness. The people were warlike and constantly extended their boundaries by conquest. The subjects were treated as equals and allowed all the privileges of citizens. And they remained content with their lot.

The empire of socialism thus founded on one of the bleakest spots of South America was destroyed by a small troop of Spanish adventurers under Pizarro, but there is a small percentage of them that meet secretly yet.

Let us each do our utmost to bring about this wonderful plan that God himself placed here on earth for the benefit of mankind, that Zion the beautiful might be redeemed and the Saints be indeed one great brotherhood of men. Let us all be united in our prayers in behalf of our President and his counselors, the Bishop and his counselors, and all the priesthood, that they may be united in this great work. And then we the lay members will also be in line for the great blessings that are promised us.

JAMES H. MADDEN.

FORAKER, OKLAHOMA, Box 235.

London, Ontario

November 29.—We were very much pleased to have with us during the week of November 15 Apostle M. A. McConley, and his visit was greatly appreciated. His sermons were inspiring and gave a greater vision and faith in this glorious gospel. After hearing his interesting talks on stewardship and the Graceland endowment, all were more enthusiastic than ever and anxious to do their part in making it a success. Last Sunday evening the committee in charge of the campaign gave out the encouraging news that the London Branch exceeded its quota of $1,200 by about one hundred dollars.

Tuesday evening, November 17, the Swastika Dramatic Club put on a splendid morality play entitled "Every youth," written by Brother John Judkins of this branch. There

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was a splendid moral in it, and everyone present enjoyed the play very much, also the musical and elocutionary numbers.

The participants in the play and members of the dramatic club motored to Saint Thomas on Wednesday evening, November 25, and presented the play, with several additional numbers, in the church to an appreciative audience. The kind sisters there served an appetizing lunch before the party returned home. It is intended to put on this play in different parts of the city, with the idea of boosting our church work here.

The Sunday school is progressing very favorably under the able leadership of Elder L. Burnard. A primary department has been organized under the supervision of Sister Koehler and is proving a very great success. They are busy getting ready for the Christmas entertainment.

The Religio has been organized for the ensuing year with Brother Roy Bicknell as president. The different teachers and committees are being appointed, and it is expected that that department will do a great work in advancing God's work in this part of the vineyard.

We were made glad to see four children baptized Sunday afternoon before Sunday school, November 29. Mr. H. Lierch and his seventeen-piece orchestra were in attendance during the evening service and rendered some very fine numbers.

Writes of Recent Deaths of Ministers

I was made to feel very sad upon learning of the demise of Elder Joseph Dewsnup, England, whose acquaintance I formed on my first mission to Europe, thirty-three years ago; he was then quite a young man, in the prime of life. I was associated with him some six or seven times subsequently, on my later missions to that part of the vineyard.

In my association with Brother Dewsnup, I found him to be a stanch worker and a genuine Latter Day Saint, a man of integrity, and while seemingly very stern in his manner, as well as a stickler for order (this being due to his many, many years of service as a policeman and police inspector) he was, nevertheless, very sociable and kindly disposed toward all.

He will certainly be greatly missed by the officers and members of the Manchester District, over which district he had presided for many years. He also served in other capacities of responsibility with credit to himself as well as to the church. He endeavored to walk in the footsteps of his father, Joseph Dewsnup, sr., who for many years was one of the bright lights and a faithful minister in that mission. Very few men in the church have surpassed his worthy father in point of executive ability or as a preacher. His death, too, was a great loss to the mission in the British Isles.

It is to be hoped that the son of the late Joseph Dewsnup (who was a student at Graceland College) will continue to uphold the high standards set by his father and grandfather by carrying on the work of the Lord which was so valiantly upheld by them.

I was also grieved to learn of the death of Elder William Spargo, of Wigan, who, too, has been one of our valiant officers and a worthy Saint, in that mission, being loved by all who knew him for his untold worth. He will not soon be forgotten by those who are left behind.

We also still have in remembrance our worthy brother, Elder Thomas Taylor, who passed on some time since to his reward. This brother was one of our most active workers and wielded a wonderful influence for good with all with whom he came in contact. From our close acquaintance and association with this brother, we can truthfully say he was a man of God.

The many happy hours spent in company with these three men very often come to mind as my mind travels to and fro in the places where I have performed ministerial labor in years that are now past and gone.

Just recently I have also noticed the passing of Elder John C. Foss, who rendered many years of service in missionary work as an elder and later as a seventy. Elder F. M. Cooper was another old-time faithful missionary and seventy. Elder Eli Wildermuth, one of the first missionaries of the Reorganization, also passed on a few months ago at the age of ninety. It was under his hands that I was ordained to the office of elder about forty-eight years ago.

These three brothers were standard bearers for the cause of Christ for a great many years and labored at a great sacrifice, enduring many hardships, as times were hard and money scarce. Therefore, they knew from practical experience the full meaning of the term *sacrifice*, but notwithstanding these unpleasant experiences through which they, as well as their families, had to go, it is consoling to know that they, with many others who worked faithfully and who have passed on before, did not turn their backs on the Lord and his church, but remained true to the trust imposed in them until their spirits were summoned to their well-earned rest in Paradise, there to await the coming of their blessed Lord, who called them into his service.

While these loved ones have gone on before and are sorely missed, there is much consolation from the words of Jesus wherein he tells us that they are not dead but live, and, as so beautifully expressed by the poet:

"I tell you they have not died;
Their hands clasp yours and mine;
They are now but glorified,
They have become divine.
They live! They know! They see!
They shout with every breath:
'Life is eternity!
There is no death!'"

I have been kept very busy for several weeks past traveling and preaching here and there in the interest of the Church of Jesus Christ. I have never felt better nor enjoyed more of the Spirit in my weak efforts to build up the work and to strengthen and encourage the Saints in their warfare.

Dear Saints, let those who are so disposed rage and imagine vain things, but let us be true to God and the covenant we made with him, not forgetting to exercise patience toward the erring ones, and to pray for them, for the Church of Jesus Christ will triumph in the end. Men and devils may seek to destroy it, but their efforts will be in vain and their end will be one of anguish and distress of mind.

I wish all a merry Christmas and a happy and prosperous New Year.

GOMER T. GRIFFITHS.

INDEPENDENCE, MISSOURI, December 3.

First Chicago Branch

CHICAGO, ILLINOIS.—This branch is still moving onward and upward. We believe our great progress is being made through the untiring efforts of City Missionary Frank B. Almond, as many are coming into the branch since his labors among us began. He is loved by all.

Sunday, October 25, Brother Butterworth was the morning speaker, and a solo was sung by Sister Hazel Randall.

Saturday evening, October 30, a Halloween party, called a foot and corn social, was given in the lower auditorium. A nice program was arranged, and a goodly number were present. A small admission fee was charged each one according to the size of feet and the number of corns and bunions each one possessed. This caused a great deal of merriment. The charges helped to defray the expenses for refreshments.

Sacrament was served November 2, and the gift of prophecy was present through Branch President Axel Edstrom. Brother Barrows was called to the office of priest. Brother Frank Almond is continuing his series of Sunday evening

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services and is being well assisted by music by the choir.

Brothers Collins and Closson, from Graceland College, were present November 7, being accompanied by District President John L. Cooper. They were working in the interest of the drive for the endowment fund for Graceland. At this time the branch has exceeded its quota.

Brother Ralph Everett was called home to Nebraska City to attend the funeral of his sister-in-law. We extend to him our sympathy.

We are glad to welcome into our midst Sister Alice Bullard, of Independence, Missouri.

Recently, at our young people's contest, a quartet contest was part of the program. Seven quartets participated, and the winners were each presented with a one half pound box of Fanny May's candy.

Our little church is getting dressed up for Christmas. The floors are being varnished and a new carpet laid. It means much labor for a few, but we know all will appreciate the results.

The Sunday school, as usual, is preparing for a Christmas program. Watch for the date and be sure to attend.

November 22 the church was closed that all might attend the district conference which convened Friday, Saturday, and Sunday at South Side Branch.

Another Result of the Campaign

Bishop A. Carmichael: Sufficient time has elapsed since the beginning of our campaign for the endowment-stewardship fund to enable us to evaluate to some extent conditions which we have observed in the stake. This seemed like a real task when viewing it from the beginning end, but as we entered upon the work the reports from nearly every group of workers in the stake indicate that the Spirit witnessed to them divine approval, which of course made the work a pleasure. We can say that this is true of the presidency. We are quite sure the campaign of education and personal contact with the Saints has been a decided spiritual benefit to them. The call for this special fund will not interfere with the payment of tithes; in fact, we believe it will be a help in that line.

We want to assure you as head of the financial department of the general church, that the Holden Stake is with you and back of you to "boost." Your work is appreciated, confidence is increasing, and we look hopefully to the future for a forward move. May the Master abundantly assist you and your associates in the arduous task to which you are called. Our confidence, love, respect, and our prayers are with you.

Very sincerely,
HOLDEN STAKE PRESIDENCY,
By W. S. MACRAE.

HOLDEN, MISSOURI, December 2.

The First Presidency: I am glad to report our drive for Graceland here has been more successful than it was thought it could be. Although few in number, great interest has been shown by the Saints in this branch.

At my first attempt to get pledges I went to one who does not belong to our church, and after explaining the object to be accomplished by this campaign I received forty dollars without a question. When nonmembers of the church do this much it shows what our people should do.

I feel that Graceland's endowment will not affect the paying of tithing, but rather I feel it will increase interest in giving our one tenth to the Lord.

Our district president, C. J. Hunt, and Brother E. B. Blett of Grand Rapids were here over Sunday and gave the Saints good advice and counsel.

I feel sure that the branch has taken on new life and will go forward.

Sincerely,
DAVID A. YOUNG.

BATTLE CREEK, MICHIGAN, November 24.

Independence

Patriarch White Has Departed

After an illness of five weeks, Patriarch Isaac N. White has gone to his reward. On the evening of December 3 he passed away without a struggle. During his illness his mind was bright, and his spirit was cheerful. The services were held in the Stone Church on Sunday at half past two. The choir sang, "Nearer, my God, to thee," with solo and chorus. A quartet composed of Mrs. S. A. Burgess, Mrs. Israel Smith, George Anway, and Paul N. Craig, sang hymn number 370. Prayer was offered by the acting pastor, C. Ed. Miller, which was followed by an anthem by the choir, "In heavenly love abiding." The obituary was read by Brother Miller, and Mrs. Foley sang a solo. President Elbert A. Smith delivered the sermon. The quartet then sang number 367. While the casket was being taken from the church, the choir sang number 207.

President Smith said Brother White's life had flown in a straight, steady, consistent course. He had defended the church against such skilled polemics as Reverend Fox, Clark Braden, etc. He was loyal to God, loyal to the church, to his family, and to his country. President Smith, in an impressive manner, addressing the inanimate form before him said, "Brother White, the church you lived to defend, we pledge ourselves to continue to defend."

When Napoleon and his army were before the great pyramid of Gizeh in Egypt, he sent out this ringing order, "Soldiers of France, bare your heads. You see before you four thousand years." Something of this reverence for age rested upon us as we looked upon our dear, departed Brother White, the man of God. It can be said of him that he died in the harness. He was always willing to perform any duty required of him. The auditorium was filled with friends who came to pay a last tribute to one they loved. So passes another soldier of the Cross. For him it can be well said, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the great things God has prepared for those who love him and keep his commandments."

Isaac N. White was born in Lawrence County, Ohio, December 27, 1840, being the second son of William Almon and Mary White. He was one of a large family, Alfred White, Mrs. Sarah McVay, Mrs. Mary Atwell, Samuel E. White, and Rufus T. White having preceded him to the future life, and Mrs. Lucinda Loar, Mrs. Eliza Macauley, David Curtis White, and William A. O. White survive him.

During the Civil War the family lived in Missouri, in Grundy County. He was a member of the Federal Home Guard, having been refused entrance to the regular army by reason of his having lost one foot at the age of fourteen. He educated himself to the extent that was possible, teaching school for some time.

August 16, 1865, he married Miss Emily Trussel, and to them were born eleven children, five sons and six daughters. Helen and Bessie passed away in childhood. Alfred Delbert, Mrs. Eva Eldora Custead, Mrs. Cora Elizabeth Tonnahill, Ammon, Ola C., Mark Sherman, Isaac N., jr., Mrs. Cordie Leona Hulmes, Mrs. Monnie Fay Johnson, together with his wife, seventeen grandchidren, and six great-grandchildren are his living family.

He heard the gospel in Iowa, through Elder Gordon E. Deuell, and accepted it under the hands of Elder John X. Davis, at Newton, Iowa, March 2, 1868. Brother Davis ordained him a priest August 9, 1868, an elder October 23, 1870. He has served the church in the following callings: Priest, elder, seventy, president of seventy, apostle, and patriarch. During his lifetime he also served the local churches as branch president, and district president of Des Moines, Iowa, and Independence, Missouri, Districts. He was a member of the Twelve for sixteen years.

He moved to Independence, Missouri, in the spring of 1893 and made this place his home since that time.

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Stone Church

The attendance at the sacramental service in the upper auditorium was about normal. In the lower auditorium there were one hundred and fifty young people, ranging from the ages of twelve to twenty. There was also another gathering of young people in the Institute Building, and out in the dining hall the sacrament was administered to the children.

On the platform in the upper auditorium were Doctor Criley, who was in charge of the song service; R. T. Cooper, President F. M. McDowell, Bishop A. Carmichael, Bishop Becker, Pastor R. V. Hopkins, and the acting pastor, C. Ed. Miller.

Bishop Carmichael offered the opening prayer. In humility he presented himself and the people to the service of the Lord. We could sense the Spirit of God in the prayer. President McDowell then made the opening remarks. He said it was not only useless but sinful to make a covenant with the Lord if we did not intend to keep it. By honoring the covenant we were about to make, we would be honoring God. It was a very forceful exhortation. Brother Miller then called the attention of the Saints to the sentiments uttered in the prayer and in the opening remarks, and the seriousness of making a covenant with God: a covenant the Lord had invited us to make with him when he revealed the words to be used in the sacramental prayer: ". . . that they are willing to take upon them the name of thy Son and always remember him and keep his commandments which he has given them." He exhorted them to enter into that covenant with all the earnestness of their souls; then he called on Brother Hopkins to bless the emblems. The congregation entered into the spirit of that service with reverent thoughtfulness and souls uplifted to God in prayer while the covenant was being voiced. It was good to be in that service.

We noticed Elders Charles May, E. E. Long, Evan Davis, and George Jenkins, of the ministry here in Independence.

President F. M. McDowell began a series of Sunday evening meetings last Sunday night, the subject being "Christ, the man." There was a very good attendance.

Pastor R. V. Hopkins will be the speaker next Sunday evening to the Milburn congregation, Milburn Road.

The evening of December 3, Brother S. A. Burgess was severely bruised and suffered a severe nervous shock when he was struck by a motor car in Independence. He was dragged several yards. He was taken to the Sanitarium, where he remained until the next afternoon.

News was received in Independence this week of the death of Brother George Potts, the father of Sister B. R. McGuire, last Wednesday. The funeral was held Sunday afternoon, December 6, with the sermon by Apostle Paul M. Hanson. Brother and Sister McGuire are now living in Brooklyn, New York.

Sister Leonard Hoisington arrived in Independence Friday, December 4. She has been with her husband for two years in Switzerland and Germany, where he is a missionary. Conditions became so bad in Germany that Mrs. Hoisington returned home with the children, while her husband remains for another year. The children use three languages indiscriminately, sometimes using all in one sentence. At times they become impatient because their mother cannot understand "plain English."

Second Church

The social held by the Religio Society in the dining hall at the Stone Church November 24 was a success from every standpoint. The humor of the crowd was one of good fellowship and enjoyment, the entertainers were efficient, and the menu served was all that could be desired. An attendance of more than two hundred gave a nice boost to the fund for liquidating the society's indebtedness.

Eight o'clock prayer meeting was dispensed with Sunday morning, and the young people went to the sacramental service and there bore their part of the responsibility for the meeting, being a source of great joy and encouragement to the entire congregation. The spirit of testimony was poured out on the people, and an average exceeding one direct, splendid testimony each minute was exceeded during the period given over to testimony.

Sunday evening Elder William H. Kelley spoke on the subject of the law of the Lord, using as his principal text, "The law of the Lord is perfect, converting the soul." His effort was food for the good congregation present.

Thursday evening of this week the sisters of the five groups comprising Section 2 will serve a supper at the Stone Church dining hall, opening at half past five in the evening. The charges for refreshments will be very reasonable, and the sisters are providing a good entertainment to follow the supper—one which will be worth many times over the cost to patrons of the supper purchased. The object is the raising of funds for the church expenses.

It has been announced that Religio will choose officers for the coming year at the regular session Friday evening. A full attendance of all interested in the society's success is desired.

On Monday evening, December 14, the Sunday school will meet at the church to choose its corps of officers for the coming year. Brother P. A. Sherman, who has been superintendent for several years, has given notice that he will not be available for service as the chief officer of the school for 1926, and it is hoped the interest in choosing one to take his place will augment the attendance at this business session. The congregation will meet to pass upon the nominations for pastor, caretaker, chorister, and other officers on Thursday evening, December 10. Let every member be in his seat at eight o'clock.

Liberty Street

Last week, after the prayer meeting was over, the Saints of Group 26 had an hour of social conversation and games, and refreshments. This was a get-together meeting for the group, and a good crowd was present. The meeting was held at the home of Sister Dora Cain.

There was a big crowd at sacramental service Sunday. Brother F. A. Smith was in charge of the service. He talked to the Sunday school, besides making the very fine opening remarks in the sacramental service. In the evening he began a series of Sunday night meetings to last all through December. Last night his subject was taken from Matthew 22: 37-40: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

On December 2 a son was born to Brother and Sister Carl Thompson, who has been named Donald Carl, jr. Mrs. Thompson was Miss Grace Tignor before her marriage. This makes five babies in the Silver Wing Chapter of Temple Builders.

The annual business meeting for this congregation will be held Tuesday night, December 15.

Sister Amelia Cain was baptized Sunday afternoon, December 6 by Pastor J. M. Baker. She was confirmed under the hands of Elder J. B. Barrett.

Enoch Hill

The sacramental service at eleven o'clock was exceptionally interesting. It was well attended, and a large number of Saints present occupied the time with short, earnest testimonies.

Brother Evan Davis preached at seven o'clock with good liberty on the subject of "Inspiration."

Walnut Park

The eleven o'clock sacramental service was a spiritual one and was much enjoyed, the gift of prophecy bringing instruction and assurance.

President Elbert A. Smith continued his evening sermons to the young people—this time on baptism. The young people attend in goodly numbers, as well as older ones.

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The Department of Women, under Sister F. R. Schafer, has arranged for the services of next Sunday. At eleven o'clock Supervisor Alice Cowan will speak on "Parents and the home," and the department is especially anxious to have all Walnut Park parents present. In the evening the Bluebirds, Orioles, and Temple Builders will occupy the hour.

East Independence

November 29 Brother F. A. Smith, presiding patriarch, preached both morning and evening. He gave some good instruction.

December 6 there were not very many at the sacramental service.

Brother E. E. Long was the evening speaker.

Spring Branch

Prayer meeting at a quarter after eight Sunday morning was well attended, also Sunday school at a quarter of ten.

The communion service at eleven o'clock was a wonderful meeting, and encouraging words were given through prophecy.

Brother Alvin Knisley occupied the pulpit at half past seven.

Frank Crumm, one of our members, is very ill at the home of his daughter in Independence. We are hoping for his speedy recovery so he can meet with us again.

The Department of Women will meet next Thursday at the home of Sister Lloyd on the Dickinson Road.

Lamoni-Graceland Oratorio Society

One of the important agencies that contribute to the development of both the Lamoni Stake and branch is the Oratorio Chorus. Three years ago the glee club of the college and the choir of the townspeople were amalgamated into a single organization, thus relieving duplication of effort and making possible more efficient service. The choral society has set as its chief program the annual rendition of Mendelssohn's Elijah, anticipating an ever-increasing chorus, as former singers rejoin in this yearly event; and also more perfected work with the years of singing. The theme and spirit of such music should become woven into the life of the community, and the appreciation of and participation in good music characterize the youth of Lamoni. Miss Mabel Carlile, head of the department of music at Graceland, is director: it has been largely her vision, initiative, and ability that have brought about the high standard and status of the present society. Mrs. Lucy White Bowser accompanies with the piano and Mrs. Clara Bell Lane with the organ.

When the reorganization was effected this fall with the incoming of new students, little solicitation was done, but the result in membership was most gratifying. At present about one hundred and forty are enrolled. From this larger body of singers are selected the twenty voices that comprise the A Capella Chorus, which specializes on unaccompanied music for local and concert work. Miss Carlile also directs this group.

The years' program of the Oratorio Society includes, in addition to the weekly anthems, a Christmas service of carols and anthems, a concert of secular numbers in February as a part of the community lyceum course, and the rendition of the Elijah in the spring.

A series of cottage meetings is being held every Sunday in Waterloo, Iowa, at three in the afternoon, at the home of W. H. Hinds, 1046 Kern Street. Elder Victor A. Hall is the speaker, and his theme is, "What did Jesus preach?" Each sermon bears on some phase of the gospel. The attendance has been fair so far. The Religio gave a literary program and supper the evening of November 20. There was a good attendance, and a social time was enjoyed. About twenty dollars was raised for branch supplies.

Topeka, Kansas

December 1.—We are glad to report good attendance in all departments at this time, with a goodly degree of interest shown. Prayer meeting attendance is especially promising. Sunday morning, November 29, Brother Silas Robinson, of Independence, preached an interesting sermon here, his subject being the goodness of God.

Brother Gomer T. Griffiths and wife visited relatives in Topeka Thanksgiving week. Brother Griffiths preached three nights to attentive audiences, all who heard him being glad of the circumstances which brought him to Topeka.

A basket dinner was held at the church Thanksgiving Day, with an abundance of good things to eat in evidence. Our Thanksgiving dinners are always good, but this one was exceptionally good, being an occasion for joy and festivity. A short program was given in the afternoon, with a talk by Brother Griffiths on some of the other Thanksgivings he has experienced and what we have to be thankful for that others do not have—this country and our own people especially. About seventy-five people were present, including several from out of town. Brother and Sister Bailey and Brother and Sister Dave Little and family of Scranton were also present.

The Department of Women held a food sale November 21 with favorable results, meaning that everything was sold.

The Penwell Undertaking Company of Topeka has recently improved its facilities and has been conducting a plan of advertising that is rather unique. It has been paying a cash bonus to each church denomination whose members make a tour of inspection through the undertaking establishment on given dates. The bonus is fifty cents per adult. Our date was the night of November 26, and seventy-six members and friends took part in the inspection, which was a fairly creditable showing for our church, considering our membership. And a few dollars were added to our building fund.

Five of our members have been called and recommended for ordination to the priesthood, which matter will be taken care of at the district conference at Atchison, Kansas, December 14. Quite a number of Saints from Topeka expect to attend.

Trenton, Missouri

December 4.—Since July 31, meetings have been continued monthly at Jamesport, and occasionally at Galt and Hickory Creek; also meetings have been held weekly at Spickard.

In Trenton there has been a large increase in attendance at all church services. The junior church service was organized the first of October. It has been well attended each Sunday morning at eleven o'clock, under the direction of Sister J. R. Lentell. This service is held in a room in the church separate from the regular church services.

We are happy to welcome to our midst Elder E. E. Gamet and family, of Cameron, Missouri; Brother William Gunlock, of Rock Island, Illinois; Brother J. E. Johnson, of San Antonio, Texas; and Brother Roughcorn, of Cameron, Missouri. We hope to welcome soon the families of these other brothers.

We were very successful in our drive for the Graceland endowment, going over the top with our quota, and closed with a rally day and basket dinner November 15. Brother O. Salisbury was with us and preached to a very large and attentive audience in the morning, afternoon, and evening. Four children were baptized in the afternoon.

Brother J. R. Lentell and Brother J. D. Proffit attended the ministerial conference at Cameron November 20 to 22. Brother J. A. Place and family and Clyde Anson of Polo attended services at Trenton the 22d and were guests of Elder A. C. Anson and family.

Beginning October 1, the Sunday school was reorganized, forming classes for each department, also two captains were appointed by the Sunday school, and they chose lieutenants. These with the branch officers put on an extensive, organized

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visiting campaign. The result to date has been that the Sunday school has more than three times doubled itself in attendance. Under the direction of the captains the school is divided into two parts; namely, the Rustlers and Hustlers. The attendance is steadily increasing.

Our Department of Recreation and Expression has materially increased in attendance and interest, and is still growing. During Halloween season this department gave a party. Brother Archie Constance, stake superintendent, was with us November 29, talked at the program hour, and preached in the evening.

The Department of Women, under the leadership of Sister J. D. Proffit, has been holding meetings regularly with good attendance and interest. The membership of the home department in charge of Sister J. D. Proffit has increased to fifty-eight.

The Utopia Chapter of Temple Builders was organized in October, Sister J. R. Lentell being chosen leader. They meet weekly, having a large attendance. They have had two parties in addition to their regular work.

Recently the Orioles have been organized. They have held one meeting.

Lucas Branch

Elder L. G. Holloway, our stake missionary, has recently held services in this branch with fair attendance and good interest. Lucas is one of the oldest branches in the stake, and at one time was the home of some who have given much service to the church in the missionary field. The Saints of this place have just redecorated their church building by papering and painting, and now the ladies of the branch are raising funds with which to purchase a piano. There is some talk of moving the building to a more central location, where it could be more conveniently reached.

In the services just held, several were in attendance who had never been in our church before. All seemed pleased with the sermons, as they were of an affirmative character. While the gospel was clearly set forth by the speaker, no one could take offense because of any reflection on the faith of another.

Under the leadership of Elder W. B. Farley as branch president, we hope to see the work grow in this place.

Bradner, Ohio

December 3.—This is a busy season of the year for all the local Saints, especially so for the ladies, who are busily preparing for their bazaar, which is to be held on December 11 and 12. There will be several booths, displaying fancywork of every description, quilts, comforts, children's supplies, aprons, handkerchiefs, homemade candies, pop corn, baked goods, and refreshments.

Much interest is shown at Religio. We have a splendid attendance, and after a short study of the Book of Mormon, a program is given wherein both children of the Saints and their friends not of the church take part. The little folks enjoy giving the program no less than the older ones enjoy looking on. We have speakers as young as three years.

A splendid program was given on Thanksgiving evening, under the direction of Sister Nelly Shultz, who is very capable along the line of training children.

According to custom, a Christmas program will be given, also under the direction of Sister Shultz and Sister Franklin Slye.

Our prayer meetings are well attended, and the Spirit of God is manifested among us.

The Department of Women of this district will hold a convention in the local church sometime in January, 1926, when officers will be elected and general business will be transacted. There is a good work to be done in this department, and this convention is called to create a closer relationship one with the other, that the members of the department can work together in harmony for the good of the church in general.

The local Saints responded nobly when the call came to do their bit toward the college endowment fund. Considerably more than their quota was subscribed. The exact amount is not available at this time.

A pretty wedding was solemnized at Fostoria, Ohio, on Thanksgiving Day, when Miss Nellie Fruth, daughter of Mr. and Mrs. William Fruth, of Alvada, Ohio, became the bride of Milo Smith, son of the local branch president, Mr. and Mrs. William Smith. They will reside in Bradner.

Ottumwa, Iowa

December 3.—The Saints were made happy with the results of the drive for Graceland. Our quota was $500, and $543 was raised. All things being considered, we have done well.

The services of November have been fairly well attended. The sermons have been to the point, and words of encouragement have been given.

The Department of Women has been busy preparing for the bazaar. The ladies also gave a baked ham supper at the Y. M. C. A. on November 28. The supper was fine, and the sisters did their best to please the public. It was a good advertisement for our branch. A cooking sale was also held during November, which was successful. We are happy to see the Department of Women alive and doing so much to help the good work along.

Some repairs have been made on the church, to make it comfortable for the winter.

Sister Green is home from the hospital but is still confined to her home. Sister L. N. Edwards is sick but, like a good soldier of the Master, is very patient, cheerful, and hopeful.

Gallands Grove District

DENISON, IOWA, December 3.—I am reminded this morning of a promise made some time ago to some of our membership that they would see some items from this part of the "vineyard" concerning the work we are all engaged in, so I will try and comply.

After writing of our experiences during the month of September in making a tour of the district in the interests of the theme of the hour, "Stewardships," as well as the "junior church" work, the next event of importance was the district conference held at Dow City October 24 and 25, which was one of the largest in point of numbers held in the recent past, and the interest was good from start to finish.

There are some signs of advancement along different lines as we observed them; one in particular was in the musical part of the work. Sister Eunice Johnson of Deloit, who has charge of that work, had worked hard and faithfully to have her part of the service what it should be, and she was rewarded by a more united effort than has been manifested for some time.

Another feature that is worthy of mention is the part taken by a group of young ladies of Dow City, who were prevailed upon to put on a playlet entitled, "The challenge of the cross," and while they were at a disadvantage to quite an extent in not being where they could give it the full amount of time they felt it should have (as several of them were teaching and away from home except for the week-end), yet it was creditably presented and a valuable lesson was impressed on the large audience present. All felt well repaid for attending.

The preaching was well received and the speakers felt the enlightening influence of the Spirit as they endeavored to instruct the Saints in the things of the kingdom.

Immediately after the conference we renewed our efforts towards putting the "drive" over, as we had already had one branch over the top, and another well on the way; so when the time came to begin we felt that if we could help to enthuse some of the other places as *they* had seemed to catch the spirit of the work, that we would be successful in raising our allotment. Although we may confess that when the project was first divulged and the amount we were ex-

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pected to raise suggested we felt like using the term, "It can't be done," yet as we meditated over the situation there gradually came to us the assurance (faith) that it was possible, and from that time forward we went to work, and by using what means had been sent us and the spirit of confidence that accompanied our first effort to get things going, we continued, and on November 15, at about 6.30 p. m., we were enabled to send a wire to the Bishop that the "Gallands Grove District's full quota had been pledged," and one of the things that made us happy was the fact that quite a large percentage of the pledges had been cash.

We might mention names as well as experiences of different ones who were interested in and desirous of seeing this go over, but for fear we may not give all due credit we forbear. Suffice it to say, we deeply appreciate the efforts put forth by each and every one, and while there may be those who did not see their way clear to lend as much support as others, yet taking it all in all, we feel that a commendable showing was made, and all can rejoice in the results.

After reaching the desired goal, we felt that it would not be amiss to return home for a few days to be present at a wedding ceremony that was to take place under our parental roof during the week. When our daughter, Mabel, was to become the bride of Mr. Raymond Young, of La Moure, North Dakota. The event took place on the evening of November 18, in the presence of a small group of relatives and friends of the parties, Elder G. F. Hull speaking the magical words that made them husband and wife. On the twentieth the young couple, accompanied by his parents, betook themselves towards the Sunny South to spend the winter in Miami, Florida, with the best wishes of all for a long and happy married life.

If any of our members in the Southland should see this, we would be glad for them to call on them at their temporary residence, 97 N. E. Twentieth Street, Miami Florida, where they will be welcomed.

Thus one by one the children are taking their departure from the hearthstone, and we are once more reminded of the truthfulness of the language of the poet, "Oh, the changes, constant changes, in this pilgrim life of ours."

Our stay at home was prolonged on account of previous arrangements failing to materialize, so that instead of being called upon to attend one of the branches in the district for that day, we were permitted to be among the number who worshiped on Thanksgiving Day in the lower Auditorium of the new church at home, and it was indeed with feelings of thankfulness that we met. One of the testimonies borne was with a goodly degree of feeling when the aged brother arose and expressed himself thus: "Be it ever so humble, there's no place like home. And I am surely happy to be back home this morning." This was the prevailing sentiment, and they felt that even though "the task be great that lies before us, we trust in One divinely strong," and in due time the entire building will be completed, and then, as another brother expressed it, "If we continue with the same spirit that has accompanied the building committee, and that which is manifested here this morning, it will be but a short time till the whole will be complete and paid for, ready to be dedicated; for where the Spirit of God is, there can things be done."

So we are still hopeful, and are willing to labor on and try to be of service where we may be called upon, and can only hope and pray that the right may prevail, error be dispelled, and the cause of truth triumph.

F. T. MUSSELL.

The time and theme of Thanksgiving found good expression in Lamoni. The service of the Sunday morning preceding the holiday was observed as Thanksgiving Sunday. The junior church was held in the lower auditorium at 9.30. Decorations of fruit and foliage gave a setting for the day. This service is presided over by Roy Cheville, who is assisted by a corps of cooperating workers. A voluntary, responsive reading, a small chorus, an offeratory, etc., tended to lend dignity to the service, which though not expressed after the manner of adult reverence is indicative of child devotion. A candle lighting ceremony symbolizing the spirits of song, prayer, and gratitude, touched by love, gave a beautiful initial exercise. The talk was by Blanche Edwards, whom the children always delight to hear.

At eleven o'clock the theme was continued in the adult service in the upper auditorium. The Oratorio Society sang and Frances Norris rendered the contralto solo, "Thanks be to God." The sermon was by Elder L. G. Holloway, who outlined the beneficence of God to his people in both temporal and spiritual channels. The pulpit decorations were beautiful and timely. A bank of harvest fruits and grain lay in a bed of green before the pulpit, while on each side were large vases of autumn sprays. Somehow it was representative of the Saints' bringing their fruits to the altar, and this symbolism and beauty added effectiveness to the service.

Thanksgiving Day itself was observed by a prayer service at the church. This meeting was emphasized and the usual Wednesday evening prayer service omitted in anticipation of the devotional meeting on the morrow. The results were gratifying to those in charge. The Saints responded in the largest attended Thanksgiving service held at Lamoni for some time. It was inspiring to see the goodly number gathering, on a holiday, into their house of worship. The active participation, the expression of gratitude, and the spirit of worship and brotherly love have left an influence that has augmented the spiritual life of the branch. Such services augur well for Zion's progress.

The evening service of the preceding Sunday was devoted to the interests of National Education Week with a symposium on education and the home, community and church, with these respective phases presented by Lydia Wight, stake director of the Department of Women, G. N. Briggs, president of Graceland College, and Roy A. Cheville, of the stake presidency.

On the following Sunday the speakers were Bishop A. B. Phillips and Elder Charles E. Harpe of the missionary force, the former pursuing the pastoral theme of development of Christian choice, the latter the more evangelistic theme of church organization. Herein is illustrated how the several interests and lines of endeaver—the pastoral, the economic, the missionary, etc., enter into the balanced life of the congregation.

Stockton, California

The cafeteria supper given by the Department of Women this month netted about $24, which was turned over to the Graceland College fund as a part of the pledge. The Department of Women has pledged $100. At the beginning of the drive, many thought it impossible to raise our quota, and there were none who were not greatly surprised when all cards were returned showing that we had gone over the top and almost doubled our quota. We do feel thankful and happy for this.

Sunday, November 22, was made a special rally day, and all the neighboring branches were given an invitation to join with us. Visitors from Oakland, Sacramento, Rocklin, and Modesto responded to the call and helped to bring the attendance for the day to over one hundred. The day was one to be long remembered. Everyone brought refreshments, and at noon a social time was spent while disposing of them. District President J. D. White was the morning speaker, and Elder Reiste of Sacramento occupied in the afternoon. Brother W. H. Dawson gave a talk to the Sunday school in the morning. All of the talks were interesting and edifying.

A general good spirit prevails, and all services are holding the usual attendance.

In the *Ensign* columns may be found a short letter from Sister Julia Jenkins, written from Hardtner, Kansas, relating some reasons for her conversion, and that of others, who were recently baptized at that place by Elder Harvey Minton. The spirit of this letter is refreshing. It will repay those who hunt it up and read it.

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Radio

KLDS

TUESDAY, December 15, 8 p. m.—Program furnished by Mrs. Elizabeth Tanner Hitchcock, soprano, organist, and pianist; Mrs. Mildred Redfield Connelly, accompanist.
Organ:
"Prologue."
"Intermezzo."
"March."
(From Suite for Organ by Rogers.)
Voice:
(a) "Who is Sylvia," Schubert.
(b) "A resolve," De Fontenciles.
Piano:
(a) "The love refrain," W. W. Smith.
(b) "Bourree," Saint Saens.
Address by F. M. McDowell.
Organ:
(a) "Meditation," Sturgess.
(b) "The infant Jesus," Yon.
Voice:
(a) "Break o' day," Sanderson.
(b) "Lullaby," Kreisler.
Piano: "Waltzes, Op. 69, 70, and 71," Chopin.

THURSDAY, December 17, 8 p. m.—Program furnished by Con Brio Music Club, of Mount Washington, Missouri: Lois Swaney, soprano; Jessie Carmen Colby, reader; Brinda Ritter, pianist; Mary Joan Parks, soprano; Harriet Grosbeck, pianist; Edward Donahue, reader; Agnes Mortimore, pianist. Guest artists: Carolina Schmidt, violinist; Mr. Norton, baritone; Lee Stephens, pianist.

SATURDAY, December 19, 8 p. m.—Request program by members of the Saint Mary's Choir, Independence: Mrs. Edith C. Tritchett, organist; Miss Margaret Beame, soprano; T. A. Howard, tenor; Mrs. C. A. Shultz, soprano; Herbert Fraher, baritone; Rozanne Clinton, violin; Miss Elizabeth Clinton, soprano; Miss Christine Green, soprano.

SUNDAY, December 20, 11 a. m.—Stone Church service. Robert Miller, organ; Christmas solo by Lilly Belle Allen, obbligato by Chorus-Choir; Albert Brackenbury, baritone; sermon by President Elbert A. Smith. 3 p. m. Sacred studio program. 6.30 p. m. Vesper Service: Christmas carols by Miss Lilly Belle Allen, soprano; Mrs. Edna Daniel, alto; Elbert Dempsey, tenor; Frank Criley, bass; sermonet by R. W. Farrell. 9 p. m. Christmas program: Pauline Becker Etzenhouser, organ; Lillian Green, violin; George Anway, tenor, with piano, organ, and violin obbligato; Mrs. I. A. Smith, soprano; Mrs. Bertha Burgess and Mrs. Alice Burgess, duet; sermon by President Frederick M. Smith.

Radio Flashes

West Plains, Missouri.—Yours is the most perfectly modulated station of any heard during the day. The music was splendid, the voices clearly understood. Every spoken word was perfectly modulated, except for slight fading during twilight period. You are very much more effective here than your neighbor stations, W H B and W D A F.—H. Livingston.

Caldwell, Kansas.—I receive you just as plain as Kansas City *Star*, Omaha, Chicago, Denver, or New Orleans. Your program was very plain. I do not ask for better broadcasting. Would like to hear the K L D S ladies' quartet sing "In the garden."—O. E. Haubold.

Port Hope, Michigan, December 3.—We have had a radio for the past year and have tried many times to get K L D S, but never were successful until last Sunday evening. We enjoyed the sermons and program very much. Every word came in, distinct and clear. We hope to enjoy many more. —Mrs. Enoch Ledsworth, Box 75.

The Saints of Lansing, Michigan, express their heartfelt sympathy for Sister Cora Brundage Parks in her recent bereavement, as her husband, Wiler F. Parks, departed this life November 16 after an illness of three years. We feel to commend Sister Parks for her unwavering patience and service during his illness. Funeral services were conducted by Elder S. A. Barss. His consoling words, together with the solo by Mrs. Martha Luce, "My Father knows,'" were a source of comfort to those left to mourn the loss of their loved one.

MISCELLANEOUS

Notice to the Ministry

By arrangement with the clergy bureaus, all applications by our ministry are signed by the Presidency. Applications should be sent to this office for indorsement in the space provided for clergyman's signature before mailing to the clergy bureau. It will save labor for all concerned if the ministry will kindly observe this request.

December 3, 1925. THE FIRST PRESIDENCY.

Owen Sound District

To the Ministry and Members: Having secured from the church library at Independence the books quoted in many of the recent tracts and HERALD articles on stewardship, I can loan for a week each, any and all of them for study, and can highly recommend them to any who desire to be up with the times on what other churches and the world are saying on the matter of stewardships. We were very fortunate to be ahead of them in theory, both as to time and matter, but they may precede us in practice.

These may be secured from Brother John Hokada, 81 Arthur Street, Guelph, Ontario, Canada, and are for Ontario Saints only, and that for a short time, as they must be returned to the library in a reasonable time. Send postage and insurance. J. W. Peterson.

Conference Notices

Alabama, at McKenzie, December 19 and 20. Business session Saturday at 10 a. m. All invited to attend. H. H. Wiggins.

Correction

In the obituary notice of Daniel Joseph Lawn, appearing in the HERALD for December 2, the name of Eugene Hole appears as one of the directors of the funeral. The name should have been Elder Eugene Holt.

Addresses

Elder E. F. Robertson, 1738 M Street, Lincoln, Nebraska.

Request for Prayers

Sister John Guyer, of Port Elgin, Ontario, is suffering from a serious cancer and asks the Saints to pray for her December 13, that if it be the Lord's will she may be healed.

Brother George A. Elson and Mr. James M. Culbertson, of Norfolk, Nebraska, request the prayers of all Saints, that our Father may bless and strengthen them in their afflictions.

Mrs. Stephen Cooper, of Senlac, Saskatchewan, requests the Saints to fast and pray on December 13 for her husband, who is suffering from a severe nervous breakdown; also for her mother, Mrs. Lottie Land, of Shellbrook, who is sorely afflicted.

Our Departed Ones

ALLEN.—Willis H. Allen was born February 2, 1854, near Vales Mills, Ohio. Baptized forty years ago and remained true to the teachings of the gospel. Died November 22, 1925. Leaves his wife, two daughters, and five sons. Funeral at Saints' church at Vales Mills, Tuesday, November 24, with sermon by A. B. Kirkendall. Interment in Bourn Cemetery.

BALDWIN.—Dorothy Frances Baldwin was born June 29, 1906, at Niles, Ohio. Died November 24, 1925. She was a lovely young woman, loved and admired by all who knew her. She had taught just three weeks of her first term of school when she took influenza. After five weeks, pleural pneumonia set in, causing her death. Leaves her father and mother, three brothers, and three sisters, all of Niles, Ohio, except one sister who now resides in Denver, Colorado. Funeral at her father's home, with sermon by J. C. McConnaughy.

COLEMAN.—Ralph L. Coleman was born in 1888 near Walthan, Tama County, Iowa. Married Elsie Kestler October 18, 1912. Died following an operation for appendicitis, November 24, 1925, at North Platte, Nebraska. Leaves his wife, five children, mother, four brothers, and one sister. He was a faithful church member all his life. Funeral service at North Platte November 27, with sermon by Ward A. Hougas, of Venango, Nebraska. Interment at North Platte.

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Independence, Missouri

THE SAINTS' HERALD

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

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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Volume 72 *Independence, Missouri, December 16, 1925* *Number 50*

EDITORIAL

Practical and Personal Gospel Editorials

II. YOUR HEART.—Part 1

I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live. Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee. Hear, O my son, and receive my sayings; and the years of thy life shall be many. . . . The path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble. My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh. *Keep thy heart with all diligence; for out of it are the issues of life.*—Proverbs 4: 3-23.

Note especially the closing verse of the foregoing scripture: "Keep thy heart with all diligence; for out of it are the issues of life."

That passage has been accepted for about three thousand years as good scripture. And Doctor G. Leonard Harrington has said that it is good medical science. I believe that it is both.

It may be that in taking up such subjects as "Your heart," "Your tongue," and "Your hands," we take a certain risk. An old colored preacher was asked what he usually preached about, and he replied: "Sometimes Ah preaches on baptism; and sometimes Ah preaches on heaven; and sometimes on the Millennium." His interrogator then asked him why he didn't preach on chicken stealing, to which he replied: "When Ah preaches on chicken stealing there's a sort of a coldness comes ovah mah audience."

Perhaps he was not the only man to entertain the idea that the week is divided into seven compartments, Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and that religion is poured into the first compartment while life is poured into the other six.

You cannot dam up religion in that way. Brother T. W. Chatburn used to say that the sea is not measured from the top of the highest wave nor from the depth of the deepest hollow; but rather from its dead level. And so God does not measure our religion from the crest of a deeply spiritual prayer meeting, and neither, thank God, does he measure it from the depths of the slough of despair into which we sometimes fall. He measures it from the level of our everyday living, and Sunday goes in with the other six days.

We have remarked that a man with his tongue "set on fire of hell," as James said, can burn his own home, set fire to the community, and burn old friendships; or with his tongue inspired from heaven he can speak words of comfort, of peace, of healing.

Physicians look at the tongue because it registers symptoms of deeper conditions, and Jesus, judging things spiritually, said that out of the abundance of the heart the mouth speaketh. He looked into deeper causes. The use that we make of our tongue is simply an indication of an internal spiritual condition. "Out of the abundance of the heart the mouth speaketh."

The heart is the seat of the emotions. In fact, the ancients knew little about the brain. They thought that they thought with their kidneys; and the Babylonians thought that they thought with their livers. Among the very ancient the brain was considered simply as an organ through which vapors were secreted from the head, and these, passing through the pores, hardened and formed hair. That was a serious reflection on baldheaded men. I suppose their wives would say to them, as my wife has said to me and yours to you, "Where *is* your mind?"

Our fathers came nearer to the mark when they talked about the heart as the seat of the emotions. It is the symbol of the emotions. The heart registers the emotions. You will realize that fact if you have ever had an intense, sudden fright, perhaps without much cause, over some little incident in the dark, or a nightmare, or perhaps with a very real cause as when you drove onto the railway crossing and suddenly saw the enormous black bulk of an onrushing

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passenger locomotive looming above you. If so, you will know that fright clutches the heart with a chilly grip and causes it to stand still.

On the other hand, love quickens the heart. When Cupid steps on the accelerator the human motor almost shakes the body to pieces. Even a very old car may go up a steep hill in high when Cupid steps on the gas.

But when sorrow comes into the life, it puts a leaden load on the heart and we breathe with difficulty. The "long sigh of sorrow" has a physiological as well as a psychological cause.

When the Wise Man said, "Keep thy heart with all diligence, for out of it are the issues of life," he called attention to our emotional natures. And certainly it is difficult for us to overestimate the importance of the emotions in our lives.

We are powerfully moved by our feelings. The unstable man mentioned by James, who is "like a wave of the sea, driven with the wind and tossed," and who cannot hope to "receive anything of the Lord," is the man who is moved this moment by a good impulse and that moment by a bad one and who is so weak of will that he is swirled to and fro when he should be master of his own course.

We pride ourselves that we think things out to a conclusion and go according to our intellectual convictions. As a matter of fact, more than we think, we are moved by our feelings. If you wish to reach a man in any way, you will often have to reach him through the heart.

Our feelings prompt us to do little, mean, contemptible things, or they move us to the most sublime heights of sacrifice. They move us to insane follies and excesses, or they sustain us from day to day in the hard and arduous performance of everyday duty. They are powerful but blind—they do not reason.

There is a statement in the Doctrine and Covenants which says that the "glory of God is intelligence." And so there comes home to us the lesson that we must keep our hearts with all diligence. We must decide, as the captain of our salvation, what emotion we shall give rein to and which direction we shall give to it.

On the other hand, we realize, of course, that reason itself is simply a cold, logical process. Intelligence alone would become something like a computing machine with which we would reach conclusions by processes of deduction or induction—simply press a button and let the wheels go around in our heads to grind out syllogisms.

The emotions, the imagination, the deep primal feelings of our hearts give color and vitality and power to the processes of our thoughts. It is not only written that the glory of God is intelligence, but it is also written, "God so loved . . ." We must have a proper balance in our life of reason and feeling.

The poet has said:

> We live in deeds, not years; in thoughts, not breaths;
> In feelings, not figures on a dial.
> We should count the time by heart throbs, he most lives
> Who thinks most, feels noblest, acts the best.
> —Philip James Bailey.

Reason must decide, and the will must compel obedience, because in all of us there are powerful primitive impulses and passions. The best man and the most virtuous woman may find impulses rising up which must be controlled. The late President Joseph Smith often used a homely saying, like this, "I cannot prevent the crows from flying over my head, but I can prevent them making nests in my hair." I cannot prevent these impulses coming suddenly and unbidden into my heart, but I can refuse to let them take form in action. I need give them no asylum.

Tennyson said:

> Where is one that, born of woman, altogether can escape
> From the lower world within him, moods of tiger or of ape?

And so good a man as Whittier, a pious Quaker bachelor, confessed to "two voices," one calling him down into the mire, and the other bidding him to stand up and be a man. Paul, so great and consecrated a missionary as he was, confessed that within himself there was a warfare. And, we say it reverently, even the Son of God was tempted. Do not think for a moment that the temptation in the wilderness and on the mountain was a pageant or a play. Paul tells us that Christ was tempted in *all* things as we are. Any man thirty years of age knows what that means. Jesus was tempted in all things even as we are tempted, but was without sin.

We are not talking about a "pink tea party." That is not life. We are talking about the primitive, volcanic, powerful passions of the human soul, such passions as welled up in Herrin, Illinois, when they massacred strike-breakers in broad daylight; and when one of those men lay in the street dying and begged for a last drink of water, a woman with a babe in her arms, the very symbol of mercy, looking down upon him cursed him and refused the cooling draught.

We have many examples of men who yield to desires which should be governed: the murderer who in a fit of passion kills his fellow man, the drunkard in the gutter, the libertine, the drug addict, the gambler. On the other hand, we have many examples of men who direct and control themselves and keep their hearts with all diligence. These latter are the home builders, the honorable citizens of church and state.

Here are some contrasts. Such contrast runs all

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down the ages. Here are two men, young men. Both have the normal impulses of manhood. One of them goes where his fancy takes him. He subscribes to the old adage, "Always to court and never to wed." He goes through life plucking this lovely flower and throwing it in the mud, and that lovely flower and trampling it in the mire. And when at last, having left a trail of ruin behind him, having reached old age, he is sour, diseased, disillusioned; and when his soul merges into the other black shadows of death his name is a blot on the register of hell.

But here is another young man who keeps his heart with diligence. He keeps himself from all others that he may give himself to the one. He builds his home and he maintains his family. He goes down to an honorable old age, and it can well be said of him, It is good that he has lived. And though he may never have entered the church, on the book of remembrance his name is inscribed as one of the "honorable men of the earth," and he will not lose his reward.

You remember the story of Joseph who was sold into Egypt? That Hebrew lad went into Egypt and was placed in the home of Potiphar. Potiphar came to trust Joseph so much that he gave him oversight of his house. He trusted him not only with his goods, but also with his family, and Joseph moved into that sacred trust. But Potiphar's wife seems to have been a wayward soul, and when Potiphar was away she cast her eyes upon Joseph. She enticed him.

Do not think for a moment that the heart of Joseph did not respond. Hebrew boys were much like modern boys. But Joseph bethought him of his trusteeship, and no doubt of his early religious training, and so he fled away, leaving his garment in the hands of the woman. The story that she told to Potiphar put Joseph in prison. According to modern codes, Joseph was a fool. But the record shows that the Lord went with him to prison. The Lord loved Joseph. He kept his heart with all diligence, and because he could rule his own heart he had not been in prison long until he ruled the prison, and soon prison doors could not hold him. He came forth and ruled Egypt. "Iron bars do not a prison make."

Going down just a little further in history we have the story of David, the proud, noble, wealthy king of Israel. The story says that one day he walked on the housetop of the palace, and looking over other housetops he saw the humble home of Uriah, and on the flat roof of the house in the cool of the day was Uriah's wife, Bathsheba, at her ablutions. The heart of David leaped within him in response to that stimulus, naturally so. Uriah was David's friend, and every night lay at his door with his spear to protect David's life and his home. But the proud king of Israel forgot all the obligations of friendship, love, and religion, and by devious ways sneaked into the home of Uriah, and presently found himself in a most unkingly intrigue, the only way out of which seemed to him through the death of Uriah. So murder came next. The first sin is only the corner stone of an edifice. He sent Uriah into the front of the battle, where he was killed.

Presently came the Prophet Nathan to David's house and told the king a little story. He said that in a certain city dwelt two men, one rich and the other poor. The rich man had many flocks and herds, and the poor man had only one ewe lamb that he had raised with his own hands. It played with the children, it drank out of the master's cup, and he loved it because it was all that he had. When the rich man wanted food for a banquet he passed by his own flocks and went and slew the ewe lamb that was all the poor man had. David listened to the story to that point, and then he leaped from his chair and said, "Who is that man? As sure as God lives he shall die!" Nathan pointed his finger at him and said, "Thou art the man!"

In the life of every man who does not keep his heart with all diligence sooner or later there arises a prophet of God to point the finger and say, "Thou art the man!" In the life of every woman who does not keep her heart with diligence sooner or later there arises a prophet of God to say, "Thou art the woman!" When David felt his heart rising up in response to a natural stimulus but to desire a forbidden, wrong, unethical, unsocial, ungodly deed, like the king that he was he should have said to it, "Lie down!" David did not keep his heart. He let his heart drive him. "Out of the heart are the issues of life."

ELBERT A. SMITH.

(To be continued.)

About the Campaign

Each mail brings to our office cheering reports, containing hundreds of dollars in pledges and substantial cash payments for the Graceland Endowment-Stewardship Fund.

From various districts and branches reports keep pouring in, and the totals are climbing higher and higher. The church is answering nobly to the call of this campaign, and of course the people are anxious to know what the final figure will be.

Branch committees should immediately make a complete report to the branch solicitor, of all pledges and payments. He should issue individual receipts to those paying cash in full or in part.

Branch solicitors should send all pledge cards and payments to the district bishop's agent.

At the earliest possible time the district bishop's agent should forward all pledge cards and payments

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to the Presiding Bishopric, at Independence, Missouri. Do not wait for your next monthly report to do this, but make weekly reports if necessary, so that the campaign work can be completed this month.

We are making every possible effort to make a complete report by January 1, but it depends on the branch solicitors and bishop's agents to get us the necessary information. Let everyone report promptly, so that work can be completed this year.

Very sincerely yours,

THE PRESIDING BISHOPRIC,

By A. CARMICHAEL.

Questions and Answers

Question: If a Saint who has complied with the financial law has a wife who is an unbeliever and opposes stewardships, should he go ahead as he understands the law? Should she be given any benefit through his obedience to it?

Answer: The law of God and the law of the land contemplate that the husband is the head of the family; being so, he should be the one to take the initial step toward complying with the law of stewardships. If the wife is not a member, we believe that the husband should go ahead and comply with the law as he understands it.

The benefit the wife would receive from this compliance with the law by her husband would be, no doubt, indirect. That is, the Lord would bless him for complying with the law and, as a result, she would partake indirectly of these blessings.

Did Christ Fail? If So, in What Sense?

Question: I have seen a statement to the effect that Bishop Carmichael declared in a speech in Independence that Christ failed. What is the basis of such a statement?

Answer: The one making the statement evidently with some care omitted a part of what Bishop Carmichael said; that part in fact which should not have been omitted fairly if he were to be reported at all, because the part omitted explained the meaning of the statement.

Evidently the speech referred to is the one briefly reviewed in the Independence items, HERALD for October 7, 1925, page 1073. Bishop Carmichael went on explicitly to point out the sense in which he meant that Christ failed, "Christ said, How often would I have gathered you, but *ye would not.*"

Christ desired and evidently attempted to gather the people together in Jerusalem. The desire which he expressed (Matthew 23: 37) to gather them together failed of realization because "*they* would not." Bishop Carmichael made that point very clear. He has three times emphasized it in public. There was no occasion to misunderstand or to misrepresent. He cast no reflection on Christ. Christ failed at that point *only* in the sense that he did in the matter of healing at one place where he "did not many mighty works on account of *their* unbelief." The cause of failure rested with the people who refused to respond, and Bishop Carmichael made that point still more plain by proceeding to ask if there is to be another failure in the gathering and reorganizing of society because "ye would not." Points *apparently* made by misrepresenting a man's real beliefs and teachings are not, after all, made.

OFFICIAL

Midnight Test Program Reached Alaska

Over a thousand cards and letters, besides nearly a hundred telegrams and long distance phone calls, were received by K L D S on the midnight test program, November 24, 25. It was impossible to complete the report promised for last week's HERALD, and only a portion of the communications received, selected for publication, will be printed this week. More will be printed next week.

A great many reports were received from church members who have never been able to hear K L D S before, and many more from regular listeners commented on the exceptional clearness of the midnight transmission. Many stated that the modulation (clear quality of voice and music) was much better than ever before. These things were due, not to any difference in the transmission from K L D S, but to the comparative lack of interference from other stations at the hour of the test. Very few stations broadcast after midnight, while earlier in the evening hundreds of programs are on the air, and the consequent "mixing" of radio waves results in interference.

The great number of reports from Canada disclose an interesting fact. Canadian listeners who have complained of poor reception from K L D S have been greatly troubled with interference (sometimes not directly discernible) from the nearer Canadian broadcast stations.

Practically every State in the Union, all populated parts of Canada, several States in Mexico, and even far-away Alaska, tuned in to the midnight program. The great majority of listeners, of course, tuned in to K L D S by accident, but according to many of the reports received, these "accidental listeners" stayed with K L D S throughout the remainder of the program.

So many listeners, especially church members, re-

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quested that the midnight program be made a regular feature, that K L D S will take the air once each week at 11.59 p. m., for the time being at least, on Tuesday nights. Pacific coast radio fans can thus tune in at 9.59 p. m.

The nature of the midnight programs has not been fully determined. It is possible that it will be divided into two or three parts, including a devotional or sacred service. K L D S would like to have its listeners' suggestions for the new midnight schedule.

Following are a few of the reports received on the program November 24, 25. More will be printed next week.

Boise, Idaho.—Your test program received this morning at 12.50 mountain time. Pipe organ music very good; announcements clear. Reception on Crosley Trirdyn.—Sampson Music Company, by R. G. Thompson.

Kennewick, Washington.—Your program came in with plenty of volume and clearness last night. You came in as well as K H J, Los Angeles, and better than I usually get Hastings, Nebraska. Unfavorable weather and strong wind with considerable static. K F I of Los Angeles usually comes in very fine here but didn't last night, so you may rest assured that your attempt for distance was well repaid.—O. A. Fisher.

East Hartford, Connecticut.—I have just had the pleasure of listening to your station for the first time. Your program came through very well on loudspeaker in spite of the fact that the static was very heavy. Hope to hear you many times in the future.—James A. Mitchell, 15 Greene Terrace.

LaGrande, Oregon.—We have been going to write to you for a long time and tell you how we enjoy your beautiful programs. Last night, with a large bunch of company, we listened to your midnight program. You came through as clear and perfect as could be. One would think the music were being played right here in the home, and the announcements were clear and perfect. We have a big ten-tube Zenith receiver, and I believe one could hear your pipe organ five city blocks if we would turn on over three stages of the available five stages of audio amplification. My home was in Missouri before I came west, and I guess that is why I am always so glad to tune in on the old "Show Me" State. Hoping you continued success and thanking you for the beautiful programs, I beg to remain, etc.—R. W. Teeters, Chief Dispatcher O. W. R. & N. Ry.

Washington, District of Columbia.—This morning I ran across your station, and for about twenty minutes it came in fine; then static here got so severe I had to quit listening. For a while you sounded like a local Washington station.—Richard A. Purcell, 4516 Seventh Street, N. W.

Havre, Montana.—Tuned K L D S to-night for the first time. We had a houseful of company and all like your program very much.—Mrs. L. A. Reis, 1011 Second Avenue South.

Mount Morris, Michigan.—This morning is the first time I have been able to get K L D S and understand anything that was said. You came in loud and clear, but about every ten minutes faded out, then came back strong. I don't like high class music and haven't found many that do. Give us the good old hymns, U. S. A. songs, and Southern melodies. Yours for old-time music. I am a member of Flint First Branch.—Tom Blodgett.

Monterrey, N. L., Mexico.—Beg to say that for the first time I heard your station last night at 2.15 Central Standard Time. Your transmission was excellent, very clear and real strong. As I like to listen to a good station, please send me your transmission schedule.—Angel J. Adriozola, jr., Dr. Coss No. 302.

Richmond, Virginia.—I tuned in your station this morning and am very glad to report that it came in fine and with great volume. Sorry to have missed first of programs.—Neilson H. Turner, M. D., 200 East Franklin Street.

Radio News

Morning Radio Program Now Regular Feature

The Tuesday and Friday morning devotional services and inspirational programs from K L D S have met with such great favor that they have been included in the regular K L D S broadcast schedule. Some have asked for the "breakfast hour" programs every morning, but it is believed wise, for the present at least, to limit them to Tuesday and Friday.

On the October first morning program, about two hundred reports were received, including some from both coasts, many from Canada, and several from the Gulf section. The 6.30 to 7.30 hour is quite favorable, from a reception standpoint, for western listeners.

Next week, in the HERALD, will be published some of the comments on the morning programs. Tune in Tuesday and Friday mornings, and send your reports, criticisms, suggestions, and request numbers to K L D S.

Christmas Eve Radio Wedding at K L D S

Beginning at 9 o'clock during the regular 8 o'clock broadcasting schedule December 24, K L D S will broadcast the wedding ceremony of two young church people well known in Kansas City and Independence and to former Graceland students. The unique wedding announcements which have been mailed by the parents of the bride-to-be read: "Mr. and Mrs. Joseph Tousley invite you to tune in for the wedding of their daughter, Mabel Agnes, to Mr. Robert Jackson Crayne, Christmas Eve, 1925, at 9 p. m., broadcasting station K L D S, Independence, Missouri, wave length 441 meters.

K L D S Broadcasting on Increased Schedule

Following the action taken by the recent radio conference that stations using exclusive wave channels employ them effectively, K L D S has already begun to increase its broadcast schedule. At present K L D S is on the air at the following hours: Sunday, 11 a. m., 3 p. m., 6.30 p. m., 9 p. m. Tuesday, 6.30 a. m., 8 p. m., 11.59 p. m. Thursday, 8 p. m. Friday, 6.30 a. m. Saturday, 8 p. m.

Other schedules contemplated include children's hour programs on Tuesday, Thursday, and Saturday evenings at 7 p. m., afternoon matinee program on Tuesday, Thursday, and Saturday, and perhaps additional morning broadcasting.

ARTHUR B. CHURCH.

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Rediscovery

of the power
of this Church
came about when
the Endowment-
Stewardship Campaign
set the entire
membership enthusiastically at work---
Doing the same thing
in the same way
at the same time
for the same purpose.
Why not go into
action on missionary
work, filing inventories,
paying the tithe,
with the same
enthusiasm and
organization
as in the campaign?

Let Every Member Be At Work

CLEVELAND, OHIO, December 7, 1925.

Bishop A. Carmichael: The College Endowment-Stewardship Campaign is just what we have needed for many years, and now it is completed we are all glad of the result accomplished. What I have personally been able to do for the endowment fund is freely given, and it will in no way interfere with my regular tithing and free-will offerings. I feel that this is largely the sentiment of the Lakewood Branch, and many will be willing to make a definite effort to this end.

We feel sure that the coming year will be a prosperous one in general church work.

Sincerely your colaborer,

R. MILLER.

WAR EAGLE, ARKANSAS, December 9, 1925.

Bishop A. Carmichael: There is a general feeling of happiness and satisfaction among the Saints in the Spring River District as to the outcome of the endowment campaign. All have been glad to do their share and have given as liberally as their circumstances would permit. From the expressions of the Saints I think the Endowment-Stewardship campaign is not going to lessen our tithes and offerings in the least. In fact, it seems there has been an awakening among the members, and they are going to see to it that their work—that is, the general work of the church—is going on to victory.

We are anxious in this part to see more tithes paid, because there are so many calls for missionaries, and we fully realize we cannot have missionaries if there are no funds to support their families.

At present I am visiting the scattered members in the district in various places. Trusting that you may be guided in your work, I am Very sincerely yours,

A. T. HIGDON.

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ORIGINAL ARTICLES

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

Current Book of Mormon Evidence

BY DENNIS EVERETT BENBOW

The above words strike deeply into the mentality of the writer at this time, because the year now drawing to a close has been one to him of precept upon precept, line upon line, with here a little and there a little, in the gathering together from various sources current information and moral vindication of God's "marvelous work and a wonder."

Surely this turning of things upside down (see Iasiah 29: 16) in a vain attempt to cipher one of the world's greatest problems, namely the origin of the ancient races of America, is accompanied with but little understanding. Of a truth the day is upon us when the deaf hear the words of the book and the eyes of the blind shall see out of obscurity and darkness. (See Isaiah 29: 18.)

The salient points of everyday life, the personal references to things and times, conditions and surroundings, hardships and joys, faiths and fears, constructions and destructions, as proclaimed ninety-five years ago in the Book of Mormon regarding the origin of the American races in times of which we have no accepted history, are now coming to light through the industrious efforts of men of science and earthly learning. So that out of the debris of the ages there comes a mute but powerful witness of the people and the record that was brought down and shall speak out of the ground. (See Isaiah 29: 44.)

The writer verily believes the Book of Mormon to be a record anciently made, inspiringly kept, and divinely preserved, of the ancient peoples who inhabited the continents now known as the Americas. He believed in the inspiration of the Almighty, not only to-day, but yesterday. He can see no philosophy in accepting a God who can write his commandments in stone with his finger, and ignore the same God when he caused his law to be engraved upon gold plates: accepting the one presented in a cloud on the top of a mountain, rejecting the one preserved in a stone casket and buried in a hill; especially when both are witnessed in the book we call the Lord's. (See Exodus 31; Isaiah 29; Ezekiel 37: 15, 21.

Many and varied are the types of evidence presented this year; nevertheless they all cry out, Thy word is truth. It is indeed marvelous that the rocks of time, the lakes now arid, and the mounds made low should unite in supporting the truth of another day.

All the material herein presented is not intended to prove the Book of Mormon, but rather to show the scope of investigation one may indulge in the search of truth. Every month this year some magazine or other has run an article on the prehistoric inhabitants of the Americas, and almost without exception somewhere in the body of the articles there is a confirmation of some claim set forth in the Book of Mormon.

A direct statement of a certain condition does not always constitute proof of the book; sometimes a general knowledge of Book of Mormon history helps the student to see more clearly than the observer of to-day on the ground, surrounded by the ruins themselves. Following we submit some items of interest gathered this year from various sources.

Robert P. Crawford, in the *Mentor* for August, in an article entitled, "America's mystery land," dealing with a visit to New Mexico's Pueblo ruins where wonderful relics of prehistoric life have been excavated, says:

> Morning found me in the enchanted land. The night before, the express had thundered out of Kansas and Colorado, and under the black cover of midnight had deposited me in New Mexico. But I might as well have awakened in Italy or Spain or Egypt. . . . New Mexico is indeed the Egypt of America. There is more mystery, enchantment, and unusualness to the square foot of New Mexican soil than anywhere else. Egypt has been in the limelight of archæology for the last two or three years, but here in our own country, in New Mexico, there is quite as much romance and mystery.

The same writer says:

> There are a great many places in our own Southwest which have not been visited by more than a dozen or so white parties. At one schoolhouse in New Mexico the boys every Saturday go out and pick up archæological specimens more than one thousand years old, which many a museum would be glad to obtain. . . .
>
> Many travelers who have seen one or more of these ruins have often speculated as to what strange prehistoric races once inhabited our Southwest. But now comes modern-day science and establishes the fact that the Pueblos of the present day and the prehistoric races are closely related. Briefly, it is now believed that the builders of the great communal dwellings of a thousand or two thousand years ago were simply the ancestors of the present-day tribes that remain.

How strange that the Book of Mormon should make this claim some ninety-five years ago and thereby be disproved. It is very strange that those who palmed the book off on others blinded with religious zeal were enabled to anticipate the findings of men of science by some ninety-five years. For the Book of Mormon in its conception claimed affinity with Egypt in that the forefathers of those who wrote it were descendants of the Joseph who was sold into Egypt.

Mr Crawford continues:

> There are more than six hundred abandoned villages stretching from Colorado through New Mexico and into Utah, Arizona, and Mexico. . . . The Chaco Canyon, now a national

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monument, has offered one of the greatest fields for the archæological explorer. . . . Of all the peoples of the ancient world whose achievements have survived the ages, none have more completely obtained oblivion. . . . It has long been the custom with historians and illustrators to picture the arduous task of erecting the pyramids of Egypt and the structures of ancient Greece and Rome. But here in the New World there was a problem equally as great. Long before the white man came to America, these prehistoric people of the Southwest were learning to build great communal structures. It is estimated that in the construction of Chettro Kettle, one of the ruins of Chaco Canyon, more than 50,000,000 pieces of stone were quarried, transported, shaped, and laid in walls. Thousands of logs for poles had to be hewn in distant forests and transported by hand to the building. This was only one of twelve large communities in the Chaco Canyon, besides a number of small villages in the seven miles of the canyon. "It was no unwilling task under the lash of kingly taskmasters," declares Doctor Edgar L. Hewitt, the director of the museum of New Mexico; "the American Indians were never so ruled."

Here we must note that the Book of Mormon states that after a certain period there were no kings on the continent of America. And it was proclaimed by divine decree that there never would be.

On page 8 is an account of work done by the American Museum of Natural History at Aztec, New Mexico. This Aztec pueblo was built in the form of the letter "E," some 280 by 360 feet in size. Sandstone blocks, which with cobblestones, adobe, and iron concretions were used in the construction, were cut out and laid with a great deal of skill. These sandstone blocks were transported from the quarries two to five miles by human means, since the Pueblos did not use beasts of burden.

A room of strikingly beautiful design was uncovered a couple of years ago. The interior had been painted in white, surmounted with red borders in triangular design. In another room in the Aztec ruins the body of an individual with a broken arm was discovered. Here six splints of wood had been applied by the native doctors to hold it in place.

Regarding the age of the ruins, he says probably one thousand to two thousand years ago will include all of the oldest ruins which are generally known in Mexico. Civilization at the Mesa Verde cliff ruins in southern Colorado reached its height about 1300 A. D.

Mr. Crawford also speaks of Puye, a ruin that in its best days had somewhere around 1,600 rooms. And of another at Taos. This pueblo rises to a height of five stories and has been likened to a pyramid. Accompanying the article are numerous photographs of pottery, the cliffs, inscription rock at El Morrow, New Mexico; the ruins at Frijoles; the stone lions of Cochito, New Mexico (said to be the oldest stone sculpture in the United States). The article complete is worthy of the student's perusal.

In the same issue of *Mentor* is an article by Ray Frost on "The pits of Rancho La Brea," meaning Ranch of the Bar, which revealed to the scientific world an amazing assortment of prehistoric animal remains.

The writer states:

Gigantic beasts, of species long extinct, stumbled into these pits of crude oil and sank to a long oblivion during the period of the Quaternary or Pleistocene, supposed to have been some time between 50,000 and 500,000 years ago.

Unlike most fossil discoveries, here the actual bones were found, preserved complete in their original form, and not replaced by lime or other foreign substances; and such of the skeletons as have been reassembled have been set up without restored parts.

Among the ponderous quadrupeds to fall victims to these sticky traps of asphaltic oil were a number of great mammoths, or imperial elephants, some of them armed with curving tusks sixteen feet in length and standing three feet taller than Jumbo. There were found the remains of a score of American mastodons; curious short-legged ground sloths as big as oxen; and innumerable camels, horses, and bison; all of types that lived and disappeared before the period referred to by scientists as "recent times."

In this connection we cannot help but note that some writers have held the Book of Mormon up to ridicule because it states that the camel, the horse, and the elephant existed upon the continent in prehistoric times. It also mentions two other animals, namely "cureloms and cumoms."

On page 737, the Book of Mormon, speaking of some sixty-two years after the landing of the first colony, which would make it close to four thousand years ago, the writer mentions some of the animals that were useful unto men. He lists all manner of cattle, oxen, cows, sheep, swine, and goats; they had horses and asses, elephants, cureloms, and cumoms.

The Lord moves in a mysterious way his wonders to perform. Of a truth, out of the mouths of two or three witnesses is the word made plain. The command to study all good books and to seek learning even by study carries its own reward: "the power of discerning truth." Each succeeding year rounds out an avalanche of fact to the truth of Mormon's word. The testimony of man has long been proclaimed in defense of Mormon's record, and now the earth itself throws out the vindication.

While some writers have contended the Book of Mormon a fraud because it admitted these animals upon the American Continent, others have questioned it because it made man and these animals contemporaneous. Here again the Lord's footstool spiels forth authentically.

In the above-mentioned article, on page 20, Mr. Frost says:

It would be interesting to know just what sort of looking woman she was in life whose bones were found ten or a dozen

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feet below the surface of the hardened asphalt in one of the newer pits. One wonders under what circumstance her fate overtook her, and if she and her companions lived in constant fear of ferocious animals that may still have prowled that part of the earth.

She carried utensils in the form of two wooden paddles, and some bits of bone and shell, neatly perforated, that must have been articles of personal adornment. The skull, rather small for that of an adult, is well formed.

Regarding the camel and the horse, Mr. Frost's conclusions will prove distracting to those who seek to deprecate the Book of Mormon. He says:

> The well-preserved skeletons of about sixty camels and about an equal number of horses, all types older than those now living, were discovered in the pits. Both the camel and the horse are believed to have originated in this country and to have become extinct here after the species had migrated to other lands by ways or routes no longer existing.

In *Capper's Magazine* for September, 1925, page 29, is a report of one Doctor von Hauch, an Australian explorer, returning from the wilds of Peru, South America. He tells of finding a tribe of Indians of pronounced Jewish appearance and speaking a language similar to Hebrew. Solomon was a common name among the tribesmen. A gold-producing region on the River Hualla is known as Ophir, and a legend current in the tribe tells of white men coming many years ago to carry off large quantities of gold.

This reminds us of 1 Kings 10: 27, where it states that Solomon built ships and Hiram sent a navy to man them, with a knowledge of the sea. And the ships came to Ophir and fetched from thence gold.

Just where this Ophir was located has long been a question, and the writer is not saying that Mr. von Hauch has settled it. The majority say that it was either in Arabia, India, or Africa, while one Spanish writer says it was in Peru. Baron Humboldt located it in Veragus, United States of Colombia. Fountain, in How the World Was Peopled, put it in Mexico and Central America. And the Bible says that the ships of Tarshish came once in three years laden with gold from Ophir.

The Book of Mormon claims that the second colony that came to America in the year 600 B. C. were Jews of the first water, being direct descendants of Joseph who was sold into Egypt. It also claims that they modified their language after coming here. Not strange that there would be a pronounced Jewish appearance and a language similar to Hebrew.

In the *Wide World* magazine for December, 1924, is an article by F. A. Mitchell-Hedges titled "In quest of the unknown," which is a relation of adventure among the Chucunaque Indians by Mr. Mitchell-Hedges and Lady Richmond Brown, who were the first whites to penetrate into the territory of the Chucunaque. In a note at the head of the article it is stated that these people live to-day exactly as they did in the Stone Age.

It is claimed in the Book of Mormon that the second colony who came to these shores were white, but under the curse of God, by reason of their transgression, their skin was darkened. There is also a promise of their descendants becoming a white and delightsome people. On page 114 in this article we read, "In one of the Indian huts we found two women and a boy, all absolutely white-skinned, with palish, straw-colored hair." Now on page 110 the writer says, "As a result, the Chucunaque Indians, by which name the tribe was known, had never been conquered by the white man, and were still living to-day in much the same conditions as prevailed hundreds, possibly thousands, of years ago."

In *Asia* for October, 1925, page 897, is a description of a book written by C. W. Domville-Fife, Among Wild Tribes of the Amazons. Among the things described is the world's largest rock, a single stone as big as a modern office building, bearing inscriptions believed to date back to 600 B. C. An unknown tribe, differing in appearance, speech, and manners from the other tribes of the Amazonia; vampire Indians, who drink the blood of slain enemies, etc.

The date 600 B. C. is a date for one to conjure in connection with Book of Mormon history, and tribes that differ may be an avenue to a greater proof; while Indians who drink the blood of their enemies tend to prove the continuation of a fallen civilization. For the Book of Mormon states that there were certain ones among them who did that very thing.

In the *Scientific Age* for December, 1924, and January, 1925, is a map of the ocean currents, and it very plainly shows a current from southern Europe to the Antilles, following practically the course adopted by Mr. Hills in his book, New Light on American Archæology.

In the *Literary Digest* for October 24, 1925, page 23, you will find the following:

> The Prehistoric Mound Builders are in the news again. Near the town of Bainbridge, in southern Ohio, excavators have discovered what is probably the most remarkable tomb of this vanished race that has ever come to light.

Writes Doctor E. E. Frees, editor of the *Scientific American,* in the *New York Times:*

> In it lie the skeletons of four persons, evidently nobles or chieftains of distinction. Two of these skeletons wear helmets of hammered copper, among the most precious of all objects to the warriors of the Mound Builder days. Fragments of cloth also have been found in the tombs, an experience extremely rare in uncovering such burials. There are ornaments of silver and of tortoise shell. . . .

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The Book of Mormon has claimed the use of cloth and silver and copper by the ancients these many years, and now scientists are elated over the finding of these very things.

He says further:

Racially the Mound Builders were merely Indians; but in some of their arts and customs the Mound Builders were very different from the Indians of Columbian days. These Indians built no mounds; they worked metals very crudely, if at all; they had no great liking either for gold or for pearls; they did not carve stone. The Mound Builders did, and liked all these things.

The Book of Mormon student can readily explain how there came to be two types of characteristics from or among a people racially one. He can explain why there were rulers and ruled. Nephite culture and civilization at certain periods superintended the welfare of the Lamanites.

The following will present to the student of the Book of Mormon a vision between the lines. In it he can read the prosperity explained in the times of Nephite rule when peace and plenty were scattered over the land, when the arts and sciences flourished while the people were righteous and keeping God's laws.

Mr. Frees says:

This power was won and held, we may believe, by what the Indians remembered as "magic." We would call it science, or engineering. These mound-building rulers from outside the Indian country knew things—useful things—which their Indian subjects did not know. They knew, for example, how to predict the seasons; that is, they had a calendar which fitted the motions of the stars and of the sun. They knew of Indian corn and how to grow it best. They understood irrigation and the use of fertilizers. It is probable that they had knowledge of medicinal herbs and a rude kind of surgery.

From what country did these rulers come? In all probability, thinks Doctor Frees, they came from the great empire of the Mayas, once a highly civilized and well-organized power in what is now southern Mexico and Guatemala.

Why did they come? It is suspected, he says, that they came as adventurers, as mining engineers, as merchants. They were seeking gold, and copper, and torquoise, and mica, and pearls.

In the above statements are many striking confirmations of claims set forth long ago in Moroni's record. For instance, the Book of Mormon claims they carried on commerce with distant parts of the land; they migrated, and sent ships out on long voyages. The record tells of travels made by individuals and groups over land and otherwise that were of many days' duration. In the record also is confirmation of a certain knowledge of the motions of the stars and sun. They measured their days, they knew their years, and they knew their seasons.

In the following paragraph, also taken from Doctor Frees's article, note the use of pearls, gems, shipping industry, copper ore, smelted copper, hammered copper, the two helmets, and the cloth, all of which will throw into discard certain arguments presented in the past to disprove the truth of Mormon's word. Mr. Frees's statement follows:

Pearls gathered at the present site of Louisville or of Columbus would be shipped back to the Maya cities. Copper ore, or even smelted copper, would go along. In return would come knives of obsidian, objects of hammered copper like the two helmets of the Bainbridge graves, beads of torquoise, fine cloth from the Mexican looms, probably a hundred other articles so perishable that we have not yet found any trace of them.

In the following statement you will note the mention of books or records made and kept by the ancient peoples; also that the writer laments the fact that we have no record of some captain of the past.

One passingly conversant upon the contents of the Book of Mormon can scarcely suppress a smile of pleasant elation on the knowledge of Mormon's word, who was a Nephite prophet and general some sixteen hundred years ago. And in this knowledge we cannot refrain from uttering a prayer of thanksgiving to God for his universal watchfulness over the affairs of man.

Doctor Frees continues:

The Mayas then living in the country had books of their own, which they seemed to prize rather highly. The Spanish priest could not read these books, but that did not deter them. They burned up every one that they could find. Thus perished, in the fires of intolerance, some of the most valuable historical records ever made and ever lost; among them, it is quite possible, documents which would have enabled us to verify from actual histories the deductions made from the contents and character of the North American mounds. We might have had, in the words of some mound builder captain himself, an account of how he had civilized the Indians of the pearl rivers and had offered sacrifices to his Mayan gods on top of some sacred mound which we now know quite well.

Accompanying the article are two good photographs of the work of excavating in the mounds.

This by no means concludes the material gathered by the writer during the year, but it is believed to be sufficient to show just the nature of confirmation now coming forth by disinterested parties. Should this prove interesting or helpful, he will be glad to present more in continuation of this article. I have purposely refrained from complete analysis, relying upon the general knowledge of the readers regarding the trend in confirmation of the book.

My personal opinion is that we should proclaim to the world to-day the state of civilization attained by the Mound Builders, and the reason for the existence of the Cliff Dwellers, and the cause of so many apparent different peoples in America's past, while at the same time, as Doctor Frees states, racially the Mound Builders were merely Indians.

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A Thought of the Past Applied to the Present

BY S. W. L. SCOTT

(A synopsis of two discussions.)

The day for rigid examination, the reincarnation of Christly ideals resulting in the establishment of unshattered standards, is here. And as the Almighty has "set his hand" in these latter days to unloose from its palm the solution of problems growing out of the *"distress of nations" world wide,* we would not disassociate his wisdom from the adjudication.

Perplexity strikes lurid bolts upon the universal mass. *Confusion is confused,* while the compelling forces that surge and break all around us continually chant, "All things shall be in *commotion.*" Changes, radical in character, come overnight, and standards disappear. Before we can accustom ourselves to the new, it is old, and when we begin to adjust to rules and formulas of something good, we are told it is bad; and the exact opposite is also true.

The world seems to be wandering in a land of quick and vanishing dreams. But there is a royal standard unsusceptible to change, one of power, and perfect in all its parts. Everything that continues to "abide" its *dominion must expand,* grow, develop, and continue to expand unto the "metes and bounds" thereof. The man of Galilee, who represented the eternal and philosophical standard of all truth, called this expansive principle "the kingdom of God." Thus:

> For he that hath, to him shall be given: and he that hath not [will not abide], from him shall be taken even that which he hath. So is the kingdom of God, as if a man should cast seed into the ground: and should sleep, and rise, night and day, and the seed should spring [up] and grow up, *he knoweth not how.* For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.—Mark 4: 25-28.

The end of the world is a period in which "sickles" are employed. What trained mind can suggest a more righteous and successful process of expansion? The *standard* does not change. The *law* of the kingdom is not susceptible to mutations. But the kingdom or government, "abiding the law" of its "being," must *expand with the dominion of the law,* unto the "harvest," or end of the operations of that law.

Plant the grain of corn and cultivate the tender plant until six or eighteen inches high. It grows, man knows not how. The chemical attractions and repulsions of nature have coaxed out certain percentages of starch, gluten, etc., and a law of transitive character has passed the percentages over into the new, and development goes on. After ninety days, shall I go out to the field expecting to see that same corn just six inches high and expanded no farther? My expectancy would be sublimely wise, yet no more sublime, no more wise, than the one who cannot find to-day the church or kingdom of fifty years ago.

Indeed! The infant of forty years ago is the full grown man of to-day and is scarcely recognized as the babe of forty years ago, except in organic structure.

If the Apostle Paul could term the "kingdom of God" represented in the church a "body"—the body of Christ—I may be pardoned if I call the human body or organism a "machine"—illustratively. A machine is an instrument for the *application of power and not for its creation.* Animal bodies are structures of this character and are admirably contrived, as we consider the number of offices they have to perform, for the purpose to which they are applied. But a body can do nothing without power, and that, as in the case of the locomotive, must be supplied from without. Nay, more, a comparison has been made between the work which can be done by burning a given amount of carbon in the machine, Man, and an equal amount in the machine, locomotive. The result derived from analysis of the food in one case, and of the weight of the fuel in the other, compared with the quantity of water raised by each to a known elevation, gives the relative working value of the two machines.

Experiments were made on soldiers in Germany and France, and it was found that the human machine, in consuming the same amount of carbon, performed four and one half times the amount of work of the best Cornish engine.

Again, the body has been called "the house we live in," but it may truly be denominated the machine which we employ, which, furnished with power and all the appliances for its use, enables it to execute the intentions of intelligence. Now this view of the body is far removed from materialism: as it requires a separate *thinking principle.*

The locomotive engine, equipped with steam, water, fuel—in short, with the potential energy for the exhibition of immense mechanical power—the whole of it remains in a state of dynamic equilibrium, without motion, intelligence, or any other signs of life. But let the engineer now open a valve which is so poised as to move with the slightest touch, and almost with volition, to let on the power to the piston; the machine now awakes into new life. It rushes forward with tremendous power, it stops instantly, it returns again, at the *command of the master* of the train. It exhibits signs of life and intelligence. Its power is now controlled by mind. It has a *soul within it.* The appliances so capacious, evolute power. Such power is evolved by burning.

Applying this to the church, "the body of Christ," we can see the aptness of the Apostle James: "The

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body apart from the spirit is dead." Also the "burning bush," as a type of the church with power, and the angel representing God within it—ever burning and never consumed. Saint Paul was imbued with this close relationship of God with his people—the church. Thus: "In whom [Christ Jesus] ye also are builded together for an habitation of God through the Spirit."—Ephesians 2: 22. "I in them, and thou in me."—John 17: 23. The church was thus empowered in Asia Minor, when Christ was seen walking amid the seven golden candlesticks—seven congregations—when John was prophet, seer, and revelator.

The church is intended for God to inhabit. If there are higher powers of man (and no one will deny this) and those powers exist in a latent state, then there are the higher powers of the church, existent in a latent state, as the church is composed of men and women who are members of the church, ostensibly so, who trust to the church for the development of those higher powers.

What particular part of the building has God, the inhabitor of the church, chosen through which to bring out the higher powers of the church? We read: "Surely the Lord God will do nothing but he revealeth his secrets unto *his servants, the prophets.*"—Amos 3: 7. There must come into the body an extra power to produce an extra effect. Such was the "miraculous" power when Jesus "stood over Simon's mother-in-law and rebuked the fever."

The power of calling out latent capabilities may involve the application of laws beyond and above those we have hitherto applied, but certainly not violative of them. A tree cannot uproot itself nor throw off its bark or branches. It cannot saw itself into planks. It cannot combine those into the hull of a ship or the floor of a dwelling house. Another power must operate upon it to achieve these results. Continually we see in the world around us lower laws held in restraint by higher, mechanic by dynamic, chemical by vital, physical by moral. Yet we do not say in any instance where the lower gives place to the higher, that there was any violation. Rather we acknowledge the law of a greater freedom swallowing up the law of a lesser. When you lift your arm, the law of gravitation is not denied; neither is it annihilated, as far as the arm is concerned. The law exists as much as ever, but it is held in suspense by the higher law of your *will.*

The "will" or agency was in the Man of Galilee when the otherwise quiescent law was applied to the "withered arm" of the afflicted man on the sabbath day. (See Matthew 12.)

With these thoughts before us, add to the foregoing the Bible record of the competition between God and Elijah on the one part, and the priests of Baal on the other, when the prophet left the decision of the moral contest, as to its reality of the Jehovah whom he proclaimed, to the displayed will of the God who sent him. Was it a sufficient body of electric fluid not at that moment present in an accumulated state, and the fiery stream came instantly from the parts where it was in quiescence, or diffusion, and was darted down in obedience to the divine mandate upon the altar which it was commissioned to inflame?

My, oh my! Here is something among the Israel of God for even the "seven hundred" who had not bowed the knee to Baal to "kick at." But we have no record of such a "kick." We do not understand the primary cause of anything without being in touch with "him who doeth all things after the counsel of his own will," and then our information is dealt out to us in the measure of necessity. We do not comprehend the cause of light by which we see, the elasticity of the air by which we hear, nor of the fire by which we are warmed. We cannot tell what first gave motion to our heart, nor what continues it, nor why its motion is less voluntary than the lungs, nor why we are able to move our arm to the right or left by simple volition. We cannot explain the cause of animal heat, nor comprehend the principle by which our bodies were formed nor by which they are sustained, nor by which they will be reduced to earth. Yet will we boast of *knowing* the omnipresence of the Deity! We leave his tabernacle where we say *he was,* and colonize and tranquillize, in a nook where we say *he never was!*

One thing is apparent. This is an age when law seems to be divested of authority, even the law of being. It is a settled and studied conviction on the part of the United States Government, and others, that this is an age of lawlessness growing out of ideals; that those ideals are the product of education, and this education based on boasting or braggadocio, that the present generation are better, morally, from the standpoint of pulpits and presses; that they are smarter from the standpoint of teachers and professors; that we have no God as creator, and hence no tribunal or authority higher than man, and no responsibility to "fear God nor regard man," from the standpoint of evolutionists.

This has sent forth the bitter waters from the springs of selfishness, sufficiently copious to inflame and press forward unholy ambitions to pursue the evil. Out of evil grows the unquiet pulse—a sleep that is not sound. It begets fear. Fear begets suspicion. Out of suspicion springs dislike. Out of dislike flashes hatred. And out of hatred dashes slaughter. Ah! These are the steps in the stairway down which nations pass to hell.

Human nature is not transformed overnight. It

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is the product of ages and of certain educations. Lawlessness invades both church and state. Sabotage in moral, political, and ecclesiastical circles, not content to abide the law which, says the apostles, is good—man's best friend—and dashing over the battlements of right, abiding not the law, comes within the qualifications of inspired vision: "Presumptuous are they, self-willed, they are not afraid to speak evil of dignities [although the dignities may be instituted by the sacred principle of "common consent"]. They *despise government* [even though God sets them in the church]."—2 Peter 2: 10. They are called "wandering stars" out of their orbits, lawlessly whirling through space. "They speak evil of those things which they know not."—Jude 10. Jesus says, they "know not how the kingdom of God grows," and hence this spirit invades the sanctuary.

But here we are again, up against human nature. We are all indurated with the heavy lines of the passing centuries. It is a physiological principle that the passions and racial prejudices and hatreds which have been transmitted from generation to generation affect the cellular structure of the brain. It has been demonstrated that "constantly recurring feelings wear channels in the brain." Hence the angry feeling, if it persists, eventuates, sooner or later, in the angry deed. The voluptuous images, accompanied by ever-recurring pleasure, will at last issue almost automatically in the lustful deed. I believe Jesus understood and taught the principles of regeneration from this standpoint, for no one can *think evil* habitually and *act the good.*

In this period of the world, "the harvest," the "hastening time," "the time of the end," when many shall run to and fro and knowledge shall be increased, we have gone too far and too fast, in too short a time. Feverish spirit is generated, and patience ceases to be a virtue with many. We cannot concentrate. Our investigations are partial, shallow. We do not dig deep and lay foundations on a rock, and we may be moved by the "wave."

Doctor Joseph Eastman told the medical institute at its assembly at Mount Clemens in September that "western culture as typified by America is joy-riding to its fall." The doctor explored the fields of history, biology, and medicine to prove that the world is going to the "bowwows" to the intermingled sounds of the dance, jazz orchestra, a stock-ticker, and the hum of an airplane motor. He contended that as far as the race itself is concerned, retrogression and not progression was the result of the age of discovery. Whatever had been won through the conquest of the earth, the sea, and the air, barely compensated for the loss in racial physique and resistance to disease. "The trouble is," said he, "humanity is all tuckered out and hasn't got sense enough to sit down. Our civilization with its remorseless drive is our Frankenstein. Humanity is racking itself to pieces. We behave like men wearing new woolen underwear. What we need instead of all this talk of the "strenuous life," is more of the philosophy of Sancho Panza. After all, it is the slow man who is the hope of the race. This neurotic, psychopathic, speed-mad modernity is filling our insane asylums to bursting and is sending millions to their death from cancer, heart disease, goiter, and a dozen maladies all directly traceable to hypertension."

According to this doctor, it were better to get back to normal and cease the fast method that produces hypertension of the nervous system. Let us get sober. Perhaps our judgment would be sound, and our decisions would be more unanimous. And, too, our health would improve. It is possible that moralities would not be shattered and temples would not be pulled down, nor God's image destroyed. It is under such fiery, impetuous, inconsiderate, and world-wide waves of passion that lawlessness makes the earth tremble with disordered hosts who "boycott" legitimate organization and "set up" for themselves.

Even before the Eighteenth Amendment was added to the Constitution by the combined sovereignty of the Union and its dependencies, this fatal weakness of "lawlessness" resulted in the formation of a half hundred maudlin agglutinations "becoming a law to themselves," determined to down the enactment or sink the old ship of state if they could. The fundamental of the Government resting in the care of the "chief executive," placed there by "common consent," was invaded, and propaganda was launched which broke pandemonium into sections and organized "antis" by the dozens. They set to one side the altruistic principle that the great purpose of the Constitution with its amendments should reconcile the authority of "government" with the rights of men. Not merely "rendering unto Cæsar —the political state—the things that are Cæsar's, but in safeguarding the rights of the individual, it "renders unto God the things [common consent included] that are God's."

But destruction seems to be the easiest thing in the world. Anyone on earth can destroy, but it requires labor, perseverance, ability, and brains to build up. The meanest mule in the neighborhood can kick a five hundred dollar piano to pieces in ten minutes, but that same mule could not build a hen coop in a hundred years.

The year 1776 was a time for visions and voices in the air. Appeals were made to the profoundest emotions of men, which are best reached by generous ideals, though sometimes unattainable. Eleven years later was the time for visions and voices to be crystallized into the concrete expression of unified

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government. The document, with 4,000 words, 89 sentences, and about 140 distinct provisions, was the concrete expression of inspired thought: "All governments derive their just powers from the *consent* of the governed,'" stood with no peer in all the world, since the days when the church adopted it, and "Asia turned to God."

But in 1793, the same absurdities and incongruities which have ever inspired the lawless, when the Lord gave command to "move up," came to try men's souls. Multitudes which constituted the malcontents rallied to the arms of Citizen Genet, agent of the intoxicated French Republic, whose vessel carried the "bonnet rouge"—red cap—representing the ideas of liberty had in Paris, as well as the "blood" demanded by patriots. President Washington issued his proclamation of "neutrality." Then the grim and ugly fun began. Throngs of the "disgruntled" invaded New York, Boston, Philadelphia, New Orleans, Charleston, and paraded in torchlight procession, marching long distances shouting for "liberty, fraternity, and equality of men." Washington's Birthday was met by bitter and enraged protest as savoring of monarchistic customs.

It was an upheaval not of the workmen or builders of the Republic. These were elbowed aside. It was a rivalry in monopolizing leadership and craving prominence in denouncing the legitimate Government and its policies. Philadelphia was a riot of joy over Genet, and of hate of President Washington. The name *Republican* was dropped quickly as suggesting too much of an organized, orderly, and established government, authority, and peace.

So far as can be gathered now, no one was to be accepted as leader or ruler. Anyone assuming to direct or lead was to be decapitated. Societies were organized, modeled after the Jacobin societies of Paris. The chief officers of these societies bore the conservative titles, "Rittenhouse, Biddle, and Sergeant." New York was aroused, rang the church bells, packed the streets, welcomed Genet and his long parade by firing cannon in his honor. Boston fell in line, and the infection spread, exalting the representatives of liberty against their own government. It was this misguided faction which abolished, as far as they could, the terms *Sir, Madam,* and even mild *Mister.* These were remnant of aristocracy. No one was to subscribe himself as "Your humble servant," or "Yours respectfully." These were tokens of subserviency not to be tolerated by a free spirit.

They were so "free," liberty so untrammeled, they even abolished politeness, courtesies, and proprieties. Washington had his "back to the wall." He looked on it all with disgust. He had been charged with "attempting to set up a kingdom and putting himself upon the throne on this western domain. But he had an unwavering faith that beneath all the froth and trash, the real ballast and substance of the people lived and was ready to function when needed. So he brought the Government to its feet again, and the opposition, humiliated, dissolved and gathered into foreign alliances. We have only to go back to the turbulent period of '61 and '68 for parallels, when Lincoln, sad and pale-faced, was the lone champion of God, urging that "obedience to the law should become the religion of the land." He was called an "autocrat," a "buffoon at the other end of the Capitol,'" "the most weak and imbecile man," "a monarch," and "absolute and irresponsible, uncontrollable government," "a perfect despotism." These terms were used against President Lincoln by Joel Parker, a former chief justice of the Supreme Court, and Benjamin R. Curtis, also a former justice of the Supreme Court. Sunset Cox accused Lincoln of "deluging the country with blood and creating a debt of four thousand millions of dollars, and sacrificing 2,000,000 human lives. At the November election we will down him with eternal infamy. Even Jefferson Davis is no greater enemy to the Constitution."

A Congressman by the name of John Fuller asked, "Are you willing to follow in the footprints of Abraham Lincoln, the perjured wretch who has violated the oath he took before high heaven to support the Constitution and preserve the liberties of the people?" In the midst of this stab at the basic principle, the "common consent," which placed these men in the chair and filled their hands with the authority they exercised, the men who thus calumniated the Presidents were so blind in opposing that policy which they themselves, secondarily, put into the executive's hands to carry out, they go to work like the indefensible serpent or wasp and sting themselves.

Both Lincoln and Washington knew it was "American" to abide the law. They knew if wrong was done redress was in the law—not leaving the ark containing the law, nor lampooning the administrations thereof. They knew it was impossible to reform a wrong in society by leaving that society. The best thing they could do would be to form a new one. They doubtless knew that "Protestantism has never reformed the Roman Catholic Church nor a single dogma within it. The best that has been done is the organizing of new and independent churches.

The heads of our Republic all know that when a Democratic President is elected by the sovereign vote of the people it is a stroke against the "common consent" principle—the sovereign power—and therefore against the legitimate Government itself, for the Republicans to crystallize a protest into an organized effort, and leave the legitimate body, the

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legitimate Government, that gave them the right of common consent, or the principle that "the majority rules." What are we battling for? Liberty. Where is that liberty? *In the law!* Ah, well did the poet of latter-day Israel tune the harp:

Do you remember the game of ball
We played on the village green?
Assembled there by our comrades' call,
We happier scarce have been.
We tossed the ball and swung the bat,
With many a gleeful call and shout,
But never forgot, no, never forgot
That over the fence is out.

Our neighbor's ground lies over the fence,
And Satan is his name;
And it will be to our expense
To trespass on the same.
Our Liberty is in the Law,
And snares and chains are just without,
So never forget, no, never forget
That over the fence is out.

The apostle to the Gentiles affirmed: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."—Romans 8: 2. "If the truth make you free, ye shall be free indeed."—Jesus. We do not make divine law. We adopt divine laws for our guidance, as already made in the headquarters of the "kingdom which is not of this world." We adopt the law as the paths over which our activities run. If the "law of the Lord" is "perfect," it provides for "redress" or adjudication of wrongs, real or apparent, and if ignoring the provisions of redress and harmony, we become as much the transgressor as the one from whom we run.

The forces of disintegration are active. The forces of law should be and require an active executor. We seek not to pull down that for which we battle, unless the age of the world stands *confessed* before its predecessor.

I go to my legislative body to harmonize. I battle against propositions and "bills" which in reality or in appearance would move the basic principle of my organized constituency from under them. But along comes the very principle, majority rule, and knocks me off my pedestal. I go down in defeat. The very principle I fought for defeats me.

Now I turn and muster my forces in battle array; abandon the legitimate organization, and fight it, because that for which I previously fought was a success! Oh, Consistency, thou art a circus! Jesus "magnified the law and made it honorable." Christ may have a *people*, but an unorganized people is not *the church*. Otherwise Christ did not "build." The church is a building, God's building, supported by constitutional "bands and joints" and under the constitutional law, when *fully organized,* consists no more of sectarian, congregational, exclusive customs, and independency, than is the township, county, State, or congressional district independent of the general Government and each *separate unit,* the Government *itself,* with the Federal Constitution under foot. Let's build. "When the Lord shall build up Zion, he shall appear in his glory."—Psalms 102.

NEWS AND LETTERS

Young People's Convention of Kewanee District

Our second young people's convention in the district, held during the Thanksgiving vacation, at Kewanee, Illinois, has passed into history and into our hearts as another milestone along the path toward Zion: and once more we are deeply grateful to President F. M. McDowell and Sister Blanche Edwards for the source of joy, strength, and inspiration from whom words of wisdom and loving devotion have come. Although our numbers were smaller than last year, those who attended were doubly blessed, and in many ways this convention exceeds the other, while we look forward to many similar experiences in the future. We were also very fortunate in having with us Brother Woodstock, for he unexpectedly stopped over a day on his way to Chicago, so on Saturday we had all three of the heads of the departments with us, a favor seldom granted to any convention at one time.

Some of the blue penciled notes gleaned from Brother McDowell's sermon on what he termed, "A new subject—Zion," were:

"We think of Zion as a place, as a people, as a set or code of laws, as a city, as an organized society. Do not think of happiness as a matter of geography, but as an attitude of the human heart. Zion builders must be a certain kind of people—industrious, pure in heart, zealous, honest, law-abiding, *consecrated, trained.* Have we been producing that kind of people in the Sunday school classes? Does baptism alone produce that kind of an individual? That is the whole problem of religious education. If we have got disloyal Latter Day Saints, we have been raising them.

"A people who know the truth is not sufficient; we have to have a people who will do the truth; and a clean people, who are taught to appreciate cleanliness. A real aristocrat is one who cleans up at the first opportunity. We are face to face with the problem of producing Zion builders, and we may make efficient workers out of these boys and girls. You demand trained teachers in your day school, but are you going to be willing to spend anything to make the Sunday school half as efficient? We try to live twenty-three hours and thirty minutes of the seventh day and then take thirty minutes to sprinkle religion over the child, and it doesn't work. We are going to have week-day religious education classes; we are going to have pictures and equipment; for we are not going to have Zion until we have a kind of people that we have been talking about."

Sister Edwards gave a splendid talk on the subject of efficiency, which was doubly effective when presented in such a manner by one whose life is so entirely saturated with this wonderful quality.

"We hear of efficiency wherever we go—so much that one gets tired of it—yet in my work I have never found a superfluity on the market. I have yet to find that Women's Department or Boy Scout leader, or anything else that is hurt with an overdose of efficiency; and so until then, let us use the word and read into it a good deal of meaning. Whatever or how small your vocation or task, you must be efficient if you are going to arrive anywhere. The tool, the instrument—even people are efficient when they are doing the work for which they were created. Efficiency is the ratio of effect produced to the energy expanded. You are all familiar with the fussy little woman who has so much

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to do, and flies about; but the honest truth is that she doesn't accomplish nearly so much as her quiet, systematic, and efficient sister who also gets better results, so 'Aim to get the maximum amount of result from the minimum amount of effort.'

"Our ultimate goal is the redemption of Zion and the preparation of a people, but this is so remote we must be careful that in our work we fail to see the things right beside us to do. What does it mean to me, and what difference is it going to make with my choice of a life work? What can I do now to redeem Zion? An immediate goal is the thing most needed, for it has a twofold purpose. That ultimate goal very rarely changes, but the immediate goal must be changed. But do not think that in changing the aim of the music department you have forsaken the faith of your fathers. We must have progressive methods for efficiency.

"Progressive methods is apparent everywhere in the efficiency of the world. No matter what your job is, you must have progressive methods, you must change them and keep modern. Principles never change, but survival of the fittest is the rule with methods—keep alive, keep modern.

"(3) Starting Point. No matter how progressive or behind times you are, you must start from where you are. A pigpen isn't a very savory place for starting a work of reclamation, but the prodigal son there made up his mind to go back to his father. His first step was to get out of the pigpen. The ground on which thou standest is holy ground, and there is absolutely no justification for remaining where we are. How many times have we been pleaded with to study and make ourselves workmen that need not be ashamed? There is no reason in the world why you cannot be the best teacher, the best home builder. You have been given to be the light of the world, but this will be the most neglected piece of real estate in the world if we neglect to progress.

"(4) Trained Leadership. At reunion time I am at a loss to find five women who are qualified, trained leaders, authorities in their subjects, and ready to go. If each district would cooperate and find one capable person who would train herself, with their help, I would have eighty-three trained leaders, and the same is true in every other department of the church.

"(5) Cooperation. A discussion of the aims of the pastor with the people of the branch, and a general outlined course of action, will bring the best possible results. Then they must give him the assurance that they are behind him with all their strength and money. Do you know what is in the mind of your Sunday school superintendent? Is your school one hundred per cent efficient?

"(6) Study. You will never be efficient unless you study, not only books, but men and women—watch them, and get to know their innermost thoughts. The price of success is eternal vigilance.

"(7) Finance is simply one of the tools with which we work; just as are books.

"(8) Love. Without this no one can assist in this work—crammed full of love and bubbling over, but not slopping over. It is something essential in a face, just as a middie requires a certain kind of face, the kind which is ready to smile at the least thing that is funny or attractive. To everyone that we meet we should be just full of love.

"(9) Another view, a vision of your work, is essential. You must have knowledge—mere consecration, the mere devoted prayer won't do it. You must have knowledge and power; make it your own, a part of your own personality. You must be skillful, for skillful workers are always in demand in preference to the untrained. But no matter how great your power of personality, it will gain you nothing unless there is a good, splendid character behind it. Knowledge plus skill is enough to blow whole townships to atoms, and instead of making this earth a garden of Eden, they have wrecked it because there was no character behind it."

"Making up our minds for God" was the subject of the sermon given by F. M. McDowell Friday evening.

"Making up our minds for decency, for purity, for love, and for righteousness is making up our minds for God. Doctor Fosdick, speaking before the League of Nations, plead with the nations to issue a call for the nations of the world to come to Christ. We have been busy making up our minds for something. Every individual has made up his mind to loaf, to sit, or maybe sit and think, or to be proposer of another ballot—he has made up his mind for something.

"Some men make up their minds to secure social esteem, and they have their names in social corners if children and home have to be sacrificed—even if church has to be sacrificed. They are the human butterflies, but they can't even play second fiddle to the gorgeous butterflies. One woman, desiring to beat everyone at a social affair, had her servants purchase all there was of a certain kind of goods so that she would have something that no one else would have. The hostess, hearing of her plan, secretly sent her servants far and wide that they might purchase a large quantity of the same goods, and quietly decorated her whole house, pillows, draperies, etc., with the material. When the 'star-to-be' arrived, imagine her chagrin.

"Some seek pleasure—amusement: pleasure fans. They will have that next thrill if it costs them their lives.

"There are those who seek the gratification of human passion, and that beastlike passion of man has made human imps. My dear young people, this world is resting to-day under a new philosophy that certain instincts should not be checked, and this has made of men human imps.

"There is a great group who seek the gratification of creature comforts, the human pigs. They grunt when satisfied and squeal when hurt. They talk about feathering their own nest, and that is their aim in life. 'Us four and no more.' There are those who seek to accumulate of this world's goods. They are the human ants. A man sent for his son to come home from college to buy more land to raise more corn to raise more hogs, to get more money to buy more land. Then there is the group whose object is to build, to achieve human efficiency—the human beavers. Animals can beat us all to pieces if that is our goal.

"There are two groups, those who desire to know, and those who desire to make. I must tip my hat to a man like Henry Ford, and also to a young boy I found in the laboratory at Ames, Iowa, away alone in the laboratory trying to find out about corn smut; and another who was trying to find the cause of a disease that was destroying the cabbage plant—the desire to know the truth. Will anyone defy an honest attempt to find the truth? The desire to know has given us colleges, universities, scientific knowledge of the most wonderful and amazing sort. Read the stories of the great inventors, and you will find lessons in faith and consecration that will do your souls good. The desire to know and to build has given us knowledge and machinery that we never dreamed of ten years ago. What has happened? Has it saved the world? Considering the loss of life by automobiles, and that unnecessary, is the auto an unqualified blessing? So far as the moral influence is concerned, I would rather have my daughter in a chaperoned dance hall than in a car party. We have been busy getting knowledge; we have been busy getting things; we have almost snowed ourselves under with things. We have presumed that we could save our children by giving them the auto, the airship, the submarine, and the college education. Have we? Airships may be used to carry food to starving people, or bombs to blow them to pieces; we are at the crossroads. To-day science has reached a point from which it is possible to look out on a whole world full of power. We are in possession of knowledge that would eliminate three fourths of the sickness and disease. We must be thankful that Germany did not know how to use atomic power in 1914. Sir Oliver Lodge, as he works day by day discovering this great force, prays that God will not let this great invention be completed until some nation is morally fit to use it. It is possible for science to make the world like the Garden of Eden, or it can make the world a very good imitation of hell.

"What shall we do with our power? Men stand at the

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crossroads. Stewardships is the decision to use the power we have for the purposes of God, and that is the decision we must make to-day, and that is the decision we must help men make. With reservations we sing the song: 'I'll go where you want me to go, but don't ask me to go to prayer meeting; I'll say what you want me to say, but don't ask me to bear a testimony; I'll do what you want me to do, but don't ask me to pay tithing.' Upon the choice that Christian people make, hangs the testimony of civilization and the welfare of humanity. They must choose to use their power for the establishment of God's kingdom."

Sister Edwards gave a most delightful lecture on the subject of "Leadership" on Friday evening. A few extracts are:

"One of my college teachers, an old man, said that of all the things in the world, he wanted most to be loved. Money, ambition, and fame, not even popularity, moved him in the least, but that man demonstrated that if he wanted to be loved, he himself must first love other people; and as I have grown older, I have seen the deep significance of his choice. Money and fame and success in this world could just pass him by, but yet he wanted to be loved, and he wanted to earn their love by loving them. I am convinced that in each and every one of us is the desire for real respect, for real appreciation, for real love. It is there; and there is another thing, too, that goes pretty well along with it, and that is a desire for leadership. To everyone of us comes the call to be leader at one time or other, but on some other occasion that person becomes a part of the group, and the most insignificant member of that group.

"To everybody there comes the call for leadership; to the mother in her own home, leading her children; to the business man, to the pastor, to every boy and girl—every single person—comes the call for leadership some time or other, and the chances are that it comes again and again. The tragedy is that that leadership is too often potential and never becomes actual. I am sure in every district there is splendid material, but whether it will ever become actual or not I do not know.

"We have been taken out on the mountain tops and given a magnificent view of the work that lies before us, but I am going to talk about you. There are numerous essential qualities one must have to be a leader: One must have a belief in the worthwhileness of the group; must believe in the worthwhileness of our message—without that absolute conviction we are useless;—must believe in the personnel of the group, have an abiding faith in the abiding goodness of that people; no matter how they disappoint us—promising to do things and then leaveing us—we will still hold onto them and retain that abiding faith. And we shall seek to understand the various types in our group: the chronic objector, who will object no matter what you propose; and the domineering person, to gently hold her down—that bossy individual, and the lethargic person, who never winks an eyelash, even though you recite your most telling story.

"You want the ability to understand all these types and weld them together, not a mob or crowd, but a group with one big purpose; and through study and prayer you will build up the ability to win people's confidence, and having won their confidence and respect, you will have a persistent courage to dream dreams in spite of lack of support.

"The saving grace of humor would be a very fine reliever; and then, the essentials of personality. If a pastor outlines a splendid program for the general work of his group, and, somehow, by so lacking in leadership it fails to materialize, ninety-nine times out of a hundred, he fails because of his own personality. If you go to lead a group, it is going to be the first essential—personality that is rich, glowing in physical, mental, and spiritual health, on top of your job all the while. You must be able to combine in you the qualities that you want to see in the group. *Personality is made, not born.* Man is the master of his fate, the captain of his soul. He cannot control the experiences that come to him, but he can control the way in which he shall meet those experiences. We have the power resident within us to say whether we shall be smashed or whether we shall be able to conquer. It is an old but very comforting thought that in our hands we have the making of our personality. We are not endowed with a charming personality; indeed no. I will admit that it is easier for some people to build up a winning personality than others, but it is all up to you if you want to. Sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny. How can I feed my personality? Sow a thought—reap an act. Whatsoever things are good and true and of good report, think on these things, and have your life so full of the good and true that the other will have no attraction for you.

"Kipling admonishes us to think but not to make thoughts our aim. We must not spend our life dreaming, but we must be up and doing in order to develop the best that is in us. In order to make our personality, we must live constantly in the realm of the best, the best in thought, the best in memory, the best in anticipation. Life is never an easy proposition; we don't go through life on a cushion; we have trials, and sometimes they are very, very severe. You have all met that type of person who cannot leave her trials alone. *Think of the sweet things in your life, not on the sad things.* Some prayer meetings are such tales of woe that instead of going out with rejoicing, we go with 'Yes, we will serve God; but it is a very hard lot.' The future will be sweet, not sad, if we think of the sweet things ahead. Thus far God has been good to us. Why should we doubt? Why should we fear the future?

"If your personality is going to be worth anything at all, you must learn to submerge yourself; strengthen the weak, and draw out the good, but keep yourself submerged. You are one of a group and you must not attempt to dominate that group by trying to get the best. They are entitled to their particular development, and you have no right to be the star performer and let those people be lookers-on. We have gone past the day of individual accomplishment and star performers. The call for leadership is for every one of us, and the greatest help you can get for a charming personality will be for you to ally yourself to some noble cause."

Sister Edwards also gave us the following time chart in regard to our personal reading, which is very helpful: 40 per cent, development of your occupation; 20 per cent, relaxation; 15 per cent, general culture; 15 per cent, current events; 10 per cent, higher life.

Throughout all these services, including two excellent prayer meetings, the Spirit of God was present to a great degree. We cannot be grateful enough to those who labored so long in preparation that we might enjoy what we did; for having a pearl of great price to offer, they polished and brightened it as skillful workmen, that it was very beautiful to all, and the light which radiated from them has touched the innermost parts of our hearts, giving us nobler desires and a greater determination to carry on the torch of light and truth, bright and clear. W. D.

Their New Church Opened

NEW LONDON, CONNECTICUT, December 7.—The opening services at the new church on Lee Avenue took place Saturday evening and Sunday, November 7 and 8. The formal opening was on Sunday.

The services were well attended by Saints from throughout the district. Members of New London Branch opened their homes to those coming Saturday evening.

District President W. A. Sinclair gave a highly inspiring address at the Saturday evening service. Sister Suzan Sinclair acted as chorister on request and ably filled that capacity. The soloist, Sister Blanche Lanman, sang, "I come to thee."

A prayer and testimonial service convened at nine thirty Sunday, at which Patriarch Richard Baldwin and Apostle Paul M. Hanson presided.

Sister Blanche Lanman rendered a piano voluntary and followed it with the vocal, "How lovely are thy dwellings," so appropriately chosen for the occasion, at the eleven o'clock

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service. A brief history of the gospel work in this vicinity was given by Priest Thomas G. Whipple. Following was the selection, "O troubled heart, be still." The presentation of the keys by the pastor, Elder Alma T. Whipple, to District Bishop M. C. Fisher, followed, and the keys were then formally presented to the deacon and treasurer, Charles Alves. A basket lunch was served in the basement at noon, and all took time for pleasant sociability.

Apostle Hanson delivered a discourse of highly spiritual order at the afternoon service.

Patriarch Baldwin was the speaker at six o'clock, and those present were well rewarded by his sermon.

Elder Fred Roberts was here Sunday, November 22. His sermon was as "meat in due season." Elder Roberts was accompanied by his wife.

The Blastow family and Captain F. E. Griffin are wintering in Florida. Brother David N. Crouch has also gone southward—Florida. Brother and Sister Francis and Eleanor Whipple and family journeyed to Florida in November and have recently returned.

Sister Barbara Brindley has been a recent visitor at one of the prayer services. Sister Margaret Slater, formerly of Fall River, is an active attendant of the prayer services.

Plans are formulating for a Christmas program which promises something very interesting.

Central Chicago Branch

CHICAGO, ILLINOIS.—The various departments of this branch, located at Sixty-sixth and Honore Streets, are active. The Sunday school, under Brother Steve Lester, was fully graded a short time ago, some new quarterlies introduced, and the work fully outlined for each class.

The Religio, under Brother William Keir, is having instructive class work and interesting programs. Brother C. B. Woodstock was with us last evening and gave us a splendid talk reminding us of the tremendous importance of our work.

The choir, under Sister Nina Campbell, in addition to furnishing the music, gave a pie social this last month in order to defray expenses and help be self-supporting.

The Department of Women will give its bazaar for the benefit of the building fund December 10 and 11. This is a worthy cause, for surely no place has more need of Latter Day Saint churches than the city of Chicago. The little band of women under Sister Bell Simmons is faithfully devoting itself to that end.

The young people conducted the services November 15. Sister Marie Keir took charge of the Sunday school. At the morning preaching service Brother George Kerr, Sister Froeda Bell, and Brother William Keir gave a symposium of the life of Christ, Sister Ruth Ortleb presiding. Brother Leonard Lee was the speaker of the evening, Brother John Thoman presiding. The choir furnished the special music at both services. The smallest son of Brother and Sister F. A. Pement was blessed.

The evening of the day devoted to the raising of the college endowment fund, we had with us Brothers John L. Cooper, Eugene Closson, and William Collins. The two latter divided the time, and they, with other former students of Graceland, now in Chicago, gave us the Graceland College song.

We are having some splendid prayer services. The one last Wednesday evening was a one hundred per cent meeting. The talks by Brothers Pement and Keir were very impressive.

Conference was held at our branch November 18, 19, and 20. Besides our regular missionaries we had with us President F. M. Smith and Apostle John F. Garver, both of whom were highly appreciated. The spirit of peace and assurance which came to us during the conference still lingers, and we trust many others have been the recipients of that blessing.

The burden of Brother Smith's message to us was the program of the church. Opportunity for questions was given, and the instruction resulting therefrom was gladly received.

Brothers Wildermuth, Cooper, and Almond were elected on the reunion committee, with power to select others, said reunion to be held August 10 to 20, 1926, with possibly a week of camp meeting previous to the reunion proper.

Brother Frank Almond continues to preach for us Sunday evenings. Brother Woodstock will preach to-morrow evening. All are cordially invited.

Woodbine, Iowa

December 4.—Among those who have visited their old home branch this fall were Sisters S. B. Kibler and Carrie Athey. We are always glad to welcome those who have so faithfully labored to build up the work; and the Department of Women tried to show their appreciation by giving them a little surprise. About twenty-five went to the home of Aunt Mary Houghton, where these sisters were domiciled, and announced their presence by singing "Blest be the tie that binds," which was followed by prayer. The afternoon was enjoyably spent in singing hymns and relating past experiences. At half past four lunch was served by the uninvited guests; then good-byes were said with many wishes for a safe journey for these dear sisters to their California home.

But the heart of Sister Kibler was made sad shortly before leaving by a message from Whittier, California, stating that her only grandson had passed away following an operation for appendicitis. Our sympathy goes out to those in trouble.

On November 8 Elder S. C. Smith occupied our pulpit. At eleven o'clock the subject was, "As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." His subject in the evening was "Stewardships and Zion." Both efforts were instructive and interesting. Brother Smith has recently moved with his family to Independence, and we trust that through this move what is Little Sioux District's loss will be Zion's gain.

Thanksgiving Day was appropriately observed with a spiritual prayer meeting at ten o'clock, an address at eleven by Brother Joseph Lane which was thoroughly enjoyed, and at noon a feast of the things which "perish," yet "sustain" the physical man, was partaken of in the church basement. At half past two Pastor Fred A. Fry spoke encouragingly to the Saints. At this meeting it was resolved that as a branch we observe Thanksgiving Day annually.

November 27 Elder W. R. Adams united in marriage Clifford Brown and Adena Fry. We wish for these young people a life of usefulness in the Master's work, with the joy that God has promised should bless the homes of those who serve him.

We feel much encouraged by the interest shown by our young people in the Graceland endowment drive, and we rejoice to learn that Graceland's doors will remain open and stewardships be established.

From the Hoosier Capital

The Department of Women of this branch is still "carrying on." Its members are planning a bazaar to be held in the near future.

Elder F. G. Pitt and wife were callers in our city recently en route to Florida for the winter.

Thanksgiving Day was very appropriately observed with a real Thanksgiving service, at which our pastor conducted three of our boys into the kingdom through baptism. This was our first Thanksgiving Day in our new church, and these the first baptisms in the new font. A good spiritual meeting was enjoyed.

We are glad to note that our Gleaners' Club, which had become somewhat disorganized by reason of sickness, is again getting down to business, and we are looking for the young people's pep to crystallize into something worth while in the near future.

Sister Rose Davis Scruggs, of Hot Springs, Arkansas, has been visiting relatives and friends in our city the past two

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weeks. It seemed good to see her in our midst again, and we remember she was one of our workers when they could be numbered by a single figure. Her face is still set Zion-ward.

Elder H. W. Brunkhorst, of East Saint Louis, Illinois, attended our services last Sunday and was the speaker at the evening hour. Come again, Brother Brunkhorst.

We are pleased with the response accorded the endowment-stewardship drive as reported throughout the church and are happy to know that our branch was not slack in its contributions. May we ever be ready to move forward.

Sister Coy Etta Drake, of the National Soldiers' Home, Danville, Illinois, was present at the services last Sunday. We were glad to have our young sister with us and to learn she is enjoying her labors in that institution.

It was our privilege last evening, in company with the priest of the branch, to visit Sister F. G. Carr who resides just east of the city. She was formerly a member of the branch at Jerusalem. While we found her somewhat crippled and afflicted in body, she is strong in spirit, and her faith in the Lord is good to behold. Our visit was ostensibly to administer comfort and blessing, but we felt we were the ones receiving the blessing, our faith and confidence in the Lord being strengthened and our desire to prove faithful to the end decidedly increased.

Omaha, Nebraska

Omaha Saints have been favored the past month by a number of sermons from general church officers. On November 15 Bishop Mark H. Siegfried delivered two splendid sermons, the first centering around the Graceland College endowment, and the second emphasizing the general duty of Saints in carrying on that which has been handed down to this generation by those who gave their all, in richest sacrifice and consecration, for the gospel as they understood it.

The following Sunday Apostle Edmund J. Gleazer began a week of services, all of which centered about the saying of Christ, "I am come that they might have life, and that they might have it more abundantly." In these sermons Brother Gleazer showed many angles of life which have been enriched by the message of love Christ brought to earth, and very successfully linked up the still unfulfilled mission of the Savior with the commission to the church to establish Zionic conditions, in order that every man, woman, and child shall have the "more abundant" life. The attendance all through this series of splendid, vital, present-day sermons was fine and increased each evening. Brother Gleazer left the Omaha Saints with a decided desire for more, and all are hoping he may come again.

Thanksgiving morning, at nine o'clock, a prayer service was held at the church, which was a spiritual feast in very deed. The word of the Lord came through his servants in comforting measure; and the Saints, touched by the Spirit, from the first notes of the opening hymn, felt that whatever comes and goes, the gospel is true, and the concern of each should be to be found faithfully walking in its precepts.

Brother Minor N. Perkins recently returned from working on the new church at the Indian Mission. He related at prayer meeting a spiritual experience he had in connection with that labor, an experience which opened up to him vistas of God's purposes which are to be fulfilled, and the opportunity which was given him to assist therein. This experience has served to greatly strengthen and encourage the brother, and, through his testimony, many others. Thus the light which comes to one is diffused and becomes light to others, and the whole body is thereby edified.

The sacramental service on the morning of December 6 was also a very spiritual one. It was unique because of the great number of testimonies borne by very aged and very young Saints, the former looking backward over long lives blessed by the mercy and kindness of God and sustained by an abiding desire to live righteously, and the latter looking forward over fruitful years to come, expressing a yearning to be useful in God's kingdom, and to be able to bear faithful testimony when the sunset of life is upon them. Such meetings evidence the need we have, one of the other, that in unity we may find strength of purpose and unfaltering desire to be valiant in service and devotion.

Sister C. M. Hollenbeck is in the Park Hospital trying to regain lost health. Brother T. A. Hicks, for two months confined to his home, was with us at the sacramental service Sunday, and very glad were the Saints to welcome him again. Brother Albert Merrick has held his own surprisingly well since being taken to his home from the hospital, some days showing an improvement remarkable to those not familiar with God's power of healing, of hearing and answering prayer.

Brother Roy Bryant's class sponsored the dinner at the church on December 2, clearing over eleven dollars for their building fund pledge. The teachers' and officers' meeting which followed was in the nature of a review of the year's work from each one, suggestions for change and improvement, and outlines of designs and plans for the future. Sister Rose Adams reported that she had not been absent in three years; that the attendance at Sunday school the past year had not dropped below 100; that 10 programs and one picnic had been put on; 33 special numbers had been given; 12 teachers' and officers' meetings held; a gratifying number of tithing cards filled, and the Sunday school pledge of $1,000 for the building fund well advanced towards its culmination.

Among the visitors to our church of late have been Sister George E. McConley, of Sterling, Colorado, mother of Apostle McConley. She was accompanied by her sister, Sister S. H. Service, of Estes Park, Colorado, and both were visiting their sister, Mrs. E. J. Magarell of this city. Other visitors have been Sister Toombs of Little Sioux; Brother Moroni Traxler of Lamoni; Sister Ora Schlacter, of Beatrice, Nebraska; Elder M. B. Williams of Independence, and daughter Nettie; Brother Duane Anderson from Kansas City, and Sister Rogene Anderson from Graceland, both of whom came home for Thanksgiving holidays.

Brother R. W. Scott spent one Saturday in Little Sioux, bringing his aged mother, Sister Maria Scott, home with him, where she will visit during the cold weather. Sister Scott is an intrepid Saint, valiant in testimony, and one whose experience in life has but strengthened her faith in God and charity for her fellow men.

Pastor P. S. Whalley had the privilege on December 2 of addressing a large meeting of the parents and teachers of the Beale School of this city. His address was well received, and thus the good seed is sown.

In company with Brother Gleazer and Brother and Sister W. T. Wellman, Brother Whalley and wife went to the Indian Mission on Thursday, December 3. The day opened none too propitiously, but the going trip was made in two and a half hours, Sister Wellman at the wheel. However, before noon rain began to descend, accompanied by a gale which soon brought snow, and the travelers decided to hurry homeward. After five hours of travel, mud, snow, sleet, slipping, skidding, and escapes from accident by narrow margins, Brother Gleazer was delivered at the Council Bluffs church just as his meeting opened in the evening. Although disheveled, with mud caked on shoes and clothing, and in other ways conscious of handicap, the young apostle rose to the occasion, and delivered his usual, straight-from-the-shoulder sermon, in no way diminished in power by his late harrowing experience. The four passengers agree that Sister Wellman is a wonderful and clever driver, of good courage and judgment; but we think perhaps if the male members of the crew were pressed for an honest answer they would confess they would have worried less had they been in the driver's seat. However, it is good to pass around the joys and thrills that hover about the back seat!

At present writing Sister Gleazer has joined her husband, through the kind thoughtfulness of the Council Bluffs Saints

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who are recipients this second week of the ministry of this consecrated young missionary. Together they are enjoying the hospitality of the Saints on both sides of the river, and will have many happy memories to carry home with them, when the time of their leave-taking shall come.

New Life in Campaign at Rockford

ROCKFORD, ILLINOIS, December 7.—On October 21 a meeting of the adult members of the branch and Sunday school was called at the suggestion of Brother C. C. Simpson, who had seen a vision, as it were, of the magnitude of the work before the Saints here and felt it was needful that we organize and work out a definite and concise program to get the gospel before the people of this city.

Brother Simpson was chosen to take charge of this meeting, as it was his idea, and we wished a fuller knowledge of just what he had in mind. In his talk he suggested a definite program to send out notices of the Sunday services a week ahead to all Saints and friends in town, and as time went on to gradually increase the correspondence until we have been able to let the people of Rockford know we are here and here to stay. He also suggested having some special number at every service, and advocated working out a plan to increase Sunday school attendance, etc. Others were then called on to give their ideas.

District President J. L. Cooper, of DeKalb, Illinois, opened his talk with these words, "Where there is no vision the people perish." He gave many words of encouragement for the plan.

Branch President J. A. Daer told how much he was encouraged to see this effort, as he had so often been discouraged with the lack of unity and the presence of indifference in the past.

A brother from Belvidere told of his wandering around from place to place, never satisfied until he heard and was convinced of the truthfulness of this gospel. He realized that there were many like him, seeking for the truth, and how shall they find it if we cover up our light?

Brother Harold Carpenter spoke on behalf of the young people and their willingness to help whenever they had opportunity. Sister Nellie Ott spoke in behalf of the Sunday school, pleading for a plan to help build it up; then a committee was chosen to have charge of the work, and the meeting disbanded.

The campaign started with a rally day November 15. There were about fifty present, coming from Madison, Janesville, Beloit, Belvidere, Aurora, and DeKalb.

The speakers were District President J. L. Cooper, Elder O. A. McDowell, Missionary J. Wildermuth and wife, and Elder and Sister W. L. Christy. It would be hard to discriminate between these speakers, as each subject handled was equally interesting and instructive. Solos, duets, and readings were interspersed between the speeches.

At noon a cafeteria lunch was served by the sisters of the branch, which seemed to be enjoyed by all.

As we departed for our homes, we felt spiritually stronger to go out and meet life as we all have to meet it.

November 19 our annual business meetings of the branch and Sunday school were held, only a few changes being made in the officers.

Those of our number who were permitted to attend the district conference at Chicago came back bubbling over with the good things they had heard.

On December 1 Elder C. B. Woodstock gave us a very interesting talk on how to make our Sunday school more efficient. His talk was very much enjoyed by the large crowd who came out to see him. We wish to say to those who are acquainted with Brother W. L. Dennis that he seems to be getting along quite well now, although his sight is still bad. However, they think it will clear up soon and that he will be back at meetings again.

As we see the hustle and bustle for material things, with hardly any time for the work of the Master, we are reminded of these lines taken from the poem of Edgar A. Guest, entitled, "Out of this life":

"What shall they find, and what shall they see,
In the soul that answers the call for me?

"Shall the great Judge learn, when my task is through,
That my spirit had gathered some riches, too?

"Or shall at the last, it be mine to find,
That all I had worked for I'd left behind?"

MRS. H. S. OTT.

Spring River District

The Spring River district conference convened at half past seven, November 20, at Pittsburg, Kansas, with District President Amos T. Higdon in charge.

The first thing in order was organization. This was taken care of; then followed a program under the auspices of the Department of Recreation and Expression. One of the impressive numbers on the program was a tableau, "The ten virgins," given by some of the young people of Pittsburg. This demonstrated to us that we should keep our lamps trimmed and burning, for the bridegroom may come while we sleep, or are not prepared for him.

Saturday morning at nine o'clock was a prayer meeting, with Brothers F. M. McDowell, Amos T. Higdon, and George Bath in charge. This was a well-attended service, with a splendid spirit and a goodly representation from different parts of the district. At ten o'clock was a business session, with the district presidency and F. M. McDowell in charge. There were reports from nearly all the district officers and all the departmental heads. The quorum secretaries of elders and priests reported activities, but not so good as has been. The teachers did not report very much, but deacons' reports were good.

This business was over in a short time, and then we enjoyed a spiritual talk on stewardships by Brother McDowell. At two o'clock the business meeting convened with F. M. McDowell and district presidency in charge. It was voted and carried that we extend an invitation to Brother Charles B. Woodstock, general Sunday school superintendent, to visit our district. The recommendation was approved for the ordination of Brother Charles Bowman, of Weir City, Kansas, to the office of teacher. Delegates to General Conference were selected. The next conference will be held at Nowata, Oklahoma, May 21 to 23, 1926.

At half past seven a preaching service was held, with sermon by Brother McDowell, his subject being, "Keeping the faith." This was indeed a wonderful sermon. Brother McDowell likened keeping the faith to a relay race, and to go on, and on, and on. Then when our time has come to run, to be ready and take the baton and run our race, and at the end like Paul we can say, "I have fought a good fight, I have finished the course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing."

Sunday morning a young people's prayer service opened at eight o'clock with Brothers McDowell and Higdon in charge. The prayers, testimonies, and songs were of a very spiritual nature.

Sunday school convened at half past nine with district and local officers in charge. Special number, a vocal solo by little Alberta June Sheppard. Brother McDowell gave a lecture to the young people while Brother Higdon spoke to the older ones. Sister Esther Wilson was in charge of the primary and junior pupils.

Eleven o'clock sermon was by President F. M. McDowell, on stewardships; our social plan.

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A basket dinner at noon was served in the hall. General priesthood meeting was held at half past one, and at the same hour the Department of Women held a meeting with Sister Martha Evans and Pearl E. Jones in charge.

At a quarter of three there was a prayer service, and the ordination of Brother Charles Bowman to the office of teacher. The testimonies at this meeting were of moving forward and working toward the redemption of Zion.

Sermon by F. M. McDowell in the evening. There was not seating room in the hall for those who attended conference and another room in the hall had to be opened to accommodate the crowd. We enjoyed the conference, and only wish it would be possible to keep ourselves in the attitude to receive those things which the Lord has in store for us. MRS. C. E. WILSON.

Duluth, Minnesota

December 3.—Good news is the watchword for us this time. The young people of the Minnesota District are realizing that Zion means something for them also and are banding together for greater service and striving to qualify themselves for the task which is confronting them, even to becoming children in Christ Jesus, that his teachings may radiate in them to the convincing of the truth of the gospel to the nations of the world.

On November 8 a young people's prayer service was held as usual with the regular attendance, and at the eleven o'clock preaching service Elder Leslie DeLapp of Minneapolis was the speaker, assisted by Brother Wesley Elvin, also of Minneapolis. His theme was "Zion, the builder of character."

In the afternoon a special prayer service for the young was held, with Brother Leslie DeLapp in charge, assisted by Brothers Wesley Elvin and Robert Zuelsdorf. Many young people from Two Harbors, Carlton, and Minneapolis were in attendance. A fine spirit was felt, and earnest prayers and testimonies were offered.

A quarter of four found the young people gathered to form a young people's organization, and they selected a president with power to select three as a committee to act with him in taking up the problems of the younger folks, with the goal that it may spread into all the Minnesota District, including the isolated ones, and with the final goal of a young people's convention in 1926.

This organization has a great task before it to lead the young in paths of righteousness. What is better than well-directed play? And God will be pleased as he looks upon his children that are made glad and joyous even in service to one another. When you hear the gladsomeness of youth in play, song, and mirth, meeting together in social gatherings, bringing themselves to that condition that they may qualify themselves to be able workers together with God and his Christ, Zion will exist. They will have made themselves ready for the entrance of God's Spirit into their hearts, and what seems a sacrifice now will be joyous to them. They will be willing workers in the vineyard of our Savior. The brothers of Minneapolis have promised that a like organization will be formed in Minneapolis and elsewhere.

Out-of-town young people and their elders for the day were Brother Jay Walters and daughter Ruth and Sister A. Johnson, of Carlton, Minnesota; Brother Leslie Delap, district president of the Department of Recreation and Expression, of Minneapolis; also Brother Wesley Elvin and Vernon Lundeen of the same place; Sisters Loretta and Susie Craven, Stella and Sadie Byce, of Two Harbors. We hope these young people will come again. The latchstring is on the outside always.

November 15 W. C. Stauty spoke in the morning on "Preparedness for Zion." Pastor C. B. Freeman spoke in the evening.

In the afternoon a baptism was performed in the bay at Indian Point in open waters, while many skaters were whirling around on the ice near by. Does not this take faith? Brother Alonzo Hilton of Cloquet came of his own accord and asked baptism; the first time any of us had seen him. He had heard the gospel in other parts of the State, some of his family being members of the Utah Church. He realized he could not put off the duty he owed his God and himself. Another candidate was Lucille Blake, young daughter of Sister Louise Blake of Duluth. Brother Samuel Sloan officiated at the baptisms, and they were confirmed by Elders Samuel Sloan and C. B. Freeman.

Out-of-town visitors November 15 were Brother and Sister Jay Walters, Brother and Sister J. A. Hastings, Brother and Sister Samuel Sloan, and Brother Grant Byce of Two Harbors.

The Department of Women is holding meetings every second Thursday afternoon at the homes of the members. A short study period is engaged in, after which a lunch is furnished by the hostess. These women are live wires under the able leadership of Sister Mollie Feathers.

The Department of Recreation and Expression is expected to revive now since the young people are striving to go forward. Of late it has not shown much life.

The Sunday school is forging ahead with fair attendance. They plan to have a Christmas entertainment, and the committee has already been selected.

The pastor spoke both morning and evening November 22. Out-of-town visitors were Brother A. S. Davis and family of Wrenshall, and Brother Alonzo Hilton of Cloquet. If there are any Saints in Cloquet, we would be glad to have them write Brother W. C. Stauty, 403 Seventy-Seventh Avenue, West, Duluth, Minnesota.

We have been made glad by the arrival of our Brother Arthur Bundy and family, who have moved here from McGraff. Brother Samuel Case of Pine River has purchased a house next door to the church and is remodeling it by putting a basement under it. He is also making other repairs, with the expectation of moving here in the spring.

On November 29 the Let's Do Something Club met in an all-day meeting. The first service was prayer meeting at nine o'clock, followed by preaching at eleven by Elder Leslie DeLapp, who took for his text, "We are waiting (for what)." The sermon was inspiring to all, and the Spirit was felt in its deliverance. Sunday school convened at a quarter of ten, and in the afternoon, after a song service, there was preaching by Brother George Day. At a quarter of four the club assembled to further its work and authorized Brother DeLapp to confer with the general church authorities in regard to the foundation of the club, that it may not conflict with other organizations in any way. Also a committee was appointed to draft a constitution for ratification of the different chapters.

In the evening a song service preceded the sermon by Wesley Elvin, who spoke on "What is our task?" He showed plainly a quantity of tasks that lie before us before we become perfect.

Sister R. C. Stauty has been seriously ill for some time, but thanks to our heavenly Father she is slowly recovering. We hope to see her out to meetings soon. The Lord is certainly kind to his children in their extremity, and many times his protecting hand hovers over us. May each one of us more fully realize his goodness and strive to fully serve him to the best of our ability, increasing our talents, whatever they may be.

November 30 the Saints gathered to bid farewell to Pastor C. B. Freeman, who has gone to Belding, Michigan, to locate work for the winter. An enjoyable time was had, and a purse was given him for remembrance. May God's blessings be his to enjoy in his services, and may he enjoy the physical strength he needs.

Our full pledge for the endowment to date is $750, with other pledges still out. May Zion soon blossom as a rose and put on her beautiful garments, that Christ will soon come to reign.

In the Sioux City, Iowa, Branch eighty-eight pledge cards for the Graceland endowment fund show a total of $1,163.60 pledged. A fine showing.

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Tulsa Saints Welcome Pastor's Return

A Letter to the First Presidency

Am glad to be able to say that there seems to be greater interest in the work here on the part of the Saints.

Particularly do the midweek prayer meetings and the Department of Recreation and Expression show greater interest and improved attendance. The Women's Department are now adding needlework to their study class, and while it is not quite so easy to teach a class dividing its attention, I think the disadvantage is not so great as the gain. They are studying the history and development of stewardships in the Reorganization, which study had been interrupted ever since I went out to reunion work the first of July. Some of these women are also taking the study twice a month in Bishop Carmichael's booklet, with the class enlarged from the original priesthood study.

Sister Lillian Ewing, who came to Tulsa from Haskell Institute, and Sisters Nellie Curtis and Mary Gouldsmith of Independence, are making their coming felt for good in our music and young people's activities. Sister Ewing is the chorister and fills a long-felt need in that capacity. It might be interesting to you to know that I had her first inquiry about Tulsa as a result of your publishing in the HERALD my letter of several months ago, in which I wrote of our great need for a qualified chorister.

The treatment accorded us by the Tulsa Saints has deeply touched both Sister Thomas and myself. During our absence in Iowa some of the sisters hung new curtains and draperies at the windows of three rooms of our house, and in other ways made the place as cheerful as possible for our return. On the third evening after we came home, a large number of them surprised us and left a large quanity and great variety of food stuffs and sixteen dollars in cash. But above all is the hearty welcome to the gatherings of the Saints, and their response to our efforts to teach the Zionic ideals and principles of the church.

JAMES A. THOMAS.

TULSA, OKLAHOMA, December 4.

Minden City, Michigan

December 7.—The work in general here is moving along slowly, and we fully believe that some of God's children here are striving to come up higher so as to be able to reach the heights required of us.

The Department of Women is developing, and we believe if we do our part greater interest and a larger attendance may be brought about in the future. God's handmaidens have their part to perform in bringing about the redemption of Zion, for the great responsibility rests upon the mothers who train and teach their children who will some day have the responsibility of carrying on this grand work.

May we as mothers be able, through prayerful care, to so guide the lives of our children that when they grow up they will be an honor to us, to the church, and to the state. I realize many of us have failed in trying to do this in the past, but we should be able to profit by our mistakes and in the future strive to live so that our efforts may be crowned with success.

Elder Matthew Liston and Brother G. T. Richards visited this branch October 8 and gave some wonderful talks on stewardship and on what must be done to redeem Zion. The time has come when we can no longer be hearers of the word alone.

Brother Joseph O'Brien has been absent for some time. He went to seek employment for the winter months, but failed to find anything satisfactory. He returned home last week.

Branch President Willard Parks is in Florida looking after some business matters.

Brother Moore is spending a few months with his daughter here, Sister Putnam.

Remains in Faith of the Lord

A brother whom I baptized about 1894 recently made us a visit in company with his wife, who came into the church with him. In the course of our conversation he remarked that for years they had watched the church papers for some word from E. T. Atwell, and felt disappointed in not learning whether he was still in the faith or had grown cold.

Two or three years before, a Sister Bass whom I had baptized, with a number of others about 1893, called at our house to relieve the burden of her mind concerning the same question, and when I assured her that I had always tried to remain steadfast and was still in the faith, you can imagine the expression of satisfaction and joy which showed upon her countenance.

I was called by prophecy to the ministry in this church, through Emsley Curtis, and on April 17, 1893, was ordained by I. N. White and D. C. White. Since that day I have moved my home to different parts, but in every place I sought to introduce the gospel and have held a number of public debates in its defense. I have tried to be active in gospel work wherever located, when I deemed it opportune.

Because I have not written accounts of my work to the church papers I hope it will not be construed by any of my friends to mean that I have been backsliding or have fallen out with the administrative powers or policies of the church. I am still preaching the same old Jerusalem gospel; defending the Reorganized Church of Jesus Christ of Latter Day Saints; and firmly believing in the honor and dependability of the men at the head of the church.

By invitation I have repeatedly preached from nearly all of our pulpits in both Kansas Cities and the regions round about, and have seen but few weeks pass that I have not performed in my capacity as a minister of the gospel.

There has never been a time in my life when I have felt more impressed with events for the success of the church than now.

I have always been ambitious, but have never tried to exploit my personality or theories. I have always been prolific with ideas, and many times within myself have criticized others who have stood above me, but these complaints I kept to myself. By keeping silent I did no harm to the church and caused no one distress. Since we preach that Adam only is accountable for Adam's sins, I have felt satisfied that the responsibilities placed by the Lord on other individuals were not affairs of mine, and if they failed to honorably do their work they only would be called to account for their misbehavior.

Reason and justice would condemn me if by act or word I became guilty of interfering with the free administration of a brother's duty as he understood it. I am happy in the thought that I am not held to account for what Brigham Young did, nor will I have to answer for deeds of any other apostate, unless it can be shown at the great judgment that I hampered or in some way effected a change for evil in the course of their lives.

I have never permitted disputed questions within the church to cause me concern. Problems upon which we cannot all agree carry their own indictment. In other words, they are not vital in our salvation, and involve only the things affecting our temporal state on earth.

The gospel is the "power of God into salvation," and we are all agreed on that. Purposely, Jesus made it simple, so there could be no excuse for disputing. It is alike adequate for the fool and the wise, and Jesus, anticipating our disposition to debate and fall out over the definition of words and phrases, spending our time in disputations and quarrels, published the most simple set of principles, upon which rests all there is to be obtained through his sacrifice on the cross.

"The gospel is the power of God unto salvation."—Romans 1:16. If this be true, and we know what that is (Hebrews 6) and we have obeyed it, why should any of us be so foolish as to allow any sort of question to disturb us, or destroy our joy in the Lord?

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There are better men in this church than I, and the church is far in advance of where it would have been if all men in it were no better than I. Am I displeased because that is so? Would to God all were illustrious and perfect!

There are others in this church who can sing better than I, and I have a passion for listening to them, and I act a little foolish sometimes in applauding them. Others sometimes carry me to heights of rapture and thrill my being by prayers so splendidly constructed that I attempt to imitate them instead of speaking lightly of them.

A large percentage of our membership are better scholars in every way than I, and my heart is full of thanks to God that we have men and women, boys and girls, who can distinguish themselves and surpass me. There is not only one man in the church who is better educated, more popular, and a better preacher than I, but there are hundreds of them, and when I hear these men preach, a prayer goes out from my heart that on every occasion where this church and the gospel of Jesus Christ is at stake, our ministry—every one of them, could do as well or better, and instead of hurting myself and grieving the good Spirit by feeling jealous about their success, I rejoice in a manifestation of their ability and the approval that God has bestowed upon them.

Being too zealous for a reward here puts our future reward in jeopardy. At any rate, why should I be concerned about the praise of men? Why should I seek to be lauded by men?

An intense desire to live a righteous life will neutralize any ambition to self-glory or worldly profit. My ministerial labors have been to persuade people that "the gospel is the power of God unto salvation," and I feel that after they have joined the church the gospel continues to be the power of God unto salvation; that no peculiar human characteristic or personal discrepancies, unless boldly antagonistic to those six fundamental principles (Hebrews 6) could counteract the gospel's power in saving them.

My profession, your trade, or another's business are considerations left to our own choosing, and are independent of obedience to the gospel. What we eat, what we wear, where we work, at what we work, and the manner in which we do what we are assigned is also independent of obedience and our loyalty to the gospel.

The kind of house I live in, the kind of car I own, and the number of miles I travel in no way affects the saving power of the gospel in my life. Neither my salary nor the way I spend my money is associated with the call, "Repent and be baptized."

The acts of some brother or sister cannot deprive me of any privilege offered me through obedience to the gospel.

The apostles of old disagreed (Acts 15: 39) till they sharply condemned and rebuked one another, but on the first principles still safely was anchored their salvation; so what did their disputes and disagreements amount to, so far as robbing them or adding anything to their eternal welfare? Nothing! Differences of opinion do and always will exist. They do in all the activities of life; in every phase of existence, every line of business, or undertaking, but the main principles are the things that are vital in every case, and not the attachments.

"Straight and narrow is the way," and if we expect to travel this narrow way and keep going ahead with any commendable speed, we must keep our eye on the road, our hand on the steering wheel, and our mind on sticking well to the highway. The highway is our salvation. Watch for obstructions and dodge them. An attraction that calls the eye or mind from the way has sent many a competent driver into the ditch and left his companions bleeding, mangled, and dying.

Keeping in mind that I have obeyed the gospel, and that there cannot be possible advantage gained on time, eternity, (my future rewards) I am not concerned about what Adam, Noah, Abraham, David, Solomon, or John the Baptist did. Neither am I concerned about what Joseph Smith, Parley Pratt, Brigham Young, or any other person has done or may do. I have secured my title. Who or what can take it away from me? Do I not work out my own salvation? And does not my brother do likewise?

Why should I be made less happy and determined by knowing what he is doing? I am not required to answer for his sins, and what he chooses to do has no bearing on my salvation. I may feel provoked at his conduct or disapprove his manner of doing things, but if I allow his acts to cause me to slip, I will be held accountable for my own failures and two of us have lost. If I go about debating his shortcomings, what have I profited? My time could have been employed to better advantage.

Of what significance to me is it whether the old church had a choir, used instruments in their services, or conducted them in the most formal manner? I feel no anxiety because we have in the church a Sunday school, Religio, radio, colleges, ball teams, publishing houses, business managers, official quorums, various organizations and a President and First Presidency, none of which are a part of the gospel, but only attachments devised by which the spreading of the gospel can be made more effective. Where you have one man who is authorized to preach and baptize, you have all the gospel: "The gospel of Christ, which is the power of God unto salvation."

Increasing membership in the church does not add to or take anything away from the gospel. Adding departments, building organizations, designations of officers to preside, can in no way add to or take away anything from the gospel, so I have been determined to stand up for the gospel, keep on preaching it, talking it, trying to live it, and leave all these side issues for others to debate who prefer to fruitlessly spend their time.

On October 19 I preached at Englewood and at Grandview, Missouri; October 25, I preached at Fourth Kansas City; November 1, attended sacramental service at Atherton, took part in a basket dinner at noon, went to the creek at two and acted as assistant for Brother Ed Curtis who baptized six. Returning, I preached in the hall at three o'clock. At night I preached at Quindaro Branch, Kansas City, Kansas.

I have tried to do my part all these years, and intend to continue.

E. T. ATWELL.

INDEPENDENCE, MISSOURI, 825 North Main Street.

My Experience in the Gospel of Christ

COLORADO SPRINGS, COLORADO, December 5.—It has been some time since I have contributed anything to the columns of the HERALD. I have been a member of the church nearly thirteen years and have been a constant reader of the HERALD during that time, and in my opinion it is by far a better paper than it has been any time during that period. It should be in the home of every member.

I was baptized on the fifteenth day of February, 1913, by Otto Fetting, at Cash, Michigan. It is difficult to say to whom I am indebted the most in having heard the "angel's message"; perhaps it is Brother and Sister Charles Scrivener, of Kansas City, Kansas, who then lived near Sandusky, Michigan, where I spent my boyhood and young manhood days. I am also indebted to William Grice, Willard J. Smith, O. J. Hawn, and many others who lived in and around Sandusky and Cash.

I received my first ministerial experience in Detroit, Michigan. I was first ordained to the office of priest and served in that capacity for about two years. In my opinion this is one of the best offices in the church. What a wonderful privilege to teach the gospel in the homes of the Saints. I had some fine experiences while holding this office. I was ordained to the office of elder in 1918. I never shall forget the first time I attempted to preach. It was in the little white church on the east side of the city. I read my text, looked the audience over, and sat down. An

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old elder by the name of Monroe was in charge of the service. He went ahead and preached. Shortly after he got started I slid out of the rear door and went around to the front and went in and took a seat at the back of the room.

A few weeks later I was called upon to substitute at a street meeting. I did not decline, but to the contrary I stepped out as bold and fearless as any of God's servants of the past, and for about thirty minutes I discoursed on the subject of "Baptism; how, when, and why?" W. A. Blair, who has gone to his reward, was a great help to me in those days. I served, in my humble way, in various positions in the church and its departments, in Detroit.

I received my first appointment in June, 1919, having been appointed to Springfield, Missouri. I left in August, full of zeal, and that is about all, to take up the work in the above mentioned place. I went to Lincoln, Nebraska, the next year, and did "tent work" with J. L. Parker. I did my first real missionary work there. I left in September for Graceland, having been selected, with Mary, to study in the religious education class. It was in Graceland that I received my first *real* vision of the work of the church. The nine months that I spent in Graceland are, in many ways, the greatest of my life. I shall ever boost and pray for our college.

We left Graceland in June, 1921, having previously been assigned to the Hawaiian Islands, but on account of Mary's poor health our appointment was changed to Southeastern Illinois. We labored there until the General Conference of 1923. No one but a missionary can appreciate the feelings that come over one as he sits and hears the reading of the appointments at General Conference. The "powers that be" decided that I could better serve the church as a district president, so they appointed me to this district, Eastern Colorado, to serve in that capacity, with Colorado Springs as my objective. I have had some fine experiences in this wonderful district. It is wonderful in more than one way. The climate and scenery are great, and the people are progressive and unostentatious. I love to serve them.

I just returned from a trip through the southern and eastern parts of the district. I ate turkey with the Fletchers Thanksgiving Day, in the Wiley Branch. I went rabbit hunting in the afternoon. I never have heard Newt. DeLong preach, but if he is as good at it as he is shooting rabbits, he is a good one. I carried John Fletcher's single-shot shotgun. It is some gun; it works both ways. My shoulder is lame yet. We got sixteen cottontails and sixty-five jacks. I spent Monday night in Las Animas with Paul Darnell and his lovely family. I went to a meeting of the Lion's Club with him on Tuesday and gave a lecture.

Some of the branches of this district fell down on their quotas but several, Colorado Springs included, went over the top in the recent Graceland College endowment campaign. F. Henry Edwards and I had some fine experiences while working together in the interest of the endowment.

Yours for the redemption of Zion,

315 North El Paso Avenue. B. E. BROWN.

Coffeyville, Kansas

December 12.—Pledges for the Graceland endowment fund continued to come in until $312 had been subscribed. Our quota of $125 seemed large to our small number of Saints, but we are glad to make this splendid showing as we want to be instrumental in forwarding the gospel.

Thanksgiving morning at eleven o'clock the Saints gathered in service. The service was in keeping with the occasion. Among the things we have to be thankful for is the gospel and the plan of stewardship which gives us the privilege of serving our fellow man.

Sacramental service was held the first Sunday of this month. A goodly degree of the Spirit was felt, and we were glad of the opportunity of renewing our covenant once more.

The Department of Women under the leadership of Sister Cummins is still "carrying on." In fact, we can say that all departments are progressing nicely.

Preparations are under way for a Christmas program to be given at the church Christmas Eve. A gayly decorated tree and sacks of nuts and candy are to be for the young and young old. A fine program is anticipated.

Some from here attended the district conference at Pittsburg. They reported fine sermons and spiritual prayer meetings. Although privileged to attend just the last Sunday, the writer felt well repaid for the trip.

An election of officers was held Friday, December 11, for the three departments, at which time the following officers were elected: Sunday school superintendent, Brother C. R. Walton; assistant, Brother James Reynolds; secretary, Sister James Reynolds; pianist, Margie Pitcock; assistant pianist, Evelyn Yeubanks; chorister, Sister O. E. Pender.

Raymond Yeubanks was elected superintendent of Religio, with Thelma Walton assistant.

Brother Howard P. Anderson was reelected branch president, and Sister James Reynolds branch secretary.

MARGIE PITCOCK.

Three Baptized After Gospel Series

BROCKTON, MASSACHUSETTS.—Patriarch Richard Baldwin opened a series of meetings here November 22 and continued until the 29th. There was preaching every evening at half past seven on some very fine subjects. Each service was preceded by some very instructive talks to the children and adults by Sister Lena Baldwin. Most of these talks were illustrated with pictures and drawings.

At the conclusion of the services three were baptized. One was an old gentleman who said he had been searching for the restored gospel for sixty-five years. The Lord is good and rewards them that diligently seek him.

Under the leadership of Elder J. W. Roberts, pastor, this branch is going forward. The priesthood is united and holds meetings every two weeks. All important items are gone over then. They have also started the study of the stewardship plan as outlined by Brother A. Carmichael. All in all, the Saints here are busily engaged in the Lord's work.

All communications for the pastor of this branch should be mailed to J. W. Roberts, 26 Guild Road, Brockton, Massachusetts.

Reports a Successful Year

JENKS, OKLAHOMA, December 12.—The year has been the best of my life; the great power of the Good Spirit; the feeling of love and fellowship of all Saints who love the latter-day work has grown this year under the splendid spirit of stewardship; the first real step toward the building of Zion.

I have sent in seventy-five dollars worth of subscriptions to the church papers in sixty days. Most of it was for the HERALD. The Saints love the HERALD, *as it is this year.* Last year nearly ruined it. All Saints welcome the great change for the better.

The writer baptized eighteen in November. The good work moves forward towards its ultimate goal. Every new convert now comes with his face turned Zionward. The church program of this year is so filled with good omens for the Saints everywhere, that the season's greetings assume a new significance as the old year closes and we are nearing the beginning of the new. We wish to congratulate the Saints for the loyalty, fidelity, fellowship, and the spirit of charity which we see growing among the members of this great family of God.

I am yours for Zion and the coming of the Lord.

HUBERT CASE.

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Kansas City Stake

Of General Interest

All Kansas City is just now in the midst of the great Christmas festivity. It begins early here. Never before was there greater endeavor to anticipate the needs of the Christmas shopper than this year. The suburban store is causing great concern, the larger ones especially. They advertise free parking space to all patrons. The downtown store people must submit to the city ordinance, which forbids auto parking nearer than about six blocks. That takes a lot of joy out of the bundle-laden patron. A half mile walk doesn't appeal to him. So he buys where he doesn't have to tote his load and is not bid to move in so many minutes. But the merchants' association must get busy—he can't afford to lose his long-time customer. So they plan a plan and put it into execution. They place a row of evergreens on each side of the street, tenoned into bases of concrete; that gives security because of weight. Then they place brackets festooned with evergreen vines, etc., on the trolley poles, that part projecting over the walk forming a wreath in which is hung a red bow. On the principal cross street an arch is created by suspending greenery from the taller buildings a block in length. At night this is ablaze with electric lights, a beautiful scene to behold. Then Santa Claus has been invited and attends in person; comes from away up in the frozen north, brought hither by his trusty reindeer. Six of 'em—count 'em; six of 'em; and real Eskimos to care for them. His sleigh is heaped with a lot of things that boys and girls like. Drums and dolls and footballs and choc'late creams. In a previously announced parade, Santa proves to be a big drawing fellow, as nearly every boy and girl in town turns out to see him; why, the streets are simply filled with them; and the mammas and papas and grandpas and grandmas came too. Of course, they just came to chaperon the youngsters. And then he goes about town every day now, just where he pleases, reindeer and all. All this is planned to bring the buying public to their old buying places. And it works, too, in many cases. And the shopper is happy. He innocently forms his part in the program.

Grandview Church

The Women's Department, including the Temple Builders, under the direction of Sister P. J. Brose and C. D. Jellings, gave their annual bazaar and chicken dinner Thursday, December 3. They had splendid success, clearing near three hundred dollars.

Elder S. S. Smith was with them Sunday evening, December 6, and imparted much food for thought.

"Religio" has been organized and is progressing splendidly. with Brother Joseph Coakley as president, assisted by other loyal workers. Only two classes have been organized, the Book of Mormon, and Church History, but the attendance and interest already demand a number of others.

Armourdale Church

Recent speakers have been Brethren Charles Strader, J. O. Worden, Frederick Cleveland, Henry Rushfelt, and E. P. Sanders, from whom they have heard good spiritual discourses.

The young men's class has a basket-ball team and challenges any church team in the stake to a game. Come on, you basket-ball players.

The Religio has a debating team and challenges any like team in the stake to a debate any time; subject to be decided upon. Those interested, get in communication with Clarence Woodhead, 835 South Eleventh Street, Kansas City, Kansas.

Elder John Gross has been appointed the pastor for the coming year and is promised to be sustained by his little congregation.

The week-day school is doing nicely, Sister E. P. Sanders, principal, supported by a good corps of teachers.

They raised $136 on the Graceland College endowment fund. Brother Henry Rushfelt is having success as president of the Religio, the meetings all being interesting because of his direction.

Malvern Hill Church

On the 29th Stake Missionary W. I. Fligg discoursed both morning and evening. In the evening special music was rendered by Roscoe and Henry Hampton, from Central Church, the effort being appreciated.

On the 10th they had a dinner and bazaar, with a grab bag for the children.

The Christmas program is being developed, and they are getting along fine with it. The young people's class is preparing a little play, which will be very effective.

The week-day religious school is having a pretty hard time now because of a lack of teachers. The work is therefore hard for those who have continued regularly, but the spirit of willingness has lightened the burden, as they seem to have caught a vision of the work.

Fourth Church

Elder James Bunt of Independence was the speaker the 22d of November at eleven o'clock, and Elder Ralph W. Farrell, of radio sermon fame, occupied in the evening.

Elder Seth S. Sandy of the stake presidency, who has been so very ill on account of a serious operation, is improving rapidly, and thanks those for the prayers offered in his behalf.

A drummer boy who was ordered by his commander to beat a retreat, replied that he did not know how to beat a retreat, but could beat a charge. This they feel describes the Fourth Church spirit.

Fall River, Massachusetts

December 8.—At the last sacramental service of the year, there was a wonderful outpouring of God's Spirit, both by way of admonition and in encouragement. Many felt the peaceful influence of the Spirit as they listened to the remarks of the pastor, James W. Heap. Brother Heap had other counsel for his people, but time did not permit its full presentation, so all were invited to the evening service if they were interested. Words of encouragement were also spoken by Elder F. S. Dobbins.

Fall River has but a few faithful workers now, and it causes Brother Dobbins to wish that there were not so many empty seats. Yet he rejoices when he recalls how many of the finest workers in the district and elsewhere are products of Fall River. It would be well if all the members left could catch a vision of the work.

The words of prophecy were given through Priest Moses Sheehy He is failing in strength but assisted in serving the sacrament. Brother Alma Combs assisted for the first time. The pastor carried the sacrament to the sick in the afternoon. At six o'clock a priesthood meeting was held.

The same good spirit prevailed in the evening, and the pastor enjoyed much liberty in presenting his message to the Saints.

Local men have been the speakers for the past month, assisted by Elder F. S. Dobbins.

The endowment committee held its first supper November 21. Sometime in January the committee will have a chowder supper, prepared by Elder John E. Rogerson. He is noted throughout New England for his chowders.

The Department of Women will hold its Christmas sale and potato pie supper December 12.

The doctor reports improvement in the condition of little Marion Slater. Prayer and administration can accomplish much.

Sister Myra Cockcroft came to the sacramental service. She desired to attend, as she will soon go to Boston for treatment, and she has been unable to be out for a long time. Even attending this service proved to be too much of an effort for her.

Brother John C. Henderson, Sunday school superintendent, reports the calendars all sold for the Christmas offer-

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ing, but he will secure more if they are wanted. There is much pleasant rivalry among the children as to which class will have the most money at bank-breaking time in January.

Sister Margaret Henderson is busy as usual rehearsing the children for the Christmas cantata and the story and song service to be given the Sunday evening before Christmas, also for the Christmas carols.

Independence

Independence has enjoyed regular Florida-California-Hawaiian-and Land of the Southern Cross weather for nearly a month, but Sunday evening a cold rain started and made the streets like a cake of ice. But the trees are beautiful with their burden of countless diamonds.

Stone Church

President E. A. Smith's subject Sunday morning was, "God in the present tense." Next Sunday will be the last of this series of sermons.

Sister Frances Ellen Schweers, daughter of Charles M. Mills and wife of Frederick A. Schweers, died Friday, December 11. The funeral services were held in the Stone Church at half past one, Elder Delbert A. Whiting making the address; C. Ed. Miller assisting. The many beautiful floral emblems and the large attendance of the congregation are evidence of the high esteem in which Sister Schweers was held by the community.

Fourteen members of the Walnut Park orchestra rendered a splendid program at the 7.30 song service hour. There were several beautifully rendered vocal numbers also, making a soul-satisfying program.

President F. M. McDowell was the speaker for the evening, his subject being, "Christ as a teacher." He said as pupils our objective should be to try to understand Christ and open our souls to him and let purity, mercy, justice, love, and truth come in, while hatred, jealousy, and impurity are kept out.

Our mission is to carry out the religion of Jesus. Governments, institutions, nations rise and fall. The best thinkers to-day must appeal to Christ. He has the solution for all our problems. For permanency we must look to Christ, "the same yesterday, to-day, and forever." The great superiority of Christ over every other teacher was his spirituality. He demonstrated an actual victory of love over hatred; of life over death, of the spiritual over the temporal. He, the great teacher, showed mankind how to live.

His preparation: I have often thought we have underestimated the preparation Christ made for his life work. When he was twelve years of age he told his mother he must be about his Father's business. Eighteen years of that business was in preparing for his ministry, which he assumed when he was thirty years old. Young people are too much concerned with what their work is going to be and are not giving enough thought to preparation for that work. As a teacher Christ did constructive work. He learned lessons from many sources. In Joseph's workshop he learned to be a builder. He learned from nature. The tiny mustard seed contained a sermon for him. A lamb, a fox, and a hen with her chickens were subjects of his observation. He also obtained lessons from human nature. Christ knew all men, knew what was in men. Christ's mother was a large factor in his preparation. It is written that he was subject to his parents in all things, and he gained in wisdom and in favor with God and man. Finally God the Father was his teacher.

Man, to be a good teacher, must be conscious of a divine purpose. Agnosticism says you are a cosmic accident. Nothing could turn Christ aside from his God-given mission. He was supersensitive in his consciousness of a divine purpose. A teacher may have a string of college degrees, but if he is not conscious of a divine purpose he will never become a great teacher. Christ had a love for those he taught. His contact with them was a divine love touch, and he loved little children and said of them, "For of such is the kingdom of heaven." God loves Christ; Christ loves us; we must love each other as Christ loves us.

Christ's method of teaching: He observed the best method of teaching. He knew the lesson began with and arose out of the problems of the pupils. He used simple language which the people could comprehend. His illustrations always pointed a means to an end. Christ kept in mind what he would teach, how he should teach, and who he was to teach. The story of the good Samaritan is applicable to all men of all ages.

Sunday evening was election of officers for the Religio. The following were selected to act as officers for the coming year: Francis Holm, president; C. A. Kress, first assistant; Mrs. Anna Vincent, second assistant; Fred Friend, chorister; Stewart Tandberg, secretary.

The annual Sunday school election of officers was held Monday evening, resulting in the choice of the following: C. B. Hartshorn, superintendent; O. C. White, first assistant; D. O. Cato, second assistant; Florence Pointer, secretary; G. W. Eastwood, treasurer; George Anway, chorister.

War Mothers Give Dinner

The following is copied from the *Independence Examiner:*

The dinner given Tuesday evening by the Independence Chapter of American War Mothers was followed by a splendid program of music and talks. The program, a part of which was broadcast from radio station K L D S, opened with "America," sung by the assembly. C. Ed. Miller gave the prayer, and Mayor Roger T. Sermon, who was an overseas service man, spoke. He commended the chapter for its organization.

Mrs. Margaret McClure, national war mother, addressed the meeting. She and Mrs. Florence Lathan, national corresponding secretary, were presented with baskets of chrysanthemums by the chapter.

We notice the following brothers of the ministry in Independence during the past week: John Sheehy, E. E. Long, F. Henry Edwards, J. W. Paxton, and Charles May.

Group 6 reported at their meeting, one elder, two priests, one teacher, and one deacon present.

Brother R. V. Hopkins was in his accustomed place in charge of the Stone Church services Sunday morning. He will be the speaker in Mount Washington next Sunday evening.

President F. M. McDowell will meet with the young people again next Wednesday evening at their prayer service in the Stone Church.

Plans are being formulated for arousing a Father and Son Day banquet to be held in the dining hall on January 15. We hope the fathers and sons of Zion will reserve this date for the banquet.

Second Church

On Wednesday evening of last week the Presidency called the Saints together for the purpose of selecting officers for the Second Section for 1926. Quite a unity of sentiment was apparent in the selection of Brother W. A. Welton as custodian of properties and R. J. Lambert as supervisor or pastor.

Thursday evening the women of the five groups composing the section gave a chili dinner at the Stone Church dining hall, following the dinner with a social hour and an impromptu entertainment. It was a time of good feeling, close association, and the sum realized for the purpose of helping liquidate the church debt was over $35.

Friday evening the Religio held its annual business meeting, and chose Brothers Rawlings and Davis as president and vice president for 1926, and Dan Snider as their assistant. Sister Barmore was continued as secretary; Brother Lane Bolt as treasurer; Sister Mary Fields, chorister; and Sister Gladys Good, pianist.

The Religio is putting much effort into a Christmas carnival to be held December 18 in Curtis Hall, in which several nationalities will be impersonated as shopkeepers. All the

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initiative and energy of youth are being put into these preparations, and the sale of tickets for twenty-five cents each. Before the carnival is over an entertainment of high class musical and literary numbers will open in the church next to the hall, and the tickets will secure admittance here also. The money secured is to be placed in the Religio treasury.

Sunday morning's prayer meeting was a feast for those who presented themselves at the Lord's house, and will not soon be forgotten.

At eleven o'clock Patriarch Ammon White was the speaker. He was accorded a good reception and made a good effort.

The priesthood meeting for the study of stewardship continues to draw a large attendance and a few visitors.

Sunday evening the pastor was the speaker at the preaching service.

K L D S Ladies' Quartet, composed of four Second Church sisters, Mary Fields, Clara Curtis, Amelia Good, and Gladys Good, are again able to function, after a vacation of several weeks caused by the bronchial affection of Sister Fields. This is gratifying to the congregation, which always is rejoiced to hear these four beautifully blended voices in sacred song.

Several are seriously sick at present. Among them are Brother Johnston, the grocer, and Grandma Hopkins.

Monday evening the Sunday school held its annual business session for the choosing of officers for 1926. Because of the removal of Brother P. A. Sherman, Heman H. Davis was selected to act as superintendent. Alice Chappelow was chosen assistant; Vera Redfield, junior department superintendent; Lora Weir, superintendent of the intermediates; Sister Totty, superintendent of primaries; Lee Davis, secretary; Ross Leaverton, treasurer; Gertrude Davis, pianist; and J. B. Andes, chorister.

Liberty Street

Patriarch F. A. Smith was again the speaker at Liberty Street Sunday. In the morning he used for his lesson John 21: 19-23, but took as his text, "If I will that he tarry till I come what is that to thee?" His sermon was good, although the audience was not so large as would be desired.

In the evening Brother Smith used for his text John 17: 1-3: "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." His series will continue through the month of December, both at the morning and evening services.

Election of officers will be held Tuesday night, too late to be reported in this issue of the HERALD.

Walnut Park

The results of the business meeting on Tuesday evening were gratifying. President E. A. Smith and Pastor in Zion R. V. Hopkins were present. Brother Smith stated that he was satisfied with the work done by the present officers, but gave opportunity for nominations by others. There being none, it was moved and carried without a dissenting vote to sustain the incumbents: pastor, Glaud A. Smith; associate pastor, B. J. Scott; caretaker, Guy Reynolds. Heads of departments will be elected next Wednesday evening at the close of a prayer meeting at the church in which the five groups are asked to unite.

The Department of Women gave a detailed report of their work, from which we note briefly that the five groups have held 146 sessions and, with the quilting society, have earned $811.20 during the past year, paying to the building fund $585.50; to local expenses $67; to the endowment fund $5.

Sister W. E. Haden, working under this department, also gives her services freely to the church, teaching a kindergarten every school day in a room at the church. She has thirty-five little folks enrolled, with an average attendance of twenty-three. Besides this, she has conducted a nursery at the church every Sunday of the past year during the eleven o'clock meeting, when she cares for an average of twenty little people, thus relieving the mothers during the hour and preventing any disturbance the babies might cause in the main service. Sister Delta Nace is her volunteer assistant.

Special services Sunday arranged by the Department of Women were held at eleven o'clock and at half past seven. The department was very sorry to learn that Supervisor Alice Cowan was ill and could not be present to speak at eleven, as announced. The local officers, Mrs. F. R. Schafer and Mrs. John Schwab, were in charge, and Brother C. Ed. Miller substituted as speaker. His talk on "the home" showed clearly his sincere love for that institution, and the congregation were easily led to share his reverence.

The decorations were indicative of the three girls' organizations, one large arch fairly alive with bluebirds, one with orioles, and the center one a garland of white crysanthemums and liberty blue ribbon, the last representing the Temple Builders. In the evening these local chapters, under their leader, Mrs. Roy Barnhardt, gave demonstrations of their work that were eye-openers to those who had never learned the aims and activities of the girls. Sister Nellie Sampson, in charge of the girls in Zion, was present to assist throughout the evening.

B. J. Scott was the speaker in Group 41 Sunday forenoon. He acknowledges having been granted great light and liberty, and the congregation were duly appreciative.

The time of Religio has been changed from Friday evening to Sunday evening at six o'clock.

Enoch Hill

Elder George Jenkins was the speaker at Enoch Hill both morning and evening of Sunday. People were interested in his discourses on "Watchman, what of the night?" and "The return of the Jews."

A two-act Christmas cantata, entitled "Santa saves the day," will be given next Tuesday night at 8 o'clock by members of this congregation, under the direction of Sister Charles S. Warren. The public is cordially invited to be present.

Monday evening the branch was called by the Presidency to select officers for the coming year. The Presidency nominated Elder W. J. Brewer, the incumbent, for the year 1926. The nomination was approved. Charles S. Warren was chosen as director of music and Sister Henry Hartman head of the Department of Women. The Sunday school officers elected were: R. E. Whitsett, superintendent; J. E. Swalley, assistant; Mrs. Amos E. Allen, primary superintendent, with Mrs. Willis Young as assistant; Mary Brewer, secretary; J. C. Alexander, treasurer; Dick Bullard, chorister; and Mae Chronister, pianist.

President Elbert A. Smith and Pastor C. Ed. Miller were in charge of the business meeting, and their work was enjoyed, President Smith making a splendid address and exhortation at the close of the election.

Spring Branch

Monday evening at eight o'clock the Saints of Spring Branch met in joint business meeting to elect officers for the branch and the various departments for the coming year. Peace and harmony prevailed throughout. Elders C. Ed. Miller and R. V. Hopkins, representing the pastor's office in Zion, presided. Elder Frank Mussell was chosen as pastor; Alfred Tankard, superintendent of the Sunday school; J. C. Mabbott, superintendent of the Department of Recreation and Expression, and Mrs. D. D. McClain was made head of the Department of Women.

Wednesday evening a very fine prayer and testimony meeting was enjoyed, the Spirit being present in great power.

A pleasant social evening was had Thursday evening at the home of Brother and Sister W. F. Smith, the occasion being the birthday of Miss Winnogene, their eldest daughter.

The Religio is progressing nicely, both in attendance and interest.

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At the eleven o'clock service Sunday Elder Claud Kress was the speaker. He presented an urgent appeal for the fathers and mothers to do their duty as parents, centralizing his discourse around the quotation, "Here am I, Lord, use me."

In the evening at half past seven Elder J. Charles May gave a regular missionary sermon, dealing with the fundamentals of this gospel.

Englewood

Work on the new church is going forward, and it is expected that the concrete floor will be run Wednesday if the weather permits. The Englewood Saints are grateful for the work that has been donated, several from Independence having come out to help them when they could.

The bazaar and chicken supper held in the Stone Church dining hall recently was quite a success. The weather was very disagreeable, but in spite of this they cleared more than one hundred dollars.

Sunday morning Pastor J. E. Warne was the speaker, and Elder Lyman Fike addressed the Saints in the evening. There was a good crowd at sacrament service the first Sunday of the month, and a good meeting was had. Elder John Ely was the speaker the evening of December 6.

Death Claims Three at San Jose

Things that have occurred since my last communication, that are perhaps worthy of mention, are as follows:

On Sunday, October 18, the Religio, or Department of Recreation and Expression, had for their program for the evening, a lecture on physical culture, by a young Utah elder, using one of the male members for a "model" to lecture from. The lecture was quite entertaining and instructive, and the "model" seemed to enjoy it as well as the audience.

On Thursday, October 22, at half past eight in the evening, there was had a nice, quiet weeding at the church, at which time Brother Ivan Brown, of Oakland, California, and Sister Gertrude Allen, of Livermore, California, were united in the sacred bonds of wedlock. Elder C. W. Hawkins officiated; and he remarked that he felt the presence of the Spirit to a very marked degree in the pronouncement of this ceremony, and felt that "God" had truly joined them together. So may it be.

On October 29, the Saints met in the evening at the home of Brother and Sister Christopher, where they participated in a *masked* Halloween social. The writer was not there, but it was reported that they had a very enjoyable time.

On November 8, Brother D. J. Lawn, son of the late J. H. Lawn, a one-time missionary in the church, passed to his reward. He leaves a wife and five children to mourn their sad loss. He was a member of the San Jose Branch. The high esteem with which he was held in the community in which he lived was evidenced by the attendance of friends and relatives at the funeral. His home was in Hollister. Elder Eugene Holt officiated at the funeral.

On Tuesday, November 17, Brother Leland C. Hawkins, son of Elder C. W. Hawkins of San Jose passed from this earthly life, after four weeks of intense suffering, which began with the "flu" and ended with "acute pleurisy" and "bronchial pneumonia." He also was a member of the San Jose Branch, but his home was in Hollister. The attendance at the funeral, and the seventy-two floral pieces that decorated the grave, gave evidence of the respect and esteem with which he was also held in the same town and community in which Brother Joe Lawn lived. "Joe and Lee" were close friends all their lives. In death they were not long separated. He leaves a wife and four young children, Elder Eugene Holt officiated at this funeral also.

On the evening of November 29, the silent reaper again visited our San Jose Branch, and removed from our midst another beloved and faithful brother, Elder E. S. Chase. This brother has suffered for more than a year with a complication of diseases which at one time became so acute that he had to be taken to a hospital and undergo an operation in order to get relief. All was done that kind and loving relatives and friends could do for all three of these brethren in the way of administrations and medical aid, but the all-wise Creator thought best to take them unto himself. Brother Chase leaves a wife and other relatives, but no children, to mourn his departure. The funeral services were held at the Saints' church in San Jose; the interment was at Irvington. Elder C. W. Hawkins officiated at the funeral. Thus another kind and loving husband, an honorable, upright citizen, and faithful servant of the Lord, has passed to the beyond, into the "more abundant life."

The San Jose Saints are rejoicing in that they went "over the top" good and strong, in the college drive.

On December 6, Apostle Clyde F. Ellis met with the San Jose Saints in their sacramental service and preached for them morning and evening. His visit was very much appreciated by the Saints. He is a very lovable minister.

SAN JOSE CALIFORNIA, 615 Spencer Avenue, December 9.

Far West Stake

Elders H. L. Barto and John F. Sheehy were in Saint Joseph on Sunday, November 29. Brother Barto spoke at the Second Church in the morning and at Fifth in the evening; much good was derived by those who attended these services. Elder Sheehy occupied at the First Church in the morning of the 29th, and at Second in the evening. His presence in Saint Joseph, and the service rendered while there, were much appreciated by the Saints.

Trenton

Since July 31 meetings have been continued monthly at Jamesport; and occasionally at Galt and Hickory Creek, Missouri. Meetings have also been held weekly at Spickard.

In Trenton there has been a large increase in attendance at all the church services. The junior church service was organized on the 1st of October, and has been well attended each Sunday morning, under the direction of Sister J. R. Lentell. This service is held in a room in the church separate from the regular church sevices.

Recent newcomers to Trenton are: Elder E. E. Gamet and family, late of Cameron, Missouri; Brother J. E. Johnson, of San Antonio, Texas; Brother William Gunlock, of Rock Island, Illinois, and Brother Roughcorn, of Cameron, Missouri.

Trenton exceeded its quota during the Graceland endowment drive, going over the top on the first day. A basket dinner and rally day was called for November 15. President O. Salisbury was present on that date and preached to a large and attentive audience in the morning, afternoon, and evening. Four children were baptized in the afternoon.

Elders John R. Lentell and J. D. Proffit attended the ministerial conference at Cameron on November 20, 21, and 22.

Brother J. A. Place and family, and Clyde Anson, of Polo, attended services at Trenton on November 22, and were the guests of Elder A. C. Anson and family.

The Sunday school was reorganized on October 1, and classes formed for each department; also two captains were appointed by the Sunday school, with power to choose lieutenants. These, together with the branch officers, put on an extensive and well-organized visiting campaign. The result to date has been that the Sunday school has more than three times doubled itself in attendance. Under the direction of the captains the school is divided into two parts; namely, the Rustlers and Hustlers. The attendance is steadily increasing.

Our Department of Recreation and Expression has materially increased in attendance and interest, and is still growing. During the Halloween season this department gave a party. Brother Archie Constance, stake superintendant, was at Trenton November 29. He gave an interesting talk at the program hour and preached in the evening.

The Women's Department, under the leadership of Sister

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J. D. Proffit, has been holding meetings regularly with a good attendance and interest. The membership of the home department in charge of Sister J. D. Proffit has increased to fifty-eight.

The Utopia Chapter of Temple Builders was organized in October, Sister J. R. Lentell being chosen as its leader. The Temple Builders meet weekly and have a large attendance. They have held two parties in addition to their regular work.

Recently the Orioles have been organized; so far they have held one meeting.

Oakdale

Fine weather and good roads have been appreciated during the last two weeks. The farmers are all busy trying to finish gathering corn while the weather is favorable.

Brother Julian Peterson, who spent nearly all fall in Canada, has returned home recently.

Elder Coleman Snider, pastor of Oakdale Branch, was taken sick suddenly, with acute appendicitis, and removed to the Sanitarium on November 12. The operation was delayed until November 21 on account of his weakened condition. He has been very ill, but is slowly improving. Sister Snider has been with her husband all the time. Their children motored down to Independence and spent a few days with them.

The regular Thanksgiving service was held on Wednesday evening this year, instead of on the Thursday forenoon. A special meeting was held in behalf of Brother Snider, and was well attended.

Brother Ed Jensen and wife, of Conception Junction, spent last Saturday with Sister Jensen's parents, Brother and Sister Hawley.

Sister Herman Diem was called to Kansas City Monday, November 23, on account of her daughter, Dora, and her husband, who were both injured in an automobile accident.

Bedison

During the first part of November the meetings were not so well attended on account of rain and mud. However, there was a sufficient attendance to keep the services going.

Patriarch J. A. Gunsolley made a short visit to Bedison on November 3 in the interests of the Graceland endowment fund.

Kingston

This branch is still on the upward move.

Several sermons were preached during the month of November dealing with the Graceland endowment. The speakers were Brethren H. L. Barto, Archie Constance, James Dawson, and Charles Wood. A splendid spirit accompanied these services.

The Women's Auxiliary met at the homes of Sisters Fred Cook and Sarah Wommach during November. Much good was derived from a study of the Doctrine and Covenants.

Several members of the priesthood attended the recent conference at Cameron, and were greatly benefited for their effort.

November 21 Brother Charles Holmes, of Breckenridge, visited with the Saints at Kingston. His parents, a daughter, and an aunt accompanied him.

Two additions were gained by baptism on November 22. They were Mrs. Arda Bascue and Mr. Charles Simpson.

The speakers on November 29 were Brethren Albert Place and Charles Wood.

The Sunday school has arranged to provide a program to be rendered on Christmas Eve.

Sister Gertie Bratcher and family expect to move to near Kidder, Missouri, in the near future.

Far West Branch

November 3.—The Women's Department spent the day in working for Sister M. M. German, who recently returned from the hospital.

Mr. and Mrs. Charlie Bernett are the parents of a fine girl, born November 4.

The young people's social service on November 8 was excellent. The Saints surely enjoy these services which are held the second Sunday of each month, in charge of Howard McKee.

On the evening of Friday, November 13, a Religio social was held at the home of Elder Giles Koger, the branch president. About eighty were present and all enjoyed themselves by games and other amusements. Refreshments were served later in the evening.

Howard McKee was the speaker in the forenoon of November 15 and Elder Giles Koger at night.

The Religio program for the 15th was: Vocal duet by J. Day and John German; and a recitation by Jimmy Koger and John Gover.

All officers and teachers in the Department of Sunday School were present on the 15th, with the exception of one who has moved to Independence.

The Saints were very glad to have Elder Swen Swenson preach for them again on Sunday, November 22. He had been absent for some time, visiting friends and relatives at distant places. Howard McKee preached an interesting sermon at night.

Several members from Far West Branch attended the services at Cameron, November 22.

November 29: Better attendance than usual. Bishop Milo Burnett preached both morning and evening, and conducted a round table in the afternoon. An interesting talk by Elder Thomas Fiddick preceded the morning service.

Brother Pane, of Cameron, and Brother W. H. Cryer, of Saint Joseph, were also visitors on November 29.

A Christmas Gift to the Sanitarium

MR. ALBERT CARMICHAEL,
Independence, Missouri.

Dear Sir: Inclosed you will find check which I want placed to the credit of the Sanitarium and used to install the signal system, which is so much needed. [Check for $1000.]

Kindly inform Miss Copeland that this is my Christmas donation to help her in the very efficient work that she is doing there. If there are any of the nurses there now that attended me while I was there a short time last April, this is to help them also to do away with the nerve-racking buzz, buzz, buzz, that they have to listen to all the time under the old system now in operation.

My kindest regards to them all for a very pleasant Christmas and Happy New Year.

Very truly yours, DANIEL F. JOY.

for Christmas

Our new Catalog of one hundred pages showing the complete line of books, tracts, and periodicals, carried by us, will be mailed upon request.

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MISCELLANEOUS

Request for Prayers

Sister Elizabeth I. Vickerstaff, 136 Third Avenue, Clinton, Iowa, is seriously afflicted and would like the prayers of the Saints in her behalf. She is one of the devoted mothers in Israel and is at present superintendent of the Department of Women in the Eastern Iowa District and is known and loved by many. She has raised a large family of bright sons and daughters and is now suffering from a cancer or tumor, being in pain almost every day.

Conference Minutes

NORTHEASTERN MISSOURI.—At Bevier, November 14, at 10 a. m., President G. R. Wells in charge and William C. Chapman occupying as secretary. Higbee and Bevier Branches reported. Reports were read from Elders B. S. Tanner and W. C. Chapman; Priests Orvil Tremain, F. L. McKane, and Ivor Surridge; and Deacons Sam Perry and W. T. Hicklin. District treasurer's report read and approved. Bishop's agent's report for the four months ending October 31 was read, showing receipts amounting to $365.17, with $365.17 paid out for expenses. B. S. Tanner, Roy Compton, and F. L. McKane elected delegates to next General Conference. Preaching by W. C. Chapman and G. R. Wells. Adjourned to meet in June, 1926, at the call of the district president. William C. Chapman, district secretary.

Our Departed Ones

ROARK.—John Luther Roark was born September 20, 1870, at Union Grove, Wisconsin. Moved to Michigan with his parents at the age of eleven. Married Miss Jane Chettle on October 21, 1888, to which union two sons and one daughter were born. Baptized in 1891. Ordained a teacher, then a priest, and on June 15, 1919, an elder. Resided with his family in Lansing, Michigan, for two years where he served as pastor and assisted in erecting the church building. Moved to Houghton Lake, Michigan, in 1923, where he was again made pastor. Died November 9, 1925, at the home of his son Howard, near Lansing, Michigan. Leaves his wife, one daughter, two sons, and many friends.

WHITNEY.—Emma Esther Moran was born July 17, 1864, at Medford, Ontario. Moved to Michigan with her parents in 1865, and with her family to Montana in 1893. Married Neil C. Whitney August 29, 1883. Died at the home of her daughter at Hamilton, Montana, October 22, 1925. Funeral services in charge of D. L. Allen.

RIFE.—Isabell Estella Rife, infant daughter of Brother and Sister H. E. Rife, was born near Martin, North Dakota, September 27, 1925. Died October 1, 1925. Funeral sermon at the home by M. Rasmussen.

GOULD.—Ellen Delia Sherman, daughter of Almond W. and Lois H. Sherman, was born January 1, 1852, in Fremont County, Iowa, in a settlement known as Manti, near what is now Shenandoah. She was the granddaughter of "Father Cutler" who led the Cutlerite faction of the church after Joseph Smith's death. The family moved to Ottertail County, Minnesota, in 1867. Baptized into the Cutlerite Church when a child. Married Clayton G. Gould September 10, 1872; to them six children were born. Baptized into the Reorganized Church at Silver Lake, Minnesota, in 1875, by T. W. Smith, and remained a faithful and consistent Saint until her death which occurred at the home of her daughter, Mrs. Lottie Williams, Independence, Missouri, September 4, 1925. Leaves her husband, four children, thirteen grandchildren, and two great-grandchildren. Funeral service from the Stone Church in charge of Apostle J. F. Curtis, with sermon by Apostle J. A. Gillen. Interment in Mound Grove Cemetery.

SPROTT.—John Meredith Sprott was born January 12, 1849, and passed away at the home of his son in Bettendorf, Iowa, November 1, 1925. He was married to Hettie Blakeslie August 21, 1872. He was a lifelong member of the Reorganized Church of Jesus Christ of Latter Day Saints. The funeral was held at the Latter Day Saints church at Montrose, Iowa, and the sermon was by Amos Berve.

LAWSON.—Louis Christopher Lawson was born in Copenhagen, Denmark, June 16, 1835. He was married January 8, 1865, to Isadora Alston, at Rock Creek, Illinois. He united with the Reorganized Church at Nauvoo, Illinois, in 1861 and remained a faithful member till his death November 3, 1925. The funeral was held in the Union Church at Charleston, Iowa. The sermon was by Amos Berve, of Nauvoo, Illinois. Interment in the Charleston Cemetery.

STEVENSON.—Ida May Pitt, daughter of Henry and Hulda Pitt, was born in Sonora Township, at the old Pitt homestead, April 22, 1869. August 11, 1879, she was baptized by Elder Mark H. Forscutt. February 27, 1888, she was united in marriage to J. F. Stevenson, at which time she became a resident of Rock Creek Township and lived there until her death November 22, 1925. She had a very large number of relatives and was loved by all who knew her. Her life was a consistent Christian life. The sermon was by Amos Berve, of Nauvoo, Illinois, in the Rock Creek Church; interment in Rock Creek Cemetery.

WALLS.—Sister Tamar Storey was born in Marford Vale, Australia, February 7, 1861. Married Louis W. Walls December 21, 1882, at Franklin, Idaho, with whom she lived happily until her death, December 2, 1925, at their home near Independence, Missouri. Seven children were born to them, two preceding her in death. Three of those living were present at the funeral at the Stone Church in Independence December 8. The funeral service was in charge of George E. Harrington, and the sermon was by J. M. Terry.

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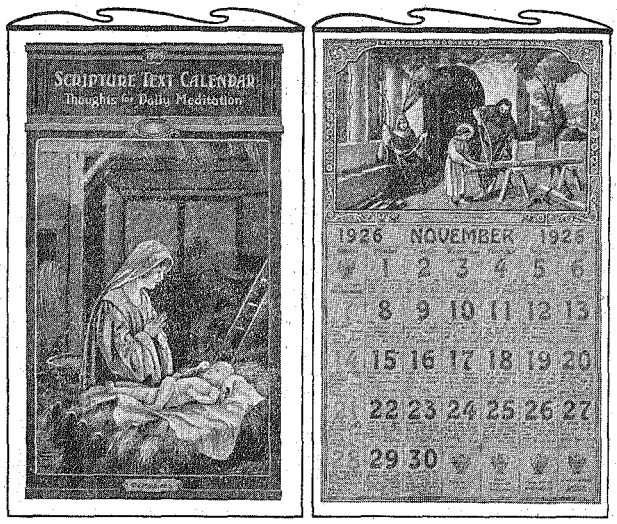

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THURSDAY, December 24. 8 p. m. "Can we do as we please" lecture course series by Doctor F. M. McDowell; KLDS Radio Orchestra; Vivian Latta, soprano; Wayne Cooper, bells; Christmas Carols Chorus. 9 p. m. Radio Wedding.

FRIDAY, December 25, 6.30 a. m. Morning devotional service will be omitted.

SATURDAY, December 26, 8 p. m., Popular request program; Irene Bowman, organist; Mrs. E. N. Brinkman, contralto; E. N. Brinkman, bass; Mrs. Paul Cantrell, soprano.

SUNDAY, December 27, 11 a. m., Silent for WOS. 3 p. m., Sacred program. 6.30 p. m., Vesper service: KLDS Ladies' Quartet; Emma Snead, violinist; Ralph W. Farrell, sermonet. 8 p. m., Eighth annual rendition by the Messiah Choir of Handel's "Messiah": Paul N. Craig, director; soloists: Mrs. I. A. Smith, soprano; Mrs. Frances White Norris, contralto; George Anway, tenor; Albert Brackenbury, bass; Robert Miller, organist; George Miller, pianist.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2.00 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 72 *Independence, Missouri, December 23, 1925* *Number 51*

EDITORIAL

Christ; Savior of the World and Head of the Church

On the one hand Christ is the savior of the sinner; on the other hand he is the head of the church, the Shepherd of those who have come unto him. At this point it may be well to represent the church correctly. The charge has been made and is made that we have rejected Christ and put man in his stead. This is an unkind reflection upon a God-fearing people who love their Lord and have never put any man in his place.

Twenty-five years ago, when I was a young missionary distributing tracts from door to door, the remark was made to me, "I do not see how you people can put Joseph Smith in the place of Jesus Christ." The church has ever had men who were leaders and stood at the head of affairs, but that was in a human sense and in the church on earth; it has ever been recognized and is to-day recognized that over and above all men and officers is Jesus as head of the church of God both on earth and in heaven.

We may safely, in the name of the church, make this confession of faith: We believe in God the eternal Father. We believe in Jesus Christ the Son: conceived of the Holy Ghost; born of the Virgin Mary; crucified on Calvary's cross; through the power of the resurrection ascended upon high to reign with the Father; solemnly pledged to return again in person and in power.

"In the beginning God created." He looked upon his work and said that it was good, very good. But the story of the fall follows. Some people seem to think that the fall of man is but a bit of theology, a dogma or doctrine for theological experts to quibble over. It is a hard and ever obvious fact.

Abraham Lincoln, Florence Nightingale, John the Beloved, Jesus Christ, these and other personages in various ages witness the fact that man may live on a high plane. God put the possibilities there. He said they were good, and very good. That plane is within man's reach. Man was fitted to occupy thereon. The Psalmist said:

> Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou hast made him to have dominion over all the works of thy hands.—Psalms 8:5, 6.

In a passage only a little less sublime than scripture, Shakespeare causes Hamlet to soliloquize:

> What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!

Is man living on that plane to-day? Read the newspapers. Visit the great cities in the quarters where the very poor who never had much chance live. Then visit the circles of the very rich, who have had every chance that the most progressive age can offer—culture, wealth, travel, education, leisure. Look into their private lives and compare them with that which might be. Only yesterday the papers were filled with the story of one of them, the "blue-blooded" scion of riches and aristocracy, suing for annulment of his marriage on the ground that his wife has Negro blood in her veins. The revolting story of their lives before marriage as dragged out on cross-examination causes us to believe that whether or no the wife is a Negro the man was never white.

It is said now that man has not fallen, that he has risen from the brute. How, then, do we find him so often below the brute. That is not alone the saying of a sentimental preacher. A physician of note, Doctor James Foster Scott, has written:

> By sinking to depths of infamy far below the level of any examples to be found among the dumb brutes, the unchaste members of the human family have transmitted the venereal diseases through the ages, while the lower animals are exempt.

The wild deer in the forest, the wild bear on the mountain side, the wild rabbit in his burrow, even the domesticated animals have clean blood in their veins; but throughout the ages the blood and bones of humanity in many instances have been rotten with the destructive and filthy social diseases because man has gone lower than the bear's den, lower than the deer lick, lower than the rabbit's burrow, lower than the barnyard to gratify his desires.

The fall of man is not a theological dogma. It is a fact. It is not written alone in the Bible. It is

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written in human history and human life. Man has fallen. "It is written."

Jesus came in the meridian of time to save man from that fallen estate. He came to tell man how to live. Better than that, he came to show man how to live. He came to teach the law. But he did not give us a printed list of regulations such as we see on factory walls. He put the law into flesh and blood. "The Word became flesh and dwelt among us, full of grace and truth."

He came to lead us back to the plane on which we should live and may live. Man's need is great and real and obvious. The way of salvation is clear and adequate, and the Master of Salvation is powerful to save. It is truly said of him, that other foundation can no man lay than that is laid, which is Christ Jesus. ELBERT A. SMITH.

Practical and Personal Gospel Editorials

II. YOUR HEART.—Part 2

Keep your heart with all diligence, for out of it are the issues of life.—Proverbs.

We were considering certain contrasts. Such contrasts reappear in all ages. Joseph resisted temptation. He turned from Potiphar's wife, and in the hour of temptation kept his heart with diligence. He ruled himself and so was worthy to rule others. The opportunity to rule gave him the opportunity to serve. But David, when tempted by his glimpse of Bathsheba upon the housetop in her unguarded moment of fancied seclusion, forgot kingly dignity, religious obligations, and the trust of a friend. He did not keep his heart, but permitted it to drive him on to ruin.

Such contrasts are not confined to ancient history. There came to our office at one time a man in the deepest distress, seeking comfort, seeking reinforcement to his soul. He paced the floor for a long time before he could even begin to tell his story. His had been a happy home. He had a young and lovely wife that he loved and a dear friend that he trusted. That friend was also his spiritual adviser, his pastor. That friend had betrayed the sacred trust. This man walked to and fro in the office with the sweat upon his brow, and said, "I have had to pray God every day to keep me from killing that man. I have kept away from him lest I should kill him." There arose in his heart the volcanic fires of vengeance. If he had not kept his heart with all diligence, he would have killed the man who was at one time his friend. Such tragedies happen every day. The newspapers of every city report them.

What about the other man? He who was trusted with the freedom of the home? The man who was the trusted and admired spiritual adviser? The shepherd? He was thrown with this woman on the most intimate terms, and because she did trust him and because she did admire him, the door of her heart was opened to him. The greatest temptation that could come to any man came to him; the temptation that has dethroned kings and unfrocked ministers; the temptation that has spread throughout the world the social diseases, like a flame and a scourge. That man forgot his sacred trust. He betrayed his God, his church, and his friend.

The moral seems to be, "Keep thy heart with all diligence, for out of it are the issues of life."

I do not wish to present this theme wholly in a repressive light. The old idea of religion was that the impulses and forces of nature should be crushed down, that the individual should go into the desert or the monastery and deny himself expression of all of the God-given powers of the soul.

You cannot dam Niagara. It will go to the sea. But you can direct its waters into the turbines. You cannot dam up the forces of nature. Even in the monasteries they broke over and expressed themselves in shameful ways.

The first thing to do is to regenerate the heart; next to direct its natural forces. Jesus said, "You *must* be born again." Give your heart to God, and let his gospel cleanse it. But do not make the mistake when it is cleansed to leave it empty. Jesus told the parable of a man out of whom a devil had been cast. The devil came back and found the place empty, swept, and garnished; so he moved in with seven others worse than himself. Fill your heart with legitimate love for your husband or your wife, your brother, your sister, your children, your neighbor, your church, your God. Direct all the forces of your nature into constructive channels; then you will not need to worry so much about repression.

I have heard physicians talk about "substitution." A young man who has temptation goes out and throws himself into a football game and uses up his surplus energies in that manner. That is "substitution." From that idea has come the better idea of "sublimation." The young man may say, "Why work when I can have fun, if the only motive is to keep from doing evil?" But "sublimation" says, Use the forces of your natures in sublime channels; give them expression along splendid and legitimate lines. Do not only avoid evil; learn to do good; be conscious of a divine purpose in life. Make all things serve that purpose.

I cannot think of any institution on earth that comes to the young man or young woman, the older man and the older woman, with a more splendid appeal than that which is voiced by this church. Sublimate your lives. Bring all that you have of brain

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and heart and body and soul into constructive and legitimate channels. Build Zion! That is the divine purpose. Is there any appeal that can come to the heart of a man with greater power and possibilities?

You remember the words that we sometimes sing, "Unto honor I have called you, honor great as angels know." I have thought about that and wondered if it were an exaggeration. I have thought about Lucifer, the Son of the Morning—what honor was his at one time! I have thought about Gabriel, whose trump is to rouse the dead. What honor is to be his! Yet this song says, "Unto honor I have called you, honor great as angels know." Angels may come from the courts of glory on temporary missions of honor; but, friends, we have come here to live in the flesh and with the men and women about us build Zion. There can be no greater glory. That is the work that Christ gave himself to do. He came and lived among men and took upon himself flesh, and the statement is made that the word became flesh and dwelt among men, full of grace and truth. Can you think of anything finer or better to which we could give our lives and devote our energies?

The emotions, if we give them license, may reach up their hands and lay hold on the very throne of reason, the citadel of honor, the altar of religion, and pull everything down in ruins. Or, if we direct and control them and keep our hearts with diligence, they will lay broad the foundations of manhood and womanhood; they will sustain us not only in the big and crucial moments of life, but also in the everyday grind of duty. When we love, labor is sweet.

This admonition, "Keep your heart," has a very general application. It has a lesson for the nation. Roger Babson is a financial expert and a statistician of world-wide fame. Millionaires send their sons to his school to learn finances. His forecasts are read by the business world. Yet this man is more than a business prophet. In his book called The Fundamentals of Prosperity, he says that America has indeed built a very great superstructure of material things, but if she does not soon put under it a solid foundation of spiritual values the superstructure will fall. He says that we must put under that superstructure the old fundamental ideals of our fathers: honesty, industry, virtue, and love. In other words, the heart of America needs to be chastened and consecrated and its tremendous pulses directed into the channels of religion, duty, clean love, and home building.

I am very sure, indeed, that the text has an application to our Zionic program. We are told in modern revelation that "Zion is the pure in heart," so we are getting at the root of the matter. A tree may appear strong, the bark may be clean, the branches vigorous, and the leaves green; yet if the heart is rotten it will some day fall. But if the heart of the tree is sound, then it can safely and surely grow and put on its external characteristics of strength and beauty.

Zion will need her banks, her farms, and her storehouses; but fundamentally Zion is the pure in heart, and from that pure heart we must build outward in all of our spiritual and material development. The individual who keeps his heart with diligence in Zion, who keeps it clean and directs its forces as God would have him, that individual is thus addressing himself to the primary project of building Zion.

ELBERT A. SMITH.

[NOTE.—These editorials contain the substance of a series of sermons delivered in the Stone Church at Independence, Missouri. The next subject will be "Your hands."]

Correct the Correction

The possession of a rich vocabulary of good English must indeed be "a thing of beauty and a joy forever," and all readers of the HERALD should gladly aim to attain perfection therein. A smattering of potent and common selections from the dead languages may also be a matter of some personal pride —to the owner; yet these should never be thrust into productions intended to clearly and quickly convey the writer's idea to the average reader. Plentiful occasion arises for confusion in the ordinary construction of sentences, in plain English, without burdening the lines with foreign words and terms which the reader may never before have seen, and has not time to institute a search for the translation or definition.

A case in point is a correction offered in your issue of December 9, where the writer of an answer to a question in the previous issue asks that his answer be "corrected" by the insertion of the term *per se*, with the avowed intent of clarifying his intended reply.

There are doubtless many of your readers who sense the meaning, but I fear there are many more, not equipped with a classical education, to whom this "correction" will appear somewhat akin to the Irish servant girl's attempt to keep the cat in the barn by inserting a stovepipe in the cat-hole in the door.

A suggestion is also respectfully offered: That the attention of the multitude be called to the persistent use of the word *might* instead of *may*, so universally prevalent in testimonies, and by so many better versed public speakers and writers. We are "sized-up" very largely by our choice of language.

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Good Press Notice of Gospel Sermons

A copy of the *Saint Marys Journal-Argus,* December 10, 1925, comes to our desk, containing a good write-up of a sermon and mention of a series delivered by Apostle Myron A. McConley in that city of Ontario, Canada. We reproduce it:

"A Religion Worth Having" Was the Subject of the Closing Sermon of the Series on Sunday Night

Elder M. A. McConley, speaking on the above subject at the Saints' church on Sunday evening, stressed some of the things essential in religion to-day, as follows:

It must be more than a Sunday religion.

It will consist of something more than dead forms and ceremonies.

It must appeal to the intellect with which man has been endowed, and must warm the impulses of the heart at the same time.

It must be something practical, something that helps one solve the problems of the here and now.

It must be nonpartisan and must know no national or racial preferences.

Elaborating on the above points, Elder McConley showed how the religion of Jesus Christ meets all these essentials. How, under the enlightening and quickening influence of the Spirit of God, people become neighbors; men become better husbands and fathers; women become better wives and mothers; and the result is a higher type of children and better citizens of whatever land in which they live. These were but the necessary steps in the development of that much-desired condition when all men should become brothers. He showed how the religion of Christ is one to which men can safely turn in time of trouble, for it is not of human origin and has behind it the power of the universe.

At the close of the series of meetings, he offered the invitation given by the Master, "Come unto me, all ye that are weary and heavy laden, and I will give you rest," and assured the people that he knew by personal experience of many years in various lands among different races of people, English, Chinese, Japanese, Hawaiian, Filipino, and others, that where man did his part, God would always do His.

Radio Notes

To Broadcast Book of Mormon Series by R. V. Hopkins

Elder R. V. Hopkins, who for a number of years has been pastor of the Stone Church congregation at Independence, has been unable for many months to preach to his own flock or to the host of radio listeners who have wanted to hear him. He feels that he is now able to present a series of short sermons, and beginning Sunday, January 3, he will commence a series on the Book of Mormon. Tell your friends to tune in K L D S each Sunday night, at the nine o'clock hour, and hear the story of the Book of Mormon.

Morning Devotional Services Popular

The Tuesday and Friday morning devotional services and inspirational programs are bringing more reports to K L D S than any other regular schedule. The service, lasting one hour, begins at 6.30. The Bible reading, lesson, and prayer service are conducted by Elder Ralph W. Farrell. Make the morning service your breakfast-hour program.

"Songs of the Sea" Program to Be First of New Sunday 3 P. M. Schedule

So many people have requested a change in the radio vesper service hour, and so many have asked that it not be changed, K L D S will try to please all by continuing the 6.30 service and add an afternoon sacred program. Beginning December 27 K L D S will take the air each Sunday afternoon at 3 o'clock. Elder U. W. Greene, known and loved by thousands of K L D S listeners, will preach the first sermonets on the new schedule. He has prepared a most interesting program for next Sunday. Tune in for "Songs of the sea." If you like it, and you will, write Brother Greene, care of K L D S.

OFFICIAL

The Endowment-Stewardship Campaign

Each day's mail continues to bring us the best news as to the result of the campaign throughout the branches in the world. Pledge cards are being received by the hundred. In fact, one day's mail alone brought us over two thousand. Cash payments already received on the campaign pledges are over $45,000.

We are anxious to get all pledge cards in first. It is up to the branch solicitor to send all pledge cards to the district bishop's agent who will in turn forward them to the Presiding Bishopric. Do not wait for your regular monthly reports, but forward them just as soon as received.

We are daily receiving inquiries from all parts of the country asking what the net result of the campaign has been. We cannot answer these letters until we get all pledge cards.

If each will please consider it his first duty to do this, we can then close the campaign and make a final report on what has been received up to date. The pledge cards that are received later can be handled in the same way. The cooperation of all to this end will be appreciated.

Very sincerely yours,

THE PRESIDING BISHOPRIC,

By A. CARMICHAEL.

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ORIGINAL ARTICLES

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

The Location of the Colesville Branch

BY S. A. BURGESS

In the Sunday *Journal-Post* of November 29, 1925, there appears a very interesting article on the Jackson County location of the Colesville Branch.

As is well known, the Colesville Branch located about twelve miles west of Independence, Missouri, and there erected the first school in Kansas City, Missouri, and one of the first, if not the first school in Jackson County, Missouri.

Mr. Rollin J. Britton, an attorney at law in Kansas City, has taken a great interest in this subject. He wrote "The early days on Grand River, and the Mormon War," in the *Missouri Historical Review*, and he also wrote an earlier article in which he expressed the opinion that the schoolhouse was near the big spring that forms Troost Lake. This was written up for the Missouri Valley Historical Association, but neither Mr. Britton nor Mr. Sears of the *Journal-Post* was quite satisfied with this location, and particularly were they anxious to locate the first meeting place of the church in Kansas City.

When we turn to volume 1 of the History of the Church we find that the first conference in Zion was held in the home of Joshua Lewis, but it was found difficult to locate where he resided. How this was done is shown in the following article, which we are publishing in full.

There are a few errors in this account, however. First, the Colesville settlement was made in 1831, not 1832. The first conference was held on August 4, 1831, not 1832, and the first log was carried August 2, 1831, not 1832. As to the location, it certainly appears much more probable that the settlement would be located very near to this old trail which became the Santa Fe Trail rather than a mile or so away. In the second place, it is more likely to be located at the junction of two trails, the road running south from the Missouri River landing.

It is true that the location at Troost Lake would have been on the Missouri River branch of the Santa Fe Trail. That is, it was near the Paseo, which it is stated was the Old Path from the Missouri River to the intersection of the Santa Fe Trail at Forty-sixth Street. But this new location would be first of all on the Santa Fe Trail, which would appear to be more natural when its distance is stated as being west from Independence. The distance was no doubt measured by road, not by surveying instruments. Coming from Independence it would seem somewhat more probable that location would be made there rather than north of the Old Path to the river. Also somewhat more probable that a branch would be selected near the intersection.

It is well known that the property was held in a community way for a short time, and that it was taken in the name of Bishop Edward Partridge. Yet researches by Bishops Carmichael and Siegfried some years ago showed that the holding of land in Independence was personal, and that evidently an effort was made to establish stewardships by deeds held in fee simple.

A point to which decided objection, of course, would be taken, is that Parley P. Pratt practiced polygamy in 1832. It is quite true that later he went into polygamy and that it caused him a great deal of trouble, but there is no evidence that we know of that a child has ever been produced that it was claimed was born in polygamy prior to the death of Joseph Smith. That Pratt was a many familied man, or that the church people were guilty of that abomination (as it is called in the Book of Mormon on page 171), was not one of the accusations brought by the citizens of Jackson County. Their secret constitution states clearly the danger that they feared; that these people were sending out missionaries to New England and were bringing in many people, so that their settlement was growing rapidly. It was not the slow growth of children that was feared, but the proselyting efforts of the missionaries to the Eastern States. It is indeed unfortunate that as able an article as this should be marred by such an allegation, for which we do not believe there is the slightest historical justification. Of course, it may have been possible that such a false statement was circulated among the Southern Baptists near Westport, but it was not one of the reasons for the expulsion of the Saints, nor have we the evidence in hand to prove that such a false rumor was spread at that time. The bullet holes did not appear in that building because the schoolmaster had too many children.

The second reason was doubtless a good one. That is, that these people from New England held no slaves and were believed to be decidedly unfavorable to slavery. So here fell the first martyr for abolition.

PLAN SUITABLE MARKER FOR SITE OF COLESVILLE, FIRST REAL CIVIC SETTLEMENT IN KANSAS CITY

Colesville, the first settlement with civic organization on what is now Kansas City, and the site of the first school building and church edifice here, will be marked with a permanent memorial of bronze or stone this centennial year of the Santa Fe Trail, which ran through Colesville, if the desire of Mrs. Nettie Thompson Grove, secretary of the Missouri Valley Historical Society, finds fruitage.

The society for years has sought the exact site of the old village, which dates from 1832, a year before Westport was platted, a date when the French fur agencies along the Kansas City river front had no civic organization.

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A suggestion from Mrs. Grove led to an eight-month search for the site of Colesville on the part of Kansas City historians, who, according to Rollin J. Britton, attorney and author of "Early days on Grand River and the Mormon War," 2808 the Paseo, identified the residence of F. F. Gimler, 1707 East Thirty-fifth Street, as occupying the site of the Colesville "foundation in Zion," a combination of school and church, the first prominent outpost of the Independence Latter Day Saints. A conference of historical society members, looking to the marking of the site, is planned.

The search for the site of the building where Parley Parker Pratt taught the first school in Kansas City and Sidney Rigdon shepherded the first church flock in Kansas City, a building, the first log for which was carried August 2, 1832, by twelve Saints, one of whom was Joseph Smith, the prophet, was marked by difficulties.

Tradition in Error

Tradition, as often happens, had erred. What it had handed down had persistently set forth Troost Park as the site of Colesville; and the spring which bubbled forth near Colesville, according to tradition, was declared to be one of the three Troost Lake springs.

The magazine of the Missouri Valley Historical Society, relying on the testimony of a pioneer able in the field of history, had published Colesville spring as a feeder of Troost Lake.

Violette's History of Missouri had declared that Colesville "must have been in the suburbs of Kansas City."

Colesville in Heart of Kansas City

As a matter of fact, Colesville Spring flows south and feeds Brush Creek, is a mile or so from Troost Lake, and 1707 East Thirty-fifth Street is several miles from the suburban settlement of Kansas City. The truth is, Colesville is the heart of Kansas City.

The archives of the Utah Mormons, both at Salt Lake and at Independence, had indicated Colesville lay twelve miles from Independence, at the edge of a prairie in Kaw Township, and that was all.

The archives of the Reorganized Church of Jesus Christ of Latter Day Saints at Independence had been searched without an additional clew to the site.

Without avail, inquiries had been written to leading Latter Day Saint historians from Eastern Canada to California. Letters had brought regrets that no additional light could be shed.

It was known that Joshua Lewis, with the possible exception of Andrew Barber, was the leading lay member of the Colesville church and that a conference had been at his home August 4, 1832. Why would the Independence courthouse records not show the site of the Joshua Lewis home, and thus the site of Colesville? The records showed many tracts of land acquired from the Government by Bishop Edward Partridge of Colesville, but no land in the name of Joshua Lewis.

At this juncture, Hubert Howe Bancroft's History of Utah, loaned from T. O. Cramer's stock, shed a flood of light.

Practiced Communism

According to this eminent historian, Colesville had been a famous example of the practice of communism; all the land had been entered in the name of Bishop Partridge and had been held in common. The searchers then knew why Independence courthouse records were dumb as to the whereabouts of the Lewis farm.

Jesse Procter Crump, vice president of the Kansas City Title and Trust Company, was appealed to. Mr. Crump, explorer of land titles as his great-great-grandfather, Daniel Boone, had been an explorer of wild lands, but with this difference, that the ancestor was the most careless man in the United States about titles, and the descendant is the most careful man in the United States about titles, could find no evidence that Lewis had entered land. He knew, however, that after the Mormon War the State of Missouri had sold various tracts of Latter Day Saint land for nonpayment of taxes, and it occurred to him that possibly some tax sale might show the name of Lewis as land occupant. A search running through several days showed that July 24, 1844, a tract of eleven acres, remnant of an original tract of 24.67 acres of Partridge land of which Lewis had been an occupant prior to the expulsion of the Latter Day Saints from Jackson County, had been sold thus.

Studying the boundaries of the Lewis farm and seeing that it had a triangular approach to a spring that figures as a landmark in many a Kansas City deed, Mr. Crump took up a projector and drew a map of the Lewis farm, indicating the spring would be found in the 3500 block, Highland Avenue.

Mr. Britton discovered one side of the foundation of the spring house built by F. H. Gimler, father of F. F. Gimler, when he acquired the Lewis farm July 8, 1880. The site of the "foundation of Zion," the old church and school, he found in the block adjoining on the east.

The spring is directly in the rear of Mrs. Inez C. Gibson's residence, 3526 Highland Avenue.

The line between the Gibson lot and the Wayne Avenue lot, on the west, runs through the spring, no water of which is now to be seen, for the spring runs undergound by man's device to Brush Creek.

The site of the "foundation in Zion" is owned, according to Mr. Britton, by Mrs. Marie Gimler, mother of F. F. Gimler.

Many Once Used Spring

According to A. Q. Cox, barber, 1603 East Thirty-fifth Street, in the early days of Kansas City many persons came for several blacks to get water from the spring, among the number, William Wilkins, mail clerk, Fifty-eighth street and Woodland Avenue.

Water from the spring occasionally seeps into basements in the vicinity, according to Mrs. Ruth Blakely, 3523 Wayne Avenue.

After Colesville was abandoned by the Latter Day Saints, its site brought forth rich pasturage. A dairy was established near the spring. And at a later date corn was grown around the old log school building, which was burned June 28, 1913.

The old building, according to F. F. Gimler, born with a fondness for history and liking history dates better than the Arab likes palm tree dates, showed it had at some time been riddled with bullets.

Purd B. Wright, public librarian, who is constantly appealed to by puzzled citizens, was interrogated about the bullet holes.

A Utah Mormon book, as big as the old-time family Bible, was brought forth, and it revealed how the schoolhouse came by its bullet holes.

It appears the old schoolmaster at Colesville was a family man—somewhat. The big book shows in the ripe days of his family history he had twelve wives and forty-six children, and Rollin J. Britton says he is acquainted with one of the forty-six children.

Now in those days, when the Latter Day Saints were numbering 1,200 in Jackson County and sixty at Colesville and spreading like a prairie fire, the Jackson County Gentile enemies of the Saints wrote their census number as 2,400 but were not increasing nearly so fast as the Saints. A report became circulated among the Southern Baptists dwelling near where Westport now is that one Parley Parker Pratt, school-teacher, was advocating that every Saint had the right to turn his home into an orange blossom bower and take in a new beauty every few months, if bacon and string beans did not play out, and that he was also advocating that cracking a blacksnake whip over cringing Negroes was a heinous sin.

Joined Against Parley

And it came to pass that the Westport Methodists agreed with the Baptists. Then the Methodists and the Baptists

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joined friendly hands across the baptizing hole in Brush Creek and swore by Him who rules forever that Parley and all his kind should be banished from Colesville.

Accordingly, October 30, 1833, according to Mr. Wright's big book, a band of Southern men came to Colesville and beat a number of the Saints brutally and destroyed ten dwellings around the big spring, thinking they would thus cow the spirits of those New York Saints from Colesville, Broome County.

But the Latter Day Saints refused to leave the big spring. Instead, they proceeded to mold a quantity of bullets.

November 4 the army of Gentiles came back, and this time the Saints put into practice the doctrine of an eye for an eye and a tooth for a tooth. A pitched battle ensued on the south side of the schoolhouse, and that was when the building became pock-marked with bullet holes.

Two of the Gentiles were slain and Andrew Barber of the Saint forces. The Civil War battle that claims the credit of being the first is Big Bethel, Virginia.

Somebody is all the time trying to snatch away Missouri's laurels of history. Twenty-eight years before Big Bethel's guns boomed, the battle of Colesville marked the outset of the armed struggle between abolitionists and the defenders of slavery. Andrew Barber was one of the first men to fall on the field of battle in defense of freedom for all, without reference to color.

If Andrew Barber had fallen in Massachusetts, long ere this a monument higher than the lofty trees would have towered above his grave. As it is, there is uncertainty about the exact location of his unmarked grave.

He probably was buried in the Colesville cemetery by Old Lane, as what is now the Paseo was then called. His grave is somewhere near Thirty-sixth Street and the Paseo.

Saints Abondon Colesville

This time the Saints determined to abandon Colesville. Down the Paseo of that day, the Old Lane, that ran from the Missouri River and intersected the Santa Fe Trail at Thirty-sixth Street, virtually a Missouri River branch of the Santa Fe Trail, came the Saints, minus Andrew Barber, a forlorn band, and found refuge in Clay County, befriended by Colonel Alexander W. Doniphan, who when the great conflict came, threw in his lot with the Union and lost thousands of friends.

Not far from the time the Latter Day Saints got somewhat settled in Clay County—to be exact, the night of November 1, 1833—occurred what has gone down into history in many a State, the falling of the stars.

When the fiery meteors commenced streaking from the heavens, hymns of joy began to be chanted by the Saints, for they looked upon the stars as omens that the heavenly powers were with them.

At the same time, in Jackson County, consternation smote the Gentiles, who looked upon the phenomenon as an evidence of the anger of God against them on account of their destruction of the village by the big spring.

Colesville lay forgotten for three generations. But the old spring had a glorious history in its generation. Past it came an Indian trail one hundred fifty years ago, running from Arrow Rock, by way of Independence, away out into Kansas, on the other side of the Shawnee Mission.

The Santa Fe Trail followed the Indian trail closely. Near Colesville it was a black trench through the prairie. Past the big spring came Becknell, father of the trail, on his way to Santa Fe. Past the spring came Charles Joseph Latrobe, British author, gathering material for his two volumes, Rambles in North America.

Latrobe passed the quaint old schoolhouse in September before Colesville was destroyed by those who twenty-eight years later were to cast in their lot with the Stars and the Bars. Wonder if he noted the tiny dormer windows! Wonder if he saw the door and the window on the north, after glancing at the window on the east! Wonder if he noticed the door and the window on the south! Did he notice the west side had no door, no window, in the ground story, so as to exclude the afternoon heat? Those old Latter Day Saints were architects even when they built with logs.

Little did Latrobe think that within three months that school building would be riddled with balls and that a residence near Thirty-fifth Street and Agnes Avenue, if he saw it, would be pierced with bullets till it looked like a pepper-box.

Did Latrobe get off his horse and drink where the buffaloes for generations had quenched their thirst and where Indian mothers had scooped up water in the hollows of their hands for their wailing papooses?

Now the marker will recall Colesville from the dead, and it will have its rightful place in history, making a new chapter in the thrilling scroll.

Sowing—Sewing

BY OLIVE HEYWOOD

The men-folk may not think this is a suitable paper for them, but I think it is just as applicable to them as to women-folk.

Before we start sewing we must have the material; it may be silk, satin, crepe, or any other material, but they all have to be made first. First of all, there is seed to be sown, and the seed of the gospel has to be sown in every heart before we can grow in grace in the church of God. When the seed has been planted, God cares for it and nourishes it. Of course weeds come; there are enemies trying to choke the little plants and to stop their growth, but the weeds are plucked away, and the plants are allowed to grow. Again, heavy rains come and sweep over the little plants and try to drown them, and some are swept away, but those which have their roots firmly planted in the earth (or the gospel) cannot be swept away.

When the plant grows bigger, it bears fruit which is accepted by the gardener, or God, and put to much good use—is made into cloth. Now that the cloth is made, one would think everything would be plain sailing, but sometimes even after this everything is not just right; there are the cutting, sewing, and fashioning into shape before a complete article can be made.

This, I think, applies to us; we all get the seed planted, but not all of us bear fruit. Some of us get swept away almost before we have started to grow; on others the seed falls on hard ground and is not nurtured; others receive the seed, grow up, and bear fruit, but when it comes to the cutting get spoiled and are discarded or made into something smaller and that was not at first intended.

Now that we have the cloth all ready, only waiting to be made up into the garments it is suited for, sometimes we shirk the work and think it is too hard; or else do it, but not the way it should be done, and therefore it turns out wrong. But, thank goodness, there are those who persevere until they have accomplished what they have set out to do. These

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are the people who get on in the church and keep its banner flying.

Sometimes when we are sewing the articles, we do not keep the hem straight; it gets crooked, and we have to undo what we have done and start again where we left off. In our lives we start straight, but something comes along, and we stray away from the straight path, then find our mistake in time and have to try to retrace our steps and start again. We are not always willing to do this, but if we want to succeed, pride must not rule.

I have been thinking lately how much life is like "washing day." Probably you will trace a resemblance when I have finished. The clothes are made clean and pure, but they get soiled; some only very slightly, but others get frightfully dirty, and they all have to be washed. Some have to be scrubbed to get them to the required cleanness; others get so very dirty that they cannot be washed any more, and they are spoiled. We also can get too dirty in sin to be washed, and then we are spoiled. When the clothes are washed, they are pegged upon the line to dry. The line has two supporters, one at each end. When we have had our sins forgiven, we have to take up our crosses again and sally forth into the world to do our bit; but we have two supports, God and the church, and whilst we are holding on to the line we are all right.

Perhaps you have never thought of it in this way, but next time the mothers are doing their washing, or any of us have time at home and can watch or help, we can think of the poor folks being launched on life's journey.

Then, to go back to the clothes, there are different articles on the line. We have handkerchiefs, serviettes, sheets, and blankets. The handkerchiefs are only little. They are just like the people who are plodding along but are still in the same old rut they were in when they started. It is the same as folks who have been in the church for twenty or thirty years, or even more. I have often heard them boast about it, but if they haven't got any farther than the first principles of the gospel and have done no more work than when they came into the church, there is surely nothing to boast about; and I am sure if they knew how it dampens beginners to hear them, when they think of what a few years' experience they have had, I am sure the older folks would save their words. Of course there are different kinds of handkerchiefs, such as the large, useful handkerchiefs that men and some women use, and there are those which are there just for adornment: a tiny bit of cambric and lace. Well, they have their replica in the people who just come to the meetings for the sake of showing off their new hats or costumes, but when asked to do some work look insulted and don't come again.

Next there are serviettes. These remind me of the young people, some of whom are a bit further advanced and do a bit more work than the older established folks; but even these may be lazy. Among these we would place tablecloths, those very useful articles. Not always handsome or beautiful, but oftener plain, good, and useful, which is far better. Sheets are a little difficult to explain, they are so varied, but they are certainly useful. They are generally made of cotton and are not very warm. They remind me of folk who are very unobtrusive and reserved, but who do their work faithfully, or as the Bible puts it, "Let not thy left hand know what thy right hand doeth." But even these can get worn out and thin, and only then do we find out the good they have done.

The blankets remind me of the warm-hearted, reliable people; those who would do anything for their fellows, even at inconvenience to themselves. They are the ones we instinctively trust. They have grown big, not in self-importance, but by the good works they have done. Sometimes the weight of their responsibilities weighs them down, but there is always some one to help them up again and comfort them when they are sad.

All the illustrations are not of men, because I am beginning to see what there is for me to do. If it is only cheering those who are sad, sympathizing with those who need my sympathy, and trying to fulfill the law of Christ set down in the Bible, namely: "Bear ye one another's burdens and so fulfill the law of Christ." I shall be probably doing a little; it may not be directly working for the church, but if I help his people to keep up their spirits I am surely helping indirectly.

Messages of Religions

Greece said: Be moderate; know thyself.

Rome said: Be strong; order thyself.

Confucianism says: Be superior; correct thyself.

Buddhism says: Be disillusioned; annihilate thyself.

Hinduism says: Be separated; merge thyself.

Mohammedanism says: Be submissive; bend thyself.

Modern Materialism says: Be industrious; enjoy thyself.

Modern Dilettantism says: Be broad; cultivate thyself.

CHRISTIANITY says: Be CHRISTLIKE; *give* thyself.

—Reverend E. Stanley Jones.

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OF GENERAL INTEREST NEWS AND LETTERS

The Kiwanis Club and War Profits

The following is transmitted by Brother S. P. Carpender, Los Angeles, California, a friend of the author, Mr. Alex Dentman. It is worth careful contemplation.

Free from the flimsy fallacies of the unthinking pacifist, the following resolution, striking directly at one of the basic influences which is an ever-present menace to world peace, was introduced by Alex Dentman, at the luncheon of the Kiwanis Club, September 28, and was unanimously passed by the club at the regular noon luncheon last Monday:

Whereas: According to section 1, article 11 of the Kiwanis Club By-Laws, the objects of the Kiwanis Club are:

"Section 1. The objects of this club shall be: To give primacy to the human and spiritual, rather than to the material values of life.

"To encourage the daily living of the golden rule in all human relationships.

"To promote the adoption and the application of higher social, business, and professional standards.

"To develop, by precept and example, a more intelligent, aggressive, and serviceable citizenship.

"To provide, through this club, a practical means to form enduring friendships, to render altruistic services, and to build a better community.

"To cooperate in creating and maintaining that sound public opinion and high idealism which make possible the increase of righteousness, justice, patriotism, and good will."

And Whereas: War with all its attending results is diametrically opposed to all of these objects;

And Whereas: It is common knowledge that during all wars (the last one included) tremendous profits have resulted to certain individuals and corporations;

And Whereas: These war profits were in no wise disturbed by war taxation and have remained intact, thereby placing a premium upon war profiteering and consequently upon the activities of unscrupulous persons who may be in position of trust to jeopardize the peace of the Nation or the world;

Therefore: Be it resolved that this club is in favor of a law enacted forthwith whereby all profits exceeding $3,500 per annum accruing to any person, or six per cent on the actual cash paid-up capital stock of any corporation, no matter from what source they may be derived, shall be conscripted by the Government as a direct war tax, said tax to begin at the declaration of war and continue until the end of said war, thereby making each war self-supporting and causing the man who does not shoulder arms to bear his proportion of the burden of war, by compelling him to serve his country for the same financial compensation that his brother, who is serving under arms receives, and thus remove all financial incentive for war.

Be it further resolved, That the secretary of this club send a copy of this resolution to every club in this zone, with a request that it be presented to the club for consideration at the San Diego Convention in November next.

Although according to the printed objects of the club, it is the business of the club to "create and maintain sound public opinion and high idealism," it is a new undertaking for the club to consider a matter so far-reaching as is this resolution.

It is expected that this resolution will come up for consideration at the San Diego Convention on November 13 and 14, and, if passed, this will be proof positive that Kiwanis does stand for "giving primacy to the human and spiritual, rather than to the material values of life."—*Eagle Rock Reporter and Sentinel*, October 9, 1925.

'Neath the Southern Cross

The writer, with Mrs. Haworth, recently accompanied Bishop Lewis and Elder A. J. Corbett on a tour of the Northern New South Wales District, in the interests of the bishop's department. A missionary for twenty-six years, I have never had the pleasure of my wife's company on an extended trip before. "All good things come to those who wait," and so Mrs. Haworth and I commenced the trip in our Dodge on the morning of September 24. We made Wallsend—168 miles—the first day, notwithstanding rough, mountainous roads and three concrete examples of tire trouble. Here we visited with relatives and transacted some necessary business in near-by Newcastle, the following morning, making Bulahdelah—57 miles—in the afternoon. Here we remained the night with Brother and Sister C. Bowden. Our aged Sister Burdekin was in a critical condition, suffering great pain. We administered and marveled why one who had lived such an exemplary life should suffer so in her declining days. Her daughters, all noble women, were with her, and our hearts were moved in loving sympathy with these dear Saints in their sore trial. The scene of much of my early missionary labor, it was good to visit with the Saints of Buladelah for a little while.

At Tiona Reunion Grounds

From this point we went on to Tiona the following morning. Here we were joined by our genial bishop and Brother Corbett. We also met the remaining members of the directorate of Tiona Reunion Grounds Limited. We might explain that any association of people owning property, if numbering more than twenty, must, in this country, be incorporated as a limited liability company. Therefore our reunion association is an incorporated company, and our reunion committee when it deals with financial matters act as the board of directors of the reunion company. We met in this capacity on the grounds on September 27. Later on we met as the reunion committee and did the necessary work of appointing subcommittees and otherwise preparing for our Christmas reunion.

Our reunion grounds are becoming very beautiful. The

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improvements, instead of detracting from the natural beauty of the place, are enhancing its attractions. A dining hall 32 by 42 and a kitchen 24 by 24 constitute our main buildings, while, near by is a store 20 by 15, for the sale of provisions to those who provide for themselves. A considerable space has been cleared of undergrowth, only the shade trees having been spared. This has let the light in, and now nature is spreading her carpet of green over the ground. A number of coconuts have been planted (sent to us from Tahiti by Apostle Ellis), and we are awaiting their germination. Meanwhile the cabbage tree palms, so unbounded in the vicinity, give quite an island coloring to the scene.

From Tiona we went by car to Tuncurry, via Forster, four miles of sand being negotiated, mostly in top gear. The sandy portion of the road lost its terrors at the first crossing. Bishop Lewis and Brother Corbett spent the following day, Sunday, with the Nabiac group under the direction of the district president, while Mrs. Haworth and I remained at Tuncurry. The morning was spent in a Sunday school session followed by a Bible class. In the afternoon I presided with the district president, Elder G. H. Parker, over a priesthood meeting in which the question of church government was freely discussed. I occupied the stand at night.

The following morning, with Elder S. W. Ballard, wife and I left for Nabiac—fourteen miles—where we were joined by Brethren Lewis and Corbett, and shortly set out for the Nambucca River. We passed through much beautiful country, crossed a number of rivers, some of them by bridge and three by ferry, assisted to remove a forest giant, blown down by a heavy wind, from across the road, and arived at Bowraville about 9 p. m. Brethren Corbett and Lewis were entertained for the night at the home of Sister L. R. Ballard, while Mrs. Haworth and I were the guests of Brother and Sister Lamberth.

Next morning we journeyed to Argent's Hill where Brethren Corbett and Lewis made their home with Brother and Sister M. J. Ballard, and Mrs. Haworth and I were domiciled with Brother and Sister Robert Argent. The same night we attended a priesthood meeting which, so far as we are concerned, established a record, as it commenced at 7.30 p. m. and terminated at 2.15 the next morning. Church government, finances, and kindred subjects were discussed, and we feel confident that much good resulted from the exchange of thought. The remainder of the week was spent in visiting and in talking the affairs of the bishop's department to the people of the Argent's Hill Branch.

On Sunday, October 4, Brother Corbett met with the Saints of the Bowraville Branch and Brother Lewis and I with the Argent's Hill Branch. We attended Sunday school sacrament meeting, and we each preached a sermon dealing with topics incident to the bishop's department.

Monday, October 5, we commenced the return journey, visiting the Saints at Kempsey that afternoon and reaching the home of Brother J. S. Rodger, at Port Macquarie about 8 p. m. Had a very pleasant visit with these good Saints, and next morning continued our journey as far as Laurieton, where for several days we visited among the Saints and where on Wednesday evening Brother Corbett preached a sermon on Zion and financial matters generally. While in this district Sister Haworth and I visited the home of Brother and Sister G. H. Parker and spent a very pleasant time with them. Spent the remainder of the week visiting the Saints at Taree, Wingham, Killawarra, Coopernook, and John's River. Held services on Sunday morning and afternoon at John's River, the bishop and the writer occupying and they journeying thirty-six miles to Killawarra where Brother Corbett preached. After the service the company joined in a sing, which seemingly was much enjoyed by the local Saints.

Next morning we left for Newcastle, visiting the home of Brother and Sister R. G. Mather at Craven en route. These good Saints seldom see the missionaries and were very glad to receive us. We had intended staying only a few minutes, but they insisted upon our remaining until after lunch, a very enjoyable visit being made in the interim. The remainder of our homeward trip was made in a tornado, and very little petrol was used on that trip, the wind being behind us. We made good time to Newcastle, where we left Brother Lewis and continued our journey to Sydney the next morning, arriving home without any serious mishap, although in one place we had to cut another tree through and roll the log off the road before we could proceed. Owing to the wind of the day before, many trees had fallen on the road; the majority, however, had been removed.

On October 22, a party consisting of Sisters Haworth, M. E. Robinson, E. P. Watson, Beryl and Flora Delofski, and the writer left for Geurie, two hundred fifty miles, at 11 p. m. We had intended starting earlier and reaching the vicinity of Lithgow by 10 p. m., but trouble with the electrical system of the car prevented a start until 11 p. m. We had intended going on to the mountains only, but when we reached there light rain was falling, making it impossible to camp in the open, and we were forced to go on to a point near Lithgow where the approaches of a bridge furnished good shelter. Here we remained for a little while and obtained some rest. A sundowner provided us with a good fire and a plentiful supply of warm water with which to have a wash next morning, and we were soon upon the road again. Passing through Bathurst, we reached Orange, the scene of former missionary efforts, at about 10.30 a. m., and after some light refreshments pressed on towards Geurie, passing through Molong and Wellington en route. I might say that Wellington, or a small town called Montefear, was the scene of the first gospel propaganda work of which we have any record in Australia. We reached Geurie about 2.15 in the afternoon of the 23d, and after a few purchases in the town passed on to "Sunnyside," Glenara, the home of Brother and Sister C. N. Hobden, where we were most hospitably entertained during our short visit.

All slept the sleep of the tired that night, and the following morning found us making for the Talbrigar Soda Springs, where the first picnic of the Westella Sunday school was held. It reflects great credit upon Brother and Sister Hobden that this Sunday school, started by them during the year, has reached an enrollment of 24 in a very sparsely populated district. It was encouraging to note also that the whole countryside seemed to rally to the support of the school at their picnic, and people came in many cars; although there were a few sulkies, there was evidence that this method of traveling is fast going into disuse in the wheat belt. A most enjoyable day was spent by young and old at the picnic, and the gathering afforded us an opportunity of coming in social contact with a large number of people. Nature's Soda Fountain was well patronized throughout the day, particularly by the children, but it was noticed that no ice cream was served with the soda. However, nobody seemed to be any the less happy on that account. Some of the Sydney people particularly enjoyed themselves. If anyone doubts this, it might be well for them to inquire around the *Standard* office.

A social evening was arranged in honor of the Sydney visitors in the home of Mr. Woodley and afforded us still further opportunity for social contact. Our services for the following day were generously advertised both at the picnic and the social evening.

The following day it was my privilege to baptize Brother and Sister Pearson in the Macquarie River, at Wongarbon. It was necessary to travel forty miles on the round trip in order to find sufficient water to perform the ordinance, but a little journey like this is nothing to consecrated men and women. Confirmation took place the same evening at a meeting held in Brother Hobden's home. A large crowd, consisting of many of the people met at the picnic, made their attendance and listened to a gospel sermon.

It is good to know that the efforts of Brother Hobden are meeting with success. He is one of those cheerful opti-

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mists who never knows defeat, whatever the difficulty they may be in, or under what they labor. In the last two or three years I have baptized six people at this point, largely the results of his labors. These are the only baptisms so far performed by the Reorganization west of Bathurst in Western New South Wales. We look for the work to be pushed at some time in the great west and for many souls to be gathered into the church garner out there. Many Americans have smiled at the smallness of our farms, but we look forward to the time when some American evangelist will cross the Blue Mountains and go far enough west to find sheep and wheat country that will remind him of the open spaces of America's Middle West.

We returned to Sydney the following day, making the journey in twelve hours. It was a long trip to make for a week-end, but we did not mind because we were rendering service where it was needed greatly, and we came away with the assurance that we had cheered the hearts of the Saints of the little group at Geurie.

Your brother in Christ,
WALTER J. HAWORTH.

A Good Report of Work in Madison

MADISON, WISCONSIN, December 17.—As a new year is about to dawn, our branch has had its election of officers and is getting organized to do greater things in the coming year. H. W. Woodstock was sustained as president of the branch. Sister Woodstock was chosen as branch clerk; Robert Brigham, treasurer and custodian; Thomas Johnson, librarian; and Leda Colbert, publicity agent. Reports from the priesthood showed they had not been slothful but were filled with enthusiasm. The branch solicitor's report showed that tithing received for the year 1925 amounted to $116.52; oblations, $53.57. Our quota for the endowment fund was $208.70, and we are glad to say we went over the top, $339.50 having been pledged. Everyone was anxious to do his part to help bring about stewardships, and the Saints feel this is a door being opened toward the redemption of Zion.

Sunday school business meeting was held Sunday morning at which time Judson Livingston was sustained as superintendent, and Lee Root as assistant. The officers elected for the Department of Recreation and Expression are: Lee Root, president; Floyd Griswold, vice president.

We have enjoyed several visits from Brother and Sister Christy in the last month, Sister Christy giving valuable instruction to the women. Brother Christy preached some very spiritual sermons, admonishing the Saints to faithfulness and study. The outstanding thought was, Should some one assail the church and declare it to be false, would you be loyal to it and could you produce a good reason for it and not merely study to coincide with their views, but study to show ourselves approved workmen, rightly dividing the word of truth?

The Department of Women meets every two weeks under the leadership of Sister Brigham. They are studying the Doctrine and Covenants.

The young people are very busy preparing a Christmas program under the supervision of Lee Root, to be held the night of December 23.

Brother E. J. Lenox and our new district president made us a visit from Thursday until Monday of last week. On Friday night he called the priesthood together for a meeting at the home of Brother Floyd Carpenter. The priesthood is made up of zealous men who are ready and willing to learn how to render better service. Everyone attended this meeting. The theme for the evening was personal character.

Brother Lenox visited in many of the homes of the Saints while here. On Sunday he was given charge of both Sunday school and the Department of Recreation and Expression business meeting.

Brother Charles Clark, sr., was ordained an elder Sunday morning under the hands of E. J. Lenox, H. W. Woodstock, and Floyd Griswold. We are glad to welcome Brother Clark back into our midst. He has been away since last March, and his services in the branch were greatly missed.

Brother Lenox preached Sunday morning to a large congregation, taking his sermon from Luke 14, Matthew 22, and Enoch's vision as portrayed in Doctrine and Covenants. Some of the thoughts brought out in the sermon were: The Lord's program is salvation for the whole world. The gospel is not limited to any class or nation but includes all people who will come. The purpose of God is to provide for the needy religious world, to put into operation a practical demonstration of the gospel. Brother Lenox also preached in the evening, continuing his morning sermon. At this time he showed that it was Christ's purpose to destroy death and bring about the restoration of all things. He also showed from Doctrine and Covenants that we are living in perplexing times, when men's hearts fail them for fear of the things that are coming upon the earth. The only organization that is safe is the one organized by God, and all should work together to obtain Zionic conditions.

Our hearts have been made sad by the death of Sister Dutton's son Virgil Johnson, who passed away at a Des Moines, Iowa, hospital. He was taken there from Graceland College with an infection in his head. Both Brother and Sister Dutton were with him when he passed away. He was a very promising young man.

The spiritual condition of this branch is good, and the Saints all work well together with a common aim—Zion.

Good Conference in Kansas

ATCHISON, KANSAS.—The Northeastern Kansas district conference, which was held at this place December 12 and 13, was one of the most successful ever held in the district. The business meeting began Saturday morning at ten o'clock and was well attended, visiting Saints arriving in good time for this session.

The business for the day was the reading and receiving of the various officers' reports and approving and providing for the ordination of six young men to the ministry. Delegates to the next General Conference were chosen.

Apostle F. Henry Edwards preached a very inspiring sermon Saturday evening, using the words of Nehemiah, "I am engaged in a great work," as a basis for his remarks.

Sunday morning prayer service at half past eight was a spiritual feast for those who attended. After several prayers had been offered, Brother G. T. Griffiths arose and spoke in his kind, fatherly way for some time; then turning to the district president he said, "Brother Twombly, I feel impressed to lay my hands upon you to bestow a blessing on you." Then followed words of counsel, comfort, and advice, telling him that his work was not finished.

The Sunday school was in charge of district officers. The eleven o'clock hour was occupied by Patriarch Griffiths, who preached an inspirational sermon on Doctrine and Covenants 86. He held his audience spellbound while he told them what God said to do to keep well.

The prayer service at half past two was another spiritual feast. The ordinations provided for were taken care of at this session, the following being ordained: B. F. Deller, elder; Brother Little, elder; O. E. Lashley, priest; Clayton Crooker, priest; Brothers Spinnett and Anderson, both of Topeka, were not present but will be ordained later, Brother Spinnett to the office of teacher, and Brother Anderson to the office of deacon. The meeting closed after several had testified to the truthfulness of the gospel and the strength they had received at this conference.

Brother Charles E. Harpe, district missionary, preached the closing sermon, after which we adjourned to meet with the Fanning, Kansas, Saints at the next conference.

The music for the conference was furnished by district and local talent. Sisters Lentz, Deller, and Gillespie presided at the piano, and Sister Edna Dittemore led the singing, as District Chorister Vera Twombly was unable to attend because

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of her school work at Lawrence, Kansas. Special numbers by Sisters Gillespie, Lentz, Gildehaus, Edna and Earl Dittemore, were enjoyed.

Many of the visiting Saints went to the home of Mr. and Mrs. C. E. Lentz to hear their daughter play her harp. Miss Anna plays beautifully, and many favorable comments were forthcoming from the visitors.

This conference stands as a living monument to what unity of purpose will do. May we have many more of them.

W. F. BOLINGER.

Sioux City, Iowa

At the annual business meeting of the Sunday school, held the last Wednesday evening of November, C. Franklin Rich was elected superintendent. He will select his assistants. Other officers are: Raymond Smith, secretary; Ilene Rich, treasurer; Alice Keck, librarian; Blanche Smith, chorister. The Sunday school will furnish the Christmas program but has asked the Religio to help with talent and finances.

The Men's Booster Club had a special program of motion pictures at its last meeting. The oyster supper was enjoyed by twenty, some being new members.

The Riverside Women's Department have given their play, "How the story grew," to five audiences, clearing neat little sums in each community. Numbers consisting of readings and vocal and instrumental programs in addition to the tragic comedy.

The Live Wire Sunday School Class (the intermediate girls) gave a program and social December 11 at their teacher's home and boosted their Christmas offering. Their aim is twenty-five dollars, which is nearly reached.

Ninety-two contributors have returned their Graceland College endowment fund pledge cards for a total of twelve hundred dollars. There are over seventy-five cards being held until the summer months, when it will be easier to tell how much can be pledged without financial embarrassment.

Mrs. Ned Calhoon and Mrs. C. Franklin Rich are visiting in Independence at present. R. L. Sheetz and son Richard have returned from points in Oklahoma. Sister Spence of Cherokee and the Alfon Amundson family, of Wagner, South Dakota, visited with friends and relatives here the first of the month.

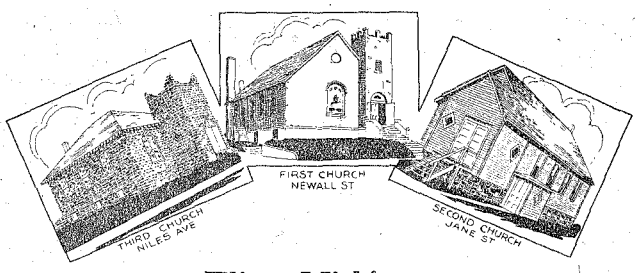
Betty Jean Dickey and Frances Sheetz each entertained at respective birthday parties to their little friends on November 21. They received many useful gifts and were wished many happy birthdays.

The following officers were elected as officers of the Religio at its annual meeting December 13: Frederick Vandel, superintendent; Nettie Calhoon, secretary; Bernice Miller, treasurer; Jay E. Keck, superintendent of boys and recreation; Beatrice Miller, chorister.

Orion Branch

OXFORD, MICHIGAN, December 14.—The annual business meeting for the election of officers was held December 13, and the following were chosen for the coming year: John L. Hall, branch president; Julia Hammond, clerk; Emma Schaar, treasurer; Mona Schaar, chorister; Olga Davis, librarian; Julia Hammond, publicity agent; Bruce Gonyon, Sunday school superintendent; Frank Davis, superintendent Department of Recreation and Expression; Mae Forbes, superintendent Department of Women.

Brother Hall gave a splendid address at the morning service, telling of the progress made by the branch during the year, of some of the things which had been overcome, also some things to overcome. He also had formulated a fine program for the branch, which if followed out cannot fail to bring us to a higher state both morally, financially, and spiritually.



Flint, Michigan

As this is the last letter of the year and possibly the last letter from the present writer as correspondent, a few facts of history regarding Flint may not come amiss.

The First Flint Branch was organized August 30, 1899, by Apostle E. C. Briggs, with twenty members. At this time O. J. Hawn was ordained an elder and W. H. Collins, now of Oakland, California, a priest. Elder Hawn was elected pastor of the newly organized branch. Through the untiring efforts of these men much good was accomplished. From its organization until the year 1910 regular services were held in the Loyal Guard Hall, then in the Odd Fellows Hall, and in 1909 a tent was purchased and used for meetings in various parts of the city.

In the summer of 1910, while the tent was in use on a vacant lot at the corner of Dort and Baker Streets, a lot was purchased and building operations begun. The basement was completed and used for services during the winter.

In 1911, under the supervision of Elder David Dowker, then pastor, the building was erected, of brick veneer construction, and used for services the same year. The church was incorporated in 1912.

In June, 1915, Elder Ralph A. Harder, now of Independence, was elected pastor and continued in that position until June, 1920. During his pastorate the branch grew both in numbers and in influence; his quiet, kindly disposition being had in loving remembrance even to this day.

In the fall of 1916, Elder M. W. Liston came to Flint as city missionary and was with us in that capacity until about October, 1921.

In the spring of 1917 the Second Flint Branch was organized and a church was erected at the corner of Jane and Olive Streets. Elders Orton, McBride, Groombridge, Liston, and Smith have in turn presided over this church, the last named having occupied the last four years.

The Third Flint Branch was organized August 11, 1918, and a small temporary structure was built on Niles Avenue, which was later sold and a larger cement block structure was erected on a larger lot near by. This building is now in process of having the finishing work done inside. Elders F. Z. Harder, Winters, Pittsley, Duncan, and Anspaugh have in turn presided at this church.

December 23, 1921, the three Flint branches were disorganized, and under the direction of Elder Cyril E. Wight, acting for the First Presidency, the amalgamated Flint Branch was organized. Elder Arthur H. DuRose was chosen to preside and has continued in that office to the present time, having just recently been reelected for the year 1926.

The branch has, as noted above, three churches, each under the supervision of a pastor. We have a joint Department of Women, operating in nine groups, a Young People's Department which is a composite of the Departments of Recreation and Expression of the three churches under the direction of a supervisor. The priesthood work under the direction of the pastors. The branch has a unified finance system, the funds from all sources going into the hands of the branch treasurer.

Our statistician's report for eleven months of this year shows a gain in membership from 720 to 750. There have been 30 baptized, the majority of whom are under twenty years of age. Eight of our number have died during the year, and there have been four ordinations.

During the past month the Flint Branch has made good on the college endowment. With a quota of $2,800, pledges to the extent of $3,617.50 were turned in by 155 subscribers.

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The Department of Women held their bazaar in one of the down-town stores and made $221. The same evening they put on a chicken dinner in the Knights of Pythias Hall and netted $83. Altogether the Department of Women have turned in to the branch treasury for the year $514.85. This splendid work on the part of the women has made it possible to spend nearly one thousand dollars in completing the Niles Avenue Church. ARTHUR H. DUROSE

Missionary Work in Michigan

CASEVILLE, MICHIGAN, December 8.—I have found this to be a wonderful year in church work. The real desire our people seem to have in this part of the Lord's vineyard is to see Zion redeemed and stewardships firmly established. They have shown this by an oversubscription to the endowment fund.

I am thankful I have been called to labor among a band of people that wish to be their brothers' keepers in reality. That is, they have expressed their wishes in no uncertain terms, to witness the beginning of stewardships.

The month of October was a very busy one for me, as we were expected to preach stewardship throughout the district. With that also came our young people's campaign and convention, and with all this there was an added responsibility of overcoming an attack of influenza that demanded about ten days of my time.

However, I felt at my best when the time came for Brother M. W. Liston and me to start out on the work of the endowment drive, and there followed two weeks of busy work, visiting approximately every branch in the district and closing our campaign at Harbor Beach.

The following Sunday, November 15, I opened up real missionary work again by starting special services at Caseville. These services have continued for four weeks, and I consider much has been done in the way of getting the gospel before the people of this place. I feel we have planted a foundation that others will be able to build upon later.

We already have a nice branch here that is working in harmony with the church in general.

On November 29 we held a group meeting of the four branches of the northern part of our district, which was highly successful. We had with us R. H. Huston, Bishop's Agent William Davis, and Myron Carr of the district presidency; Earl Deim, superintendent of the Sunday schools; and William Day, recreation leader. Despite the fact that the day was very cold, the services were well attended and a splendid spirit prevailed all through the day.

This coming Saturday and Sunday, December 12 and 13, our district ministerial conference will be held at Shabbona Branch. We are looking forward to splendid results from this meeting.

As I am the only missionary laboring in this field this year, I find that my time is all taken up, and as the call comes to me from many branches for labor I am reminded of the words of our Master, "Truly the harvest is great but the laborers are few." Nevertheless, I wish to express my appreciation for the cooperation that has been given me by the local brethren, and wish to send all my best wishes for a prosperous new year. G. T. RICHARDS.

Bazaar and Resale Successful

FANNING, KANSAS.—The work here is moving along about as usual. On November 20 the Department of Women held their annual bazaar and supper in the basement of the church here, and a neat sum was realized. The articles not sold at the bazaar were again submitted for sale.

Sister Hedrick's class of juniors gave an oyster supper on December 10 to raise money to buy the gold buttons they are entitled to; also for Christmas offering.

Several from here attended the district conference at Atchison December 12 and 13. A peaceful, profitable time was enjoyed. Brothers G. T. Griffiths and F. Henry Edwards were with us from headquarters, and the local and district ministry, which encouraged and strengthened all present. The ordination of four young men to different offices in the church was very impressive.

All felt that it was good to be present at the prayer meeting Sunday afternoon, the 13th. Some had driven by automobile for many miles to be there for the Sunday meetings.

It was voted to hold the next conference at Fanning at the time designated by the district officers. A rising vote of thanks by the visitors was tendered the Atchison Saints for their hospitality during the conference.

The usual preparations are being made for the Christmas entertainment and Christmas tree. All are expecting a treat of candy and nuts.

Spearfish, South Dakota

December 16.—Since our last news letter to the HERALD this branch has received a great shock which has left it paralyzed. This time our ranks have been invaded by death.

On November 7 our branch president, George W. Newton, was stricken by appendicitis. Suffering greatly, he was rushed to the hospital at Rapid City where he was operated on Sunday evening, the 8th. The operation revealed the fact that he had a ruptured appendix, which did not give very much hope to the anxious loved ones. However, he rallied from the operation fairly well, and for seven days appeared to be getting along as well as could be expected. Suddenly he began to sink, and in a few hours he passed away, November 15.

It is difficult to express the great personal loss we have sustained in the passing of this brother. Not only were he and the writer related as brothers-in-law, but he it was that twenty-six years ago taught me the gospel. It was through his teaching and influence that I became a member of the church, and for all these years he has been a constant companion, brother, and friend. We have worked together in business, and since the founding of the church at Spearfish have labored together for the cause of Christ.

He leaves a widow and two boys, aged nine and thirteen years. The branch has lost its leader and a feathful friend.

Sister Bertha Newton and the boys are contemplating moving to the land of Zion near Independence in a few days, and we commend them to the care of our heavenly Father.

The branch held a business meeting December 13, at which time Brother Cohrt was elected president of this branch. A. O. Plumb was appointed financial agent and Sister Fetch as secretary.

The taking of Brother George, and the moving away of Sister Bertha and the boys will leave the branch here sadly crippled, for in addition to Brother Newton being our president, deacon, choister, bishop's agent, and all-round man, his faithful wife has been organist, secretary, Sunday school treasurer, Sunday school teacher and a faithful church worker from the inception of the work here in 1915.

In spite of all these discouragements we intend to go forward in faith, believing our heavenly Father will give us strength to carry on his work. A. O. PLUMB.

An Aged Sister Enjoys "Herald"

I received the dear HERALD. Please thank the church for kindness to an old 82-year-old lady. But the one HERALD more than paid for the $2. I will send the money after Christmas. My loved ones will send my Christmas in cash to do with as I wish, and it is not my principle to rob the church of the living God.

Oh, how I have always prayed since I believed God placed his hand the second time to restore his church on earth, to be among his true people and listen to their preaching, but it was not God's will.

You can print this, dear brother, if it is worth anything to the church. MRS. MARTHA E. FELL.

ABSAROKEE, MONTANA, December 1.

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Denver, Colorado

Sister Emily B. Hamlin has been in a sanitarium for some time and at present writing is in very poor health.

Brother Arthur Elder, who has had several operations, is still very weak and not yet able to meet with the Saints.

The young daughter of Brother Spillman was seriously injured Sunday afternoon, November 29, by being struck by an automobile. She is improving.

Friday evening, November 20, there was a fathers' and sons' banquet at the church, and it was one of the most enjoyable events in a long time. The sisters served the eats, and they were fine.

Sunday, November 22, Elder R. E. Davis of the Western Colorado District paid us a visit and was the speaker both morning and evening. The morning subject was the four horses of the apocalypse, and he brought out some new ideas that were very interesting. In the evening his subject was stewardships, and of course that subject is always interesting.

Thanksgiving morning at half past nine the Saints met for prayer and thanksgiving service, and a splendid meeting was the result. It was really an old-time prayer meeting.

The Department of Women held their bazaar December 3, 4, 5, the net proceeds of $407.77 to be added to the building fund.

Monday evening, the 7th, was the regular semiannual business meeting of the branch. The same officers were reelected. The question of building an addition to the church was discussed, but no affirmative action taken.

Sunday morning, the 13th, Pastor E. J. Williams was the speaker. There were so many good points in his sermon that to get the best good of it we would have to give a synopsis of the whole, which I am not able to do, not having taken any notes.

When we came out at the close of the morning service, it was snowing. It kept getting worse, so there was no evening service. The storm continued till Monday afternoon, and there is about a foot of the beautiful on the ground at this writing. There should be no scarcity of irrigating water next year in eastern Colorado.

Artland, Saskatchewan

December 11.—A bazaar was held on the evening of November 27, which helped to swell the Christmas offering fund. Sixty-two dollars and ninety cents was the sum realized, which sent us over the top, with some money left for the necessary expenses connected with the Christmas program and tree. At this bazaar fancy and useful articles were sold, and lunch was served in cafeteria style. Some members of the Michigan Branch were present.

Sunday School Superintendent E. Leslie Mogg made a miniature ocean of wood, on which a toy ship is sailing. This represents the gospel boat and our missionary or Christmas offering. The ocean is covered with numbers, and as the year advances the ship is moved from number to number according to the amount of Christmas offering sent in. Anyone can see by glancing at the ocean where the ship has anchored, and can thus tell how much offering has been paid to date. The first Sunday after the bazaar, when Brother Mogg moved the ship, all felt like cheering when it was realized that the ship had come near the end of its journey and we had gone over the top. Two hundred dollars was the goal set for our offering.

Elder J. J. Cornish, by request of the Presidency, has gone to Washington and British Columbia to engage in missionary work for the winter.

Elder A. J. Cornish expects to go out in the district to help in Sunday school work after Christmas.

New radios have been installed in the homes of Brothers Howard Allison and William McMillan. There was great excitement among the Saints when they were told that these brothers had caught K L D S. The sermon they heard was by Apostle U. W. Greene, and benediction was by Elder C. B. Hartshorn. Now it is a great temptation to neglect Sunday evening services in the church, while the Saints gather at those radio homes to listen in; and there are strange words on their lips, such as "amplification," "static," and "wave lengths." The remedy is to have a radio installed in the church so the congregation for night services be not divided.

At this season of the year everyone is very busy with the usual preparations for the program and tree, but besides this, wedding bells are to ring joyously and long on December 28, as there is to be a wedding in the church. Sister Florence Bates of this branch, and Mr. Bier from near Saskatoon are the happy couple. Florence's brother, Elder Joseph Bates, is to be the officiating minister. All joys attend them.

San Antonio, Texas

December 12.—A banquet under the auspices of the Department of Women was given on Thanksgiving evening at the "Original Mexican Restaurant." Master and Mrs. T. J. Jett, jr., were guests of honor for the evening. After an excellent program a friendship quilt from the Department of Women was presented to the honored guests. The evening closed with singing, "Blest be the tie that binds," after which Brother Miller invited the crowd to the Woodman Hall to listen to another program. Our young people furnished several numbers on the program over there.

The first Thursday in December fourteen members of the Department of Women met at the home of Sister Jarvis to sew for one of the sisters who had undergone an operation and was unable to run her sewing machine. Each sister brought something to help out with the dinner, and Sister Jarvis had a nice chicken baked, with lots of dressing. Consequently they had a fine dinner. An enjoyable time was spent, and quite a number of garments were made. The evening of the same day the Religio gave a wiener roast at the Jackson farm, and those attending report a good time.

Elder and Mrs. R. E. Miller are the proud parents of a fine boy that came to their home December 6.

The young people of the Sunday school are preparing for their Christmas program. The juniors are to give a play under the direction of Sister Mary Barber.

Services on the first Sunday were well attended. The Spirit was felt to a marked degree at the sacramental service. The speaker of the evening was Brother Fred Smith, who had just returned from Cleveland, Ohio. He was blessed with good liberty in presenting the message, and the hearers were glad to listen. The Saints are glad to welcome Brother Smith into their midst again.

The Poor—God's Promises

INDEPENDENCE, MISSOURI, December 18.—As the festive season of Christmas draws nigh the little folks look forward with delight to the coming of Santa Claus, and nothing would seem to dampen their young spirits or be so disappointing to them as to inform them that Santa would not come. Could we older ones picture to ourselves the discouraged look upon the children's faces upon rising Christmas morn to find only empty stockings, their look and attitude would surely draw sympathy from any loving parent or guardian.

But do we know that this very same thing does really happen, and has more than once come under the writer's notice in homes where poverty reigns? My heart has ached to know that I was not in a position to better the distressed conditions. And one would not think to see at this festive season the hustle and bustle to and fro with arms laden with Christmas gifts and presents to friends and loved ones, that poverty does really exist. But it does.

And did it not exit in the time of our blessed Savior, God's greatest gift to mankind? Was he not humbled by having a manger for his cradle? Do we as parents instruct our children as to the real meaning of this wonderful season?

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We do not forget to tell them of Santa Claus. Then let us not forget to also tell them of the gift of our Lord and Savior. Nineteen hundred and twenty-five years ago the angelic heralders announced the glad tidings of great joy which brought you and me a fulfillment of God's holy prophets.

Now we notice by the newspapers that many people are really starving for want of food, while the profiteers roll in luxury and juggle in prices. When the kingdom of God is established upon earth, these conditions will be changed. The Lord will bless his people so they will have plenty. Listen to what he says: "Be ye glad, you children of Zion, and rejoice in the Lord your God."—Joel 2: 23. What a wonderful time we are looking forward to, when the obedient ones of the Lord shall be called blessed and shall receive his constant favor.

He also gives us to understand that the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock. "They shall not hurt or destroy in my holy kingdom, saith the Lord." (See Isaiah 65: 23.) The disposition which people now possess to hurt one another will be done away. There shall be no sick or sorrow, for the Lord says, "And the inhabitants shall not say, I am sick. The people that dwell therein shall be forgiven their iniquity."—Isaiah 33: 24. The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped (Isaiah 35: 5,6). And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away (Isaiah 35: 10).

Friends, as surely as there is a God in heaven we must know he will call a halt to the operations of the present existing evils at some time. Thus his permission of evil only demonstrates his wisdom. Thereby man learns the terrible effects of sin.

Finally, Christ's kingdom will fill the whole earth with a joyful, happy race of people. Those who persist in unrighteousness, selfishness, and sin shall be destroyed. God's holy prophet, Zechariah, describes the earnest class of seekers of the truth and says, "I will bring the third part through the fire and will refine them as silver is refined and will try them as gold is tried. They shall call upon my name, and I will hear them. I will say, It is my people; and they shall say, The Lord is my God."—Zechariah 13: 9.

C. W. TURNER.

Death Calls a Precious Friend

HILLSBORO, OHIO, December 12.—The death of another member of the Highland Branch, Sister Agnes Hetterbrand, occurred recently. She was a good mother, sister, wife, and Saint, and though she was denied church privileges her faith was strong until death. She was kind and patient and always had a smile. She was a sufferer from lung trouble for more than two years. Until the last few days of her life, she entertained hopes of regaining her health.

Sister Hetterbrand was never administered to because of the fact that neither her husband nor any of his people belong to the church, and as her mother-in-law was hard to reason with, they kept putting it off. She seemed to believe that an elder was coming anyway, and the day she died the Methodist preacher called. She had told them to darken her room and to let no one in to see her, but when the preacher came she said to let him in. When he walked into the room, she threw up her hand and said, "Oh, God, he's come at last." When the preacher asked if she wanted him to pray with her, she told him yes, that she was prepared to go. This was in the afternoon.

About three o'clock she called her husband and told him she wanted him to keep her babies together. She knew she was dying and told him that if he couldn't get a Latter Day Saint to preach her funeral sermon she preferred not to have anyone. The services were to be at the house, and she did not want him to spend much for putting her away. She said the children needed all he had. There are six children, ranging from eleven to three.

When the four children arrived from school they were called to the bedside of their mother one by one, and she talked to them, telling the older ones she wanted them to be good and join the church so they could meet their mother. One of the twins she left to his grandmother, because he had been named for his grandfather. His grandmother thought a great deal of him on account of his name. She did not want to leave her family, but passed away quite peacefully.

This sister was baptized at Otway, Ohio, by Elder Sam W. Henry, and was confirmed by Elders Sam W. Henry and O. B. Thomas, January 5, 1911. She would have been twenty-eight years old if she had lived until February 27, 1926, and was the daughter of John and Mary Colvin. Many laboring in the Southern Ohio District knew her. She would have been married twelve years if she had lived until January 1, 1926.

We were unable to get an elder to preach the funeral. We would like very much to get in touch with some of the elders so in case of a funeral we could be able to get them.

Route 9. MR. AND MRS. A. A. COLVIN.

Graceland Chats

The Christmastide

"Do your Christmas shopping early" was a phrase used at one of the prayer meetings at Graceland two weeks ago. The deep underlying meaning was made apparent and its appeal met with fervent response. Accordingly the spirit of Christmas has been more strongly in evidence this year, it is believed, than at any previous time. Surely this is as it should be. Every year ought to find us with an increasing appreciation of the significance of this season, and with a greater facility in expressing that appreciation to each other.

In Lamoni, the spirit of fellowship and good will is not limited, however, to the Christmastide. All the year round there are evidences of it, demonstrating to the seeing eye and the understanding heart that these people are alert to the needs of their fellows. And the generosity of their hearts is such that they share loyally their time, their sympathy, their homes, themselves, with those who, for a brief time, sojourn with them.

Accordingly, last Sunday all the girls from the dormitories were invited to dinner in the homes of the residents. In twos, threes, or even half dozens the girls were divided in congenial groups among the people. All had a happy time, both hostesses and guests alike; all were drawn nearer to each other, as faculty members and other hosts saw students under different conditions, in a totally new and delightful light; while the student body realized again that their instructors were indeed creatures of flesh and blood, with real, throbbing, sympathizing hearts, and minds devoted to their welfare. The experience rather reminded one of the coming of the Holy Grail to the Knights of the Round Table, when there fell on every man a light in which he looked nobler and fairer than ever before. Yet I wonder if the residents fully estimate all that it meant to the girls and into how many homes that kindliness will spread!

In the afternoon all the hostesses and guests met in the Brick Church for a reading of Dickens's "Christmas Carol."

Graceland is the home of many beautiful services, and one of the simplest and yet most impressive was held last Wednesday evening. It took the form of a Christmas vesper service, this being the last Wednesday evening that the students would meet before Christmas.

Just before 7.30 the college chapel was opened and the students took their places. But the familiar chapel did not wear its usual appearance. The room was in darkness, save for the light from three branching candelabra. One of these, wreathed in evergreens and glowing against the dark velvet curtains, stood on the platform, the other two were immedi-

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ately in front of the platform, amid a deep bank of pines among which the snow sparkled and shone. The beautiful dark blue curtains, released from their ties, hung in heavy, graceful folds. The whole scene was exquisite in the beauty and richness of its simplicity.

All felt the sacredness of the occasion, and as one by one the murmurs of appreciation died away, solemn and holy thoughts crept into the minds of the assembled people, until as Miss Rae Lysinger played Chopin's "Prelude" the congregation was deeply reverent.

Softly, in the distance, were heard the opening stanzas of the processional hymn, "While shepherds watched." Gradually, nearer the singers came, then slowly two by two, singing as they came, they walked down the aisle and took their places on the platform. Most of them were boys from Herald Hall, and looking into their earnest faces, listening to their strong, sweet voices and, remembering that we had met with them constantly in the weekly prayer meeting and knew the sincerity of their high ideals, was it any wonder that one caught his breath and that one's heart thrilled with gratitude to God for giving them to us, here on the hill, for just a little while? As an undercurrent to their voices, called forth by their devotion and reverence, ran an old familiar verse:

> "Just as I am, young, strong, and free,
> To be the best that I can be
> For Truth, and Righteousness and Thee,
> Lord of my life, I come."

The processional was followed by a violin solo, Handel's Largo, played by Miss Emma Snead. Under the magic of her music, the meanness, pettiness, and selfishness dropped away, and instead each felt eager for the nobler things of life, for the spirit of the Christ-Child held sway in every heart.

Throughout the whole service, permeating the solo of Miss Elsie Milligan, shining through the responses, deepening the meaning of the prayers, and enriching the address of Brother D. T. Williams, was the same spirit of deep and joyous devotion.

Gradually the singing of "Holy Night" died away in the distance as the choir left the chapel. Then, pledging their lives anew to a more worthy service, praying for an increased vigilance, and bearing the spirit of the Christ-Child vibrant in their hearts, quietly the students returned to their rooms.

Defending the Faith of Our Fathers

The past summer and fall I have labored quite extensively around Kennett, Missouri. This is where the bunch from Louisiana have located. They have surely proved their loyalty to the church and have been an available asset to the gospel work. We held one series of meetings in connection with Brother J. F. Cunningham last August at the edge of the bottom in Mr. Gabrel's yard. The interest was splendid. From here we moved over to Bark Camp Schoolhouse and commenced in the open air, with the ground all seated and lighted up. The people came for miles. Our crowds averaged all the way from 350 to 450 people every night. This Louisiana bunch came most every night with their singers. We continued here nearly three weeks.

Just as we were closing up, the Campbellites or "Church of Christ" challenged us for discussion. We accepted. The debate commenced November 11. The old schoolhouse was filled to overflowing from the start. My first opponent was Mr. Enix of Chicago. He lasted only three nights and was carried out mortally (?) wounded. Mr. Enix was anxious to continue the fight, but his brethren were not satisfied. They said they would no longer support him.

Under the circumstances I had to permit them to bring in another man to represent them. They told me he was a perfect gentleman. This man was A. D. Dies, of Senath, Arkansas, but he is everything but a gentleman. There were three nights yet to be devoted to the Campbell proposition. Mr. Dies thought he was going to stay off the origin of their church altogether, but I dug the little institution out, and we had a good look at it. He even objected to my reading from their own church paper, the *Gospel Advocate*, which declared that A. Campbell, Barton W. Stone, and Walter Scott started this reformation movement, and that they claimed to restore primitive Christianity. Mr. Dies became very aggressive and brought out Webster's dictionary and offered me five dollars to show that *restore* had anything to do with origin. When I took the floor I turned and read the definition of *restore*, and one statement said it meant *originality*. I then ran over to Dies and demanded the money. My opponent thrust the money way down in his jeans, while the house applauded vociferously. Mr. Dies absolutely failed to prove any marks of resemblance between the church he was a member of and the one represented in the New Testament.

Six nights were spent on the Reorganized Church. I might here state that one Mr. Black moderated for Mr Dies and Elder James A. Phillips moderated for me. One Mr. Jackson acted as chairman. The last night of the debate the chairman was removed because of his biased decisions in favor of Mr Dies. He ruled that Lebanon was no part of Palestine. Although I proved that it was, by reading Joshua 13: 1-6, I was not permitted to use this any more, although the Bible was the standard of evidence. So Mr. Jackson was fired, and we proceeded without a chairman, and their organized effort was disorganized.

I made the usual arguments in favor of the Reorganization—origin, organization, name, doctrine, and practice. Dies is not a debater, just a mud-slinger and buzzard food extractor. He never did edge in on my affirmative arguments and try to weaken my points. He had a few old histories written by a bunch of "nigger slave drivers" and expected to cram all that down our throats. But the cramming process did not work; it came back on him like a "boomerang." I impeached Rader's school history of the United States and proved that it was biased and unreliable. I proved from Bancroft, Josiah Quincy, and the court decisions that the Saints were a good, law-abiding people and that polygamy never was a part of the doctrine of this church from 1830 to the present time.

Our proposition came last this time. But it happened to work out all right. In Dies's last speech he wanted to read some poetry. It was new matter. I objected. He was going to read it anyway. It looked for a while as though we might have a rough house, but I finally consented. If they would let me read a poem, I would let his poetry come in. It was granted. After Dies had concluded, a dozen mildly clapped their hands. I then arose and read my poem, entitled, "The Nonprogressive Campbellite mule." I thought the house never would get through applauding.

Immediately at the close the outsiders and a few of the Saints came up and pinned thirty yards of blue ribbon on my coat and then requested that I climb upon the desk so the people could see. I responded, and the people cheered and applauded for about five minutes. I never heard any cheers for my opponent. Then as the cars drove out of the yard down the road, you could hear them: "Hurrah for Baker." Do not think I was lifted up in vanity and took all this honor to myself. I realize it was through the prayers of the Saints that the victory was given.

It was a hard, nasty old fight, and I consider I was entitled to a little encouragement. Our crowds averaged around four hundred almost every night. This is in the neighborhood where Brother G. H. Brush has lived for the past twenty years or more, and he as always defended the work and has many friends. We feel that much prejudice has been removed and some good accomplished.

Yours for truth,

CABOOL, MISSOURI, December 10. A. M. BAKER.

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Commends Work of Apostle Curtis

OWEN SOUND, ONTARIO, December 17.—Activities in our branch have taken on the appearance of "preparation" in order that the new year may find us ready for steady development along all lines.

We were loath to bid adieu to Apostle Curtis on Monday, December 7, after he had conducted a three-week series of services here. It is a number of years since Brother Curtis visited our branch, and he has again made many warm friends during his short stay. While no baptisms were added to his credit, yet several outsiders were made to see the gospel as never before, and we are expecting some will yet obey the call. The Saints were caused to realize their position and were able to view the great work which we are engaged in with a more clear and concise manner. Our prayer is that continued success may crown his efforts wherever he may go.

At our annual business session held December 6, the following officers were elected: Branch president, Elder Benson Belrose; Sunday school superintendent, R. J. Wilcox; superintendent of Religio, William Crawford; superintendent Department of Women, Sister J. Mortimer, jr.

We were favored with an excellent sermon last Sunday evening by Elder Percy E. Farrow, missionary to Southern Michigan and Northern Indiana District. He used for his subject, "Zion, the perfection of beauty." We were glad to be able to renew acquaintance with Brother Farrow. He is visiting friends and relatives in these parts over the Christmas season.

Happenings in Eastern Michigan

I have just returned from a trip to Shabbona, where the ministerial conference for the northern part of the district was held. The attendance was small, because of the bad weather, but the spirit manifested on the part of the men who attended was not to be discounted. Every man returned to his home branch with a greater determination than ever before to serve and do for the church. It was a success in every way. The priesthood are looking forward to the ministerial conference to be held at Port Huron, January 9, 10, for the south end of the district.

From Shabbona we were driven by Elder John Ledsworth to Harbor Beach. Elder Ledsworth is one of the men of the district who has the interest of the work at heart and is always looking for some place to serve. He is never found wanting when his car is needed for a long trip to call on some isolated family, or to preach. A fine crowd greeted us, made up of both members and nonmembers.

Announcement of the meeting for Monday evening was made, which was to be a business meeting, looking forward to the reorganization of a branch. Some thirty-five years ago a branch was organized six or seven miles south of Harbor Beach and for years was known as the Saint Thomas Branch. No meetings have been held for the last two years, and with several families living at Port Hope, a short distance north, the prospects for a flourishing branch are in sight.

Port Huron has been very busy in arranging for the work of the winter season. The annual bazaar held by the Department of Women was a huge success. When all returns were in, the handsome sum of $266.42 was made. The use of the building, and several other things, were donated by the local business men and firms, which all went to swell the large total. Several things have been sold since, which will add a considerable amount.

The Mortonville group held their bazaar and supper earlier in the month and made over eighty dollars, which was put into their building fund. With the coming of spring we hope to find this "crew" hard at work at their building, which will be rushed to completion as soon as the weather will permit.

We are finding the calls for sickness very numerous. Typhoid fever has been raging in a community north of the city, in which several of our families live. Thus far only one family has been affected by it, and they have lost one of their children, a girl eighteen years old. The mother and younger daughter are in the hospital now. Others have been ailing with diseases which have called for medical attention, and most are on the road to recovery. Yet with it all, the Lord has been good and blessed his people through administration.

The outlook for 1926 is a very bright one, as well as a very busy one. The many calls of the district for special meetings will have to be met, and in this we will have to draft some of the local men. Yet with it all we find a great desire on the part of the men to do something worth while. The Eastern Michigan District extends to the church the season's greetings and well wishes for a successful and happy new year. MATTHEW W. LISTON.

With the Sunday School Superintendent

December 9.—From my diary I excerpt the following items and observations; if these may be of value by way of suggestion or interest, I am pleased to make the contribution.

Sunday, November 15, found me with the good Saints of Council Bluffs, Iowa. At the request of Brother R. A. Epperson, I was the guest of the three Sunday schools of the city for two days. We began the day with the Belmont Mission School, where we talked for a few minutes at the opening of the session. The attendance of some eighty-five, mostly children, is composed largely of the youth of the neighborhood whose families do not belong to the church. The school is ably presided over by Sister Weir Pennell, assisted by a willing corps of teachers, many of whom come from other parts of the city to help carry on the good work. As the classes were taking their places for study, we were driven to the Central Church, where we were privileged to see a splendidly organized school of some two hundred and fifty pupils closing an interesting study hour. Although cramped for room, Superintendent Epperson and his assistants have succeeded in developing a type of loyalty to the class work which seems almost phenomenal. Their records show a very high percentage of attendance, with many officers, teachers, and pupils having a perfect record for the year. We found the heartiest cooperation and good will between department officers and the priesthood of the branch. Especially do Brother George Beatty, president of the branch, and Brothers Frank Fulberg and O. A. Currie, pastors of the two missions, seem to value highly the work being done by the three Sunday schools in the city.

After visiting the departments, we talked to the whole school in the closing exercises. It was a pleasure to respond to the kindly words of welcome accorded a representative of the general department, and to try to bring them a greeting from the other eight hundred schools scattered over the world.

We are impressed with the possibility of a most important work being accomplished in the church in the immediate future if we may really sense keenly the opportunity which is ours to instruct and inspire the oncoming generation. It will require clear vision, earnest consecration, and an intelligent effort on the part of teachers and leaders of to-day if our task be accomplished. We must understand our job, teach in the Spirit of the Master, and set an example before the youth which is wholly worthy of emulation.

At eleven o'clock I spoke at the Riverside Mission on the nature of our Sunday school effort. We were not able to see this mission school in action, but we learn good things of Brother Philip Tice and his assistants in a school made up largely of children gathered in from the neighborhood. This seems a most profitable means of missionary effort. The children are taught the gospel under very favorable surroundings, and they with their parents are brought closely in touch with the church and its work.

At half past two I was privileged to address a gathering of fifty-four officers and teachers from the three schools. We

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trust we were able to supplement the splendid vision and inspiration already enjoyed in good measure by this band of willing workers. We feel sure the Master's benediction rests upon their earnest effort. I spoke at Central Church in the evening and again on Monday night.

The following three days were happily spent in attendance at the Missouri State Sunday School Convention at Kansas City. We may name only a few of the many attractive features. Doctor Walter Athearn, dean of the School of Religious Education, Boston University, gave two wonderfully instructive and inspirational addresses. It was gratifying to find this eminent student of religious education expounding faith in a personal God, the divinity of Christ, and in immortality. He urged that the solution of many present-day problems of crime and vice must come through the influence of a rational idealism of Christian virtue made effective by a love of God, reverence for things sacred, and loyalty to the standard set up by the Christ. He placed the recognition of our stewardship under God as the great Partner, Creator, and Friend of us all, as of paramount importance in solving the world's social-economic problems. He affirmed that social solidarity cannot be based on individualism; the five fingers of the hand are each comparatively weak when working alone, but an implement of mighty power when coordinated, or doubled into the fist. Social achievement must come through common ideals, common skills, common attributes, and a common faith.

Among other interesting speakers, Doctor John L. Alexander appealed to us in the interests of the youth of to-day. He urged the need of a wholesome, happy, well-balanced life for American youth. He advocated the fourfold life for every child—physical, social, mental, and religious. He declared we keep our boys and girls from being their best by parental dominance. It is parental duty to instruct, to guide, to inspire, in a sense to control, but largely through the influence of our example and their faith in the validity of our advice. We do a child an irreparable harm when we continue to control by outside restraint. If he is to grow in the sense of personal integrity and responsibility, we must allow for the gradual development of self-restraint, born of loyalty to an ideal which we have helped to establish. In attempting the solution of any of the disciplinary problems of youth, the parent or teacher must seriously ask himself, "If I were the boy, how would I like the matter to be handled?"

The convention was attended by a few of our church people. We regret that many more could not have improved the opportunity to gain suggestion, information, and some additional inspiration for our own tasks. On Wednesday evening we chose to meet with the Saints of the Central Church in prayer service. They have a happy custom of serving a church supper on this evening at six o'clock, a most enjoyable social gathering, incidentally netting money for payment on the new church property. The prayer meeting following was spiritual, earnest, heartening. The room was filled, and the good Spirit of the Master bore witness of its presence.

The week-end was spent with the Sunday school workers of Zion, beginning with a happy reception on Friday evening with addresses, music by the Walnut Park Orchestra, and refreshments served by the Stone Church group. Saturday was occupied in prayer service, conferences, demonstrations, special music, and address. Sunday we were able to look in on the Second Church school, who have a unique provision for the junior department in a hall adjoining the church, with booths arranged on either side of the central assembly space. The booths give a sense of seclusion splendidly adapted for intensive class work. We were also driven to the Campus, where were assembled some one hundred and fifty juniors from the Stone Church school. Here the well-equipped classrooms of the Institute serve well the needs of larger groups. Their assembly in the chapel on the third floor is certainly an inspiration, where they have their general exercises and conduct a regular junior church at the eleven o'clock hour.

On Sunday afternoon was held a very interesting general session of music and demonstration, followed by sectional conferences, some of which held up to the time of the Religio meeting. Sunday is a busy day at the Stone Church, but one is impressed with the dignity and order of the arrangements, the harmony and spirit of cooperation that is manifested. We are convinced that the largest unit of our church in the central gathering place is setting a beautiful example in many ways for other congregations. However, each branch has its peculiar problems, and each one is doubtless doing some things perhaps better than they are done elsewhere. The sermons of the day by Brother Elbert Smith and Brother Cyril Wight have been commended by others. It is needless to say they made a fitting contribution to the work of the convention.

Fairview, Montana

December 15.—The Fairview Branch continues persistent if not always noticeably efficient. The enrollment is small, but attendance is proportionately good. The Sunday school seems thrifty and growing and is at present preparing a Christmas program.

Brother Joshua Phay and wife, of Williston, North Dakota, visited here one Sunday. Brother Phay was the speaker for the morning service. Brother Stanley J. Fout, of the Andes Branch, and family were also Sunday visitors.

Sister J. A. Reynolds is greatly missed here. She has gone to Flint, Michigan, to visit her father and relatives there. Sister Cora Hillman has just returned from a three months' visit at the home of her parents in South Dakota.

The local priesthood is quite busy occupying in surrounding territory. Branch President W. R. Hillman visits and preaches at Huffmanville. Brother Vernon Ditton, deacon, conducts Sunday prayer meetings at Sidney, and the priest visits over the district in the interest of district work.

President F. M. Smith's letters in the HERALD are very good and are doing a great work here. The book on stewardships is responsible for an awakening along that line also.

Santa Ana, California

Brother P. R. Burton recently completed a three-and-one-half week series of meetings in Santa Ana, preaching twenty-three sermons. The average attendance, after the first four nights, was fifty-seven. During the meetings nine were baptized, six of them from one fine family of Indian and Spanish descent, making thirteen baptized in the Santa Ana Branch this year. Other results of his sermons were an increase in tithing and collections, and renewed interest in the gospel and the church; the attendance at the sacramental service following Brother Burton's departure for San Bernardino was the largest, but one, since we came here two years ago.

Sister Margaret Thurston underwent an operation recently for appendicitis, and is now recovering after a sickness lasting seven months.

The pastor has taken over the branch records for the purpose of hunting scattered, lost, and indifferent Saints, and has been busy tracing some, transferring some, and visiting others, making their first pastoral visit in years. Several have been induced to subscribe for the HERALD, which will be a definite influence towards building their spirituality, interest, and knowledge of the gospel. We would that every member of the church received and read the HERALD, for its interesting sermons, editorials, and news letters.

On December 8 Sister Sarah A. Matthews passed on to her reward, having passed the age of seventy-three. She came to California when a baby of four years, and has lived in Santa Ana for forty years. She joined the church at the age of thirteen, and for sixty years has been faithful to her covenant with the Master. On Friday, the 11th, her funeral was held and attended by many friends and relatives, including Brother George Wixom and family from San Bernardino.

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Brother Ephraim Prothero, of Placentia, is the only one remaining of a family of eleven brothers and sisters. The funeral sermon was preached by Brother L. S. Rhodes, and prayer at the cemetery by Brother P. R. Burton.

In our judgment 1925 surpassed 1924 in progress for the church, both locally and generally. May 1926 surpass all preceding years in progress towards our Zionic and missionary goals. May God bless our prophet and other leading men of the church in their great work and responsibility.

Independence

Handel's "Messiah" to Be Broadcast Next Sunday

The oratorio, "The Messiah," will be given for the eighth time by singers of Independence next Sunday evening in the Stone Church. The Messiah Choir consists of about one hundred and fifty singers coming from all the various branches in Independence and a few from Kansas City Stake. Brother Paul N. Craig is the conductor; Brothers Robert and George Miller are the organist and pianist. The soloists this year will be: Mrs. I. A. Smith, soprano; Mrs. Frances White Norris, contralto; Mr. George Anway, tenor; and Mr. Albert Brackenbury, bass. By special arrangement with Station W O S at Jefferson City, with whom K L D S divides time, the program will be broadcast, beginning at eight o'clock Sunday evening, December 27.

Stone Church

The group prayer meetings Wednesday evening were somewhat disorganized because of the advent of Santa Claus in Independence. He came from Kansas City. Santa had a very unusual experience. He and his team of six reindeer made the ten-mile journey on a flat-bottom street car which way gayly decorated and illuminated by many colored electric lights. A brass band heralded Santa's advent. Skeptical children had their faith in Santa again restored. They saw him, and there were the real live reindeer before them.

There are always quite a number who enjoy going to the eight o'clock prayer service on Sunday morning. Once a month the young people and the older adults combine their meetings. At the service Sunday morning it was easy to discern a fine spirit of cooperation and consecration. The need of the age in government, in business, and in religion is teamwork.

The Sabbath school attendance was ten short of 1,100.

The morning preaching service was preceded by the rendition of the anthem, "O holy night," by the choir, Miss Lilly Belle Allen singing the solo part. President Elbert A. Smith concluded his series of sermons on "The things we verily believe to be true," by speaking on the subject of "Christ, the Savior of the world and the head of the church." The subject was very appropriate for the Christmas spirit and was a splendid finale for the series. He said:

Christ saves the sinners, Christ leads the church. He uses human instruments to accomplish his work. Twenty-five years ago while delivering tracts from house to house the speaker said a woman asked him how he could reject Jesus Christ as the head of the church and put in Joseph Smith. Christ is the head of the church. He has men on the earth to represent him. Angels and archangels also do his work. We see all around us evidence of the fall of man. It was an actual event. God could have sent printed matter to the earth. He could have sent messengers from on high, but man required the personal touch of divinity, so Christ came, representing God, law, the gospel. The law became flesh and blood. Christ will eventually draw all men unto him.

Sunday evening, preceding the sermon by President F. M. McDowell, a program consisting of a duet by Mrs. S. A. Burgess and Mrs. Harold Burgess; two organ solos by Sister Pauline Becker Etzenhouser; a reading, "The Christmas spirit," by Mrs. I. A. Smith, accompanied by Miss Lillian Green with the violin and Mrs. Etzenhouser at the organ; and vocal solos by Mrs. I. A. Smith and George Anway accompanied by the organ, violin, and piano, were given. President McDowell finished his series of Sunday evening sermons with the subject, "Christ, his message."

Thursday evening the Sunday school will give its annual Christmas entertainment.

Brother Hopkins will be the speaker at Englewood next Sunday evening.

Second Church

The Christmas carnival developed by the young people of the Religio and enjoyed by all Religians and a number of visitors Friday night, December 18, in the basement of the church, took in more than forty dollars. The program of music which followed the carnival was given in the auditorium of the church and was deserving of the praise it received. Selections of beauty and refinement were rendered by young men and women, boys and girls, some of whom were visitors from other parts of Independence.

Sunday was a successful day at the church, from the early meeting of the young people forward. During the Sunday school session the primary department used the time for an entertaining program and the distribution of gifts and a treat for each.

The morning sermon was delivered by Elder W. D. Tordoff and met with a ready response of approval. Sunday evening Elder J. E. Vanderwood was the speaker, who is no stranger to attendants at Second Church, and is always welcomed.

The regular Christmas program has been preparing for several weeks, and will be rendered under the direction of Sister Alice McBride and assistants on Christmas Eve. Much work has been put on this entertainment.

Walnut Park

At the business meeting Wednesday evening these officers were sustained: Roy Barnhardt, Sunday school superintendent; Mrs. F. R. Schafer, superintendent of Department of Women; Orlando Nace, head of Department of Music. At Marion Schafer's request, he was released as Religio superintendent and Kenneth Morford was elected. Two were, by vote, referred to the stake conference for ordination: W. T. Gard to the office of elder, and Glaud A. Smith to the office of high priest.

Sunday sermons were by B. J. Scott at eleven and President E. A. Smith in the evening. Both speakers conveyed the spirit of Christmas to their audiences, and with other efforts that have been made during the past weeks at Sunday school, Religio, and junior meetings, in the way of readings, stories, and talks, it is hoped the minds of Walnut Park Saints are prepared to really absorb the lesson of the Christmas program to be given at the church on the evening of the 24th at half past seven: "White gifts for the King."

Liberty Street

The business meeting for the election of officers was held the evening of December 15. President Elbert A. Smith and Elders C. Ed. Miller and R. V. Hopkins were present. Brother Elbert had charge of the meeting at first, and Elder Leonard White was chosen as pastor; L. W. Ballinger, custodian; Mrs. Fred Koehler, chorister. Brother Miller had charge of the election of departmental officers. John Zion was chosen superintendent of the Sunday school, to be assisted by George Gould; Sister Carrie Ballinger, head of the Department of Women; Roy Settles, Religio president, with Everett Bowen as vice president.

Sister Ballinger gave a very fine report of the work of the Department of Women during the year. The following sums of money have been paid into the general treasury of the church: $156.81 from the separate groups, and the following from the district as a whole: $69.52 from bake sales, etc.; $55 to the endowment fund; $75.30 to the local expense budget. The Temple Builders have taken in $173, of which $105.57 was applied to local expense, paid into the general treasury. The rest has been used for miscellaneous purposes. The Orioles for the year have raised $58.20, and of this

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amount two thirds was turned into the general treasury. An excellent report was also given concerning the work of the cradle roll supervisor, Mrs. Virginia Cadwell.

Sunday morning the wee ones' Christmas program was given during the Sunday school hour, directed by Sister Victoria Blackburn, assisted by Sister Rhoda Bowen; also the junior choir under the direction of Sister Mabel Sellars contributed to the program. The program was very fine and deserves commendation.

At eleven o'clock Patriarch F. A. Smith preached on "The Christ," using for his lesson Luke 1: 1-11. He explained the origin of giving and used the event of the three wise men bringing gifts to Jesus as the first example. He said the greatest of all gifts is charity. His sermon in the evening was on the signs of the second coming of Christ. Both sermons were exceptionally good.

East Independence

December 13 Brother J. M. Baker was the speaker both morning and evening. His subject was the home and our work there.

December 20 Brother U. W. Greene spoke both morning and evening. In his pleasing manner he described scenes in the Holy Land and in the evening gave an illustrated lecture. This was very much enjoyed, especially by the children.

The Christmas spirit is in the air, so the services of the day were very fitting.

Group Forty-One

The Bethel Star Sunday School held its Christmas program Sunday evening, December 20. Our building was filled, seventy being present. A very enjoyable time was had by all.

A treat of candy and nuts was given the school.

This is a new Sunday school in Zion, and we invite any members of the other schools to visit us. We also have preaching at eleven o'clock. Good speakers are provided.

Zion's Glory Has Begun to Shine

BY W. H. D.

The church of God was suffering;
Storm clouds were hovering low.
The hearts of the Saints were bleeding;
They feared an impending woe.

Zion groaned in dire distress;
Her wails were everywhere rife.
Torn and bleeding, her beauty marred
By turmoil, discord, and strife.

The church of God destroyed—no, no,
Its severance could not come;
The Hand which led it in the past
Is leading it on and on.

The church of God on earth to-day
Triumphantly stood the storm;
And loyal Saints unite to pray
That wanderers may come home.

Speak gently, then, to erring ones,
Who are blinded by the beam—
When their sight again is restored
Zion's rays to them will gleam.

The first three quorums stand to-day
Most complete in harmony;
Held in confidence by all Saints,
Which Zion is pleased to see.

Zion, stewardships—long a theme—
Has been made more than a song,
For Saints in a solid body
Unite to push it along.

MISCELLANEOUS

Conference Notices

Little Sioux, at Missouri Valley, Iowa, January 8, 9, and 10. Apostle J. F. Garver will be in attendance. Branch presidents should make quarterly summarized reports and send them in early. Business session Saturday at 10 a. m. Printed programs will be furnished to all branches. A kind invitation is extended to the Saints of the district to be present and help make the conference a success. Joseph W. Lane, district president, Logan, Iowa.

Our Departed Ones

FAIRBAIN.—Mrs. Emma L. Fairbain was born October 6, 1846. Baptized June 23, 1874. Died November 13, 1925, at Independence, Missouri, leaving eight children. She was a firm believer in the restored gospel. Funeral services from the church in Eldorado Springs in charge of R. T. Walters.

POTTS.—George Potts was born at Barton, Staffordshire, England, April 14, 1864. Baptized January 1, 1882. Ordained a deaocn February 25, 1882, and came to this country in 1889. He was engaged in the building and contracting business in New York City for thirty-five years. Died December 2, 1925, leaving his widow, and seven children by his former wife, Eliza Potts. The funeral was from the church in Brooklyn, in charge of Paul M. Hanson. Interment in Evergreen Cemetery, Brooklyn.

CLARK.—Mary Allace Dodd was born in Cheshire, England, July 7, 1886. Baptized in March, 1906, at Toronto, Ontario. Married Samuel G. Clark November 27, 1918. Died December 12, 1925, at Toronto. Leaves many friends, and a vacant place in the church that will be hard to fill. Funeral service in charge of A. F. McLean. Sermon by J. F. Curtis.

NEWTON.—George W. Newton was born January 22, 1869, in Newton, Iowa, one of a family of nine children. His early life was spent in Iowa, but in 1894 moved to Independence, Missouri. Baptized in 1895. Went to the Black Hills in 1896, and ten years later moved to Spearfish, South Dakota. Married Bertha Matters July 28, 1909, to which union two sons were born. Died November 15 in the hospital at Rapid City, South Dakota, leaving his wife, two sons, two brothers, two sisters. Funeral services November 18, from the church.

HAWKINS.—Leland Carter Hawkins, son of C. E. Hawkins, of San Jose, California, was born near Antioch, California, June 27 1875. Baptized and confirmed by Thomas Daley at Mulberry, California, in early life. Died at Hollister, California, November 17, 1925. Leaves his wife and four small children, besides his parents, brothers and sisters, and other relatives. Eugene Holt officiated at the funeral services. Interment was in the Oddfellows Cemetery.

CHASE.—Ephraim S. Chase was born in East Machias, Maine, July 1, 1857. Baptized and confirmed October 9, 1898, by Francis M. Sheehy. Died November 29, 1925, after an illness that had lasted over one year, suffering severely at times. Leaves his wife besides near relatives and friends. C. W. Hawkins officiated at the funeral, which was held at the Saints' church in San Jose. Interment was at Irvington.

BRONSON.—Mrs. Cora Ida Bronson was born April 29, 1862, the daughter of Elder and Mrs. Eli Wildermuth. Became a member of the church in early childhood and continued unwaveringly faithful. Her father was for fifty-five years an active missionary, and was a superannuated minister several years, so she knew the hardships and sacrifices of one under such conditions. The splendid spirit of sacrifice and consecration she exhibited became a potent factor in her home, and two of her sons became missionaries for the church. Died of paralysis November 26, 1925, in her home at Gibbs, Idaho, after an illness of one week. Leaves her companion; five children, all of whom were with her at her death; one sister, two half brothers, four half sisters, thirteen grandchildren. Funeral services in the Mooney funeral parlors, Cœur d'Alene, Idaho, with C. F. Ellis in charge. Interment in the Cœur d'Alene Cemetery.

MEHOJAH.—Edwin Mehojah, a Kaw Indian, was born in Council Grove, Kansas, in 1871. Baptized in November, 1922, by Hubert Case and has lived a consistent Christian life. Died at Washunga, Oklahoma, December 7, 1925. Leaves his wife, three children, four grandchildren, and one brother. Funeral services at the family home with sermon by Jonathan Koshiway, assisted by W. A. Slover. Interment in Washunga Cemetery, near Kaw City, Oklahoma.

SMITH.—Samuel Francis Nelsen Smith was born August 14, 1850, in Brooklyn, New York. Came with his parents to Gallands Grove, Iowa, in early childhood. Married Miss Eliza Ellen Greenwood in 1896. Baptized at the age of nine. Ordained to the office of teacher. He was stricken with affliction six months ago, yet bore his trial with Christian fortitude and patience and calmly awaited death, which came the morning of December 7, 1925. Leaves his wife, three children, and an adopted daughter. Funeral services at Gallands Grove church the following day, when a large number of relatives and friends gathered, attesting the high esteem in which he was held. Services in charge of W. A. Smith, with sermon by F. T. Mussell.

JOHNSON.—Virgil Franklin Johnson was born July 1, 1905, at Victoria, Illinois. Baptized at eight years by L. O. Wildermuth, and in a recent letter to his mother said: "When I am through school I hope I will be willing to sacrifice and go on the stewardship plan and give my services to the church as others here are doing." He always spoke in highest terms of his teachers at Graceland, where he was attending school. He died December 9, 1925, at Des Moines, Iowa, of blood poisoning caused by an abscess in his nose. He leaves his mother, Mrs. J. O. Dutton, step-

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father, a cousin who was brought up in the family as his sister, two stepsisters, and one stepbrother, besides many relatives and schoolmates. The parents are grateful to all who helped take care of him in his illness. Funeral from the Baptist church at Galva, with sermon by W. A. McDowell. Interment in Galva Cemetery.

POWLES.—Mary Frances Osborn Powles was born July 24, 1871. Baptized about thirty-five years ago and remained true to the gospel. Married William Henry Powles October 17, 1886. Died December 1, 1925, at Glenwood, Iowa, leaving her husband; six children, all grown to maturity; eight grandchildren, an aged mother, one brother, and one sister. Her father, one brother, and three sisters preceded her many years ago. Funeral services at Glenwood December 3, with sermon by B. S. Lambkin, assisted by H. N. Pierce. Interment at Thurman, Iowa.

LAWSON.—Louis Christopher Lawson was born in Copenhagen, Denmark, June 16, 1835. Married Isador Alston January 8, 1865, at Rock Creek, Illinois. Baptized at Nauvoo, Illinois, in 1861, and he remained faithful to the end. Died at his home in Clarinda, Iowa, November 3, 1925. Leaves his wife, nine children, twenty-seven grandchildren, eighteen great-grandchildren, one brother, and one sister in Denmark. Two children preceded him. Funeral services at Clarinda November 5, in charge of R. E. Pratt, of Shenandoah, Iowa, with singing by young people from the United Brethren Church of Clarinda. Interment in Charleston, Iowa, Cemetery, in which city most of his married life was spent.

DAVISON.—Arleen Rachel Davison, twin sister to Arlyn Clay Davison and daughter of Mr. and Mrs. Clay Davison, of Champion, Nebraska, was born April 16, 1925. She enjoyed perfect health until her illness which lasted one week, passing away December 3, 1925. She and her brother were blessed when seventeen days old. Leaves her parents and her brother. Funeral service at the Crete Schoolhouse, with sermon by Ward A. Hougas, of Venango, Nebraska. Interment at Lakeview Cemetery, Champion, Nebraska.

KING.—Julia Carpenter was born May 10, 1843, at Leon, Catuagin County, New York. Married Darius King October 4, 1860, to which union five children were born, three, with her aged husband, having preceded her. Moved with her family to Palo Alto County in 1871, where she has since resided, living the last twenty-four years at Mallard, Iowa. Baptized October 16, 1892. Died December 3, 1925, leaving two children, seven grandchildren, and three great-grandchildren. Funeral services in charge of B. T. Fish, with sermon by Robert Fish.

SANDER.—Peter August Sander was born in Sweden about sixty-seven years ago. Baptized several years ago. Died as the result of an accident November 14. Interment in Valhalla Cemetery November 17. He was a man remarkable for his quiet and unobtrusive life, in which he exhibited fidelity to his task, humble as it was. He left his meager belongings to some friends who had been kind to him in the hour of need, as well as to the church in which his soul had found a home and spiritual comfort during his declining years.

COCHRAN.—Hugh M. Cochran passed away at his home in Kansas City, Missouri, December 1, 1925, at the age of 71 years and 18 days. In 1880 he married Lizzie F. Demaree, to which union four children were born, three of whom, and his companion preceded him. One son, Clyde Cochran, and two brothers, remain. Married Edith M. Fifer June 9, 1907, who survives him. The body was taken to Saint Joseph for the funeral and burial. Sermon by J. M. Terry.

HAMPSON.—Jonas Montague Hampson was born in Manchester, England, but was brought to this country when an infant. He lived for some time in Kentucky, but afterwards moved to Saint Louis where he lived the rest of his life. Baptized fourteen years ago and was ordained an elder shortly afterwards, serving as assistant to several of the pastors in Saint Louis. He was acting in this capacity when death claimed him the morning of December 1. He leaves two daughters, two sisters, and a brother. He was a man of unusual ability whose ministry has been a great blessing to all. A large funeral was held in the church. Interment in Bellefontaine Cemetery.

GIBBS.—Mark Gibbs was born October 29, 1836. Baptized August 27, 1921, by J. E. Meredith. Died August 23, 1925. Funeral service at Priestley Road Chapel, Sparkbrook, in charge of J. E. Meredith. Interment in Stratford-on-Avon Cemetery.

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THE SAINTS' HERALD

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Peanut Brittle, lb.	20¢
Fudge, lb.	20¢
Assorted Waffles, lb.	20¢
Cocoanut Peanut Flakes, lb.	25¢
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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2.00 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

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EDITORIAL

Personal and Practical Gospel Editorials

III. YOUR HANDS.—Part 1

It might seem at first thought that we have come to the least interesting of our themes. There is a certain fascination about the use of the tongue in human speech. We see a group of men across the street talking earnestly about something, and we are almost irresistibly drawn to cross over and learn what they are talking about. Books enable us to listen to the conversations of years gone by. Our shelves are crowded with books that bring to us the conversation of the ages. And in them we find a great deal that is exceedingly interesting.

Socrates made human speech seem profound; John the Beloved made it a benediction; Paul and Savonarola made it seem divine; Danton made it a flaming torch with which he led the mob from one excess to another. Mark Twain set human speech to laughter. Jesus made words live: "My words they are life, and they are light." And Lucifer with speech made one third of the angels rebellious against God and dissatisfied with heaven.

With the heart there is even more romance and glamor than there is about the use of the tongue—in fact, the human history seems to be largely an affair of the heart. Our libraries are filled with books, mostly fiction, and through almost every one of them the compelling theme which never tires humanity is the theme of love.

So when we come to the hands, it might seem that we have passed from that which is very interesting, indeed, to that which is a dry subject. Just your hands, my brother, with which you stoke the furnace, dig in the dirt of the garden, or repair your exceedingly dirty and greasy automobile. Just your hands, my sister, with which you scrub the floor; with which you beat up "angels' food"; with which you spank the baby; the hand that rules the cradle and sometimes rocks the world. And yet is it such a dry theme after all?

The little hands of the newest baby wave about aimlessly in the air. There is only one thing that they can lay hold of, and that is love; but they grasp that firmly, and they speak to us about the mysterious land of origin from which they came. The withered hands of the aged, how they speak to us about the long years of toil that are behind them! And they have only strength enough left to reach up and pull aside the curtains that hide the future.

And when we come to the hands of the toilers, they speak to us of the labor they have done. Such hands built the pyramids. Such hands built old Jerusalem. Such hands will build the new Jerusalem to await that which is to come down from above. Such hands cleared away the forests of the eastern side of the American Continent and made room for the New Republic to plant her feet; they broke up and planted the great plains of the Middle West; and they poured water on the arid deserts of the Far West and caused them to blossom like the rose. So, after all, it may be an exceedingly important subject that we have come upon.

Such hands built airplanes that give us the mastery of the air; such hands fashioned radio equipment, and developed all of the wonderful electrical machinery and apparatus that has been evolved since the day when Franklin, with his hands, reached up into the sky and pulled down the lightning and handed it to us for our use.

Such hands not only speak to us of the past, they hold entire promise of the future. Not only are they concerned in the development of this nation; but also the development of Zion in any sort of materialistic way, and the spiritual is usually expressed through the material.

Some people tell us that "stewardships" have nothing to do with anything excepting spiritual matters. They might as well tell us that the spiritual man has nothing to do with the body. Spirit flows through the body, uses the body, and expresses itself through the body; so stewardships will find expression through material Zion in farms, in factories, stores, and homes, where the affairs of life are carried on as God wants them to be, not one day in the week, but seven days in the week.

As a matter of fact, practically all of the designs of the human mind are executed through human hands. Speech may be the soul vocalized; but the human hands are the soul in service. The farmer

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with his hands guides the plow; the sculptor shapes the marble. The designs of the human soul follow out through and are executed by the hands of man. They are properly the symbol and the implement of his dominion and his execution.

That may be true also of God. We have language in Habakkuk which I admit is poetical, and yet significant, as all good poetry is:

> God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.

Here we have the figurative picture that the hiding of God's power is in the palms of his hands; and certainly that symbol is carried out in human experience. I do not wonder that in the gospel the laying on of hands is the symbol of power and authority.

So when we come to consider the use of these hands of ours and of our friends all banded together in a brotherhood called the church of Jesus Christ, we have come to a very interesting and very vital theme.

What use are you going to make of your hands? Are you going to use them constructively or destructively? Some years ago one of our American radicals, in making a speech in one of our eastern cities, said: "Here are our hands; they are strong hands; with them we propose to tear down your Government and take over your property and your wives." We as Latter Day Saints believe that the Divine entered into the establishment of this Government and this Constitution. How do you purpose to use your hands in relation to government and church and society in general? Will you use them to pull down or build up?

Jesus said, "Seek ye first to *build* up the kingdom and establish his righteousness." If we do not like some things we see in the Government, let us by orderly processes, availing ourselves of the ballot and legitimate legislative powers, seek to bring about a reform. We ought to be found like Aaron and Hur of old, upholding the Constitution and the Government, even as they upheld Moses in the time of struggle.

There is a growing menace among us, the increasing disrespect for all authority, contempt for the expression of any authority. Blind Samson, when he could not do anything else, with his hands pulled down the pillars of the temple and destroyed everything, including himself. But it takes vision and courage and labor to build up.

> It is one thing to remember, and a better thing to do,
> To work with the construction gang, and not the wrecking crew.

I believe that the hands of Latter Day Saints should be found building up. "Seek ye first of all to build up." They should be used constructively.

What will be the relationship of your hands, in a general way, to the work of the world? There is a tremendous amount of work that goes on in the world from day to day, each day, beginning with the rising sun. When from the Atlantic the sun comes up over the waves, the hum of industry that has never entirely died out during the night rises to a crescendo, and this wave of activity passes on over the continent, through the textile mills of the East, the anthracite fields of Pennsylvania, over the great agricultural regions of the Middle West, the cotton fields of the South, the wheat fields of Canada and the North, and so on to the great Pacific slope, until the sun goes over seas to rouse and awaken the yellow men of China and the brown men of Japan and set them to work. All around the earth his message to humanity seems to be: "Work while the day lasts."

In every country where any decent level of living is maintained, it is maintained with toil. Man does not keep his high estate easily; but it is held up by the hands of labor. We may think sometimes that the nations are sustained by muskets and swords and by the hands of soldiers; but back of the soldier is the worker, and the level of living in any nation and its freedom and its integrity and the expression of its soul come through labor.

How much of this toil, think you, my friends, is consecrated? How much of it is intelligently directed towards a purpose? And in how much of it do the workers find any degree of satisfaction and joy?

Here is a group of workers building a great mansion that would rival the palaces of the ancient kings. What is it for? Why, a dissolute millionaire is building it for his mistress. What satisfaction can there be found in labor that has such issue?

Here is another group of men building a church edifice. You will say that is a fine enterprise. But what interests have the masons and the carpenters in that building? Often, so far as their interest is concerned, they might as well be building a brewery. Of course there are exceptions. When our people built the temple at Nauvoo men gave every tenth day of personal labor in the quarry and on the walls. They built themselves into the temple. And more recently, when we built the splendid new church in Los Angeles the work was done by our own people; and those men had joy in the thought that they were constructing a building that is approved of God. As a rule, it is not so. The interest is simply in the wage that comes at the end of the week. But even at that, the work is more or less constructive, while there are many, many hands turned to base uses—hands of bank robbers, and bandits, and pickpockets.

And there are a great many men who have their

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OFFICIAL

An Explanation to Radio Fans

We folks at K L D S have been so busy with programs, engineering problems, and thousands of cards and letters, that we have let our work get the best of us for the time being. I owe an apology to hundreds of people who have kindly written us who have not yet had answer to their communications; also to HERALD readers who have been promised radio reports on the midnight test program, etc. We are going to do our best this week to get caught up and will try to see that you are not disappointed in the future.

The K L D S staff and artists greatly appreciate the good wishes of the season as expressed in many cards and letters from our listeners. It is hoped that K L D S will become indispensable in your daily home life. ARTHUR B. CHURCH.

hands in other people's pockets who would be insulted if they were called pickpockets. In the rather wonderful film called "The ten commandments," the young man who started out in life with the declaration that he was going to break every one of the ten commandments put his hands in others' pockets by indirect methods. He secured a contract to build a great church in the city in which he lived. He gave the workmen orders to hold out on the cement and to be generous with the sand. That was not original with him. He was no pioneer. I imagine that in many communities we have paid for a great deal of sand when we thought we were buying cement; our roads, at least, indicate as much.

This man had his hands in the pockets of other people. We do not see it so clearly, always in everyday life. When finally the church building was finished, and crumbled and fell on his own mother who came to admire the work of her son, he became a murderer, also.

But there are other ways of killing people than that. In a single day in New York City the supervisor of weights and measures appropriated and threw into the bay twenty tons of false weights. That practice is not confined to New York City, either. When there are thousands of people already living just a little below the level and a little bit is held out on the loaf of bread, the pint of milk, the ton of coal, that means murder in some cases, particularly when there are children. So sometimes men break one commandment when they think they are only breaking a lesser one.

ELBERT A. SMITH.

(To be continued.)

ORIGINAL ARTICLES

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

The Correct History of the Book of Commandments and the Truthfulness and Authority of the Book of Doctrine and Covenants

BY J. F. MINTUN

Part 1.—The Correct History of the Book of Commandments

In every age and in every land where God has done a special work for the salvation of man, he has had inspired men through whom he has given revelations and commandments, they having spoken "as they were moved by the Holy Ghost." (2 Peter 1: 21.)

He has also made provisions that a record be kept of these revelations, or certain portions of them, associated with a history of the work done by the servants of God, for the benefit of mankind in that and coming generations and dispensations. Because of this divine provision we have records of the work done in the days of Adam, Enoch, Noah, Abraham, Moses, and Jesus Christ; also the work done on this continent as well as that done on the Eastern Continent.

From the beginning of the work of God in this "the dispensation of the fullness of times" (Ephesians 1: 10), God has been interested in gathering in one the record of his people and his work on this continent, and the record of the people on the Eastern Continent, that they might be *one* in the hands of his servants in the representation of the Christ-work, just before the second coming of the Lord from heaven. (See Ezekiel 37: 15-22.)

From 1828 some of the revelations have been preserved which were given relative to the work of the coming forth of the Book of Mormon, or the record of the people who inhabited this continent, and the work God did among them. Instructions were given to the ones directly responsible for the coming forth of that record and its preservation, and the work of the restoration of the gospel.

From the beginning of the work of the Restoration, and the giving of revelations and commandments to govern the establishment and continuation of his work and the correct principles of doctrine and organization of that work, he has made provisions for the preservation of these inspired documents, to finally occupy a place in a book. It is godlike to preserve these revelations and commandments and to surround them with as much safety as possible. By this he gives assurance of the importance in which he wished his people to consider them. In this is demonstrated that he is unchangeable in what he has spoken.

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He says in that which occupies a place in the Book of Commandments and in the Book of Doctrine and Covenants as the preface: "What I the Lord have spoken I have spoken, and I excuse not myself."—Doctrine and Covenants, 1835 edition, 1: 6. (This is the edition I shall use in what I shall quote from the revelations of God.) To further prove that God had provided to have the revelations and commandments preserved, he says in this preface: "Search these commandments, for they are true and faithful, and the prophecies and promises in them shall all be fulfilled."—Doctrine and Covenants 1: 7.

To show more fully that he was deeply interested in the preservation of the "revelations and commandments which I have given unto them, and which I shall hereafter give unto them," and to have them preserved correctly, he appointed by revelation, November, 1831, six men, and "ordained them to be stewards over the revelations and commandments." This was about seven months before any of the revelations and commandments were in print, for while provision had been made for printing them in the *Evening and Morning Star*, yet this paper was not printed till June, 1832, when the first issue appeared. These six men were Joseph Smith, jr., Martin Harris, Oliver Cowdery, John Whitmer, Sidney Rigdon, and William W. Phelps, and they were chosen "by way of commandment unto them." To impress the sacredness and importance of this commandment by which they were to act as stewards, the Lord further says, in this same revelation:

> And an account of this stewardship will I require of them in the day of judgment; wherefore I have appointed unto them, and this is their business in the church of God, to manage them and the concerns thereof; yea, the benefits thereof.—Doctrine and Covenants 26: 1.

Some of the history of the events connected with the issuance of a book is given in the language of Joseph Smith, one of the appointed stewards, as follows:

> The book of commandments and revelations was to be dedicated by prayer to the service of Almighty God, by me; and after I had done this, I inquired of the Lord concerning these things and received the following: (Doctrine and Covenants 28: 1)

Then he says:

> My time was occupied closely in receiving the commandments and sitting in conference, for nearly two weeks; for we held from the first to the twelfth of November, four special conferences. In the last, which was held at Brother Johnson's in Hiram, after deliberate consideration, in consequence of the book of revelations, now to be printed, being the foundation of the church in these last days and a benefit to the world, showing that the keys of the mysteries of our Savior are again intrusted to man, and the riches of eternity within the compass of those who are willing to live by every word that proceedeth out of the mouth of God, therefore the conference prized the revelations to be worth to the church the riches of the whole earth, speaking temporally. The great benefits to the world, which result from the Book of Mormon and the revelations, which the Lord has seen fit, in his infinite wisdom to grant unto us for the salvation of all that will believe, were duly appreciated, and, in answer to an inquiry, I received the following: (Doctrine and Covenants 26: 1. Given November, 1831, appointing the stewards above referred to.)

You will note that Joseph Smith says that after the book that was to contain the revelations and commandments was dedicated, "in consequence of the book of revelations, now to be printed." This agrees with the facts as previously stated, that is, that the *Evening and Morning Star*, in which these revelations were first to appear, did not begin its publication till about seven months after the dedication of the book *to be* printed. We further note that on account of the Saints and the conference prizing these revelations that had been, were then being, and would be given, with the thought in view of the benefits to be received from them and the preservation of them in book form, a prayer was rendered to God relative to their preservation and correct appearance, and this revelation of "the appointment and ordination" of these six men as stewards over the revelations and commandments was given of God. I repeat, for emphasis, that although a book in which these revelations and commandments of the Lord already given, and to be given, was to appear had been dedicated, yet not for about seven months did any of them appear in print in any form. It was on the same date, the same month and year, that the revelation appointing stewards was given that the "preface" to the book to contain the revelations was given; and the preface was given before any one of the revelations then in existence was in print.

Since God had, in answer to prayer, "appointed and ordained" these six men as stewards over the revelations, it would seem unnatural and unreasonable to those who have faith in the wisdom of God, that any other man or set of men would prepare them as correctly as these men of God would; and certainly whatever they have certified in regard to the correctness or incorrectness of those that did appear in the original print of the *Evening and Morning Star* should be accepted and relied upon.

The history of the razing of the printing press by the mob in Independence, Missouri is:

> On the 20th, the mob collected and demanded the discontinuance of the printing in Jackson County, a closing of the store, and a cessation of all mechanical labors. The brethren refused compliance, and the consequence was that the house of W. W. Phelps, which contained the printing establishment, was thrown down, the materials taken possession of by the mob, many papers destroyed, and the family and furniture thrown out of doors.—*Times and Seasons* 6: 818. The history continues:
>
> After the mob had ceased yelling, and retired, . . . there lay the printing office in a heap of ruins; Elder Phelps' furniture strewed over the garden as common plunder, the revelations, book work, papers and press in the hands of the mob as the booty of highway robbers.—*Times and Seasons* 6: 832.

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There is further evidence that a book was to be printed containing the revelations and commandments of God, in the history of Joseph Smith. He says:

> Our council was continued on the first of May, (1832.—J. F. M.) when it was ordered that three thousand copies of the Book of Commandments be printed the first edition.—Church History 1: 249.

Since the first issue of the *Evening and Morning Star* was printed June, 1832, it is evident to all thinking people that none of the revelations contemplated to be put in a book were as yet in print, when the council ordered the books in the first part of May, 1832. None of them being in print, they could not be proof read and revised by comparison with the originals, for the original copies of the revelations were in Kirtland. No one at that time had so little confidence in those men appointed by the Lord as stewards, as to think they would place before the Saints and the world a book containing matter so important as the revelations and commandments of God without being sure that they were correct and as given of God.

The Presidency seemed to have had no doubt but what the first edition would be properly prepared and printed, so that they say, in a letter addressed "To the Brethren in Zion, July 2, 1833," "Consign the books of commandments to N. K. Whitney & Co., Kirtland, Geauga County, Ohio; care of Kelley and Walworth, Cleveland, Cuyahoga County, Ohio." When this letter was written no books were in existence, and not all of the revelations then in existence had been printed in the *Evening and Morning Star,* and those revelations that were gathered up after the mob had taken possession of the book work and the revelations and scattered them, and had them bound in a book, calling it The Book of Commandments, only gives them up to September, 1831, and does not give all of that as proven when compared with the original copy. Not one of the committee appointed of God as stewards testify to the correctness of the copies as they appeared in the *Evening and Morning Star* originally, nor as they now appear in the Book of Commandments. Seven revelations given in 1831 never were printed in the *Evening and Morning Star* in Missouri, and these are not found in the Book of Commandments, and there are fourteen revelations given in 1832 that are not in this book. Two of those given in 1831 were given before the preface was given by revelation, November 1, 1831.

Persecution began in Independence as early as April, 1833, which culminated in destroying the printing press and the book work already done, July 20, 1833.

On the 11th of September, 1833, soon after the arrival of Oliver Cowdery at Kirtland, Joseph Smith says:

> The following members residing in Kirtland; viz, F. G. Williams, Sidney Rigdon, N. K. Whitney, with myself and Oliver Cowdery, . . . met in council to consider the expediency of establishing a printing press in Kirtland, when it was resolved, unanimously, that a press be established and conducted under the firm name of F. G. Williams & Co.

It was decided by resolutions that the *Messenger and Advocate,* and a continuance of the *Star,* formerly published in Independence, Missouri, by W. W. Phelps & Co., be published as soon as arrangements could be made, to be conducted by Oliver Cowdery," who was one of the firm. (Church History, vol. 1, p. 372.)

There was no opportunity till 1834 for the committee to compare the revelations printed in the *Evening and Morning Star,* and others that had been given up to the year 1833, with the originals, and those of the committee who had to do with the reprint of the *Star* and were interested in preparing the copies of the revelations and commandments that were sent to Independence to be printed in the *Evening and Morning Star,* say they were not correct as they were originally printed. In volume 2, page 384, of the *Evening and Morning Star* as printed in Kirtland, Ohio, the editor, Oliver Cowdery, says:

> There are many typographical errors in both volumes, and especially in the last, which we shall endeavor carefully to correct, as well as principle if we discover any. It is also proper for me to say that in the first fourteen numbers, in the revelations, are many errors, typographical and others, occasioned by transcribing manuscript; but as we have the originals we shall endeavor to make proper corrections.—Church History, vol. 1, p. 580.

The first fourteen numbers of the *Evening and Morning Star* were published at Independence, Missouri, and edited by W. W. Phelps and Co., and when Oliver Cowdery published the reprint at Kirtland, Ohio, it was found in the first issue of the original print, that section 2, of the 1835 edition, 17 of the last edition, is in that issue as it is in the Book of Commandments; but in the reprint it is, as corrected by the original copy by Oliver Cowdery, as it is in the Doctrine and Covenants in every edition since the first in 1835. Of this and other differences that Oliver Cowdery found when comparing the original print of the *Evening and Morning Star* with the originals of the revelations, he says:

> On the revelations we merely say that we were not a little surprised to find the previous print so different from the original. We have given them a careful comparison, assisted by individuals whose known integrity and ability is uncensurable. Thus saying we cast no reflection upon those who were interested with the responsibility of publishing them in Missouri, as our own labors were included in that important service to the church, and it was our unceasing endeavor to have them correspond with the copy furnished us. We believe they are now correct. If not in every word, at least in principle. For the special good of the church,

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we have also added a few items from other revelations.—Editor of the Latter Day Saints' *Messenger and Advocate, Evening and Morning Star*, vol. 1, p. 16.

Oliver Cowdery further says, as editor of the *Evening and Morning Star* at Kirtland:

We have again inserted the articles and covenants according to our promise in a previous number for the benefit of our brethren abroad, who have not the first number of the first volume. As there were some errors which had got into them by transcribing, we have since obtained the original copy and made the necessary corrections.—Vol. 2, p. 196.

The Book of Commandments was never indorsed by any of the leading men of the church, so far as the correctness of the printing of the revelations, and never had the indorsement of conference, quorum, council, assembly, or committee, much less the indorsement of the stewards appointed of God to look after and be responsible for the revelations and commandments of God.

When the reprinting of the *Evening and Morning Star* was done, W. W. Phelps was a part of the publishing company of F. G. Williams & Co., so that he with Oliver Cowdery, the editor, and F. G. Williams, one of the counselors of the President of the church, chosen of God by revelation, in 1832, would be careful that nothing would be printed in connection with the revelations that was not correct, and that which they would not wish to be responsible for in the day of judgment. They all are committed to the fact that the original print of the revelations as they appeared in the *Evening and Morning Star* was not correct. Since these men who had something to do with the original print now had the original copy of the revelations, and say that the original print in the *Evening and Morning Star* is not correct when compared together, we have an assurance what to conclude. The other man, and the only other man directly interested in the preparing of such copies of revelations as were sent to Independence to be originally printed in the *Evening and Morning Star*, was John Whitmer. As he was about to close his work as editor of the *Messenger and Advocate*, he says in that paper, for March, 1836, (vol. 2, p. 287):

I am about leaving the editorial department, therefore, I desire to testify to all that will come to the knowledge of this address, that I have most assuredly seen the plates from whence the Book of Mormon was translated, and that I have handled these plates, and know of a surety that Joseph Smith, jr., has translated the Book of Mormon by the gift and power of God. . . . I would do injustice to my own feelings if I did not here notice still further the work of the Lord in these days; the revelations and commandments given to us are, in my estimation, equally true with the Book of Mormon, and equally necessary for salvation. It is necessary to live by every word that proceedeth from the mouth of God; and I know that the Bible, Book of Mormon, and the Book of Doctrine and Covenants contain the revealed will of heaven.

This was published about seven months after the Book of Doctrine and Covenants was put in circulation. This testimony, that the revelations as they appear in the Book of Doctrine and Covenants contain the will of heaven is but to assert that these revelations as they originally appeared in the *Evening and Morning Star*, and as they now appear in the Book of Commandments are not correct and do not correctly represent the revealed will of heaven. While he made the copies that were sent to Missouri to be printed, now that he could compare the printing of the copies sent with the originals of the revelations he can now say with an assurance that they now represent the will of heaven as they appear in the Book of Doctrine and Covenants. No one doubted the work of these stewards then, but all accepted of the work as it appears in the Book of Doctrine and Covenants as correct, as it was certified to August 17, 1835, when the assembly met. Why should anything that can be said by men now disturb their testimony, or our faith in their testimony?

The preface to the book contemplated of God should contain the revelations and commandments, could not be consistently used for the Book of Commandments, because the revelations and commandments are not correct as they appear in that book. The copies sent to Missouri were not compared with the originals after they appeared in print by any of the stewards appointed of God, and the preface was given at the same time that the revelation appointing the stewards was given, and not all the revelations and commandments that had been given up to this date, November 1, 1831, are in the Book of Commandments. Further, in the revelation appointing the stewards, it was contemplated that other revelations would be given, as is evidenced by the following language found in that revelation:

I the Lord have appointed them and ordained them to be stewards over the revelations and commandments which I have given them, and which I shall hereafter give unto them.

The Book of Commandments makes no provision for any further revelations and commandments, after September, 1831, so that the above language and the language of the preface are silent witnesses against the Book of Commandments, for it is not the book God provided for, as is plainly seen by the foregoing.

Whoever brought the Book of Commandments into existence as a book was not authorized to do so by any of the stewards, or by those presiding over the church, or by any conference of the church; and the imperfections of the revelations as they appear in that book, and as they appear in the printing of them in the *Evening and Morning Star* in Missouri is testified to by all those who had anything to do with furnishing the copies of the revelations sent to be printed in the *Evening and Morning Star*, with the one who had charge of the printing there, and as they now appear in the Book of Commandments.

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The title-page of the Book of Commandments was filed February 13, 1833, for the purpose of obtaining a copyright of it. This is proved by a certificate of the clerk in the "office of the United States District Court," as follows:

Be it remembered that on this thirteenth day of February in the year of our Lord, one thousand eight hundred and thirty-three, W. W. Phelps & Co., have deposited in the office of the United States District Court for the Missouri District, the title of a book, the right whereof they claim, as authors and proprietors in the words and figures following, to-wit:

A Book of Commandments for the government of the Church of Christ organized according to law on the 6th day of April, 1830.

A certificate is associated with this copy, signed by H. G. Geisberg, Edwin R. Durham, clerk, saying:

I, Edwin R. Durham, . . . do hereby certify that the foregoing is a full, true and correct copy of the Copy Right of the book therein mentioned, as the same remains on record in my office.—*Zion's Advocate*, vol. 2, number 6, pp. 6, 7.

From this we learn that the *title-page* of the book was filed, and that this is "a full, true, and correct copy of the Copy Right." Since the copies of the revelations printed in the *Evening and Morning Star* were incorrect, as testified to by all those who had to do with preparing and printing these copies as they thus appeared, the binding these same copies in a book, and having the title-page of that book copyrighted would not, nor does not, make them correct.

Had a book appeared, or been in existence, known to Oliver Cowdery, John Whitmer, and W. W. Phelps, three of the stewards appointed of God over the revelations and commandments, answering the provisions of God containing a correct rendition of the revelations and commandments satisfactory to them after they compared the copies published with the originals, would they have become parties to the compiling copies of these revelations with others in another book? This seems inconsistent in stewards and would prove their unfaithfulness. They knew of no such a book.

David Whitmer was faithful over the responsibility of bearing witness to the Book of Mormon, to which all others having the same knowledge agree. But these men, Oliver Cowdery, John Whitmer, and W. W. Phelps, were responsible for the care they exercised over the revelations and commandments, and the testimony they bear to the truthfulness of these revelations, and their testimony to the truth of the book containing them, given August 17, 1835. Two of these three, Oliver Cowdery and John Whitmer, were faithful witnesses of what they knew about the Book of Mormon, and so one doubted their faithfulness in caring for the revelations and commandments as they appeared in the Book of Doctrine and Covenants. An article on The Truthfulness and Authority of the Book of Doctrine and Covenants will follow as Part II, in an early issue of the SAINTS' HERALD.

NEWS AND LETTERS

Lamoni Stake

The spirit of Christmas time has been running through the past week's events at the Brick Church. The prayer services of a week ago evidenced the season of the year in their themes. Especially was this found in the vesper service at the college which replaced the usual prayer meeting and proved to be one of the most beautiful, reverent, and impressive programs of worship held in the college chapel. The Sunday preceding the holidays was marked by the outer signs as well as by the message of the Christmastide.

At half past nine the worship period of the junior department was conducted in the lower auditorium. A bank of evergreen decked the platform, and in the midst were two lighted candlelabra. These decorative torches added a symbolism and beauty that enhanced the appeal and deepened the attitude of the worship service. A chorus of six girls and a male quartet from the senior department furnished special music. The music, the unison prayer, and the scripture reading recounting the story of the nativity, carried through the theme of giving and led up to the offertory of receiving the Christmas offering.

In the upper auditorium baskets of materials of Yuletide colors and festooning on the pulpit gave a Christmas atmosphere. At the morning service Apostle J. F. Garver employed the familiar text of "Peace on earth, good will to men," and wove in and out through the sermon the idea of love as the basic factor in happy, peaceful relationships and as indispensable even with the most elaborate organizations and theories for promoting social projects. An octet replaced the usual large chorus.

In the afternoon Brother Garver addressed the regular fortnightly priesthood session. He took for the theme a subject frequently discussed in priesthood lectures, yet ever timely and vital—pastoral visiting. The frank, forceful presentation enriched by broad experience in the field and wide acquaintance with the present needs of the church made this a very profitable lecture to the local ministry. The speaker stated that the pastoral efficiency of the priesthood may be gauged by the extent to which the membership bring their problems, discuss their life situation, and seek help from the ministry. The pressing need to-day is for men who, joining thorough preparation and spiritual fervor, will carry faith and confidence into the homes of the Saints—a much more personal way than is possible in the pulpit preachments.

The annual election and business meeting of the Religio was held as a part of the regular Sunday evening session. The branch presidency was asked to preside. In a large congregation with such diverse interests as those of the local townspeople and the college constituency, it is ordinarily rather difficult to conduct a business session of interest at all. In this case, however, the good response and friendly feeling enabled a favorable expediting of the election, resulting in the sustaining of the present corps of officers. Forest Roberts is superintendent.

The Sunday evening service was designed with a prominent place occupied with the ministry of music. The full oratorio chorus sang, and other numbers were rendered by a mixed octet and by a male chorus of twenty voices. These last two groups sang the older carols such as "Little town of Bethlehem" and "While shepherds watched." In addition to hymns and carols, the choir sang Stainer's anthem, "O thou that tellest." Elder W. E. Prall, the pastor, spoke in a short sermon on "The mission of Jesus," in which he went beyond the outer expression of Jesus' life to the spiritual qualities

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that dominated and laid the basis for the kingdom that is to be. Hymns and sermon combined in a unified theme. At the close of the service, as the congregation was leaving, the choir sang softly as a hymn postlude, "Holy night, silent night." In spite of the blustery weather, a good crowd was present.

The annual program of the Sunday school was given on Wednesday night. The departure of several of the public-school teachers, who were preparing parts of the program, necessitated the rendition at this time rather than on Thursday evening. This found general assent with the membership in that it enabled families to celebrate at their own firesides. The coordination of public school, community, and church activities in Lamoni made possible an economizing of effort in the preparation of the Christmas program. A general committee consisting of Marcella Schenck, Mrs. Wallace Blair, and Lena Wells directed the work in collaboration with a corps of assistants. The traditional church program retains its rightful place in the community life, and this year the beautiful evening, such as is ideally pictured in Yuletide-lore, assisted to gather a well-filled church.

The front of the church, with its large expanse of unbroken wall, provided a background for a silhouette portrayal of the familiar picture of the wise men on camels led by the star. The program, which included the children in the various departments, was the cantata, "The crowning of Christmas." If one may judge from the comment, the entertainment was successful both in plans and rendition. It was of suitable length, inclusive in participation, and Christmas in spirit. Thursday evening found groups of carol singers visiting the homes of the shut-ins and the aged.

Some change in the personnel of the congregation is noticed. The majority of college students have gone to their homes or to visit friends, while many old faces are found —those who have come back for the holidays, some from colleges, some from teaching, and some from other vocational pursuits and general church activities. Lamoni folk often feel that their workers are developed to readiness for efficient service and are then drawn into other fields. It is good to see the home-comings at this season.

Graceland Echoes

"Why the Chimes Rang"

The first time for many years, possibly the first time in their history, the College Players gave a Christmas play. Their selection was, "Why the chimes rang," written by Elizabeth McFadden.

The tender, appealing little play is so familiar that it is unnecessary to repeat it here, but it is impossible to let the performance go by without a word of appreciation to all those concerned in its production.

It was given under tremendous difficulties, stage, lighting, costumes being altogether inadequate for the task imposed upon them; yet in spite of the very grievous limitations, the production was given very admirably. The whole cast did excellent work, there being very few weak places. It is impossible to name all participants, but special mention should be given to Miss Harriet Bolon, who certainly lived the part of Holger. Miss Clarice Gillen made a good Stein, and George Gates a very fascinating Uncle Bertel, while Ormand Kimball portrayed a very dignified priest.

The beauty of the play was greatly enhanced by the singing of the A Cappella Chorus under the direction of Miss Mabel Carlile, as from time to time during the offering of the gifts, their voices rose and fell through the pantomime enacted.

Perhaps the best compliment that can possibly be paid to the cast was the absolute silence in which their work was received. It bespoke a true spirit of reverence and worship.

Special credit should be given to the coach, Miss Fisher, for her untiring work, her unflagging enthusiasm, and her concentration on her task. Stage manager Harold Brown proved a valuable asset, and much of the success of the work of the play is due to these people.

Independence

Stone Church

The thermometer had a sinking spell on Sunday morning; so did the attendance at Sunday school, which was down to 847.

Apostle F. Henry Edwards spoke at the eleven o'clock hour on the subject, "Look backward into the future." Among other things he said: The great events of history have centered themselves around certain days whereon they are commemorated. We look back over the past to the particular thing which is commemorated, and the host of traditions and personal recollections which have been associated with these days, viewing the past in the light of the significance of each memorial. Christmas Day has such a significance. It is unique. On it individual Christians look over the past in the light of what the coming of Christ has meant to them. The church looks back over an age-long experience which includes the vision and the life of all those who have "sought a better country, even a heavenly." But more than all, it looks back with Christ, to find his way of life and what it has meant in history, so it can translate the things of the past into the values of the now. The church must always be youthful—forward looking. But looking back alone is futile. To do so means to stand still while time passes by and wrongs go unrighted. We must also look forward, and this forward look will be guided by the retrospective review already taken. This retrospect makes clear to us the way of Christ which we believe has been so abundantly vindicated. Three salient aspects of this way are emphasized: That it was the way of intelligent love, of constructive peace, and of church life and growth. It is not enough to will to do right. We need to know how. One of the world's tragedies is the ineffectiveness of some people to do the good they will to do. The great need of the world, as of the church, is peace. Peace is harmonious activity, not stagnation. As David said, such peace must be sought, not merely waited for. In national, civic, economic, and religious affairs we need peace, the purposeful and harmonious pursuit of worthy objectives. This must be constructive, the building of definitely peaceful structure, the chief of which shall be Zion. And as in the past, these must be centered in an organization to which is given the leadership of the world in things religious. This is the church.

Although it was zero weather we noticed a number of old-timers out: Bishop and Sister E. L. Kelley and Brother and Sister W. H. Garrett were among those present.

There was a fine, comforting, edifying, spirit at the afternoon prayer service. Among the splendid testimonies given, one by a sister from northern Minnesota was especially uplifting. She was not located where there was a branch in the immediate neighborhood, but still her nine children are in the church. Such results could be obtained only by the mother taking a personal interest in the spiritual welfare of the children. After the sister had borne her testimony, Bishop C. J. Hunt arose and said this mother of Israel had often encouraged him in his ministerial labors in his younger days.

In the evening, at eight o'clock was the eighth annual rendition of "The Messiah" by the Messiah Choir of one hundred and fifty singers of Zion and vicinity, under the direction of Brother Paul N. Craig. The soloists were all our own people, which has not usually been the case heretofore. They were: Sister Israel A. Smith, soprano; Sister Frances White Norris, contralto; Brother George Anway, tenor; and Brother Albert Brackenbury, bass. In spite of the disagreeably cold weather, the church was comfortably filled. The program was broadcast by K L D S, and the large number of favorable reports received by telegram and telephone from all over the country leads to the conclusion that there was also a large radio audience. The night was ideal for broadcasting, and the program went out in splendid shape. This large group of singers is to be commended for the fine work they did and for the long and patient effort it takes to prepare a program of this kind.

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Tuesday evening the Department of Recreation and Expression put on a program in the upper auditorium of the Stone Church, consisting of a playlet of four acts as the principal event of the evening. The first scene revealed shepherds by a camp fire in the fields of Judea. A star appeared in the east, and while they were commenting on it an angel appeared telling them of the birth of the Christ Child in Bethlehem. They departed to find him. The second scene portrayed the court of Herod when news is brought of Christ, the King of the Jews. The third scene pictured the streets of Bethlehem with the shepherds and the Three Wise Men passing through in their search for the Christ. The fourth scene showed Mary and Joseph in the stable. The shepherds and wise men enter, bringing their gifts. Then old Simeon and Anna enter, Simeon taking up the child in his arms and saying in a most impressive manner, "Lord, now lettest thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Then all the actors in the play gathered on the platform and triumphantly sang, "Joy to the world." The four scenes made a most effective and beautiful sermon.

Thursday evening the I X L Class, under the direction of Mrs. J. F. Frazier, sponsored a splendid program outlined by Mr. O. C. White, Miss Ella Jones, and Mrs. C. R. Smith. The program covered more territory than is customary in a Christmas entertainment, but it was so skillfully arranged that the parts blended perfectly. After the I X L Chorus had sung "Silent night," there was a tableau of the Three Wise Men, Joseph and Mary, and Jesus in the manger. This tableau was a beautiful sermon for the children present. The audience could sense the spirit of reverence in those acting the parts. President Elbert A. Smith told the story of the church established by Christ, its entrance into the wilderness, the coming of the church out of the wilderness, the angel's visit to Joseph Smith and the coming forth of the Book of Mormon, the mob's work at Carthage jail, the church's journey to Utah and its apostate condition, the call of young Joseph, the church asleep, the church awake, and an ideal picture of the city of Zion. As these various tableaux were being prepared behind the curtain the story was effectively outlined by Brother Elbert. Those taking part in the program displayed considerable talent, and the way it was rendered was a credit to the Sabbath school. At the close of the program the lights were turned off, and powerful spotlights revealed the unveiling of a revolving Christmas tree, which was a beautiful sight. Then Santa himself stepped forward and helped distribute the treats.

Second Church

The Christmas entertainment was rendered Thursday evening, the house being well filled, principally with children. The program was made up of Christmas songs and readings by the little folks, and a playlet by girls and boys, and was followed by the appearance of Santa Claus. Treats for the children were distributed at the Sunday school session December 20.

Sunday morning prayer meeting drew a very good attendance, though the weather was very cold, and the room was not warm.

Elder George Jenkins was the speaker at eleven o'clock, and presented one of his hopeful, faith-confirming sermons which was much enjoyed by the congregation. The evening sermon was a characteristic address by Elder Alvin Knisley, to a small but attentive gathering. "The Messiah" being given at the Stone Church had drawn heavily from the Second Church congregation.

Sister Mabel Bell Wiley, the youngest daughter of Brother J. W. Westwood, was married Sunday evening to Mr. John Ferrell, formerly of Omaha, Nebraska, at the home of the uncle and aunt of Sister Wiley, Brother and Sister W. J. Totty, 1024 South Pleasant Street. Relatives of the parties and a few friends witnessed the ceremony, which was pronounced by Elder A. K. Dillee. The home of the pair will be at 2410 Bales Avenue, Kansas City, Missouri, for the present.

Liberty Street

Patriarch F. A. Smith preached Sunday morning on the Lord's prayer. The keynote of his sermon was, Have we prayed or recited? and used as references in the Bible Ephesians 4:25-29; Book of Mormon, Mosiah 11:137; Mosiah 2; Doctrine and Covenants, and closed with Ephesians 6:4.

Brother Smith's sermon in the evening on the organization of the church was also very fine. In this sermon he told how the church came to be organized as it is, but the main part of the discourse was on the Reformation and the Restoration.

New Year's Eve the Temple Builders and Orioles will have a watch party at the church. A prayer meeting will be held first, which will be followed by a program and a general good time.

Walnut Park

"White gifts for the King," has been a subject on the minds of the Walnut Park church workers for some weeks, as it was desired that every Saint should have a "white gift" to offer on Christmas Eve, the program being given on that evening.

The decorations of snow white were beautiful, and a choir and organ in the balcony at the back of the church furnished effective music.

As the king in the play, who had requested only white gifts, accepted those offered him and rejected more costly ones not white, sending away the giver unthanked, the lesson was driven home that our King, Christ, would accept our gift only when our offering was a "white" one—given heartily with a right motive.

Then came the invitation to the audience to offer, by a written message, gifts of "substance, service, and self," and young people collected and carried these pledges to the platform.

The pastor received these pledges in the spirit in which they were offered, and on Sunday his sermon at eleven o'clock was built around these gifts of service, etc., in which are wonderful possibilities.

At the Religio at six o'clock the Nace family furnished some good musical numbers. Following this "The Messiah" was received from the Stone Church through a loud speaker. The solos came in satisfactorily, but the choruses were not clear, and only a small congregation remained throughout the evening.

Just preceding the entertainment on Christmas Eve, a pretty wedding occurred at the church, the bride being Sister Beatrice Wood, daughter of Brother Welton Wood who was instrumental in founding our work in Walnut Park. The family came from Bonner Springs, Kansas, that the wedding might take place in what they still consider their home branch. The groom was a stranger here, Robert Cross. Sister Agnes Adams attended the bride; and Earl Wood, brother of the bride, was groomsman. Margaret Gard sang, "Believe me if all those endearing young charms," and Brother Welton Wood performed the ceremony. The decorations, all of white, arranged for the program, made an appropriate background for the bridal party, and the Saints were very glad to welcome their friends for this happy occasion.

East Independence

Brother R. D. Weaver was the speaker both morning and evening Sunday.

Brother Harvey Minton and family are spending the holidays with his folks.

The Christmas entertainnment given at the church Christmas Eve was well attended, and we believe all enjoyed the program. The committee is to be commended for giving such a good program with so little time spent in practicing. As the children all had parts in a school entertainment given that afternoon, we feel that both children and committee did well. The young folks gave a play that was written by Sister Vida Smith, and each one did well.

Several musical numbers were given, which were appreciated by all.

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Enoch Hill

A packed house greeted Santa Claus on the Hill Tuesday evening, the 22d, and listened to the cantata, "Santa saves the day." It was thoroughly enjoyed, as was the treat which followed, distributed by Saint Nick and his Brownies to the children present. Some splendid musical numbers by a girls' quartet were given preceding the play.

Sunday speakers were Paul M. Hanson at eleven o'clock and C. Ed. Miller at seven.

Women's Department work will begin regularly again after the holidays.

Spring Branch

The usual services were held Sunday. The attendance at the early prayer meeting and Sunday school was not large, but there was a good crowd out to hear Brother J. W. Paxton's excellent sermon at eleven o'clock. The attendance was good in the evening also, when Elder J. W. Metcalf was the speaker.

On Christmas Eve an unusually fine program was given by the Sunday school, entitled "Wondrous night." Many commendations have been received on this program.

New Year's Eve the Religio will hold a watch party at the home of Brother and Sister D. D. McClain.

Mrs. Bertha Newton and sons, of Spearfish, South Dakota, are visiting at the home of J. C. Mabbott and family. Sister Newton is expecting to locate in Independence.

Dorothy Mabbott is spending her Christmas vacation at home, but will return to Graceland at the resuming of school.

Pastor Frank Mussell and family spent Christmas and a few days after with his parents, Brother and Sister F. T. Mussell, at Des Moines, Iowa.

Burlington, Iowa

December 23.—The holiday season is upon us, with genuine winter weather, plenty of snow and ice for coasting and skating, and weather conditions just right for a visit from Santa Claus.

As the year draws to a close, we can look back and see where the Lord has wonderfully blessed our branch. The work has been moving forward, and while there is a great deal to do and much work to be accomplished, we are thankful that we have willing workers, who are ever ready to do their part in helping promote the cause of Christ. Since the erection of our new church, which was completed last July, we realize that our opportunities and responsibilities are greater than ever before, and we are thankful to say that the interest seems to be increasing. We feel especially indebted to our conscientious and faithful pastor, Brother G. Scott Daniel, whose every effort has been for the advancement and progress of the work, and we feel he has been a shepherd indeed.

The annual election of officers was held on December 2, the results of which were very favorable. We are looking forward to a good year and hope to reach a higher standard of perfection.

The Department of Women held a "covered-dish dinner" in the basement of the church on December 10, which proved very successful. They also held their annual Christmas bazaar on the 1st and 2d of the month and have been putting in a great deal of time getting out quilts for Christmas, the proceeds of which are to help swell the church building fund. They are certainly to be commended for their faithful and untiring efforts, and much of the credit of this department rightly belongs to their able president, Sister L. Rayer.

The Gleaners, an organized class of young boys and girls of the Sunday school, gave an oyster supper the latter part of November, followed by a play in which all the members of the class took part. Part of the proceeds of the evening was turned over to the Graceland endowment fund, part to our local church building fund, and the balance put in their class treasury.

The men's organized class of the branch, called the "Brotherhood of Gideon," had their monthly meeting in the church basement early in December, and were privileged to have with them Apostle D. T. Wiillams, who gave an interesting talk.

We enjoyed a week's visit from Sister Ethel Lacey, of Lamoni, who was formerly of Burlington and who is an active worker.

Brother William Ortleb, who has been a faithful and a worthy example of a Christian in our branch, has been quite poorly of late, but we trust with the tender nursing of his devoted daughters, he will soon be restored to health and be privileged to again attend the church services. We feel sure he would appreciate the prayers of the Saints.

On December 21 the choir rendered a Christmas cantata, entitled "The Holy Nativity." They had been practicing diligently under the direction of their able director, Sister G. Scott Daniel, and from the many favorable comments after the rendition we feel that their efforts were not in vain and that they bore the Christmas message in song to the hearts of their hearers.

The Christmas program in which the children as well as a few of the older ones will participate, will be held on Christmas Eve.

December 22 our pastor, G. S. Daniel, and his wife, entertained the members of the branch in the basement of the church, and everyone seemed to enjoy the evening immensely. In the early part of the evening, a very interesting program was given, which consisted of four numbers by the M. E. male quartet, two duets by Gomer and Laverla Daniel, a Christmas solo by Sister Daniel, after which all took part in various games. In the course of the evening Santa Claus appeared and entertained the children for a time. Refreshments were then served, after which we all joined in a circle and sang, "The old, old path." Our pastor then assured us he appreciated the cooperation and "good will" of all the Saints of the branch, and wished us all a Merry Christmas. We know we can speak for all the Saints that this feeling of "good will" is mutual, and we feel that Brother and Sister Daniel have been worthy examples of "earnest workers for the Master," whose desires and prayers are for the advancement of his work, and we are glad we have the opportunity of associating and working with them.

The Saints of Burlington wish to extend to all the Saints their wishes for a happy and prosperous New Year, filled with God's abundant blessings.

Through the Roughs of Arkansas

BALD KNOB, ARKANSAS, December 21.—I am sure that the HERALD readers have enjoyed reading the many travels with the Editor in Chief. It is not the desire of the writer to compare with him, but I wish to give an account of a travel with the "big Indian chief of Arkansas," Brother J. T. Riley. Brother Seth Harbour and I accompanied Brother Riley to northwestern Arkansas, where it was reported that land could be secured very cheaply.

The distance was only one hundred and seventy-five miles, and we thought we could easily make it in one day, but as we began to get into the mountains we learned that we were going to miss our guess about thirty-five miles. We were compelled to stay at a hotel in the mountains on account of the fog, it being so dense we could not see ten feet ahead of us, and this on a mountain that had an elevation of about three thousand feet; so we welcomed the sight of the hotel. We were the recipients of a nice warm meal, and after a chat with the hotel keeper we were shown our rooms, having to ascend a stairway about two hundred feet, where we laid our weary frames down to rest.

In conversation, Brother Riley told the hotel keeper we were on a mission to inspect a three-thousand-acre tract of land to see about the probability of buying it. Next morning Brother Riley proposed we cut wood to pay for our night's lodging, but the hotel man thought if we could buy three

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thousand acres of land we could surely pay for our bed, so we separated ourselves from some coin.

Resuming our journey toward Mossville, which was our destination, we arrived about one o'clock in the afternoon, having gone about thirty-five miles through the roughs of Arkansas. However, our journey up to this time had been over the state highway. We soon found our man, Brother Balas, who proved to be a very kind-hearted old gentleman, and the land we were looking for. Brother Riley and I took a little walk over some of this land. While it is very uneven, the soil is fertile and will produce from twenty-five to fifty bushels of corn to the acre. It is covered with good white oak, red oak, and black hickory, two and three feet through, that would produce enough lumber to build many a house in Zion. There is also a good location for a hydro-electric dam. This land can be bought for $2.50 to $10 per acre, but the county in which the land is located is the only county in Arkansas that has no railroad.

Another feature about this part of Arkansas is Diamond Cave, where one can walk for a distance of twenty miles under the ground, I am told, and has electric lights for fifteen miles of the distance.

We left Brother Riley in the mountains, and Brother Harbour and I began our journey homeward. After a strenuous drive over about forty miles of almost impassable road, we reached the highway, where we had concrete and asphalt road the rest of the way.

We finally reached home, feeling that we had had the protection of almighty God on our journey, as we made the round trip, half of it being in the roughs of the Ozarks, without having even a puncture.

I am strong for stewardships and for Zion. May God's divine blessings be ours to enjoy and the time speedily come when the kingdom of this world shall have become the kingdom of God and Christ, is my prayer.

THOMAS W. EMDE.

In the Eastern Colorado District

Well, we're snowbound! Nothing out of the ordinary for Eastern Colorado District, to be sure, but then it's the first real offense this season. It gives one time to catch up a few of the duties that are always clamoring for attention. This is a big district. It has lots of territory, more territory than Saints in many localities. If you don't believe it, just try living in the extreme corner of the district, work six days a week for your bread and butter, then try to meet with some branch or group a hundred or two miles away, preach a time or two, and get back in time to sweep out Monday morning. It just about tries the nerve of a very ordinary Ford to do it.

But, after all, it's worth all it takes, and more. The response of many of the branches in the recent drive is satisfaction enough to keep most anyone at work. The district is still a little behind on its quota, but it is still coming in. Denver went over a thousand dollar quota by about eight hundred; Fort Collins cleared their seven hundred dollar quota by a safe margin; Wray and Liberty oversubscribed by about twenty-five per cent; Colorado Springs, the tourist city, raised the quota easily; even the scattered membership raised over eight hundred.

Since our appointment as bishop's agent in October, we have been trying to meet as many of the branches as possible. Local conditions have made it very difficult, but we have succeeded in visiting a few.

Early in November we met with the group at Sterling one Sunday. Their numbers are very few, but their "pep" runs high. Elder George E. McConley, father to Apostle McConley, is in charge of the work there. Conditions have been rather discouraging at times, most of the Saints having moved away. Apparently they are just beginning to see the light of a better day. Sterling should be a good place to work. Their answer that day to the endowment call was good to hear.

The next Sunday being a good cold one, we baptized Sister Della Ford, near Lamar, Nebraska. She will be a very good addition to that faithful group that meets there each Sunday. Two years ago they numbered about a dozen or less; to-day they number over thirty. Driving from five to twenty miles, they meet regularly, and, needless to say, they are getting results. Brother T. J. Fitzwater came driving through about October 1, and we prevailed on him to hold some meetings in that territory. For two weeks he preached in the little town of Champion to very good crowds; then for three weeks he preached in another little settlement near the post office of Best, Nebraska. This territory is all tributary to the Lamar group. He did some very fine pioneer work. Results will eventually follow, though it will probably be as Kipling wrote: "They'll go back and do the talking; they'll be called the pioneers."

Otis, Colorado, claimed our attention on the 22d. Anyone who has ever been entertained by the Aulds and the Vincents at Otis will be sure to go back if he can. Two very nice meetings were held, and as we left we felt that with Brethren Reno Auld and Ralph Vincent at the wheel the work there couldn't do otherwise than go ahead. If Ralph can be as successful in selling the gospel message as he is in selling Chevrolets, they will soon have a large branch.

We were glad to have the chance of eating turkey with Brother and Sister Mark Faunce at Julesburg. They were old Graceland "pals" to wife and me back in those never-to-be-forgotten days. Mark is a chiropractic doctor and is meeting with good success. The day following we were called to North Platte, Nebraska, in a young snowstorm, to conduct the funeral of Brother Ralph Coleman of Tryon. Brother Coleman was a very faithful worker and will be greatly missed by the wonderful little family he has left and by all who knew him.

The 29th being sacrament Sunday at Lamar, we met with them as our home group (if we have such a thing). A very profitable meeting was held, followed in the afternoon by the regular Sunday school and preaching service. Brother Ray Sales is handling the major part of work there when I am gone and is proving himself to be a real worker though he has been in the church less than two years and in the priesthood less than a year. A couple of days later he came for me one night just as we were closing the bank, saying that one of his grandchildren was very low. Hurrying over the forty miles of prairie about as fast as his Ford can hurry, we found the little girl, one of a pair of twins about eight months old, in a very serious condition. Here we stayed for two nights and a day, finally being forced to let her little spirit return to its Maker, not however until we had been permitted to experience some very wonderful manifestations of the spirit of peace and consolation.

South of Laird, Colorado, about six miles is the Liberty Branch. With these people we met the first Sunday in December. The schoolhouse was full, and all seemed to enjoy themselves. Especially was this true of all the Browns. How many of them there are there I don't know, but for some reason or other there was a family gathering that day, and we helped out at the table. An early breakfast and eighty miles of "Fording," an attempt at a sermon, and all that comes by way of incidentals is enough to give any mortal my age a full-sized appetite. Brother John got me stopped in time, however, so I was able to get back to Wray for an afternoon meeting. This being their regular sacrament meeting, we assisted Brother Paul Diefendorf and enjoyed a wonderful degree of the Spirit in our testimony.

Once a month we meet with the Wheatleys and the Curtises in their schoolhouse about fifteen miles south of Holyoke. There aren't many of them, but they have the right idea. A big basket dinner is prepared each time, so they get a good crowd. Whether it's the "gospel or the grub" I'm not sure, but I'm inclined to think they may get a little of each.

Another call comes to-day to meet twice a month with another union Sunday school and preach for them. Never has our message been presented there. If anyone feels he does not have an opportunity to work at home, conditions must be different than they are here.

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The endowment results have put a new foundation under our faith, and we are going on. Already can I notice a big change in some places. The feeling of security is returning to many who were disturbed. May it continue so.

Sincerely yours,

WARD A. HOUGAS

Building Church Under Difficulties

SPRINGFIELD, MISSOURI, December 26.—The months of November and December have been full of activity for the branch here. Besides regular services some have been working almost every night, and those who can spare the time during the day, on our basement. And when we look back and consider that all the work (with the exception of raising the building) has been done by our own members and those friendly to our cause, we think we have done remarkably well.

Of course there has been some hardship and much sacrifice, but this only helped to draw us closer together. A few nights after the work was started a terrible storm came. The walls began to cave in and the situation became serious, as the cribbing, which supported the building, was partly resting on the outside wall. The men worked steadily until twelve o'clock that night, risking their own lives to save the building, which would surely have collapsed. Such work and loyalty will always remain in our memory. Pastor Ansley suffered a broken rib while working hard that night, and was unable to work for several days; but he was always there to encourage and cheer the rest as none other can do.

When a people start a work for the advancement of the kingdom of God it is sure to be accomplished. So far we can surely say God has blessed us. The work is now completed with the exception of the basement steps and ceiling, and can be used to take care of our growing congregation. It will also furnish a place for the activities of the young people.

Brother Keck of Saint Joseph was recently a visitor here and spoke at the Sunday evening service. Brother and Sister Henson and family of Joplin have moved to Springfield and are engaged in the grocery business here. Pastor Ansley received a letter last week from Sister Keith of Saint Louis, formerly of Springfield, thanking him and the branch for their interest in the recent sickness of her little daughter, Mary Alice. She added her testimony that God is still able to bless.

FRANCIS BISHOP.

San Bernardino Enjoys Visit of Brother Burton

SAN BERNARDINO, California, December 21.—The members of the San Bernardino congregation have been greatly cheered and blessed by the encouraging sermons given by our district missionary, Elder P. R. Burton, who has just concluded a two-week series of preaching services. Two girls and two young men were baptized and confirmed members of the church and will take up active work in this branch.

On account of this being Christmas time and everyone being very busy with Christmas shopping and with making preparation for the coming of old Santa Claus, it was hard to attract their attention to the wonderful message of Jesus Christ, whose birthday we are about to commemorate, but we were preased to see so many in attendance, and it was pleasing to note the splendid interest taken by the members of the branch and their friends.

We have a very fine crowd of young people in this branch and it was a real inspiration to Brother Burton to see the enthusiastic way in which they gave of their time and services.

While in the city Brother Burton was invited to speak before the Parent-Teachers Association and also before one of the schools here, and his message was well received. He also addressed the Pioneer Society, and his talk was enjoyed very much by these old people.

Our pastor, Brother George H. Wixom, in company with Brother Burton, was kept busy calling on the Saints in their homes and in looking up the aged ones and shut-ins in an endeavor to carry hope and sunshine to every home. They also visited the Serronos Indian Reservation where they received a very friendly greeting by the Indians and were invited to return. This Indian reservation is situated near, at a place called Highlands.

The Saints of this place were happy to note that Saints came to attend these services from San Jacinto, Beaumont, Redlands, Cucamonga, Pomona, Riverside, Colton, Ontario, and Highlands.

Brother Burton was much encouraged to see the earnestness of the Saints and their willingness to cooperate and do their part in any line they were called upon. Last Sunday morning the pastor announced there were several bills that should be paid off at once, amounting to about forty dollars and a collection was taken up to raise this amount. Something like seventy dollars was raised in a few minutes, and over fifty dollars was paid in at this service as tithing.

The future for the work in this place looks very bright, and we all are ready to enter into the new year with zest and earnestness and to advance the cause of Christ in this city as has never been done before.

We stand ready as a branch to support the program of the church and to do all in our power to let the light of Christ be reflected in our lives.

Not Waiting for New Year

BELLINGHAM, WASHINGTON, December 20.—The Bellingham Branch is not waiting for the New Year to come to start working. The Saints here intend to end the year with a bang and thus have something to back them for the coming year.

The ladies' aid had a rummage sale the latter part of November. Now the ladies are working hard on stocking dolls, cats, and dogs, which are being sold for Christmas. Dreams of money badly needed are now being realized.

The young people, too, are busy. They give a social of some kind each month. A watch party is planned for New Year's Eve and a play, "A proposal under difficulties," is receiving much attention and hard work.

We are also having a visit from Santa Claus on Christmas night, and we hope to entertain him with a varied program.

This branch hopes to keep all hands busy for the coming year.

At the annual meeting of the Religio at Sioux City, Iowa, last Sunday evening, December 13, the following officers were elected: Frederick Vandel, superintendent; Nettie Calhoon, secretary; Bernice Miller, treasurer; Beatrice Miller, chorister; J. E. Keck, superintendent of boys, and recreation. With the majority of its officers young people, the Department of Recreation and Expression for 1926 will indeed be a young people's society and it will try to interest the younger group in recreation, expression, and perhaps a study of ancient America as written by Nephi, Alma, Mormon, et al. It will pay you to enroll in this service group. The Live Wires Sunday School Class increased their Christmas offering by six dollars as a result of a social and program they gave at Sister P. J. Zimmerman's home. The program included singing, instrumentals, readings, and a short talk by Elder George M. Vandel.

"Your soul is a battery. When you neglect it, it gives no sign, but some day when you sadly need it, it is likely to fail you. Better have it looked after at regular intervals at the service station. A little of the water of life is needed once a week, to say the least."—John Andrew Holmes.

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MISCELLANEOUS

Notice

To the Church in General and Southern New England District Particularly: This is to notify the membership that Edwin Moore, sr., priest of Attleboro Branch, has been silenced for cause and license demanded. This action is concurred in by the district president. Earle R. Brashaw, president Attleboro Branch.

Conference Minutes

SPOKANE.—At Spokane, Washington, December 11, District President Oscar Case in the chair. The district presidency were chosen to preside over the conference. Ministerial reports were read from Elders Oscar Case, W. P. Bootman, J. W. Vail, George Leach, L. E. Holmes, George Johnston, Robert McDole, J. E. Turnbow, and W. W. Wood. Statistical reports were had from Spokane, Coeur d'Alene, and Sagle Branches, and Spokane District. Reunion committee for 1925 reunion reported $108.92 on hand. Conference directed that the money be sent to Charles C. Crabb to apply on money advanced by him to purchase the district tent. The financial report of Bishop's Agent W. W. Fordham showed receipts of $767.50. The resolution that the disorganization of Gifford, Clark's Fork, and Valley Branches be left in the hands of the president of the district and the missionary in charge prevailed. It was moved and carried that we publish a monthly paper for the benefit of the scattered members of the district, the district president to act as editor in chief, an elder, priest, teacher, and deacon to be appointed as contributing editors. The district treasurer was authorized to use any money in the district treasury to pay for the district presidency necessary traveling expenses within the district. The following delegates to General Conference were selected: Brother and Sister Oscar Case, Brother and Sister W. P. Bootman, Clyde F. Ellis, Orpha Coleman, and Sister Radenbaugh. Moved and carried that the reunion committee, together with the committee on reunion site, look over site at Spirit Lake with the object of securing an option on this site for the next reunion. If not, another site is to be secured. Oliver Turnbull, clerk, Sagle, Idaho.

Our Departed Ones

CLIFF.—At her home in Athol, Missouri, Amelia K. Cliff passed away December 23, 1925, at the age of forty-nine years, two months, and seventeen days. She leaves her husband, C. B. Cliff, and a daughter, Cecil Mae Malone, besides many friends. Interment was in Mound Grove Cemetery, Independence, on December 24, after a short service in charge of J. M. Perry.

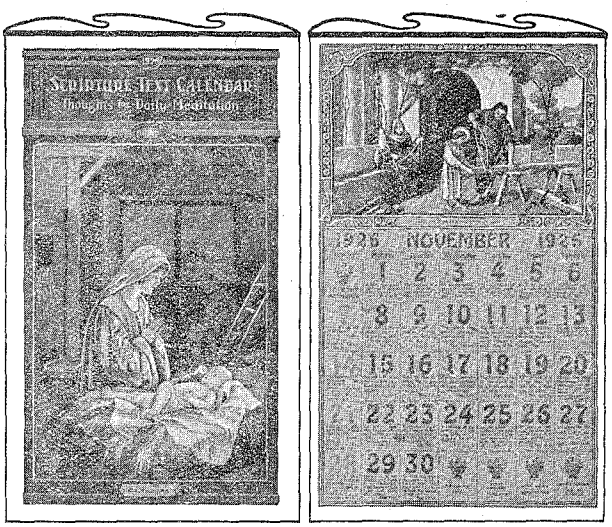
WILLIAMS.—Joseph T. Williams was born in Wales, November 26, 1852. Moved to America at the age of nine years, laboring as a coal miner. With his companion he located at Lamoni in 1915, where she has since served as matron of Liberty Home. Baptized May 7, 1870; ordained a priest May 24, 1895, laboring as circumstances allowed. Died at Lamoni, Iowa, December 16, 1925. He is survived by his companion, two sons, David J., missionary to Honolulu, and Joseph A., Taylorville, Illinois; a daughter, Emma Lane, Hiteman, Iowa; three brothers, Daniel T., sr., Burlington, Iowa; Richard, Mapleback, Iowa; William E., Wichita, Kansas. Sermon by J. F. Garver. Interment in Rose Hill Cemetery, Lamoni.

WALLER.—Gilbert Johnson Waller, jr., only son of Mr. and Mrs. G. J. Waller, was born July 20, 1890, in Southport, England. His early education was received in the mission schools of Honolulu, Hawaii, but he later traveled and studied in Europe. His eventful and extraordinary business career began when at the age of eighteen he became closely associated with his father in the meat producing industry. Because of his ability and loyalty he soon won the confidence of his associates and held at various times such responsible positions as assistant manager, treasurer, and member of the board of directors of the Hawaii Meat Company, Ltd., in Honolulu. He had been failing in health for some years and the past year had been spent in Switzerland under the care of some of Europe's best physicians, and notwithstanding his indomitable will and the prayers of the Saints in his behalf, he passed away at Monrovia, California, December 13, 1925. His friends were to be found among the noble, the wise, and the rich, but those in the more humble walks of life attested to his friendship by laying their modest floral tribute on his casket. The funeral services were simple but beautiful and impressive. They were held from the home at 1436 Taylor Street, San Francisco, by Doctor Carnahan, Y. M. C. A. director of religious activities in the Bay Region. Interment in local cemetery.

ANDREWS.—Mrs. Blanche Isabelle Hougas Andrews was born at Macedonia, Iowa, January 26, 1867, and died at her daughter's home in Lincoln, Nebraska, December 4, 1925. She was married to William L. Andrews in March, 1885. To them were born seven children; three died in infancy. The husband preceded her to the other side seven years ago. She leaves four children, Vernon D., Mrs. Murial Zimmer, and Miss Blanche Leona, of Lincoln, Nebraska; and Mrs. Bertha Hart, of Hollywood, California; one brother, Elder T. A. Hougas, Henderson, Iowa; five grandchildren, many other relatives and friends. She was baptized into the Reorganized Church when a child and was a very active Sunday school worker all her life; a very earnest, active member of the church unto the day of her death, acting as bishop's agent for several years, even until her departure to the other shore. Funeral sermon by F. A. Smith; also a service by the Women's Relief Corps, of which she was a member.

Elder A. M. Baker writes a word of encouragement to the editors: "Your pages are getting better all the time. There is no religious magazine on the market as good as the HERALD. It is well worth two dollars a year."

The Original Scripture Text Calendar



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Have you paid your tithing that these two might be accomplished?

GREAT IS THE TASK, but
WE HAVE FAITH and
VISION

PORT HURON, MICHIGAN, December 17, 1925.
BISHOP A. CARMICHAEL,
Independence, Missouri.

Dear Brother: Just thought you would be interested in the action of the ministerial conference at Shabbona for the northern part of the Eastern Michigan District last Sunday. The spirit present showed a desire to move Zionward, and I believe the men returned to their homes feeling better than they have felt for some time.

In a general discussion of the splendid results of the endowment drive, I called to their attention the big task now before us, that of keeping up the flow of funds into the church treasury to keep the work going for the next eight months. After this the following resolution was adopted:

"That we, as a priesthood, call to the attention of our members the task before us, and do all in our power to have them comply with the financial law of the church, especially regarding the paying of their tithes." This was adopted without a dissenting vote.

Outlook for a good month here is excellent. Expect about six hundred dollars in tithing alone, saying nothing of the endowment money we will receive.

MATTHEW W. LISTON.

FLINT, MICHIGAN.
PRESIDENT F. M. SMITH,

Dear Brother: You no doubt know our Branch at Flint, Michigan, went over the top in the recent endowment campaign.

We certainly are enthused over the success of the campaign and want you to know that we are heart and soul for the program of this church. It is just what we have needed and hoped for these many years, and we are very glad it has been started at last. We want you to know, Brother Smith, we are paying our pledges just as promptly as possible, and this is not going to interfere with our regular tithes either, for we realize we cannot let our tithing stop now or we will not accomplish what the church has set out to do. We are very busy as usual here in Flint, but you may count on us to do our best.

Kind regards to you and the other members of the Presidency. We are

Very sincerely yours,
MR. AND MRS. DEWEY MCNAMARA.

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KLDS

SATURDAY, January 2. 8 p. m.—Organ request program, Robert Miller.

SUNDAY, January 3, 11 a. m.—Studio service: ladies' quartet; Mrs. John Watkins, soprano; Mrs. James Gault, soprano; Mrs. Mark Siegfried, contralto; Mrs. Madge Kueffer, contralto; Mrs. George Willis, soprano soloist; sermon, Elder U. W. Greene. 3 p. m., "Songs of the Sea" program, arranged by Elder U. W. Greene. 6.30 p. m., vesper service: Lilly Belle Allen, soprano; Mrs. Arthur Daniel, contralto; Elbert Dempsey, tenor; Dr. Frank Criley, bass; sermonet, Ralph W. Farrell. 9 p. m., Stone Church Chorus-Choir; Robert Miller, organist; Helen Bootman, soprano; "Story of the Book of Mormon" series, R. V. Hopkins.

TUESDAY, January 5, 6.30 a. m., morning devotional service. 8 p. m., classical program arranged by Miss Amy Winning, organist; Elma Eaton Karr, violinist; Archibald Todd, tenor; Margaret Longsdorf Flagg, pianist; Louise Mason, soprano; Albert H. Karr, violinist. 11.59 p. m., weekly midnight program.

THURSDAY, January 7, 8 p. m., concert, arranged by Mrs. E. N. Brinkman, contralto; Ailene Bowman, organist; Lois Swaney, soprano; E. N. Brinkman, baritone.

FRIDAY, January 8, 6.30 a. m., morning devotional service.

SATURDAY, January 9, 8 p. m., organ request program, Amy E. Winning; Mrs. Otto Grasse, soprano; Mr. August Zander, bass; Norma Troje Miller, violinist; Thumelda Biresak, accompanist.

SUNDAY, January 10, 11 a. m., Stone Church services: Robert Miller, organist; Stone Church Chorus-Choir. 3 p. m., sacred program. 6.30 p. m., vesper service: Walnut Park Quartet; sermonet by Ralph W. Farrell. 9 p. m., Robert Miller, organist; Madge Nesbitt, soprano; Ada Griffice, cello; "Story of the Book of Mormon" series, Elder R. V. Hopkins.

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

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